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THE LATE SABBATH SCHOOL CONVENTION.

The late Sabbath School Convention in Toronto was, in many respects, a very successful gathering. The number of ministers, Sabbath school teachers and other friends of the good cause, who came from different parts of this country and the United States, was very large, and is a striking proof of the hold that these noble institutions have on the Christian Church. Not less than nine hundred delegates and visitors, of whom about twenty were Americans, were present, to advance the interests of the Convention, and take part in its proceedings. The people of Toronto, too, evinced their deep interest in the proceedings by crowded churches and attentive audiences. We thought the attendance at the Hamilton Convention was large, but the attendance in Toronto, both of delegates and visitors, was much larger. On Thursday afternoon, even although the weather was very unfavourable, the scholars of thirty-two schools, numbering over four thousand children, assembled in three different Churches, to engage in singing and hearing addresses from delegates. Indeed, the attendance at all the meetings was very large. It would be difficult, in connection with any other religious movement, to assemble audiences so large and enthusiastic as those which were gathered in Knox's Church on the three successive evenings of the Convention.

There are a few things that have struck us as peculiarly interesting in connection with this gathering of christian men and women in our rising city.

In the first place there was the spirit of christian union which was very marked throughout all the proceedings. We believe that christians should hold their distinctive principles firmly and intelligently; but surely this should not prevent our meeting on a common platform, with other branches of the great Catholic Church, in advancing the common cause of our Lord and Saviour, Jesus Christ. Christians, while they stand aloof from each other, are too apt to magnify the points of difference that separate them, and each denomination to think that none is on the way to Heaven but themselves. The mind is too frequently taken up with only one aspect of truth, and hence the conclusion come to must be false. Moralists tell the following story which may illustrate this point. In the days of knight-errantry, when individual adventurers rode about the world seeking employment in their profession, which was that of the sword, two strong and warlike knights, coming from opposite directions, met each other at a place where a statue was erected. On the arm of the statue was a shield, one side of which was of iron, the other of brass; and as our two heroes reined up their steeds, the statue was upon the side of the road

between them, in such a manner that the shield presented its surface of brass to the one, and of iron to the other. They immediately fell into conversation in regard to the structure before them, when one, incidentally alluding to the iron shield, the other corrected him, by remarking that it was of brass. The knight upon the iron side, of course, did not receive the correction: he maintained that he was right; and after carrying on the controversy for a short time by harsh language, they gradually grew angry, and soon drew their swords. A long and furious combat ensued; and when at last both were exhausted, unhorsed, and lying wounded upon the ground, they found that the whole cause of their trouble was, that they could not see both sides of a shield at once.

Partial views of truth have caused many a long and furious contest. It is a matter of great importance, and would prevent much of the unseemly strife in the church, if the christian warrior could only see both sides of the shield at once.

The evangelical tone which pervaded all the speeches and addresses, was another very encouraging feature of the Convention. This was particularly noticeable in the remarks of Mr. Wells. He told about a gentleman who once visited his school; and in looking at the different mottoes around the school-room, such as "come to Jesus" "Looking to Jesus," the visitor remarked, that he liked to hear about Jesus, but he thought this was making too much of it. Thank God, said Mr. Wells, with great earnestness, that we have at least one school which is charged with making too much of Jesus. He then went on to remark that Christ and His salvation were the substance of the Old and New Testaments, and therefore it was impossible to make too much of that subject. It is truly refreshing to hear those old Bible doctrines announced with such earnestness by a christian gentleman from another land. The singing, as conducted by Mr. Seager, was another interesting feature of the Convention. We were particularly struck with his rendering of the piece entitled "Singing for Jesus." The singing of this, and other hymns, must have delighted every one who had the privilege of hearing him. If all our Sabbath schools throughout the country could improve this part of the exercises they would add much to the interest of the whole school.

There were some things, however, about the Convention which, we regret to say, we cannot speak of in such high terms of commendation. These annual gatherings, we apprehend, will, if properly conducted, serve two very important purposes. They will excite to greater effort and zeal in the Sabbath school cause, and they will be the means of disseminating right principles as to the best mode of conducting Sabbath schools. Now a question will naturally arise, how far has the late Convention served to accomplish these important ends? As to the first, namely, exciting the Church to greater zeal in this important department of labour, we think the late Convention was calculated to do a good work. No christian could attend the meetings, and listen to the speeches and addresses, without being stirred up to greater enthusiasm in the Sabbath school work. But as to the second, and we judge the chief end to be served by these Conventions, we fear we cannot say so much. A number of questions having been published by the committee, friends were exhorted to study these, so that each delegate might be prepared to give his views intelligently upon the various subjects of debate. But when the time arrived, not a single one of the questions was touched, except a short address on one of them, which was simply intended to introduce the subject and prepare the way for discussion, but no such discussion was allowed. It will be said in reply, that there was no time for discussion, and therefore the published programme was not carried out. But is this a sufficient

reply? We think not. Suppose a minister, on Sabbath morning, instead of going to his own pulpit, should gather around him a number of neglected children, and should engage during the appointed hour of service, in teaching them the great truths of the gospel. Would he not be engaged in a good work, yea, and a work altogether suitable to the sanctity of that holy day of rest? But who, after all, would say, that such a minister was doing his duty? Although engaged in a work right in itself, and important too, yet was he not forgetting the great end of his ministry, to preach Jesus Christ to a dying world? So of the Convention. The singing was important, and the addresses and speeches calculated to do good, but the great end of the Convention was to discuss and compare notes on the important questions published by the committee. This we conceive was lost sight of, and things that should have taken a secondary position in the Convention occupied the whole time.

Then there was another mistake, which seemed naturally to arise out of the one just now referred to, namely, giving the Convention too much of an American cast. In making this remark we beg to be understood. There were altogether about twenty Americans present. We should have rejoiced to see double that number. We find no fault with these brethren for being there, nor yet for any part they took in the Convention. All they said and did was in the most friendly and christian spirit. The fault rests with us, not with them. The business committee acting on the generally received opinion that "*Speakers from a distance*" are most likely to command attention, called on these brethren to do the chief part of the speaking. Perhaps it will be said, that where there were so many all could not speak, and the committee made the best selection they could. But this reply will scarcely be considered satisfactory, when we remember, that some delegates spoke at four or five meetings, while others, equally capable of interesting an audience, were not allowed to take any part in the proceedings. Had the Convention kept more to practical work, and discussed the important points published by the committee, all this might have been avoided. We make these remarks, not with any desire to find fault, but because we believe, that another annual meeting, conducted like the one in Toronto, will go far to destroy the usefulness of the association. We would deeply deplore such a result, for we think the association, if properly conducted, is calculated to do much good. We need all the efforts of every denomination, as well as their united counsels, to stem the torrent of vice in this new, but rising country, and to train up the young in the path of virtue.

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### THE SUFFICIENCY OF SCRIPTURE AS A RULE OF FAITH AND LIFE.—LECTURE AT OPENING OF MONTREAL PRESBYTERIAN COLLEGE.

BY REV. WILLIAM GREGG—PROFESSOR *Pro. Tem.*

I intend to devote this introductory lecture to a consideration of the Sufficiency of Scripture as a Rule of Faith and Life. As the Bible is the Text-book of our Theology, and the supreme standard of our faith, it seems proper, at the commencement of the Montreal Presbyterian College, that we should endeavour to vindicate the doctrine, that all things necessary to be known and believed, in order to salvation, are contained in the sacred volume. Besides, as from the course of events, it seems necessary that the controversies of the sixteenth, should be repeated in the nineteenth century, it is specially desirable, at this time, that we should have no doubt of the sufficiency of the weapon by which error is to be met, and truth re-established.

In speaking of the "Scriptures" as a rule of Faith, I include, under the name, the thirty-nine books of the Old, and the twenty-seven books of the New Testament, generally recognized as Canonical, to the exclusion of what are called the Apocryphal Books. Moreover, as our controversy respecting the sufficiency of Scripture is not with infidels, but with parties who admit the Divine origin and authority of the sacred volume, so we assume the genuineness, authenticity and inspiration of the Old and New Testament Scriptures.

In maintaining the sufficiency of the Holy Scriptures, we are chiefly confronted with Romanists, (under which name we may conveniently include certain Anglican allies) who affirm that as a rule of Faith the Scriptures are defective; *first*, as to substance or contents; and, *secondly*, as to manner or style. As to *substance*, Romanists affirm that the Scriptures do not contain all truths necessary to salvation, and, therefore, need to be supplemented by certain traditions, written or unwritten, in possession of the Church. As to *manner or style*, they affirm that the statements of Scripture are not sufficiently clear or perspicuous, and that recourse must therefore be had to the infallible interpretation of the Church, speaking by its so-called visible head, the Bishop of Rome, or the subordinate clergy.

There is thus a twofold ground of objection made by Romanists to the sufficiency of Scripture; viz., *first*, its imperfection as to substance, and *secondly*, its obscurity as to style. It becomes, therefore, necessary on our part, that we should establish the two following points: viz, first the *perfection* of Scripture, that is, its sufficiency as to the *extent* of its teaching; and *secondly*, its *perspicuity*, that is, its sufficiency as to the *clearness* of its teaching. The general question, therefore, of the sufficiency of Scripture, includes the two particular topics of its *perfection* and *perspicuity*, the separate discussion of which must now be attempted.

#### I.—THE PERFECTION OF SCRIPTURE.

Proceeding, in the first place, to discuss the perfection of Scripture as a rule of faith, it will be proper, at the outset, to state particularly the precise views we entertain on this subject.

1. Let it be observed, then, in the first place, that we do not affirm that the Holy Scriptures contain an account of all the words spoken by our Lord and His inspired servants, respecting faith and life. We admit that many lessons of religious instruction were taught by our Lord and his servants, which have not been recorded in the sacred volume. What we maintain is that the Holy Scriptures contain the *substance* of all these doctrines, *necessary to salvation*, which were taught by our Lord and His inspired Apostles and Prophets.

2. *Secondly*, we do not affirm that the Scriptures contain definite information on every circumstance relating to the worship of God, or the government of His church. We admit that there are many things of this kind in which we are to be guided by the light of nature, and Christian prudence, in accordance with the general principle stated by Paul (I. Cor. xiv, 40), "Let all things be done decently and in order."

3. Further, in the third place, we do not maintain that all important doctrines respecting faith and life, are *expressly* and in so many words, contained in Scripture. We admit that there are some important doctrines which are not expressly stated, and which can only be deduced as inferences from other statements. What we maintain is, that all things necessary are either expressly set down in the Scriptures, or may, by good and necessary inference, be deduced from them.

4. It may be added still further, in the fourth place, that we do not affirm that the Holy Scriptures are in such a sense perfect, as that no profit can be derived from extraneous sources, in the way of confirming our faith in particular articles of belief. On the contrary, we admit that, with regard *e. g.*, to the genuineness and authenticity of the Sacred volume, while the best proofs of these are found in the Bible itself, strong confirmatory evidence is to be found in the works of the fathers, and not in these alone, but also in the productions of heathen writers, like Tacitus, Suetonius and Pliny, and even of avowed opponents of christianity, as Celsus, Porphyry, Hierocles and Julian. We deny, however, that any or all of these sources contain supplementary articles of faith, which we are bound to believe in order to salvation.

From the explanations just offered, it appears that the position we maintain with reference to the perfection of Scripture is, that while there are many things which were spoken by our Lord and His Apostles and servants, and more things relating to the Government of the Church, which are not set forth in the Scripture, and while some important truths are not expressly stated, and while confirmation of our faith may be found in the writings, not of Christian fathers only, but of Heathens, Jews and Infidels, yet, as stated in the Confession of Faith, the whole counsel of God, concerning all things necessary for His own glory, man's salvation, faith and life, is either expressly set down, or by good and necessary consequences may be deduced therefrom. This is our position, and the following is an outline of some of the arguments by which we establish it.

1. In the first place the perfection of the Scriptures may be inferred from the *design* for which they profess to have been written. They profess to have been written in order to make men savingly acquainted with divine truth. Thus we read (John xxx. 31), "Many other signs, truly did Jesus in the presence of His disciples, which are not written in this book, but these are written that ye might believe that Jesus is the Christ the Son of God, and that believing ye might have life through His name." So also, in one of his epistles, John says, (I. John, v. 13), "These things have I written unto you that believe on the name of the Son of God, that ye may know that ye may have eternal life, and that ye may believe on the name of the Son of God." These, and other texts which might be quoted show that it is the professed object of the Scriptures to make us savingly acquainted with the truth of God; it may, therefore, be legitimately inferred that they contain all essential doctrines.

2. Secondly, the perfection of Scripture is *expressly asserted* in various places of the sacred volume. Thus David says (Psalm xix. 7), "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple." Still more distinct and particular is the language of Paul, who thus writes of Timothy, "From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith, which is in Christ Jesus, (II. Tim., iii. 15). Could any language more clearly affirm the perfection of the Word of God as a rule of faith? Nor, let it here be forgotten that both the texts quoted refer to the Old Testament, or parts of the Old Testament Scriptures alone. This greatly strengthens our position; for if the Old Testament Scriptures, or parts of them, contain the germs and principles of all saving truth, nothing can be clearer or more conclusive than that the Old together with the New Testament Scriptures contain a perfect rule of faith and life. In illustration of this point, it may be added that Paul declared to the Elders of Ephesus, that he had "not shunned to declare unto them the whole counsel of God," and that he "had kept back nothing that was profitable to

them," (Acts xx. 20-27), while afterwards, he said to King Agrippa, (Acts xxvi. 22), "Having obtained help of God I continue unto this day ministering both to small and great, saying none other things than those things which the Prophets and Moses did say should come." It thus appears that Paul taught all saving truth, and yet taught nothing, which, in germ and principle, was not to be found in Moses and the Prophets. All saving truth is therefore to be found in the Old Testament Scriptures. *A fortiori*, it is contained in the Old together with the New Testament Scriptures.

3. In confirmation of the perfection of the Scriptures, we may refer, in the third place, to the *recorded prohibitions against adding* to their contents. In Deut. iv. 2., it is written, "Ye shall not add to the word which I command you, neither shall ye diminish aught from it, that ye may keep the commandments of the Lord your God, which I command you." Again it is said (in Prov. xxx. 5-6), "Every word of God is pure, He is a shield unto those that put their trust in Him. Add thou not unto His words, lest He reprove thee, and thou be found a liar." (In Gal. i. 8), Paul thus writes, "Though we or an angel from Heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed." (It is here to be remembered that Paul preached none other things than those which were recorded in Scripture). Once more we find the faithful witness himself saying in Rev. xxii. 18, "Testify unto every man that heareth the words of this book—if any man add unto these things, God shall add unto him the plagues that are written in this book." Of course such prohibitions as these do not refer to the successive additions which were to be made to the sacred volume itself by divinely inspired men. They evidently, however, do forbid the addition by uninspired men of new doctrines, as necessary to be believed in order to salvation, and they plainly imply that all necessary saving truth is contained in the inspired volume.

4. In connection with this argument it may be added, in the fourth place, that the Scriptures *specially condemn such traditions* as are usually resorted to as containing a supplementary rule of faith. Of the manner in which tradition is condemned, the following are examples. (Matt. 2, 3, 6 and 9), "Why, (said the Scribes and Pharisees unto our Lord) do thy disciples transgress the tradition of the elders, for they wash not their hands when they eat bread? But he answered, and said unto them, why do ye also transgress the commandment of God by your tradition. Ye make the commandment of God of none effect by your tradition. But in vain do they worship me, teaching for doctrines the commandments of men." In Col. ii. 8, Paul thus writes, "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, and not after Christ." So also in writing to the Thessalonians (II. Thes. ii. 2) Paul exhorts them that they should not be shaken in mind or be troubled neither by spirit nor by letter *as from him*—which is equivalent to an exhortation against trusting to unwritten tradition. From such declarations as those just quoted, it is very plain that the Scriptures need no supplement in respect to articles of faith, and certainly no such supplement as is furnished by tradition.

It has already been mentioned that the writings of inspired men may be of advantage in the way of confirming our faith; it would therefore be consistent with our position to appeal to the early Christian fathers, and to confirm our views respecting the perfection of Scripture by showing that these views harmonize with the teaching of the very men to whose writings Romanists refer as containing supplementary articles of faith. But, I deem it unnecessary at present to cite the opinions of the fathers, or to advance any further arguments in proof of the perfection of Scrip-

ture. It will, however, be necessary briefly to advert to objections which have been urged against this doctrine. Objections have been founded, *first*, on certain texts which seem to point to tradition as a supplementary rule of faith; and *secondly*, on the assertion that several important doctrines have been received, which are not taught in the inspired volume.

1. There are three texts of Scripture which have been alleged as indicating the necessity of tradition as a supplementary rule of faith. The *first* is, *John* xvi. 12, in which our Lord Says to his disciples, "I have yet many things to say unto you, but ye cannot hear them now." From this it has been argued that there were several important doctrines which were not at first committed to writing, but which were to be made known and transmitted by tradition. We reply that our Lord is not here speaking of the *substance* of those doctrines which are necessary to salvation, but to clearer views respecting them, which would be imparted after His ascension—which clearer views *are* set before us in the Epistles of Paul and other inspired writings. The *second* text which has been alleged as favourable to tradition is, *II. Thes.* ii. 15, in which Paul thus writes, "Brethren stand fast and hold the traditions which ye have been taught, whether by word or our Epistle." From this text it has been argued that tradition and Scripture constitute a joint rule of faith. We reply that the Apostle does not affirm that there were doctrines, which were to be received by tradition, different from those which were taught in the written Epistles he had sent them. He is simply referring to two different ways in which he, an inspired Apostle, had conveyed to them a knowledge of divine things, viz. : first, by his living voice, and secondly, by his written Epistle—to both of which modes he applies the name "Traditions"—a term which simply means "things delivered." Besides, were it even granted that the doctrine contained in the verbal tradition was substantially different from that contained in the written Epistles, it does not follow that the verbal tradition contained anything which was not to be found in other portions of Scripture. Still further, were even this the case, it is to be considered that no argument drawn from a verbal tradition, received *immediately* from an *inspired* Apostle, can fairly apply to those traditions which have been handed down by uninspired men through many successive generations. The third text which has been alleged as favourable to a supplementary rule of faith, is, *I. Tim.* vi. 20, in which Paul thus writes, "O Timothy keep that which is committed to thy trust." It has been assumed that the thing spoken of as committed to Timothy, is some portion of important truth not contained in the written word. We reply that the assumption is entirely unwarranted. With respect to the three texts just referred to, I need scarcely remark that they show how slight are the apparent grounds from Scripture for having recourse to tradition. I trust also the explanations given are sufficient to show that the slightly apparent are utterly unreal objections to the perfection of the inspired volume as a rule of faith.

2. But as has been stated, an objection has been founded on the assertion that several important doctrines are actually received by Christians, which are not contained in Scripture. Such doctrines as the following have been specified—that baptism is to be administered to infants—that the sacrament of the Lord's supper is to be continued in the Church—that the first day of the week is to be observed as the Christian Sabbath—that our Lord's words respecting the disciples washing one another's feet, are not to be taken in their literal acceptation—that Mary the mother of Jesus continued always a virgin. To these are further added such doctrines as those of Baptismal regeneration, Apostolic succession, and the threefold distinction of Church rulers into Bishops, Priests and Deacons. Now



with regard to these doctrines, and others of a similar kind, a threefold classification may be made. In the *first place*, some of them are important and true. *Secondly*, others are true, but not essential. The remaining *third class* consists of doctrines which are not true, and therefore to be rejected. Of the first class—the true and important—such as infant baptism, the continuance of the Lord's Supper in the Church, and the observance of the first day of the week as the Christian Sabbath, we are prepared to prove that they are either explicitly or implicitly taught in Scripture. Respecting the second class, it needs no argument to show that salvation is not dependent on the belief of such a doctrine as the non-literal acceptance of our Lord's command respecting the washing of feet. Of the third class, we have to remark that such doctrines as Baptismal regeneration, Apostolical succession, and threefold order of the Christian Ministry, ought not to be received as articles of faith, because they are not only without foundation in, but contrary to the plain teaching of the inspired Scriptures.

On the whole, I think enough has been said to show that no valid objection can be urged against the perfection of the Word of God as containing everything necessary to be known and believed in order to Salvation. Without dwelling longer, therefore, on this department of the general question of the sufficiency of Scripture, I proceed to consider the second great department of it.

## II.—THE PERSPICUITY OF SCRIPTURE.

As in discussing the perfection, so also in discussing the perspicuity of Scripture—it will be proper to commence with some brief explanations of the precise position we maintain.

1. In the first place, then, we do not assert that every subject of which the Scriptures treat is made in *every respect* clear and perspicuous. We admit that among the subjects treated of are some which are incomprehensible mysteries. Such, for example, are the doctrines of the Trinity, the Incarnation of Christ, and the Divine decrees. What we maintain is that the language in which the doctrines of Scripture, even the most-mysterious, are stated, is sufficiently clear and intelligible.

2. In the second place, we do not assert that every important doctrine is clearly stated in every portion of Scripture in which it may be treated of. We admit that there are some portions of Scripture in which important doctrines are but obscurely stated. What we maintain is that every important doctrine is clearly stated in *some* portion of Scripture. It may be only faintly hinted at in one place, yet clearly enough revealed in another. Thus the doctrine of a future state is but obscurely taught in the writings of Moses, but clearly revealed in the New Testament Scriptures.

3. In the third place, we do not assert that the Scriptures are clear and perspicuous to all persons without distinction. We admit that there are many persons who peruse the Scriptures, not for the purpose of humbly learning what they teach, but rather for the purpose of obtaining confirmation of preconceived theories. To such persons the word of God must appear obscure or unmeaning. It is only with respect to those who meekly desire to be instructed, that we hold the Scriptures to be sufficiently clear and perspicuous.

4. Finally, we do not assert that the Scriptures are so clear and perspicuous, as that we may dispense with the ordinary means by which we arrive at the meaning of other books, or so as that we need not the illumination of the Holy Spirit in order to a saving knowledge of Divine truth. We admit that none can understand the Scriptures without the diligent use of

ordinary means, and the enlightenment of the Holy Spirit. What we maintain is, that, in the use of means and by the help of the Spirit, obtained by prayer, the unlearned, as well as the learned, may understand from the Scriptures all truths necessary to salvation.

It will be perceived then that the position we maintain is, (as stated in the Westminster Confession of Faith) that although "all things in Scripture are not alike plain in themselves, nor alike clear unto all, yet those things which are necessary to be known, believed and observed for salvation are so clearly propounded and opened in some place of Scripture or other, that not only the learned but the unlearned, in a due use of the ordinary means, may attain unto a sufficient understanding of them." The arguments by which this position is established are such as the following.

1. In the first place the perspicuity (as well as the perfection) of Scripture may be inferred from the design for which they profess to have been written. We are told (Rom. xv. 4), that "whatsoever things were written aforetime were written for our learning that we through patience and comfort of the Scripture might have hope." If written for our learning, the Scriptures are surely sufficiently clear. This argument derives peculiar force when it is remembered that the Scriptures were given by inspiration of God, who might be expected, in revealing His will, to adopt the mode best fitted for our instruction.

2. In the second place, the perspicuity of Scripture is proved by express statements. Thus we read, *Deut.* xxx. 11, "This commandment which I command thee this day is not hidden from thee." *Psalms* xix. 7-8, "The testimony of the Lord is sure, making wise the simple; the commandment of the Lord is pure, enlightening the eyes." *Psalms* cxix. 105 and 130, "Thy word is a lamp unto my feet, and a light unto my path." "The entrance of Thy word giveth light; it giveth understanding unto the simple." *Prov.* vi. 23, "The commandment is a lamp, and the law is a light." *II. Pet.* i. 19, "We have also a more sure word of prophecy, whereunto ye do well that ye take heed as unto a light that shineth in a dark place, until the day dawn and the day-star arise in your hearts."

3. In the third place, the perspicuity of Scripture is confirmed by the fact that it is addressed to all men generally, learned and unlearned, ministers and people alike. Christ said to the people generally, "Search the Scriptures." Paul, in writing to the Church at Rome, addresses his letter, "To all that be at Rome, beloved of God called to be saints," *Rom.* i. 7. To the Corinthians he writes, "Unto the Church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs, and ours," *2 Cor.* i. 5. To the Thessalonians he writes—"I charge you by the Lord that this Epistle be read unto all the holy brethren," *I. Thes.* v. 27. To the Philippians he writes, "To all the saints in Christ Jesus, which are at Philippi, with the bishops and deacons," *Phil.* i. 1. Thus the Scriptures are addressed to all classes alike. Why should they be so addressed, if their statements were so obscure as to be generally unintelligible?

4. Once more, we make a direct appeal in support of our position to the general style and structure of the Scriptures themselves. We find the style to be as plain as that of any other book. It affects nothing of mystery. On the contrary, the important doctrines of revelation are set before us in every variety of form, so as to be adapted to the understandings of all. They are interwoven with simple narratives. They are pictured in types and metaphors, as well as exhibited in plain didactic statements.

They are presented in different points of view by different inspired penmen. God has thus graciously condescended to adapt the style and structure of the Scriptures to the wants and necessities of all classes of men as they are addressed to all.

Having thus indicated some leading proofs of the perspicuity of Scripture, it will now be necessary to meet objections which have been urged. Objections have been urged, partly on the ground of texts of Scripture, apparently opposed to the doctrine we advocate, and partly on the ground of the conflicting opinions actually held by those who maintain this view.

1. Let us first attend to the apparently adverse texts. In *Acts* viii. 31, the Ethiopian Eunuch, in answer to Phillip's question, "understandest thou what thou readest?" replies, "How can I, except some man should guide me?" From this it has been inferred that the Scriptures cannot be rightly understood without the aid of apostolic interpreters. But surely it does not follow, because a particular portion of Scripture (a prophecy in *Isaiah*) was found to be obscure, by a particular person, that the Scriptures generally are obscure to all classes of persons generally. We admit that some prophecies are difficult to be understood, but this does not interfere with our position that doctrines necessary to salvation are clearly enough revealed in some portions of the Word of God. II. *Pet.* i. 20, we read—"Knowing this first, that no prophecy of the Scripture is of any private interpretation." From this it has been inferred that private persons are not competent to interpret the Scriptures for themselves. Peter's meaning in this place is very different; for in the context he speaks of the word of prophesy, not as a "dark place," but as a "light that shineth in a dark place." He is rather desirous of showing that the prophecies were given by holy men, not according to their own interpretation of the Divine will, but according as they were moved by the Holy Ghost; hence he adds,— "For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost." In II. *Pet.* iii. 15-16, the Apostle thus writes: "And account that the long suffering of our Lord is salvation, even as our beloved brother Paul also, according to the wisdom given unto him, hath written unto you; as also in all his Epistles speaking in them of these things, in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do the other Scriptures, to their own destruction." From this it has been argued, that the Scriptures are so obscure, as that it is dangerous for private persons to interpret them for themselves. We reply that Peter is here referring not to the style of Paul's writings, as if this was obscure, but to certain deep and difficult doctrines of which Paul treats in his epistles, which may be perverted by ignorant and unstable persons, (and, as elsewhere taught, by the learned and self-conceited). But it does not follow from this that Paul's writings are not sufficiently intelligible to those who meekly endeavour to understand their meaning, and who pray for the guidance of God's spirit in connection with their efforts.

2. It remains that we advert to the objection founded on the conflicting opinions held by those who advocate the perspicuity of the Word of God. It is alleged that among those who maintain the perspicuity of Scripture, some believe, and some deny the Divinity of Christ, the personality of the Spirit, the doctrines of Predestination, the substitutionary sacrifice of Christ, the definite reference of the atonement, and the eternity of future rewards and punishments. How, it is asked, can the Scripture be held to be perspicuous when such conflicting views are held respecting these leading doctrines? We reply, in the first place, that it is possible to err most seriously in the face of the clearest light. Through the perverting influences of sin and the agency of the heart-deceiver, men may believe a lie.

But this is not to be attributed to the want of clearness of the word of God. "If our gospel be hid, it is hid to them that are lost, in whom the God of the other world hath blinded the minds of them who believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." We further reply, in the second place, that the conflicting opinions held by those who profess to believe in the sufficiency of Scripture are, to a great extent, to be accounted for by a *real departure from this belief*. Among those who really believe in the sufficiency of Scripture, there is a marvellous uniformity of belief as may be seen from the Confessions of the Evangelical Churches. But there are many who nominally profess reverence for the Bible as the rule of faith but who found their views, to a great extent, on *a priori* speculations, rejecting the plain teachings of the Scripture, when these stand opposed to what seem to be the dictates of reason. Finally, we retort upon Romanists who deny the perspicuity of Scripture, and rely upon the interpretation of the Church, that there exist the greatest difficulties among themselves respecting most important doctrines. The Jesuits for example are Arminians, and the Jansenists are Calvinists (as regards the doctrine of Predestination). The Gallicans and the Ultramontanists differ respecting the power and infallibility of the Pope. Besides as has been most fully shown by Protestant writers (*e. g.*, in Edgar's book on the Variations of Popery) in many important matters Popes have differed from Popes, Councils from Councils, Councils confirmed by Popes from Councils confirmed by other Popes, and the Church in some ages, from the Church of other ages. There is thus no good reason for objections to the perspicuity of Scripture, either on the ground of apparently adverse truths, or on the ground of conflicting opinions among those who regard the Bible as a sufficient rule of faith.

I have thus endeavoured, with as much brevity as possible, to discuss the important question of the sufficiency of the Scripture. I have endeavoured to establish and defend the twofold position that all doctrines necessary to salvation are *either explicitly or implicitly* contained in the Holy Scriptures; and that they are exhibited with *such clearness* that even the unlearned, in the due use of ordinary means, may arrive at an acquaintance with saving truth. I shall now briefly indicate in a few sentences, the bearing of the views I have endeavoured to establish on two different branches of study to which the attention of students in our new College is to be directed during the winter—Apologetic and Systematic Theology.

So far as Systematic Theology is concerned, it is evident that if the Bible be a sufficient rule of faith, and the only sufficient rule of faith (as may be inferred from our arguments) our system of doctrines should be based on the Bible alone. It will, indeed, be allowable to have recourse to extraneous sources for the illustration of Bible doctrines, but no doctrines are to be held as binding on the conscience, or necessary to salvation, and as therefore entitled to a place in a system of Christian Theology, which are not warranted by the teaching, explicit or implied, of the inspired word of God.

As to Apologetics, or the evidences of Christianity, I desire most distinctly to state my belief that the defence of Christianity is only possible on the theory that the Bible is a sufficient rule of faith. If Christianity be supposed to include among its doctrines certain tenets which are held by Romanists and their Anglican allies on the ground of tradition, and without the warrant of the inspired volume, it would be necessary in defending the Church system, to defend contradictions, and prove impossibilities. The attempt to uphold such a system must necessarily fail. The

tendency, moreover, of such an attempt must be, as facts have abundantly shown, to prostrate reason, or produce infidelity. On the other hand, let it be assumed that the whole Christian system is to be found in the sixty-six Canonical books of Scripture, then we are prepared to maintain that in the harmony of the different parts of the system, in its sublimity, in its purity, in its simplicity, and in its adaptation to human wants, there is resistless evidence of its divine origin. Thanks be to God that it is so; and thanks be to the Father of lights, who hath not left us to grope our way through darkness, either to the guidance of reason's glimmering ray, or of the bleaded cross-lights of Scripture and Tradition, as both may be interpreted or misinterpreted by the Romish priesthood; but that He has given us in the sacred volume itself, a celestial lamp, which, while reflecting, by its own light, the evidence of its divine origin, is fitted to instruct us in every doctrine necessary to be believed, to guide us in every foot-step of our path through life, to indicate the dark valley of the shadow of death, to reveal to us a glimpse of the glory beyond, and finally to conduct us to that bright abode, "which hath no need of the Sun, neither of the moon to shine in it, for the glory of the Lord doth lighten it, and the Lamb is the light thereof."

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### Missionary Intelligence.

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#### MISSIONARY FIELD NORTH OF PETERBOROUGH.

Peterborough has been looked on, in Western Canada, as a far back town, with a fringe of population on its northern side, poorly eking out a subsistence on the edges of rocks and barrenness, verging into Greenland frosts and snows. This veil of error has suffered its first rents within the last two years. It has too long concealed from the eyes of young Canadian cultivators of the soil a splendid region for the remunerative exercise of their energies. Peterborough has now a few most highly productive wheat fields, twice the distance north of it, that it is north of Cobourg and Port Hope. The township immediately north of that in which Peterborough is situated, is bounded north by a belt of sterile, though wooded rock and swamp, a number of miles wide, lying east by south and west by north; which stretches its length across several counties, and sends off numerous spurs to north and to south. Among its northern spurs the land is sandy, and of inferior fertility. Still on these sporns new settlers are prospering. But farther on, to the north and east, land of the best quality stretches over the extent of many townships. In the eastern and larger part of the township of Chandos, in Cardiff, in Dysart, for example, deep black, loamy, vegetable soil prevails. A glance at the map will show that though thirty or sixty miles north of Peterborough may sound of colder and shorter summers, yet it is considerably south of some of the fine farming townships in the region of the Ottawa. The seasons and the weather compare more nearly with Belleville than with Ottawa. A comparatively good road has been made by the Government into the middle of Cardiff. The mail already goes into Chandos once a week.

The first visit by a minister of the Canada Presbyterian Church among the settlers in Burleigh, Anstruther, Chandos and Cardiff, was made by a member of the Presbytery of Cobourg, Mr. James Thom, of Lakefield, early in March of the present year. That and a few succeeding visits, by ministers of the Presbytery, with preaching on the Sabbath and week-days, and household visitations, have been received with great eagerness

and attentiveness to the word of the Lord, on the part of the larger portion of the population. A congregation was organized, with a communion roll of thirteen members, and the Lord's Supper dispensed in the middle of July.

The Wesleyans were a few months in advance of us, with a Missionary in the field; and we have no Missionary there yet. No one denomination is stronger there than our own, and none has an equal hold on the sympathies of the people. This was the case at first, in the Minden direction. But, through Missionary supply being sent scantily, irregularly, and after long intervals, we are fallen quite behind there now, both in numbers and in our hold on the population. This represents, in too many cases, the history of our Home Missionary operations. Shall our new opening in Burleigh, Anstruther, Chandos and Cardiff add another to this deplorable list? "God forbid." The Wesleyans are keeping a preacher on the spot. They are the only party operating there now, besides ourselves. We want more Missionaries and larger contributions to our Home Mission Treasury. May the Lord stir up young men to give themselves, in greater numbers, to the "help of the Lord," in this department. And may the Lord pour out the spirit of hearty and liberal giving to Christ's service, upon all the congregations and members of the Church.

J. T.

## KNOX COLLEGE—STUDENTS' MISSIONARY SOCIETY.

### SIXTH ANNUAL REPORT.

Never, at any previous stage of this society's history, did we meet under more favourable auspices, than we do on the present occasion. Since we last met, our ranks have been unbroken by the hand of death. And although several of our members have left us to engage in the more active duties of life, yet it is gratifying to see new men coming in to fill up the vacant places. Most of us have been permitted during the summer months to be labourers in our Heavenly Master's vineyard. And while at this time we unite in expressing our gratitude to God for His kind preserving care over us, our humble prayer is, that the seed we have been permitted to sow, and especially that that sown by our Missionaries, may be abundantly watered with the dews of heavenly grace; that it may blossom and bear fruit upon earth, and that much of it may one day bloom on the banks of the River of Life.

In the good Providence of God we are again permitted at the commencement of another collegiate session to assemble within these walls thoroughly united, we trust, in our aim to advance the Messiah's Kingdom. And while we have every cause to be thankful for the great degree of success which has attended our efforts during the past summer, let us not rest satisfied with the *past*. But may we be stirred to greater zeal and earnestness in the future, and try by every means in our power to advance the best interests of this society during the coming year.

### MISSIONARY WORK.

It now devolves upon me as your secretary to lay before you in few words, what we have been doing for the past year. Very soon after we assembled last session, on hearing the report of Mr. Becket, our Missionary for the summer of 1866, the opinion became very general that the field so long occupied by us, had not proved a very successful one for our operations. And now the question pressed itself upon our consideration, Whither shall we turn our efforts? Shall we continue in the same field, or shall we abandon it altogether and seek out a new field of labour, from

which with the blessing of God we may expect more abundant fruit ? After a good deal of animated discussion we came to the conclusion to abandon the field, and to seek out a new sphere of labour in which to embark. Two fields were recommended by members of the society as being very promising fields for our efforts. These had grave difficulties connected with them, but taking as our motto, nothing venture nothing win, we concluded to concentrate all our efforts upon them during the summer months.

#### FIELDS SELECTED.

The fields selected were in the townships of Stephen and Hay, within the bounds of the Presbytery of Huron ; and Penetanguishene within the bounds of the Presbytery of Toronto. In the first mentioned field we engaged the services of Mr. Boudreau who speaks both English and French quite fluently, admirably suited for the work ; thoroughly conversant with the errors of the church of Rome ; and who from having been once within her pale could more successfully treat those who are still groaning under the yoke of a tyrannical priesthood. One reason for the success which attended Mr. Boudreau's efforts was owing to the fact, that the priest who was labouring in that district had not the sympathies of the people. He took very little interest in regard either to their temporal or spiritual welfare ; very seldom visited amongst them ; and was not at all an adept in the French language.

#### SUCCESS OF MR. BOUDREAU'S LABOURS.

The circumstances above mentioned, conspired to render the services of our missionary peculiarly acceptable to the people, both Protestant and Catholic. At first the Roman Catholic part of the population looked upon him with a suspicious eye. But before long he won their affections ; gradually their prejudices died away, and soon many of them were to be seen attending his meetings regularly. He preached three times every sabbath, twice in French, and once in English, to an average congregation of 70 people. In addition to these sabbath exercises he frequently held meetings during the week, at which he allowed them time to ask questions on any subject on which they desired further light. These meetings in which all the formality of a regular service was thrown aside, were no doubt calculated to be of great benefit to anxious enquirers. So strong was the attachment they formed for our missionary, and the Presbyterian Church, that a petition signed by a large number of Protestants and twelve Roman Catholics has been sent to our society, praying to have another missionary sent to them as soon as possible. It is to be hoped that before long we will be able to secure the services of a French student to carry on the work already so favourably begun. You could not possibly find a better field of labour for active, energetic, missionary work, than this field we have occupied in the townships of Stephen and Hay. And may we not let go this field till every soul is delivered from the darkening influence of the Church of Rome, and brought "into the glorious liberty of the children of God."

#### PENETANGUISHENE.

The other is not such an interesting field. There the priest has a very firm hold of the people, so firm that our Missionary Mr. Batisby had not the slightest access whatever, to the Roman Catholic part of the population. His work was entirely confined to the English speaking Protestants. In this settlement he at first found the people cold and indifferent to their spiritual interests. But here too the Gospel accompanied with the demonstration of the spirit and with power had its usual sanctifying influence on the minds of the people. And many we hope have entered into the promised rest.

From the above you will see that we all have cause to thank God for the great success which has attended our efforts during the past summer. May this be but the dawn of a still greater success. May a brighter, and still brighter future await us as a missionary society. And while we pray "Thy kingdom come" may we seek to help on the glorious work. May the dawn of the latter day glory soon break in upon us when, "The wilderness and the solitary place shall be made glad and the desert shall rejoice and blossom as the rose"; when the kingdoms of this world shall become the one great Kingdom of Our Lord and Saviour Jesus Christ.

A. MILNE,  
*Secretary.*

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### MISSIONS OF FREE CHURCH OF SCOTLAND.

Recent intelligence specifies several interesting particulars with reference to the missions of the Free Church in India. We note some of these.

1. The Rev. Dr. Murray Mitchell resigns his charge at Broughty Ferry, in Scotland, with the view of going to India as General Superintendent of Missions. Dr. M. Mitchell was for a number of years a missionary at Bombay, and is well acquainted with most of the languages of India.

2. The Rev. Baba Padmanji has been ordained by the Free Church Presbytery of Bombay, as pastor of the native congregation at Puna. The Rev. Dr. Wilson preached in English, and conducted the ordination services in Marathi.

3. A circular has been addressed by a number of Presbyterian Ministers to all the Presbyterian Missionaries in India, proposing the formation of a General Assembly. It is not intended that the missionaries should be disconnected with their various churches at home, but it is believed that there might be a General Assembly for Ecclesiastical purposes, the missionaries still reporting to their respective churches or boards.

4. The first fruits have just been gathered in the Gond Mission, two converts, husband and wife, having been received into the church. The two converts with their child were baptized together. This is a new mission and it is encouraging to see that the work has not been in vain.

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### MISSIONS OF THE UNITED PRESBYTERIAN CHURCH.

CAFFRARIA.—The November number of the *Record* gives an account of the appointment of the Rev. Tiyo Soga as first missionary at the Tutuka. This appointment was the result of a conference of the missionaries of the U. P. Church and of the Free Church. Mr. Soga was asked to accept the mission, as it was necessary that it should be in the hands of one perfectly acquainted with the Caffre language. Mr. Soga, although at a great sacrifice, has accepted the appointment which he has been requested by his brethren to undertake.

INDIA—BEAWR.—The Rev. Wm. Schoolbred in writing from Beawr mentions that cholera had broken out, and that four of the orphans and Mr. John Drynan, teacher and evangelist, had fallen victims. Mr. Drynan was a native of Girvan, Ayrshire; had been in the army in India; was made the subject of a great spiritual change in 1860, since which time he had manifested great christian devotedness and was much given to prayer. He joined the mission in 1862. All acquainted with him regarded him as a man of great worth and at the same time of unaffected modesty. His loss will be greatly felt.



## General Religious Intelligence.

### UNION CONVENTION IN THE UNITED STATES.

A meeting of a very important and interesting character has just been held in the city of Philadelphia, we refer to the Convention of the Presbyterian Churches in the United States, called by the Synod of the Reformed Presbyterian Church, to consider the subject of the union of the various Presbyterian churches. The meeting took place on the 6th November and following days, and was presided over by G. H. Stuart Esquire of Philadelphia. There were present 309 delegates from the various churches as follows:—Old School 180; New School 78; United Presbyterians 26; Reformed Presbyterians 20; Reformed Dutch Church 4; Cumberland Presbyterians 5. Dr. Hall, late of Ireland, now of New York, was present, and was asked to sit as a corresponding member. We are unable to give a full account of the proceedings. We may state however that a basis of Union was drawn up which is to be submitted to the supreme courts of the several churches represented. The Cumberland Presbyterians, having modified the Confession of Faith, are not likely in the meantime to go along with the other Bodies. We give the basis as agreed on. Dr. Hodge spoke favourably of it, declaring that there was nothing in it to which any Old School man could object.

One of the most interesting incidents in connection with the meeting, was the interchange of courtesies between the Presbyterian Convention and the Convention of the Episcopal Church then in session in Philadelphia. It was a new but pleasing sight to see a deputation headed by two Bishops of the Episcopal Church—the venerable Dr. McIlvaine and Bishop Lee—waiting on the Presbyterian Convention, recognizing them as christian brethren, and wishing them God speed in their work. The address of Bishop McIlvaine was deeply affecting, and still more affecting was the address of Dr. Hodge in reply. Dr. Hodge in the course of his address referred to the fact that Bishop McIlvaine and himself (Dr. Hodge), had been boys studying together at Princeton upwards of 50 years ago; that evening after evening they had knelt together in prayer; that they had been baptized with the Spirit in the great revival at Princeton in 1815; and said that although they had followed different paths he believed that neither had ever preached a sermon which the other could not have endorsed. He spoke of the two Churches—the Episcopal and the Presbyterian—as holding the same great doctrines and engaged in the same warfare: and stated his belief that the time was not far distant, when all the churches would be found standing side by side, battling for the same great cause.

#### BASIS OF UNION.

The following is the Basis of Union proposed for the consideration of the different denominations, as finally adopted.

1. An acknowledgement of the Old and New Testaments to be the inspired Work of God, and the only infallible rule of Faith and Practice.

2. That in the United Church the Westminster Confession of Faith shall be received and adopted, as containing the System of Doctrine taught in the Holy Scriptures; it being understood that this Confession is received in its proper historical, that is, the Calvinistic or Reformed sense. Whilst the Convention recommend the foregoing Basis, they wish to be understood as recognising the orthodoxy of the Larger and Shorter Catechisms, of the Heidelberg Catechism, and of the canons of the Synod of Dort.

3. That the United Church shall receive and adopt the Presbyterian Form of Church Government.

4. The Book of Psalms, which is of Divine inspiration, is well adapted to the state of the Church in all ages and circumstances, and should be used in the worship of God. Therefore, we recommend that a new and faithful version of the Book of Psalms be provided, as soon as practicable. But, inasmuch as various collections of Psalms are used in the different churches, a change in this respect shall not be required.

In addition to the proposed Basis, the following recommendations were unanimously adopted :

*First.* That we unite in requesting our respective churches, in their supreme judicatories, to appoint a Committee of five each, which shall constitute a Joint Committee, whose duty it shall be to meet at a time and place to be agreed upon, and proceed with all convenient despatch in an attempt to form a Basis of Union according to the principles of this report; which Basis they shall submit to the churches for their consideration and adoption, it being understood that this is not designed to interfere with the pending negotiations for Re-union between two of the larger bodies represented in this Convention.

*Second.* As there is so much agreement among all Churches here represented in all essential matters of faith, discipline, and order, it is recommended that friendly and fraternal intercourse be cultivated by interchange of pulpits, by fellowship with one another in social religious meetings, and in every practicable way, subject to the regulations of each particular branch of the Church.

*Third.* That a Committee be appointed to lay this action of the Convention before judicatories of the various branches of the Church here represented.

*Fourth.* That the members of this Convention who may vote for the foregoing Basis of Union, to be laid before the Churches shall not, thereby, be regarded as being committed to advocate its adoption when laid before the branches of the Church respectively, but shall be free to act according to the indications of Providence at the time.

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#### ITEMS OF GENERAL RELIGIOUS INTELLIGENCE.

**CHURCH CONFERENCES IN ENGLAND.**—Since the meeting of what has been called the Pan-Anglican Synod, several ecclesiastical conferences have been held in which Ritualism and other subjects have been freely discussed. At a meeting at Wolverhampton, Lord Sandon, in a very telling and eloquent speech denounced the “priestly feeling,” which was stealthily at work, which, he said, would lead to the extinction of learning among the clergy, to the inordinate multiplication of rites and ceremonies, to the extermination of all who differ from the priestly party, to the establishing of another master in the household, in place of the husband and father, and to the establishing of a human barrier between man and his God.

**THE ABYSSINIAN EXPEDITION.**—The Abyssinian Expedition is being pushed forward, and the British Parliament has met at an earlier period than usual, mainly for the purpose of sanctioning the amount necessary for the expedition. By latest accounts the captives were all pretty well and were well treated; but the king’s manner had become cold and indifferent.

**REV. DR. HAMILTON, OF LONDON.**—We regret to notice that the health of Dr. James Hamilton still continues in a very weak and precarious state.

**REV. DR. HALL, FORMERLY OF DUBLIN.**—The Rev. Dr. Hall, form-

erly of Dublin, has arrived in New York, and has been installed as pastor of the 1st Presbyterian Church. Dr. Hall received very warm testimonials from friends in Ireland, and received an equally warm welcome from his congregation and friends in New York.

NEWS OF DR. LIVINGSTONE.—Intelligence has reached England to the effect that Dr. Livingstone was alive, and that he had spent the last year far in the interior of Africa. We trust the intelligence will be found to be true.

## Home Ecclesiastical Intelligence.

CALLS.—*Oakville.* Rev. W. Meikle has received a call from the Congregation of Oakville. *English Settlement &c.* Rev. G. Milligan, B. A. has received a call from the congregation of English Settlement and Proof Line, the stipend being \$700 with manse. *Orangeville.* The Reverend H. Steele from Nova Scotia has received and accepted a call from Orangeville. His induction took place on the 19th ult.

WARWICK.—The Rev. E. Bauld has been ordained as Pastor of the Congregation at Warwick.

WEST CHURCH, TORONTO.—The Rev. R. Wallace has been inducted as Pastor of the Congregation of the West Church Toronto. Rev. A. W. McKay preached, Rev. R. Monteath conducted the induction services and addressed the minister, and Principal Willis the people. Mr. Wallace was introduced to his flock on the following sabbath by Rev. Dr. Burns. On the evening of the day of induction there was a congregational soiree largely attended. Several ministers delivered appropriate addresses, and the proceedings altogether were highly encouraging.

NORWOOD AND HASTINGS.—The Rev. W. C. Young was inducted as Pastor of the Congregations of Norwood and Hastings on the 29th October. The Rev. J. Thom preached and presided, the Rev. W. McWilliams and the Rev. T. Alexander gave suitable addresses to the pastor and people respectively. A social meeting was held in the evening, when suitable addresses were delivered by the brethren present.

There is every indication that this pastoral settlement is a harmonious and happy one. A portion of salary was paid to Mr. Young.

The congregations also took leave of their late moderator of session, in a highly commendable manner, and in a way creditable to both parties. The ladies of each congregation presented to the Rev. Mr. Alexander, by the hands of the moderator *pro tem*, at the public meeting, an address similar to the one to the other, expressive of the congregation's grateful appreciation of the zealous, kind and efficient manner, in which he had watched over them for their good during their pastoral vacancy. The address from the ladies of Norwood was accompanied by a gift of twenty dollars. A purse containing twenty two dollars accompanied the address from Hastings.

NEW CHURCH AT MOSA.—The congregation at Mosa, Ont., have distinguished themselves by their liberality and taste in erecting a new and handsome Church, capable of containing 600 hearers. It is a Gothic structure, with pilasters, pointed windows, and a small spire. The sittings in the area and the gallery, are completed, and beautifully painted in the dark oak style. The expense is estimated at \$3500; and the readiness of the people to contribute to the building has been such as reasonably to admit of the hope that the debt, if any, will be very small. On Sabbath, October 6th, the Church was opened with divine service at three different times, in English and in

Gælic, by Dr. Burns of Toronto, and Mr. McTavish of Woodville. The attendance on all the meetings was large, and in the morning, some hundreds failed in being accommodated within the building. On the afternoon of the day following, a social religious meeting was held at 3 p.m., in the grove adjoining, where covered tables were spread, and six hundred, old and young, hospitably entertained. At five, p.m., the company repaired to the church, when devotional exercises were engaged in and speeches delivered in both languages, by Dr. Burns, Mr. Mactavish, Mr. Mackinnon of Wardsville, Mr. Warden of Bothwell, and Mr. Ross, editor of the "*Strathroy Age*." Such sociables may be conducted either suitably or otherways. In this instance, there was neither frivolity nor fun; all being marked by a grave consistency. The subjects treated both in the way of sermons and speeches were edifying and seasonable. Their titles may be thus enumerated:—The leading features of spiritual religion as contrasted with ritualism and formality; "The sympathizing presence and aid of the Incarnate Redeemer;" "Freedom of access to the river that makes glad the city of our God;" The lessons to be learned from the rearing and opening a place of worship; "The obligations in our land of church membership;" and "The general influence of religious ordinances on the moral health and well-being of society at large." The evening was very favourable, and all was over between 8 and 9 o'clock. Though last, not least, the collection or proceeds on Sabbath and Monday amounted to six hundred dollars. The pastor, Mr. A. Stewart, presided at the Monday's meeting, with great propriety of demeanour, and his prospects of usefulness among an affectionate people are exceedingly flattering.

ADELAIDE.—The people of East Adelaide have erected themselves a new place of worship. It is a handsome frame building, and may accommodate about 200 persons. Hitherto the small congregation met in a log cabin. For five years they have been without a pastor, since the death of their last pastor, the Rev. Wm. Deas. The affairs of the congregation during this time were stationary. But having obtained a settled pastor in April last, things begin to progress. In the absence of the Rev. David Inglis, of Hamilton, who was expected to open the new Church on the 15th September, the pastor officiated. There was a soiree on the following evening, and one for the children on the Tuesday. The amount raised at the opening services was upwards of one hundred dollars. In a few months it is expected that horse sheds will be built, and the whole free of debt. With God's blessing we trust the good work will rapidly progress.

PICTON.—We rejoice to hear of the spirited manner in which the friends at Picton have acted in securing a very handsome and commodious manse. They had purchased the manse for \$2250, a large proportion of which they have accumulated within the last twelve months. The ladies have the chief merit of this work. A considerable sum was collected in Belleville by Mrs. Marshall, and by J. Gilmour, Esq., in Montreal. W. Ross, Esq., M.P., has given the handsome sum of \$400. The congregation has done nobly; and we trust that their prosperity in other respects will be none the less.

CHELLENHAM CHURCH OPENED.—Cheltenham is a village of perhaps 200; but it is in the midst of a fine agricultural and fruit country. It is situated in Chinguacousy, but the line of Caledon township comes near it. It is a healthy place and likely to grow. A neat brick Presbyterian Church, capable of holding 300 sitters, and in connexion with the Canada Presbyterian Church, has just been completed; and on Sabbath, Nov. 3rd, it was opened for divine service by the Rev. Dr. Burns, of Knox College, Toronto, who preached in the forenoon, and at three p.m., to a crowded

audience each time. Stormy as the day was, there could not be fewer than 400 at each diet. Fifty dollars were collected, and the erection, it is thought, will be "free," both financially and ecclesiastically. Were another district church within four or five miles associated with this one, a moderate pastoral charge, comfortably appointed, would present a very hopeful field of spiritual labor, to a smart young Evangelist. In the meantime, it will be supplied by the kind offices of the "Home Mission Committee" of the Toronto Presbytery.

**CAMPBELLFORD.**—The Congregation at Campbellford held a social meeting before the departure of the Rev. P. Musgrave who had been ministering to them for a time. In the course of the proceedings, Mr. Musgrave was presented with a handsome testimonial of their esteem and regard.

**CHURCH AT MARA.**—Messrs. William McIntosh and John Rose, who were appointed to solicit aid in behalf of the Church at the Talbot River in the Township of Mara, desire to acknowledge their obligations to the friends in Belleville who have assisted them in this undertaking. The amount received from Belleville was in all \$16.00.

**PRESBYTERY OF LONDON.**—**HOME MISSIONS.**—The Clerk of the Presbytery of London requests us to say that the motion brought forward at last meeting with reference to collection for Home Missionary purposes was not carried. It was only submitted to the Court.

**ALMONTE.**—This place, in the township of Ramsay, has increased so much of late that the members and adherents of the Church in and around Almonte desire to be organized into a separate charge under the pastoral charge of Mr. McKenzie. The matter is at present under the consideration of the Presbytery of Ottawa.

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#### PROCEEDINGS OF PRESBYTERIES.

**THE PRESBYTERY OF HAMILTON.**—This Presbytery met in Central Church, Hamilton, on the 8th of October. There were present sixteen ministers, and three elders.

A congregation, consisting of seventeen persons, had, on the 14th of July last, been organized in the Town of Welland. Six managers had also been appointed. It is hoped that Presbyterianism, which is not strong at present in the section of country round this place, may revive, and may at no distant date be guided and fostered by a resident Pastor. The Presbytery made the proper arrangements for receiving the Synod's Deputation in the augmentation of Stipends.

The Presbytery proceeded to consider the mission field, and also the relation which certain congregations held to each other, with a view, if possible, to effect some new arrangements, that might make their arrangement easier, and their prosperity more certain. For this purpose, it was agreed, that these congregations and stations should be requested to send delegates to the Presbytery at its next meeting, in order that the wishes and desires of the people themselves should be fully known.

The call given to Rev. George Burson, by the congregation of St. Catharines, on the previous day was laid on the table. It was signed by 90 members and 40 adherents. One thousand dollars—of annual stipend were promised by the congregation. The commissioner stated that St. Catharines desired the whole of the pastor's services, instead of sharing them as formerly with Port Dalhousie, and had made provision for his support accordingly. The Presbytery approved the conduct of Dr. Ormiston, Moderator, and sustained the call. They also appointed the induction of Mr. Burson to take place at St. Catharines on the 22nd instant, at 2 o'clock P.M.

The Presbytery met, according to adjournment, on the 22nd of October, at

St. Catharines, to induct Mr. Burson into the pastoral charge of the St. Catharines congregation, and for other business.

Mr. W. H. Simpson, of Kilbride, preached an appropriate sermon from Isaiah, 9th chap, 7th verse. 1st cl use. Dr. Ormiston then proceeded to give a short narrative of the different steps of procedure in the call, and then inducted in the usual way, and in the name of the Presbytery, the Rev. Geo. Burson into the charge of the congregation. Mr. Inglis addressed the minister, and Dr. Ormiston the congregation. Mr. Burson was welcomed by his people, by their extending to him the right hand, he was introduced to his Kirk Session, and took the Moderator's chair, and was enrolled among the members of the Presbytery. It was also reported that the managers put into his hands his first quarter's stipend.

The Presbytery read a paper from the Pastor, Elders, and Members of the first Presbyterian church, St. Catharines, in connection with the Presbytery of Buffalo, U. S., expressing a desire to be received into the Canada Presbyterian Church, and, in the meantime, inquiring whether the use of instrumental music, which they now have and wish to continue, would be any bar to such reception. The Presbytery received the paper, and agreed to consider it at next ordinary meeting.

The Presbytery now considered the existing arrangement in the missionary field and vacant congregation in the Niagara District, with a view of making some alterations that would be more convenient and efficient. Various delegates were fully heard. The Presbytery, after deliberation, resolved as follows: 1. That Thorold and Drummondville, at present forming one pastoral charge, be disconnected. 2. That Thorold alone constitute a pastoral charge. 3. That Drummondville and Chippawa be united into one charge. 4. And that Rev. George Burson be requested to give the congregation in Port Dalhousie such supply, in the meantime, as he can.

Mr. Burson was also appointed Moderator of the Session of Port Dalhousie.

JOHN PORTEOUS, *Presbytery Clerk.*

PRESBYTERY OF BROOKVILLE.—The Presbytery of Brockville met at Prescott on Tuesday, November 5th, 1867, when many matters of detail in connexion with the Presbytery were considered. Of matters of general interest we may note. Rev. Martin Lowry, late of Cornwall, was appointed ordained missionary over the group of stations comprising Kemptville, Oxford Mills, Edwardsburgh, Iroquois and Morrisburgh. The appointment was made for six months. The Presbytery resolved to continue Mr. Lowry's name on the roll.

The arrears for mission services, as far as known, have been settled; this, however, does not include certain claims of ministers once settled within the bounds still urged against the Presbytery.

Rev. Mr. Melville's resignation of the congregation of Colquhoun Settlement was accepted, and minute expressive of regret at the circumstances requiring the step were passed, as also a similar minute in reference to Rev. Mr. Lowry's resignation, accepted at our last meeting.

Arrangements were made with a view to holding Missionary meetings throughout the congregation within the bounds. And commissioners were appointed to visit each congregation for the purpose of urging the liquidation of arrears of stipend where such exist, and seeing, in all cases, that an efficient organization is provided for the purpose of managing the congregational finances. Rev. Mr. Lochead and Rev. Mr. Burton, were appointed the commissioners.

TORONTO PRESBYTERY.—This presbytery held its usual quarterly meeting in Knox Church, on Tuesday, 5th November. Mr. Monteath, moderator, occupied the chair. The attendance of ministers and elders was small.

Mr. Mitchell gave in his resignation of Milton congregation, in consequence of the state of his health, and the increased amount of labor connected with his pastoral charge.

The congregations of Oakville, Chinguacousy, 1st and 2nd, Tecumseh, 1st and 2nd, appeared by commissioners before the presbytery, each desiring to have calls moderated. These moderations were granted as craved.

Testimonials in favor of the Rev. Howard D. Steele were submitted to the court, and he was received as a minister of this church. Mr. Christie reported that he had moderated in a call at Orangeville and Mono Mills, which was given unanimously in favor of Mr. Steele. The call was sustained and put in Mr. Steele's hands, who accepted it, and his induction was appointed to take place at Orangeville on the 19th November.

Resolutions from Centre Road Church, Caledon, with reference to the extent of Mr. McFaul's charge, were read, and it was agreed to summon the three congregations now under his pastoral charge to appear for their interests in this matter at next ordinary meeting of Presbytery.

A report on the production of Session Records was received, and those Sessions that have been defaulting were ordered to lay their Records on the table of the presbytery at its next meeting.

An application from Chethenham, through Dr. Burns, was made for a regular supply of services to that station; the Home Mission Committee were instructed to grant them as much supply as possible.

The presbytery resolved to delay consideration of the organ question, and enjoined sessions to report thereon at next ordinary meeting.

The following scheme of Missionary Meetings for the ensuing winter was arranged, and ordered to be inserted in the *Record*. The Conveners to arrange as to the time when the meetings shall be held in their respective districts; it being agreed that congregations be enjoined to make their returns not later than the 17th March.

1. The pastoral charges of the Rev. Messrs. Wm. Fraser, Wightman, John K. Hislop, with Scotch Settlement and Bradford. Convener, Rev. Jas. Dick.

2. The charges of Rev. Messrs. Christie, McFaul, with Orangeville and Mono Mills, Chinguacousy. Convener, Rev. John M. King.

3. The charges of Rev. Messrs. Topp, Dr. Jennings, A McKay, with Oakville, and West Church, Toronto. Convener, Rev. R. Ewing.

4. The charges of Rev. Messrs. Glassford, Dick, Adams, Milligan, with Tecumseh, 1st and 2nd. Convener, Rev. D. H. Fletcher.

5. The charges of Rev. Messrs. Gregg, King, D. H. Fletcher, F. Duncan, Monteath, with Yorkville. Convener, Rev. John Gray.

6. The charges of Rev. Messrs. Pringle, Alexander, Mitchell, Ewing, with Brampton and Malton. Convener, Rev. Mr. Monteath.

7. The charges of Rev. Messrs. Rodgers, Greenfield, Knowles, Mungo Fraser. Convener, Rev. Mr. Hislop.

8. The charges of Rev. Messrs. Gray, Ferguson, Craw, Wm. Johnston. Convener, Rev. Mungo Fraser.

The presbytery adjourned to meet in the same place on the 1st Tuesday in February, 1868, at 11 o'clock, a.m.

R. EWING, *Presbytery Clerk*.

PRESBYTERY OF OTTAWA, (EASTERN DIVISION.)—Missionary Meetings will be held, D.V., in the following order, viz:—

Ottawa, Knox's Church,	Monday,	December 9,	at ½ past 7, p.m.
Ottawa, Bank St. Church,	Tuesday,	" 10,	" "
Aylmer,	Wednesday,	" 11,	" "
Nepean,	Thursday,	" 12,	" "
Wakefield,	Monday,	" 16,	" "
Aylwin,	Tuesday,	" 17,	" "
Masham,	Wednesday,	" 18,	" "
Deputation, Messrs Whyte, White and Moore.			
Cumberland,	Monday,	December 16,	at ½ past 7, p.m.
Loftaber,	Tuesday,	" 17,	" "
Russell,	Monday,	January 27,	" "
Osgoode,	Tuesday,	" 28,	" "

Tarbolton,	Thursday, January 30,	at 2 p.m.
Fitzroy Harbour,	Thursday, " 30,	at $\frac{1}{2}$ past 7, p.m.
Deputation. Messrs. Wardrope, Gourlay and Tait.		
Templeton,	Monday, January 1 <sup>st</sup> ,	at $\frac{1}{2}$ past 7, p.m.
Clouccster,	Monday, " 20,	" "
Deputation, Messrs T Wardrope and Moore.		

THOMAS WARDROPE, *Convener.*

**PRESBYTERY OF STRATFORD.**—The Presbytery of Stratford met at Stratford, on the 29th of October last. Rev. Robert Hamilton, Moderator. There were 10 ministers and 6 elders present.

The following calls were sustained, namely:—A call from the congregation of Widder Street Church, St. Mary's, signed by 184 members and 191 adherents, to Rev. Thomas Cumming; and two calls to Rev. William Meikle, one from the congregation of West's Corner's and Gamble's settlement, signed by 152 members and 69 adherents, and the other from the congregation of Mornington, signed by 86 members and 40 adherents.

A petition was received from the congregations of Molesworth and Listowel, praying for the moderation of a call, and the Rev. Robert Renwick was appointed to moderate in a call at Molesworth.

After disposing of several other items of business, the Presbytery adjourned to meet at Stratford, on Tuesday, the 14th of January next, at 11 o'clock, a.m.

WILLIAM DOAK, *Presbytery Clerk.*

## Correspondence.

### BOTH SIDES OF THE ORGAN QUESTION.

(*Second Letter.*)

MR. EDITOR,—In my last letter on "Both sides of the Organ Question," I indicated the rules that should guide our judgment in the matter; and I gave what may be regarded as a brief but fair statement of the objections or reasons usually advanced against the use of the organ. I would now give an equally brief and fair statement of the reasons or arguments commonly urged in favour of the use of the instrument. I must, first, however, apprise some of your readers that, it is not easy to state the arguments on both sides without *appearing to plead either for or against* instrumental music. The design of this and the previous letter, is simply to give an impartial statement of what both parties have said, written, and published. The arguments of each party are, I believe, fairly given, both as regards the selection, the nature, and the expression of them. There is, I acknowledge, a strong temptation to allow these writers, in an article like this, to indulge in a pleading or controversial style of argument, but this you wisely forbid in the pages of the Record. The bare argument—unadorned; in all its littleness or greatness; in all its weakness or strength; without any of the embellishments of rhetoric; and without any accompanying appeals to the passions—this is, I presume, what you approve of, and this is what honest and intelligent seekers after truth desire, so as to form an unprejudiced opinion, and give a conscientious decision on the Organ Question.

As the arguments on this side of the question have a relation to those of the other, it is proper, both for the sake of reference and from the nature of the subject, that I should follow very much the same order as in my last communication.



*Reasons in Favour of Instrumental Music.*

I. It is denied that instrumental music, as an accompaniment to singing, was an *essential part* of the ceremonial law of the Jews : and that for the following reasons—namely :

(1.) That the ceremonial law is found, in its perfection, in the Books of Moses ; and, that, therein we find no requirement of either singing or instrumental music properly so called, in the worship of God. The only instruments of a musical kind required, were the silver trumpets, which were not accompaniments to singing, but were used for calling assemblies, ordering the march of camps, summoning to battle, announcing the approach or commencement of seasons or festivals ; and latterly, they were used in the Temple to call the Levites to their desks for the music ; and to sound, at sacrifice, during the intervals of music while the people worshipped in silence. The silver trumpet seems to have answered, in religious affairs, among the Jews, the purpose of the bell among christian nations. From the days of Moses, until those of King David, embracing a period of several hundred years, sacrifices were usually offered without psalms and without their accompanying instruments. Therefore, instruments of music were not *essential* to sacrifice, and, indeed, formed no part of it.

(2.) In the days of David both the psalms and instruments of music were divinely appointed innovations, not in the *sacrificial* but in the *devotional* part of the public service of the sanctuary. The instruments equally with the psalms were for the purpose of *praising the Lord*. But the service of *praise* and the service of *typical sacrifice* were then as they were before the days of David, totally and essentially distinct. And as to the instruments themselves they belonged to the psalms or service of praise, but not to the service of sacrifice.

(3.) The instruments of music, in the Temple, were not, so far as we know, typical of anything. Even with regard to the silver trumpets the Bible is silent as to any typical meaning which they had. In the Book of Revelation mention is made of the harp as a symbol ; but so are other things such as vials, trumpets, horses, &c., which we do not on that account alienate from their proper literal use. It is, therefore, considered better for both parties to keep the Apocalyptic harp out of the present question. But as to "the instruments of David," it is nowhere affirmed, implied, or hinted at, either in the New or Old Testament, that, that they typified anything whatever. Neither is there anything in their nature or use which seems to lead to anything like a typical or symbolical meaning. The only thing which the Bible declares as to their purpose is, that they were for *praising the Lord*.

(4.) The chief reasons for the use of instrumental music in connection with sacrifice, were chiefly these, namely :—

(1.) The Jews were a musical people, and it was right that they should use their musical talents, acquirements, and instruments for the glory of God. They used instrumental music at marriages, at social feasts, (Isaiah v, 12 ; Luke xv, 25 ;) in celebrating victories and the praises of the victors ; in allaying angry passions, and in consulting God, (2 Kings iii, 15 ; 1 Sam. xvi, 18 ;) in going to sacrifice and in returning from it, in the schools of the prophets, (1 Sam. x, 5 ; Isaiah xxx, 29 ; 2 Sam. vi, 5, 15 ; at funerals, (Matthew ix, 23 ;) and in the palaces of Kings, (Ecc. ii, 8.) There was therefore a fitness that the house of God—the palace of the Great King, (Chron. xxix, 19 ;) when it was built have, with other things befitting a palace, the ordinance of instrumental music.

(2.) The hour of sacrifice was the "hour of prayer," when *Psalms* were sung. But the Psalms were written, or composed, expressly to be sung

to instrumental music. The word Psalm, both in Greek and Hebrew, is derived from a word which signifies *to strike*, namely, the strings of an instrument; and the titles of the Psalms indicate that they were intended to be accompanied by instrumental music. Whether, therefore, the Psalms were sung in public or private, in the courts of the temple, or under the domestic roof, the usual and original manner of singing was with instrumental accompaniments. This accounts for the presence of musical instruments at sacrifice; they were simply the usual and ordinary accompaniment of Psalms.

The conclusion which the advocates of instruments arrive at, from these considerations, is rather a bold one:—They say, that it would be as reasonable to abolish the Psalms themselves, as to abolish instrumental music, for both the Psalms and instruments were equally used at sacrifice in the Jewish temple; and they formed together the one service of praise.

II. It is maintained, that the New Testament dispensation of grace, neither requires nor implies the duty of laying aside instrumental music in the worship of God. The writers of the New Testament scriptures mention not a few things of the old Jewish religion which were to be abolished, such as the Levitical priesthood, the Temple of Jerusalem, bloody sacrifices, divers baptisms, the passover and other festivals, (Gal. iv, 10 :) and, by apostolic example, the seventh day Sabbath. The Apostle Paul treats particularly of what things were “done away,” or “taken away” by Christ’s fulfilling of the law; but neither this Apostle nor any other writer of the New Testament, expresses or implies that instrumental music was among “the beggarly elements” or the things that “had decayed and waxed old.”

III. It is maintained, that, the scriptures both of the Old and the New Testament warrant the use of instruments of music in the Christian Church; because

(1.) The Old Testament scriptures sanction and require it, not as a ceremonial or symbolical service, but as a moral duty. To praise the Lord with stringed instruments and organs, (Psalms cl, 4;) is often insisted on in the book of Psalms as a duty. What was a moral duty *then* may be a moral duty *now*. Assuredly, the playing now on musical instruments, such as pianos, melodeons, organs, flutes, violins, etc., should all be done to the glory of God, or not done at all.

It is *possible* to do so now as of old. If it be *impossible*, then all such instruments should be laid aside. But if we can glorify or honor God, in *private*, by such instruments, we have in the scriptures, the unrepealed sanction of God to do so in *public*.

II. The New Testament, at least in Eph. v, 19; sanctions instrumental music in the worship of God.

It is but right, however, to state that some of the advocates of the organ attach little or no importance to this passage in its bearing on the present question. Professor E——, for example, says, “The passage in Eph. v, 19, so often appealed to by both parties, says nothing for either.” Others, of this class of writers, however, strenuously maintain, that, the passage is clearly in their favor. Its words are these, “Speaking to yourselves in Psalms, and hymns, and spiritual songs, singing making melody in your heart to the Lord.” The pro-organ interpretation is substantially as follows:—

(1.) Here are three kinds of poetical composition to be used in the worship of God, “psalms, hymns, and spiritual songs.” Of the *spiritual songs* we know but little. Hymns were generally sung without instruments; thus, the Saviour and his apostles “hymned” at the institution of the Lord’s Supper, (Matt. xxvi, 30;) and Paul and Silas “hymned” in

the Philippian prison, (Acts xvi, 25.) But *Psalms*, as already noticed, were expressly intended for instrumental accompaniment; and are here evidently intended to represent something different from hymns and spiritual songs.

2. The outward service in which they are to be employed. (1.) "Speaking to yourselves in them. They are to be used in social and public worship; and, probably, there is intended here the use of them in alternate or antiphonal singing, which Pliny refers to as the common practice of the primitive christians. (2.) "Singing and making melody." In the original Greek the word for singing is "*adontes*," and both parties agree that it refers simply to the use of the voice in the praise of God. The English words "making melody" are as expressed in the Greek by the one word, "*psallontes*;" and it is maintained that this Greek word, which the Apostle employs, is one which implies and expresses not only the use of the voice, but also and chiefly the use of a stringed instrument. It is the word from which *Psalm* is derived. It occurs in three other places of the New Testament. In (Rom. xv, 19; and in 1 Cor. xiv, 15;) it is rendered, in our English version, simply by the word "sing," but in James v, 13; it is more fully translated by the words "sing psalms." The New Testament Greek Dictionary gives these three meanings of the word, namely, "To touch or strike the strings or cords of an instrument; to play on a stringed instrument as a accompaniment to the voice; also, to sing praise." But it is maintained that the Apostle having just exhorted us in the preceding word to "sing" with our voice, must mean something different by this word; and the only difference which the word allows is the use of instruments in praise. The advocates of the organ translate the word "*psallontes*" by the English word "lyre-playing," and maintain that the "melody" in our common translation means *instrumental melody*.

3. There is the inward or spiritual service, "in your heart." The whole service of song is to be performed *heartily*; with the spirit and the understanding also. We are to sing in our hearts and play the lyre in our hearts: the outward service being but an expression of what is in the heart.

4. The whole service is to be done "to the Lord" Not to gratify our musical taste, not to catch human admiration; but to honor God.

IV. It is maintained that there is nothing Romish or ritualistic in instrumental music; for the following reasons:—

1. In the Pope's own chapel, at Rome, there is no instrumental music; and the same absence of such music may be found in hundreds of Roman Catholic churches and chapels throughout the world; which shows that it is not an essential or needful part of the Romish or ritualistic system.

2. Instrumental music has long been employed in the worship of God by the leading Protestant denominations; such as the Lutherans, the Dutch Reformed, the Waldenses, the Church of England, the Old School Presbyterians, the New School Presbyterians, the Congregationalists or Independents, the Baptists, and various kinds of Methodists. Now, it would be wrong to charge all or most of these denominations with Romanism or ritualism, since we find among them some of the most intelligent and zealous defenders of Protestantism.

3. As to that particular kind of instrument, called by way of eminence *the organ*, it is true that it was introduced into Europe, between the seventh and tenth centuries, when Romanism was dominant: Romanism did not originate it, but, on the contrary, opposed it. Prof. Karl Hase, in his history of the Church, says "it was introduced in face of continual opposition to all instrumental music." Professor E—— says that, before organs had been brought into Europe, "they had long been in use in the

East, and also in some parts of Africa." In the Imperial Dictionary of the Bible, edited by the Rev. Professor Fairbairn of Edinburgh, there is an article on Music by Professor Lorimer, D.D., in which it appears that the Temple of God, at Jerusalem, had probably its organ. He says, "Innovations upon ancient usage were from time to time introduced; and, among these, mention is made in the Talmud of the use of an instrument in the later Temple, which would seem to have been of the nature of a wind-organ, provided with as many as a hundred keys, and the power of which was such, according to Jerome, that it could be heard from Jerusalem to the Mount of Olives, and farther."

4. The use of the organ is not ritualistic at all. Its use is to guide the voice in singing; give the proper pitch in the music, and sustain the voice at that pitch; enrich the music, and embolden timid singers. "Nobody ever thinks of praising God by the mere sound of the organ."

The organ is therefore neither Romish nor ritualistic, although Romanism and ritualism have both abused it.

V. The organ is found to be a great help in congregational singing. In support of this assertion, the following proofs are given:—

1. There is nothing in the nature of instrumental music to injure or destroy the music of the voice.

2. The natural tendency of all good instrumental music is to excite or prompt us to sing; especially, as the Apostle says, when "we know what is piped or harped."

3. There are now not a few Presbyterian congregations in Britain which never could get good congregational singing until they introduced instrumental music. (See Rev. Alex. Cromar's Vindication of the Organ.)

4. There are hundreds, nay, thousands of Christian congregations, including those of the Methodists, Congregationalists, Baptists, Episcopalians, Lutherans, Dutch Reformed, Old and New School Presbyterians, Waldenses, Scotch and English Presbyterians, in which there is hearty congregational singing, accompanied by instrumental music.

5. In those cases where the use of the organ is attended by the decay or lack of congregational singing, the true cause or causes of the evil complained of must, consequently, be traced elsewhere than to the organ. It will be found that such causes as the following are at work, namely:—deadness of religion; the proud and foolish opinion that it is not fashionable to sing in church; the erroneous opinion, that it is not the people's duty and privilege to sing; the want of musical training and taste among the people; and, above all, the introduction of new, strange, and difficult music, which the people cannot sing. Even choirs and precentors, without organs, may thus destroy congregational singing. The remedy for this is found, not in the rejection of the organ, but in placing organists, choirs, and precentors under the control of the sessions or spiritual rulers of the Church, that the leaders of our sacred music may be restricted to simple and well-known tunes.

VI. It is agreed by both parties that we should employ our *best music*, as of everything else, in the service of God. The advocates of the organ, however, maintain that the best music is the combination of the instrumental with the vocal. In support of this opinion, they adduce the following facts:—

1. That all nations, since the days of Jubal, have preferred this kind of music.

2. That our choicest public musical entertainments are conducted according to this opinion.

3. That our houses are furnished with musical instruments, in accordance with this opinion; and we think that even our household concerts are rather tame and flat if without instrumental music.

5. But the strongest proof of the correctness of the opinion is the fact that God himself chose this combination of the instrumental and vocal to be the style of music in his holy temple.

VII. The history of the Christian Church shows that, from the beginning, there have been two parties in connexion with this question. Fathers, schoolmen and Reformers, who differ among themselves on this subject, cannot be our guides, however much we may respect them for their personal worth.

Some of them do not even agree with themselves. For example, the pious and philosophical Clement of Alexandria, who flourished about the year of our Lord 200, first denounces all instruments of music, especially the pipe and flute, as being "more suitable for beasts than men, and the more irrational portion of mankind." He then gives the most fanciful spiritual meanings to the instruments used in the Jewish temple. The "psaltery" means our tongue; "the lyre" is the mouth; "the timbrel and dance" is the resurrection of the dead; "the organ" is the body; "the strings or chords" are the nerves. All this spiritualizing and denouncing of instrumental music is followed by what seems a permission to use it; for he says, "if you wish to sing and play to the harp and lyre, there is no blame. Thou shalt imitate the righteous Hebrew king in his thanksgiving to God."

Where great men differ thus with themselves and among themselves, we are left necessarily in the position of judges—to judge for ourselves; and we are left with the only safe rule to guide our judgment—"the word of God; and the light of nature and Christian prudence ordered by the general principles of the word."

Mr. Editor.—I see that I am a little more lengthy on this side than the other. For this I am scarcely responsible; because the advocates on this side are themselves more lengthy and expect, in justice, to be reported accordingly. It is not the *quantity* but the *quality* of the wares of each party that we are to judge of.

In conclusion, judging from the past history of the Church, and from what we see in the Scriptures, it is scarcely to be expected that we shall all be of the same opinion concerning this question. We shall therefore require great patience, forbearance, and charity. Schism would be, doubtless, a far greater evil than either having an organ or being without one. We require time to think; to think calmly, prayerfully, and without prejudice.

McK.

Baltimore, Nov. 1867.

[While not admitting the force of all the arguments stated by our correspondent on this side of the question, we readily admit the fair and moderate manner in which he has stated them, and we heartily agree with him in his closing remarks. Schism in the Church would be an evil greater than any advantage that the warmest friends of organs could expect to result from their introduction. EDITOR.]

#### THE ORGAN CASE.

MR. EDITOR.—I noticed in the September number of the *Record*, "Reasons and grounds of dissent, carried at a Congregational meeting" of Knox's Church, Montreal, "held on Wednesday, 17th July, 1867," at which I am greatly surprised. Were it not that these reasons are groundless, incorrect, and tend to mislead the minds of the readers of the *Record*; that they characterize the whole church as "*cruel, partial, and unvarnishedly severe*;" and, that with all these objections, they have appeared in the authorized organ of the Church; I would not feel myself called upon

to take any notice of them, or to ask you the favour of a small corner in the *Record* for reviewing them.

The *first* reason complains of the Presbytery of Montreal appointing a "Committee," to deal with the Kirk Session of Knox Church, Montreal, not composed of members representing the minds of the whole Presbytery, but only a sectional part,—from rural and remote districts, whose views and prejudices in this matter, it was well known, did not harmonize, not only with ours, but with those of other congregations of the Presbytery." This complaint either betrays total ignorance or wilful misrepresentation of what the Presbytery did in appointing that Committee. The Presbytery appointed on that Committee *two worthy brethren from the City of Montreal*, to whose views and prejudices no exception could be taken by the congregation of Knox Church, but they declined to act. The brethren from the country were, therefore, under the necessity of either undertaking a very unpleasant work, without the aid of their city brethren, or allow the laws of the church to be trampled upon.

The *second* reason charges both Presbytery and Synod "with apparent partiality in the manner in which they have dealt by the congregation of Knox Church, Montreal;" while other congregations of the Church, equally guilty, were passed by with impunity. The groundlessness of this charge may be seen at once from the facts.

*First*,—That the Presbytery had no knowledge, official or otherwise, of any other congregation, within its bounds, using instrumental music in the public praise of God.

*Second*,—That the Synod had no official documents regularly transmitted to it, by any of the Presbyteries of the Church, charging any of the congregations with innovation in the public praise of God, but these papers, connected with the innovation of Knox Church, Montreal. In the absence of that knowledge, and such documents, neither Presbytery nor Synod could act otherwise, or can they be justly charged with *apparent partiality*.

Under the *third* reason we have several particulars, which we shall notice. The "I" particular sets forth the judgment of Knox Church congregation, as of more importance than that of the Synod, which shows the opinion they have of themselves, and of their superior judgment; nevertheless, what they call "just," the Synod called unjust, by a vote of 136 against 24.

The "II" particular declares Mr. Cameron's citation both "unconstitutional and irregular." It may be sufficient to say that the Synod declared the very opposite. As to its substance, the citation was just the finding of the Presbytery.

The "III" particular would be of force if the Session had taken no notice of Mr. Cameron's Citation, but such was not the case; the Moderator attended the first meeting of Presbytery, with a written document defending the course pursued, without waiting for a second citation; when the Presbytery dismissed the committee, and took the whole case into their own hands.

The "IV" particular complains of the judgment passed by the Presbytery against the use of the organ in Knox Church, Montreal, without citing either Session or Congregation. This particular leaves out of view facts which must be brought to light, viz. :—That the session of said congregation, resisted a previous action of the Presbytery, in not meeting the Committee; and that its moderator *did appear* in the name of the Session, and with a written document, in justification of their conduct. I quote the moderator's own words from the *Montreal Herald*. "The action of the session is embodied in the documents which have been deposited with the Clerk of this Court." The moderator, therefore, represented the Session, and defended the course which they had followed.

This particular further accuses the Presbytery "of endangering and jeopardising the peace and harmony of the congregation." In my view, those who introduced the organ, and the Kirk Session who allowed its use in the worship of God, contrary to the laws of the Church, are the parties who are guilty of endangering and jeopardising the peace and harmony of the congregation, and *not the Presbytery*.

The "V" particular goes altogether upon a false assumption, viz. :— That the Moderator of the Kirk Session of Knox Church, Montreal, had fallen from his appeal against the decision of the Presbytery, which was not the case. True, he asked leave to fall from his appeal, but leave was not granted. If the Presbytery had given leave to the Moderator of Knox Church to fall from his appeal, there would be some truth in this reason ; but the Presbytery did not, and could not do so, because the Session kept the organ in the Church against the decision of the Presbytery, and were using it when the Moderator wished to fall from his appeal. The reference arose out of the appeal. The particular part of the reference was Dr. Irvine's request, that he should be permitted to fall from his appeal ; which carried his appeal before the Synod in its original form, with all parties concerned.—Inasmuch, therefore, as the Moderator of the Kirk Session of Knox Church, Montreal, represented that session in Presbytery, in the organ case, and inasmuch as no one else appealed against the decision of Presbytery, the Presbytery and the Moderator of Knox Church Session were the only parties in the case, no other parties had any right to be cited, neither could they be cited, according to our "Book of Forms." The law upon that point is the following :—"No member of Court can join in the appeal of a party, but where, having moved or voted in the cause, he dissents and complains ; he must also give in reasons according to this rule." This was not done by any in that congregation but the Moderator of Session.

The "VI" particular presumes that a Presbyterian congregation, when unanimous, should be allowed to do as they please, even when violating the laws of the Church and Ordination vows ; thereby destroying Presbyterianism and introducing Congregationalism. This particular further declares that the Synod, by a large majority, instructed the session to discontinue the use of the organ. It was not by a large majority, but by the unanimous voice of the Synod, for both the motion and amendment contemplated the silencing of the organ, though not in the same ways. See Minutes of Synod for 1867, pages 33-4.

The "VII" particular, taking a conjunct view of the whole circumstances of the case, and the treatment which Knox Church congregation, Montreal, received from Presbytery and Synod, comes to the following finding :—"The congregation think that they have been treated in a way, which in their circumstances, they believe to be cruel, partial and unwarrantably severe." For the defence of the Courts of the Church, I shall give the law of the Church upon that point. "That the Synod having heard the overture from the Presbytery of Cobourg, declares that the introduction of instrumental music in public worship is not approved or permitted by the Church, and *enjoin all Presbyteries to take order that no such innovation be introduced in any of the congregations within their bounds.*" Digest of Synod, page 63. Where are the grounds for the charges of being cruel, partial and unwarrantably severe ? The Presbytery only obeyed the injunction of the Synod :—the Synod respected and enforced its own laws.

C. •

[This matter must be regarded as sufficiently discussed in the pages of the Record.—EDITOR.]

MONEYS RECEIVED UP TO 22nd NOVEMBER.

SYNOD FUND.

Brockville .....	\$12 00
Wardsville .....	3 06
Inverness .....	5 27
Perth .....	12 00
Ottawa Knox's .....	23 00
{ Angus .....	2 51
{ Carlisle .....	1 56
{ Town Line .....	2 20
Osprey .....	5 10
Nissouri, N. and S. ....	7 00
W. Puslinch, (less dis.) ..	4 82
Galt, Knox's, (less dis.) ..	29 00

FRENCH CANADIAN MISSION.

Dunbarton and Canton .....	\$10 00
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WIDOWS FUND.

Paisley .....	\$ 3 00
Ayr, Stanley Street .....	11 35
Lobo, (less dis.) ..	7 78
{ Wick .....	6 00
{ Greenbank .....	3 00
Brockville .....	20 00
{ Kincardine, West Ch. ....	1 50
{ Pine River .....	1 00
Ancaster Village .....	7 50
“ East .....	6 00
“ West .....	6 34
Wardsville .....	3 07
Thamesroad and Kirkton ..	9 16
Inverness .....	3 25
“ (Aged and I. Fund) ..	3 25
Quebec, Chalmers' Church ..	69 00
Nassagaweya .....	5 00
Chalmers' Ch., Dunwich, (less dis.)	2 89
Mosa, (less dis.) .....	6 54
Port Elgin .....	6 50
Huntingdon and Athelstane ..	7 00
{ Alliston .....	2 66
{ Angus .....	5 54
{ Burns' Church .....	2 30
Dunbarton and Canton .....	12 50
{ Richmond Hill .....	10 10
{ Thornhill .....	2 80
Osprey .....	7 00
Montreal, Knox's Church .....	60 00
“ Cote Street .....	106 80
English River, etc .....	8 00
Nissouri N. and S. ....	5 30
{ Manchester, (Aged and I. fund)	7 50
{ Hullitt “ “ “ .....	4 00
Galt, Knox's, (less dis.) .....	33 60
Toronto, Knox's Church .....	62 00

With rates from:—Rev. J. Thom; Rev. A. F. McQueen; Rev. R. Hall; Rev. J. Adam; Rev. P. Glassford; Rev. J. McKay; Rev. J. Watson; Rev. J.

Diek; Rev. R. Binnie; Rev. W. Meldrum; Rev. J. M. Roger; Rev. H. Gracey; Rev. J. Malcolm; Rev. John Gray; Rev. N. McKinnon; Rev. J. Lees; Rev. Arch'd McDiarmid; Rev. G. Biemmer; Rev. W. Graham.

KNOX COLLEGE.

Lobo, (less dis) .....	\$17 28
Wardsville .....	32 89
Nassagaweya .....	10 00
Dunbarton and Canton .....	12 50
W. Puslinch .....	19 28

HOME MISSION.

Botany .....	\$13 20
Nassagaweya .....	20 60
Brantford, Zion Church .....	30 00
Galt, Knox's, (less dis.) .....	145 50
W. Puslinch, (less dis.) .....	7 55
McKillop, (formerly acknowledged as \$8 33,) .....	28 58

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St. Andrew's London S. S., for Mr. Nisbet's mission .....	5 00
Galt, Knox's (less dis.) .....	18 77
W. Puslinch, (less dis.) .....	14 46

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Wanstead, (less dis.) .....	6 45
Inverness .....	10 00
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Tilsonburgh and Culloden .....	9 75
Storington .....	4 70
Pittsburgh .....	4 35
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Port Elgin .....	6 50
Bristol, (less dis.) .....	23 30
Bayfield .....	8 00
{ Ashburn .....	8 60
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Dunbarton and Canton .....	15 00
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{ Essa, 1st .....	8 00
{ W. Gwillimbury, 1st .....	5 63
Wrexeter .....	12 10
English River, etc., .....	13 00
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Perth.....	\$12 00
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