

materially affect the work either in Indore or Mhow, the class of natives being of such a different character in the two stations.

On Mr. Campbell's arrival from Madras he entered almost at once upon his work at Mhow, and, as we had a service to maintain at Indore, the chaplaincy work at Mhow was taken up by him. Before long, however, he, becoming impatient of the English work, united his chaplaincy services with those of the Methodist denomination, then just organizing, which union, being distasteful to many, Dr. Macpherson felt he must take speedy measures to supply the station, and, within a year, Rev. John Morrison was brought from Scotland and placed in Mhow, where he now resides. This measure we at Indore greatly regretted as it again left us at the mercy of any untoward circumstance, but we could not help ourselves; the whole thing was done without consulting us.

M. FAIRWEATHER.

AGED MINISTERS' FUND.

MR. EDITOR,—Allow me, as an old Canadian Presbyterian, to make a few remarks on the Fund for Aged and Infirm Ministers of our Church in the Western Section. This is a Fund of great and increasing importance; but it is in a very weak condition and does not seem to meet the liberal support which is required for its success, and, I may say, it never has been supported in a creditable manner. As, doubtless, this fund is almost identical with the same Fund in the Canada Presbyterian Church, previous to the union, I am sorry to say that it was no better supported in that Body than it is now. Now, however, the ministers pay, or rather should pay, an annual rate, in conforming with a rule adopted some four years ago, but a large proportion pay *nothing*. By the last Assembly minutes four names were ordered to be put on the list of annuitants in addition to the then existing list, and if the income this year should be no greater than that of last year, it won't be easy to pay their annuities unless there is a reduction made all round. Now, sir, I maintain that to put this Fund on a sound basis the people must be asked to subscribe in the same way as they did for the Widows' and Orphans' Fund. A very simple plan would be for the representative elder of each congregation to take up subscriptions, say payable in three or four annual instalments, and if gone about energetically, under God's good hand, there is no doubt a handsome Fund would be collected, and the miserable hand-to-mouth system, at present in force, would be brought to an end. One thing, however, is certain, if the ministers neglect to pay their rates, they can't expect the people to be very hearty in the cause.

October, 1880. CANADIAN PRESBYTERIAN.

MARRIAGE WITH A DECEASED WIFE'S SISTER.

MR. EDITOR,—Had the General Assembly in June last appointed a committee to see that the law of the Church be put in force in reference to the marriage in question, or to inquire into the extent to which the law has become a dead letter, instead of taking action to avert the passing of the proposed law of the State, onlookers would have regarded the Assembly as commencing at the right point like men in earnest, and free from all doubt that the alliance is one forbidden in the Word of God. That many ministers and elders of the Church cannot, with a clear conscience, put the law in force and cast out of the visible Church estimable members of the Church, who have contracted the marriage in question, is beyond all doubt. Some of them, rather than assume such a grave responsibility before God, on grounds to their minds so very doubtful, would sooner resign their office and thus escape the difficulty. And if some of the most learned men of the day, eminent Hebrew scholars, professors in colleges, and of unquestioned piety and theological ability, cannot see the Scripture argument conclusive against such a marriage, is there ground for much wonder that plain elders and ordinary Church members cannot see it? The making of inferential additions to a divine statute wears a suspicious appearance at the very first look; and the most strenuous advocates of the law as it stands, do not claim that the marriage is directly, but only inferentially, forbidden. It is quite true that our Lord and His apostles, when reasoning with Jews, often based a very important point of doctrine or duty on inferential evidence gathered

from some word or expression in the Old Testament, but they were not liable to err in such a process as we are. Some hold that the forbidden alliances mentioned in Leviticus xviii. are only samples given, that the list is not complete, that analogous cases must be included and inferential additions be made. Others, like the late Dr. Eadie, of Glasgow, maintain "that the Mosaic statutes do not admit to any extent of a constructive meaning," that they were not made to be interpreted by learned jurists, but by "homely intellects" and "honest sense." Certainly the carefully minute definitions given in such verses as the 9th and 11th do seem to conflict with the view that the law is to be understood as left in an incomplete shape. If inferential additions were understood by Moses as necessary in order to complete the law, then how is it that having forbidden marriage with a half-sister, the daughter of one's father, he does not leave it to be inferred that marriage with a half-sister, the daughter of one's mother, is to be understood as in like manner forbidden? On the contrary, he minutely specifies the latter as, also, a prohibited alliance, adding, "whether she be born at home or born abroad." Now, if any one case could imply another, surely the prohibition of marriage with a half-sister on one's father's side would include marriage with one's half-sister on one's mother's side, as equally forbidden. But Moses did not leave for inferential addition even so clear a case as this; much less, it is urged, has he left marriage with a deceased wife's sister to be inferred as prohibited, from marriage with a brother's widow being prohibited. Again, an aunt is defined in three ways, viz., father's sister, mother's sister, and father's brother's wife, and marriage with her is prohibited in each form of the relation, the prohibition being three times repeated. But there is a fourth kind of aunt, viz., a mother's brother's wife, of whom Moses makes no mention; and, as I wish to deal with this question in all candour, I mention this fact as one of the arguments of those who hold that inferential additions to the list must be made. They, also, in like manner, claim that Moses does not in so many words prohibit a man's marrying his daughter, or his niece. And, further, it is argued, that if a man is prohibited to marry in succession a woman and her daughter, or her son's daughter, or her daughter's daughter, and if the reason of such prohibition is, as stated in Leviticus xviii. 17, that they are her near kinswomen, then, as by the 13th verse a sister is near kinswoman to a sister, the marriage of sisters in succession by the same man is prohibited. This looks like forcible and conclusive reasoning; and yet, I confess, I have very grave doubts as to its soundness; the reasons of my doubts and difficulties, I shall, with your permission, give in another paper. The letters of "Presbyteros," and of Rev. J. Laing, I have read with very great interest, and as a crisis in the history of this question has manifestly arrived, a discussion in the columns of THE PRESBYTERIAN is most opportune and fitted to serve the interests of truth.

October 11th, 1880.

PRESBYTER.

"SHARP PRACTICE," ETC.

MR. EDITOR,—You have been entirely misled by your correspondent signing himself "A Lay Member of S. Presbytery," if you rightly represent him in your editorial remarks under the caption of "Sharp Practice in Church Courts." The vote referred to was taken at the close of a very protracted meeting of Presbytery, when its numbers had dwindled down to six members and the Moderator. "A Lay Member" was not present, but his statement of the case is unobjectionable except in the essential point of its implication that the Moderator gave two votes, one deliberative, the other casting. Nothing of the kind occurred. During the discussion the Moderator left the chair, and moved the amendment, as stated. He resumed the chair before the discussion was closed, and it so happened that the brother who occupied the chair temporarily seconded the amendment that the Moderator had offered while on the floor, though I was ready to do so myself. The vote was taken, when it was found that three voted for the amendment and three for the motion. The Moderator gave his casting vote for the amendment and declared it carried. There is a certain awkwardness on the face of the matter which I pointed out at the time, but nothing which can be designated "sharp practice" or which even verges on being unconstitutional; and I regret that you, through misapprehension of the facts, should

have been led to reflect on the conduct of the Moderator, whose patience was sorely tried throughout the sederunt. The Presbytery is indebted to him for securing the delay of the decision of a grave matter, regarding which there is great diversity of opinion in the Presbytery, till a full meeting could be secured. By giving a place in your columns to this correction, you will oblige

ONE WHO WAS THERE.

FOREIGN MISSION COMMITTEE.

The Assembly's Foreign Mission Committee, Western Section, held a meeting in Toronto on the 6th, 7th, and 8th inst. Among other important matters, Dr. Mackay, of Formosa, addressed the Committee at considerable length respecting the mission work in China, and answered several questions put to him. Having heard Dr. Mackay, the Committee adopted the following resolution: "The Foreign Mission Committee hail with satisfaction the presence of Dr. G. L. Mackay, of Formosa, among them, recognizing with gratitude the goodness of the Great Head of the Church in bringing him in safety to his native land. The Committee would, also, record their high satisfaction with the manner in which Dr. Mackay has carried on their work in Formosa during the past seven years. They rejoice in the abundant blessing that has accompanied his faithful labours in disseminating a knowledge of divine truth among the heathen. They assure Dr. Mackay of their full sympathy with him in all the situations of peril and difficulty in which he has been placed in the prosecution of his work, and in which he has been so continually upheld and protected by the Master. They assure Dr. Mackay of their continued prayer for his welfare; and, also, that his visits throughout the Church may be the means of largely promoting an interest in the Mission; and that, on returning to Formosa, he may be even more abundantly blessed in the future than in the past."

In his address Dr. Mackay brought under the consideration of the Committee the importance of having an institution in Formosa for the training of native teachers to assist in carrying on the mission work. Prof. McLaren, the Convener of the Committee, read a letter from Rev. W. A. Mackay, of Woodstock, informing the Committee of the desire and intention of the Presbyterians of Oxford county to give an expression of their respect for Dr. Mackay and of their interest in his work by the erection of such a testimonial, provided that their doing so would not interfere with the arrangements or plans of the Committee, and with the assurance to the Committee that, in this proposal, there was no intention of diminishing the ordinary revenue of the Foreign Missions of the Assembly. The Committee having considered the subject of a house being erected as a place for training native helpers in the mission and as a testimonial in behalf of Dr. Mackay, and also the letter of Mr. W. A. Mackay, adopted two resolutions, of which the substance is as follows: The Committee cordially approve of the proposed movement; recognize the necessity for such an institution; authorize the erection of the building, when the money is in hand; and express a hope that the building erected by the liberality of the Presbyterians of county Oxford, may not only be a testimony to their high appreciation of the missionary labours of the Rev. G. L. Mackay, D.D., a native of their county, but also a pledge of their continued interest in him and in the great work in which he is engaged.

At a late meeting of the congregation of St. Matthew's Church, Osnabrock, Miss Emily Loucks, of Aultsville, was presented with a purse containing a handsome sum of money, in recognition of her services as organist of the church. Addresses were delivered by the Rev. D. L. McCrae (pastor), Mr. J. R. Ault, and others, all bearing testimony to the value of the services rendered by Miss Loucks, to her untiring zeal and faithfulness, and to the esteem in which she was held by all connected with the congregation.

We understand that a second Presbyterian congregation is about to be started in the northern part of Winnipeg, and that the general desire of those interested is to extend a call to the Rev. Mr. Pitblado, of Halifax, N.S. This movement arises from no dissatisfaction with Mr. Robertson, the respected pastor of Knox Church, or from any difference of opinion among the members, but simply from a desire to advance the interests of Presbyterianism and from a strong conviction that the city is so extending as to render a second congregation very necessary.