

men; but remonstrances of so urgent a character against any publication of the kind were sent up from the South, that the Tract was never issued; and the committee sent forth apologies, declaring that their publications would be entirely excluded from the South (and all contributions from that region would cease) if any tract on Slavery were issued.

This year at the Annual meeting the question came up on the Report of the Publishing committee, whether their action or rather their forbearance to act, should be sustained. The subject had been discussed warmly by the religious press; a preliminary meeting was held by the anti-slavery members of the Society, at which resolutions of a moderate character were prepared, and the struggle came on at the full meeting on Wednesday last. Dr. Tyng of the Episcopal church and Bishop Mellvill of Ohio were the chief speakers on each side. The majority was found to be very largely in favour of the Publishing Committee's non-action. The Anti-Slavery party have therefore been completely defeated.—The American tract Society are henceforth to abstain from all mention of Slavery; and that branch of Christian Ethics must be discussed by the Massachusetts Tract Society or such other organization, as can fire off Anti-Slavery publications at a safe long range.

Here, Sir, is another exhibition of the peculiar state of Society in the American Union—three millions of Slaves in the South, that is, as many human beings as came forth from Egypt under Moses, are groaning or rejoicing in servitude. They have duties to perform to their masters; and their masters have duties to perform to them. A Tract Society calling itself American, assuming evangelizing functions, and issuing publications on every branch of Christian responsibility, voluntarily declares that from henceforth it will leave the South to the uncovenanted mercies of Slavery, and will no more meddle with that peculiar institution. The slaves may sigh or sing in their bondage; but the Tract Society will give them neither hymns of thanksgiving nor elegies of lamentation.—The masters may go on blindly in the performance of duties in the exercise of cruelty; but the American Tract Society will give them no light to irradiate this moral darkness. Such is the effect of a Union, founded, not upon principle or mutual esteem, but on expediency.

Since my last letter the Kansas question has been for the time disposed of. Mr. English (what a name for a Proslavery democrat!) brought forward a compromise measure which has passed both houses. The Lecompton Constitution, which recognizes slavery but which was never submitted to the popular vote in Kansas, is to be indirectly submitted. The people of that State in embryo are to be offered five millions of acres from the public domain, provided they will accept of the land and the constitution together. If they reject both, they are to remain in the condition of a Territory till there shall be a sufficient number of inhabitants within their bounds to claim one senator and one representative in Congress. That number is now nearly 100,000; and by the next census it will probably be 125,000. Thus it will be seen that Kansas as a Slave State may come into the Union at once, with 30,000 inhabitants or less, while she must stand patiently in the outer porch, if she should bear the unpopular badge of Freedom, until her population has reached the prescribed number. So basefaced bribery has scarcely ever been attempted, since Lord Castle-reagh bought up the Irish Parliament, and effected the Union of the three kingdoms. May we venture to hope that equally good results will follow?

NEMO.

New York May 19th, 1858.

## RED RIVER.

To the Editor of the Record.

MY DEAR SIR—The Home Mission Committee, at its last sitting, proposed sending a minister of experience to visit Red River. It is much to be hoped that this will be carried out, for the flock at R. R. earnestly desire such a visit at present. It would have the effect of refreshing and encouraging them. They have been looking for this since three or four years, and have done so on the strength of promises made them. There have been difficulties in the way, no doubt, to justify the delay; but, by all means, let it be done this year, if possible. Their minister, Mr. Black at first went there on the assurance, that he would be relieved in a year or two; but that time has been doubled, and trebled, and yet no one has been sent to take his place. I do not mean to say that he wishes now to leave Red River. I understand that he is quite willing, on account of the mutual attachment subsisting between him and his people, and the satisfactory state of things generally, to remain there a number of years longer, if not permanently; but what he now very naturally wishes is that some one should come over and strengthen his hands. He has labored single-handed for the last seven years,—having no brother-minister whose assistance, fellowship, or advice, could be available. A visit just now would strengthen the hands of both minister and people, and would give a fresh impulse to the cause of Christ in that isolated but interesting congregation. Besides this, it would show the Red River people that the Church in Canada really feels an interest in them, and intends to follow up, in a fitting way, the prompt and vigorous action which it took, a few years ago in establishing a church there. Mr. Editor, let not this be undervalued. It is well known that there are many in R. R. attending the Church of England who were originally Presbyterians, and who are at heart Presbyterians still. One cause why they stand aloof is the want of a second settled minister. Mr. Black officiates regularly at his principal station, but only fortnightly at his second. Were there a second minister to take charge of this second station (which is every day becoming more important) there would at once be a large accession to its numerical strength, and before long, the third station, which is now being opened, would be as important as the second now is.

I will be happy to furnish full information regarding the route—the expense—mode of travelling—difficulties—&c., &c., which personal experience enables me to speak of with accuracy.

Yours truly,

JAMES ROSS.

Knox's College, May 22nd, 1858.

## Missionary Intelligence.

## IMPORTANCE OF TURKEY AS A MISSION FIELD.

The events which have recently taken place in the East, have directed attention to the importance of Turkey as a mission field, and we trust various branches of the Church may be led to commence actual operations. Several agents are under training in connection with the sub-committee on Turkey, appointed by the general Assembly of the Free Church. One of these is Mr. P. O'Flaherty, who from his remarkable aptitude in learning and using the Turkish language is likely to be very useful among the Mussulman population. The following is an extract from a communication of the Rev. Dr. Hamlin, in "*Evangelical Christianity*,"—

The pre-eminent importance of European Turkey as a field for missionary effort appears—

1. In its relation to large and most important portions of the unevangelised world.

Turkish Mohammedanism and Greek Christianity must be reached through European Turkey. These sixteen millions must constitute the highway for the gospel for many times their number. Of the fifty or sixty millions in the Greek faith these alone are now accessible; but once gained over to the truth, the heaven must work its way through the mighty mass. Greece, Austria, Russia, and Turkey must alike share in the great results of the faithful preaching of the gospel among the Slavonic races of European Turkey.

2. This field is important in view of the efforts now made to subdue it to the Pope.

If these efforts should be crowned with any results proportionate to the scale upon which they are proceeding, the Papacy will soon have an impregnable position in this land, and will exert a powerfully controlling influence over European Turkey and Western Asia.

3. This field of European Turkey is rapidly developing. It is a forming time. Education is earnestly sought. Arts, agriculture, free labour, religion and conscience free; these new great exciting themes, are arousing these millions from the sleep of ages. Now such crises come at long distances. They constitute the epochs of history, in which nations seem to take on a new character, and start on a new career. The gospel alone can guide this mighty movement of things, and the movement itself is God's providential opening of the door for the gospel to enter. If we disregard such opportunities, we cease to co-operate, with Divine Providence. We refuse to come to the help of the Lord against the mighty.

4. European Turkey is calling for the gospel. The Macedonian cry was not more distinct in the ears of Paul than the Bulgarian cry is in our ears. Indeed, we have been listening to it for years, and it has been growing louder and more earnest every year. One of our number took up the study of the language, and printed a small grammar to facilitate the study to others. But the set time had not then come. The effort was not then to succeed. We corresponded with other Missionary Societies, but in vain. The waiting was a providential one. Many obstacles have been removed. The Bulgarian mind has been more extensively awakened to a sense of its spiritual oppressions and its spiritual wants. Recently, a petition from a distinguished Bulgarian city was sent to the head of the Armenian Protestants in Constantinople, seeking his aid in securing to them protection from oppression, and freedom to receive and follow the gospel, according to the Protestant faith. Such facts are significant of a great change in the Bulgarian mind.

Lastly, the work is already commenced. The Rev. Mr. Morse, with an assistant, a graduate of the Bebek Theological Seminary, is only waiting for a terrific snow-storm to subside, in order to proceed to Adrianople and commence the first station. Next in order will be Philippopolis, Monastir, Scopia, as centres of an extensive network of subordinate agency. The Bible, a Christian literature, and common schools, purely in the vernacular language, and pervaded with Evangelical truth must accompany all our efforts. With these spiritual weapons let us meet Rome and Athens; and prove to the Roman and the Greek that the pure gospel is still the power of God. Praying that both our brethren in England and America may have grace sufficient for our high and holy calling to this great work, I remain most sincerely yours,

CYRUS HAMLIN.

We also give some notices of the progress of the gospel in Asiatic Turkey, from communication from Mr. Parsons, one of the American