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# THE Ecclesiastical and Missionary Record,

FOR THE PRESBYTERIAN CHURCH OF CANADA.

"Wisdom and knowledge shall be the stability of thy times, and strength of salvation."

Vol. XVII.

TORONTO, JANUARY, 1861.

No. 3

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### PRESBYTERY OF MONTREAL.

The Presbytery of Montreal will meet, together with the Presbytery of the United Presbyterian Church, and the Assessors appointed by both Synods on the fourth Wednesday of the current month, as a Committee of arrangement for the ensuing meeting of Synod, and to consider other matters pertaining to the union of the two Churches.

A. F. KEMP, *Pres. Clerk*

### PRESBYTERY OF TORONTO.

This Presbytery will meet in Toronto, on Tuesday 15th January, 1861, at 11 o'clock, A. M.

W. GREGG, *Pres. Clerk*

### PRESBYTERY OF HAMILTON.

This Presbytery will meet at Hamilton, on Tuesday, 15th January next, at 10 o'clock, A. M.

J. MIDDLEMISS, *Pres. Clerk*

### PRESBYTERY OF LONDON.

This Presbytery will meet according to adjournment, at London, on the Third Tuesday of January, (15th) at two o'clock, P. M.

W. DOAK, *Pres. Clerk*

### PRESBYTERY OF BROCEVILLE.

This Presbytery will hold its next ordinary meeting at Merickville, on the first Tuesday of February, at half-past 7 p. m.

J. K. SMITH, *Pres. Clk.*

### PRESBYTERY OF KINGSTON.

This Presbytery will meet at Belleville, on third Tuesday of January, at 10 o'clock a. m.  
A. MACALISTER, *Pres. Clerk*.

### PRESBYTERY OF OTTAWA.

This Presbytery will hold its next ordinary meeting at Perth, on first Tuesday of February, at 7 o'clock p. m.

S. G. FRASER, *Pres. Clerk*,

### PRESBYTERY OF COBOURG.

This Presbytery will hold its next ordinary meeting at Cobourg, on the second Tuesday of February, at 11 o'clock a. m.

J. BOWIE, *Pres. Clerk*.

## IN THE PRESS :

*And will shortly be Published.*

Digest of the Minutes of Synod,

FROM 1844 TO 1860.

TO which will be added a Historical preface and an Appendix of the most useful Ecclesiastical Forms and Processes, by the Rev. Alex. F. Kemp, Montreal.

The following have agreed to act as Agents, and to receive Subscribers' names; D. McLellan, Bookseller, Hamilton; W. Clark, London, the Rev. W. Reid, Toronto, and the various Presbytery Clerks will also kindly facilitate the circulation of this Book.

### NOTICE TO AGENTS FOR RECORD.

We can still supply copies of the November Number to such new subscribers as may wish to begin with the beginning of the volume.

Agents are earnestly requested to make up and send in lists for the current year. Subscribers are expected to pay all arrears, and to send half a dollar in advance for vol. 17th.

### Notices of Recent Publications.

THE PASTOR OF KILSTON; or Memorials of the Life and Times of the Rev. Dr. Burns, D. D. By the Rev. Islay Burns, St. Peter's Free Church, Dundee. London: T. Nelson & Sons; Toronto: J. Campbell.

We have read with lively interest this memoir of a most worthy and revered pastor.

It is sketched not only with filial tenderness, but with rare skill and tact. There are comparatively few great events in the life of a country minister, which the Biographer can weave into his narrative, and the life of the subject of this memoir was almost entirely spent in the quiet and unobtrusive discharge of pastoral duty. But the author of the memoir has succeeded in producing really a most interesting and fascinating volume. The faithful portraiture of the worthy pastor and revered father, the glimpses into domestic life in a country manse which are presented, and the sketches which are given of leading ministers, both of the present and of the past generation combine to give a peculiar charm to the memoir. Dr. Burns himself, was almost the sole surviving representative of a race of ministers who have now passed away. And it was peculiarly desirable that there should be some permanent memorial of his life and times. The principal event in his ministry was the revival which took place in Kilsyth, in the year 1859, and which extended to several other localities, nearer or more remote. In this revival Dr. Burns took the deepest interest, and his remarkable caution and judiciousness gave great weight to any opinion which he expressed on the subject. The memoir which consists of twelve chapters, is followed by "Illustrative Remains," which consist of a Lecture on the mode of conducting a revival, and four sermons, one of those being by the Rev. W. C. Burns.

We gave, shortly after his death, a sketch of the life and labours of the subject of this memoir, from the pen of his brother, Dr. Burns, of Knox College.

We recommend the volume as one which cannot be read without real interest and instruction.

CLAIRBORNE—By Rev. G. B. Taylor, of Virginia. New York: Sheldon & Co. Sold by Rollo and Adam, Toronto.

This is one of a series of juvenile volumes, entitled "The Oakland Stories." The story is pleasantly interspersed with useful instruction, making it not only pleasant but profitable reading.

CATALOGUE OF BOOKS—Published by Henry Hoyt, of Boston.

We have inspected Mr. Hoyt's catalogue, which we may mention is neatly got up and handsomely illustrated. The catalogue contains a large number of books, well fitted for congregational and Sabbath school libraries. Ministers and others, forming libraries should send for Mr. Hoyt's catalogue. Many of the works which it contains may be obtained at the Tract Depository, Toronto.

**A TREASURY OF SCRIPTURE STORIES**—beautifully illustrated with colored Plates, from original designs, by the first American artists. New York: Sheldon & Co. Sold by Rollo and Adam, Toronto.

This is an exceedingly well got up book, and cannot fail to be attractive and interesting to the young. It contains six Scriptural stories, the subjects being—Samson, Noah, Ruth, Samuel, David and Joseph.

**STORIES OF SCOTLAND AND ITS ADJACENT ISLANDS. TRUTH IS EVERY THING.**—By Mrs. Thomas Geldart. New York: Sheldon & Co. Sold by Rollo and Adam, Toronto.

These are two juvenile volumes by the same writer, whose books for the young have had a wide circulation both in Britain and America. They are well adapted for the young. The volume entitled "Stories from Scotland," gives a pretty full account of that country.

**AM I A CHRISTIAN? AND HOW CAN I KNOW IT?** Philadelphia: Presbyterian Board of Publication. May be got from Rev. A. Kennedy, London, or D. McLellan, Hamilton.

This is a neatly got up little book on most important subjects. It is most suitable for being put into the hands of professing Christians, especially young professors.

**THE HEAVEN AND HOME**—By the author of "Memorials of Capt. Hedley, Vicars," and "English Hearts and English Hands." New York: R. Carter and Brother. Sold by D. McLellan, Hamilton.

This little volume, by a well-known writer, whose zeal and devotedness are worthy of all praise, gives an account of some efforts made for the spiritual improvement of sailors, almost interesting class, for whose religious instruction, too little provision is generally made. The first part of the narrative has reference to the melancholy loss of the "Royal Charter." This, as well as the other parts of it, will be read with interest.

**KATIE SEYMOUR; or How to make Others Happy.** Philadelphia: Presbyterian Board of Publication.

This is another volume of the "Series for Youth," issued by the Publication Committee of the Presbyterian Church. The narrative is interesting and instructive. The volume is beautifully illustrated.

**LE BAPTÊME. L'ALLIANCE, ET LE FAMILLE, PAR P. WOLFF, DE GENEVIEVE, PASTEUR A MONTREAL.**

The work, of which the above is the title:

is a treatise on Baptism, in which the author combats with much ingenuity and ability, the views of those generally called Baptists. We believe some treatise of the kind was much wanted for circulation among the French Canadians. We may give a more extended notice of the book in another number.

**PRESBYTERIAN SABBATH SCHOOL VISITOR.**

The undersigned begs again to call attention to this interesting and useful issue (monthly) of reading for the Young in Sabbath Schools, from the Presbyterian Board at Philadelphia. The price, owing to its large circulation, is lower than any other paper; while both in quality of workmanship and value of matter, it is at least equal to similar productions. It is charged at the rate of \$1 for ten copies; \$1 50 for fifty copies; and \$8 for one hundred copies, yearly. Mailed to any part of Canada by me, there is a postage of five cents per pound weight of parcels, payable on delivery. It is paid in advance for twelve, or at least six, months, and when the time is out, the rule is to stop the supply unless a fresh order is given. Subscribers, old and new, will please attend to this. Between 2,000 and 3,000 copies are circulated in Canada; but there are still many Presbyterian Sabbath Schools without it. Applications addressed to me, will be readily complied with.

The undersigned also intimates, that the thirty-third volume of the very able "Biblical Repertory and Princeton Review," edited by Rev. Charles Hodge, D. D., will commence in January. Few who begin to take it wish to give it up. The regular terms are \$3; but I am authorised to supply it to Ministers at \$2 50, and to Students and Missionaries at \$2 25—payment in advance.

ANDREW KENNEDY.

London, C. W.

**BOOKS RECEIVED FOR NOTICE.**

The King's Highway, by Rev. Dr. Newton. Giants, and How to kill them.

Days of Old. Days at Muirhead. The Last Week.

The Rock of Ages, by Rev. E. H. Bickersteth.

Walter Stockton. Elsie Lee. Paul Winslow. Grandmamma Wise. The Holy Child.

Of the above the first six volumes are published by Carter & Brothers, and the rest by the Publication Board at Philadelphia. They are to be obtained from D. McLellan, Bookseller, Hamilton.

**PRESBYTERY OF TORONTO MISSIONARY MEETING.**

The following division of the Presbytery for the purpose of Missionary Meeting was agreed to, with the deputations for attending the same in each division, viz:

1. Toronto—City Congregations and West Station. Messrs. Gregg, (Conv.) Topp, Reid, Harris and Jamieson, together with the Professors in Knox College.

2. York Mills and Fisherville, Melville Church and Brown's Corners (Markham) Knox Church and Highland Creek (Scarboro,) and Cedar Grove and Markham Village.—Messrs. Jamieson (Conv.) Fletcher, and Harris.

3. Thorah and Eldon, Reach and Brock, and Utica and Ashburn, and Whithy—Messrs. McTavish, (Conv.) Sharp, Fletcher and Dr. Burns.

4. Orillia, Oro, (east and west) and Flos and Medonte—Messrs. Gray, (Conv.) Stewart, Crow, and the Missionary supplying West Gwilliambury.

5. Barrie and Innisfil, West Essa, and Gwilliambury and Bradford—Mr. Wightman, (Conv.) the Missionary supplying West Gwilliambury and Bradford, and Mr. Crow.

6. King, Brampton and Free Temple church, Malton and Weston—Mr. Holmes (conv.) Mr. Adams, and Dr. Willis.

7. Steetsville, Union and Norval, and Oakville and Dundas Street—Messrs. Nisbet, (Conv.) Ure, Alexander, and Topp.

8. Milton and Boston church, Acton and Erin, and Caledon West—Messrs. Mitchell, (Conv.) McLachlan, Thompson and Ure.

9. Caledon East and Mono Mills, and Mono (East Centre, and West) to be visited by Messrs. Holmes and Alexander.

10. Osprey and Artemesia to be visited by Mr. Thompson.

11. Sunnidale and Nottawasaga, Collingwood Harbour, St. Vincent, &c., to be visited by Messrs. Gregg and Fletcher.

**MISSIONARY MEETINGS.**

**PRESBYTERY OF OTTAWA.**

**FIRST DIVISION.**

January 14th, Smith's Falls, 6 o'clock, P. M	
" 16th, Beekwith, 2 "	
" " Ashton, 6 "	
" 16th, Carlton Place, 2 "	
" " Ramsay, 6 "	
" 17th, Dalhousie, 2 "	
" " Perth, 6.30 "	

THOMAS WARDROPE,  
Convener.

**SECOND DIVISION.**

January 22nd, Ottawa, 7 o'clock, P. M.	
" 23rd, Cumberland, 11 A. M.	
" " Lochaber, 6 P. M.	
" 24th, Russell, 1 "	
" " Osgoode 6 "	

JAMES B. DUNCAN,  
Convener.

**THIRD DIVISION.**

January 21st, Aylmer, 6.30 P. M.	
" 22nd, Wakefield, 6 "	
" 23rd, Nepean, 2 "	
" " Bell's Corners 5.20 "	

S. C. FRASER,  
Convener.

**FOURTH DIVISION.**

January 14th, White Lake, 6.30 P. M.	
" 16th, Burnston, 11 "	
" " Renfrew, 6.30 "	
" 16th, Bristol, 6 "	

J. L. GOURLAY,  
Convener.

**WILL SHORTLY BE PUBLISHED,**

**A MANUAL OF THE CONSTITUTION and Procedure of the Presbyterian Church, by the Rev. Alex. F. Kemp.**

# The Record.

JANUARY, 1860.

THE NEW YEAR.

It is customary at the present season for friends to exchange kindly greetings, and wish each other "a happy new year." We find no fault with the custom. It is well that men should extend their sympathies and regards beyond their own narrow circles, and remember that they are not isolated individuals, but links of one chain, members of one family, whose interests are inseparably intertwined. The pursuits of every day life, carried on as they too often are in a spirit of excessive ardour and worldliness, tend to strengthen our natural selfishness, and to hedge us off from our fellow creatures. Anything therefore that tends to open this hedge, and to draw mankind closer together, must be regarded as of beneficial tendency, and a word of kindness and sympathy at this season may do good to both parties, both to him who is the giver, and to him who is the receiver.

We desire to wish to all our readers a happy New Year in the best sense of the word. May it be a year not only of temporal prosperity and comfort, but may it be a year fraught with spiritual blessings, a year spent in the service of the Lord, and in the enjoyment of His favour. Too many have hitherto been living merely with reference to the life that now is, expending their energies in the pursuit of the riches of this world, a pursuit, which has in most cases been fruitless and disappointing. Let them now act on the conviction that the great end of life is something infinitely higher than the richest prizes which this world can offer, and that life is misspent, and time and talents abused, if those entrusted with these gifts are not seeking to do good in their day and generation. Menspheres and talents may be very diverse from each other, but none is so humble as not to be able to contribute something to the good of the world, and to serve and glorify that God, who looks for our services according to what we have, and not according to what we have not. It is true, not many may leave behind them great achievements, but every individual, however limited his sphere, may scatter some seeds, which may bring forth good fruit to the praise and glory of God. Not many may say in the language of the poet:

"Lives of great men all remind us,  
We may make our lives sublime;  
And departing leave behind us  
Footsteps in the sands of time."

But all should realize the solemn truth of his words:

"Life is serious, life is earnest,  
And the grave is not our goal;  
'Dust thou art, to dust returnest'  
Was not spoken of the soul."

May we all, therefore, learn this great lesson, that both our duty and interest consist in realizing our responsibility to God, and living not unto ourselves, but unto Him whose we are, and to whom we must at last render our account.

Our responsibilities, great as they may be in themselves, are increased by the circumstances and aspects of the times in which we live. Everything indicates important events, which may affect largely the Church and the world. A revival of religion pervades many lands. Many, who have thought but little of spiritual and eternal things, are now led seriously to contemplate them. Great changes appear to be brooding over both continents. Important and vital principles are being agitated. Let us see that we occupy a right position in reference to these conflicts of principle and opinion. Let us seek to be fully persuaded in our own mind. If we are on the side of the truth, and on the side of Christ, however sharp and trying the conflicts may be, through which we may be called to pass, we shall in the end be conquerors and more than conquerors.

## ANNUAL COLLECTION FOR SYNOD FUND, AND BUXTON MISSION.

By appointment of Synod, the annual collection for the Synod Fund and Buxton Mission is to be made on the second sabbath of January. It is most desirable that due intimation should be previously given, and the collection made on the day appointed. Should circumstances prevent its being taken up on the very day, it should be attended to on the following Sabbath, or as soon as possible. The time for taking up the collection is later than usual, and this makes it all the more necessary that it should be promptly made.

The Synod Fund is one to which every congregation on the roll of Synod should contribute. Various Synodical expenses such as the printing of the Minutes and Statistical Tables; the printing and issuing of circulars connected with Ecclesiastical matters, a part of the expenses connected with the office of the Synod Clerk and Agent of the Church, and other items incidental to the maintenance of our Church organization, are chargeable on this fund, and these are charges which should be shared by all the congregations connected with the Synod. Several circumstances, among which may be mentioned a special

meeting of Synod, have tended this year to make the charges on this fund larger than usual, and it is hoped that none will omit the collection, but that all will cheerfully bear their part in sustaining this common burden.

The collection now intimated, is designed in part for the support of the mission at Buxton. About ten years ago this mission was commenced by the Church, and the success is, we believe, as great as in the circumstances could have been expected. Situated as the settlers there have been, and lately rescued from a state of bondage, with all its crushing and deteriorating effects, it must require a number of years before it can be affirmed that a fair experiment has been made. In the meantime the attendance both at Church and school is encouraging, and we doubt not it will be apparent in after years that the seed sown is not lost, and that the labour bestowed has not been in vain. The Rev. Mr. King in his late tour has excited deep interest in behalf of the coloured population. He has obtained funds to erect new mission premises, and has obtained liberal aid from the church in Ireland, for the prosecution of the mission. But in the meantime for the liquidation of debt at present resting on the fund, and for the carrying on of the mission in the pastoral and educational department, it is highly desirable that a liberal collection should be made. In the prospect of union with another body of Christians, it is most desirable that there should be no burdens of debt to trammel the church in her future operations.

## THE CARDROSS CASE.

We mentioned in our last issue that judgment had been given in the Cardross case, repelling the plea of spiritual independence, and requiring further evidence as to the nature of the contract between the Free Church and Mr. McMillan. At the ordinary meeting of the Commission of Assembly in November, the matter occupied the attention of the Court, and it was agreed to reclaim against the decision of the Lord Ordinary, and carry the case by appeal to the inner Court. It was agreed also to appoint a large Committee to bring the question fairly before the Christian community, and co-operate with other Churches in Scotland, and England, all equally interested in the question, with the view of carrying the matter to a final issue. The motion was made by Dr. Candlish, seconded by A. Dunlop, Esq., M. P. Dr. Candlish spoke at great length, and gave a clear résumé of the entire case. In the course of his speech, Dr. Candlish made the following remarks as to the precise claim made by the Church:

"Having got quit of these, I think it may not be out of place to advert a little to what our claim really is,—the claim which we put forth, and with which we cannot in conscience allow any civil power whatever to interfere; because we are now really come to the point at which the abstract question, as it may be called, is raised, and must be faced; and it is important that the whole world should know what it is that we really claim, and what the refusal of our claim implies. Now, it should be thoroughly understood that we concede a great deal to the civil magistrate—that is to say, to the supreme power, or to the subordinate powers of the State. For example, we concede and admit the full right of the civil magistrate to be thoroughly informed, and thoroughly to inform himself, in regard to everything that we do. We admit his entire and perfect right to know what we are about, to know every step we take, and to be informed as to all our proceedings. Further, we admit his perfect right to form his own judgment in regard to all our proceedings. We do not ask him to take our judgment; we thoroughly and fully admit that it is his right and his duty to form his own opinion, and to pronounce his own judgment upon every step we take. And if he should be of opinion that any step which we take is against good morals—that any step we take is *contra bonos mores*, he is perfectly entitled, of course—as we held ourselves entitled in India to put down idolatrous practices on the ground of their abominable cruelty—he is perfectly entitled to form his own opinion in regard to all that we do. Further than this, we say that he is not only perfectly entitled, but bound, in whatever question comes before him arising out of our proceedings, to follow his own judgment and not ours. We distinctly maintain that if any question whatever, of any sort, comes before him in connection with any proceedings of ours, he is not bound to follow our opinion, but he is entitled to follow his own, and bound to do so. Then further, of course we maintain distinctly and strongly that we claim no right whatever to exercise any discipline or any control over parties that do not belong to our communion. And if anybody raises the question in the civil court, whether he belongs to our communion or not, we say at once that that is a question with which the civil court must interfere and must deal. They must entertain the question if I go to them—and say, "Such and such a Church court has pronounced a sentence against me when I was not really a member of that Church court,"—the civil magistrate is bound to listen to me and to look into the case, and to form his own opinion of the case, and to act accordingly, giving what redress he can. That surely is a very important thing to be borne in mind. Then, further, we most fully and thoroughly admit that we have no right whatever to use our discipline—to put forth any exercise of ecclesiastical power—for the purpose of injuring any man's property or person; and if any man alleges that we are using our ecclesiastical power for the purpose of injuring his property or person, we say that that man is entitled to the full protection which the civil courts of this country can give him. (Cheers.) All these things we admit; and we think that they fully cover all that can be fairly required on the part of the civil magistrate for keeping the Church within bounds, and preventing the Church

from interfering with the liberties, or properties, or persons, of the subjects of the realm. In regard, for example, to the one case pleaded by Lord Jerriewood;—the case of Sir William Dunbar,—I do not go into the technicalities of that case; but quite plainly it seems to me to fall under one of the concessions I have now made, viz.,—that we have no right to exercise discipline, or to put forth ecclesiastical power upon any man who does not belong to our communion. (Applause.) For the real question that was raised there was simply this, "Was the sentence pronounced by the Bishop a competent one?" Was Sir William Dunbar really under his jurisdiction at the time, yea or nay?" That was really and substantially the question then raised. "Was the exercise of discipline on the part of the Bishop an exercise of discipline over one who was under his jurisdiction?" and the Court, holding that Sir William Dunbar's original connection with the Bishop had been conditional, that these conditions had not been fulfilled, and that he had withdrawn from his connection with the Episcopal body, the Court held, of course, that the exercise of discipline in that case was wrong, and that Sir William Dunbar was entitled to damages. They did not even then pretend to reduce the sentence, however—(hear, hear)—though they were willing, of course, to give redress for the wrong. These, then, are things which we frankly and freely concede to the civil power, and in regard to which we fully acknowledge the competency and right and duty of the civil magistrate and civil courts to form their own opinions, and act upon them, irrespective of anything we may think, or say, or do. And what, after all, take it in any way you choose, does our claim really amount to? It amounts to this, and nothing else than this,—nothing less and nothing more,—that we shall be entitled to say who shall and who shall not be members, who shall and who shall not be office-bearers in our communion? (Hear, hear, and applause.) That is the sum and substance of our whole plea. (Cheers.) We ask of no man more than that. As regards everything else we freely admit the competency of the civil courts to act according to their own judgment, and to deal with our sentences in any way they choose; but we simply ask them to respect and hold sacred our right to declare who shall and who shall not be office-bearers of our Church,—who shall and who shall not be members of our Church. (Hear, hear.) And with any liberty short of that surely no Christian Church could exist almost for a day, excepting only as the Christian Church has existed in past ages, and can exist again—under persecution—(hear, hear, and applause)—and obeying God rather than man. (Cheers.) It is here precisely—if my friends who are sticklers for the power of the civil courts would look at it—it is here precisely that the element of conscience comes in—the element of Divine authority; not of Divine authority which we ask the civil courts to believe that we have, but of Divine authority which we ask them to believe that we conscientiously say that we have; for that is all. If we are what the Lord Ordinary would seem to say we are—if we are merely in the position of a body of men, associated by mutual consent; if our association be based upon consent merely, consent, of course, as I have already admitted; is indispensable to

form the connection of any man with our body, but the association itself, although connection with it may be based upon consent, is not itself based upon consent. My connection with the association is based upon consent, but the association with which I connect myself is not based upon consent, and I connect myself with it knowing and believing and avowing that I connect myself with an association which itself believes, and which I also believe, to be founded upon conscience and the Divine Word. (Applause.) Now, mark the difference. Supposing the case of an association founded merely upon consent interfered with by the civil courts finding that such and such proceedings are contrary to law, and are null and void, and that such and such a man has been wrongfully expelled, and must be received back again to its membership. If consent be all, then I have many alternatives—the association I mean has many alternatives. We may consider, cannot we against our own mind and judgment still act upon the judgment of the civil court? It is a mere matter of consent; and we may consider, if we cannot do that, cannot we dissolve the society,—cannot we dissolve the whole body? If it is an insurance body that is unduly interfered with, we may consider, first, whether we may conform our procedure to what the civil court seems unrighteously to require; or if we cannot do that, we may consider whether we cannot dissolve and break up. But when an association pleads,—and the State must believe that we plead in earnest, else there is no toleration,—when an association pleads that it exists by Divine authority, by the Divine authority of Him who alone is Lord of conscience, and when the civil courts come in to review and reverse its proceedings, that society has no alternative. (Hear, hear.) That society cannot adopt the plan either of accommodating its procedure to the dictates of the civil court, or of dissolving itself. It can do neither the one nor the other, and must stand there and endure the sentence."

The question is assuming a most grave aspect, and there may be a conflict begun which may not be ended for years. But we trust the issue will ultimately be in favour of the Church. If it should be otherwise, it would be difficult what the result may be. The inherent jurisdiction of the Church is plainly denied. Hitherto it has been believed, even the statutes of the land have recognized it as a truth, that the Church is a distinct Society, having a government of its own, entirely independent of the civil government. But this is denied by the doctrine now laid down. Former decisions have gone on the admission that the Church had a government and a jurisdiction of its own, within which the civil power could not come.

The Edinburgh *Witness* in concluding an article on the subject only says:—

"This interlocutor, in our opinion, goes a step beyond anything the Stuarts ever ventured upon. Its principle, albeit not attended as yet—for we are only at the beginning of the affair—by the same rude violence, goes much deeper than any principle ever before announced in Scotland. It goes

right to the foundations of the Church, and razes them utterly. Anxious as the Stuarts were to change the Presbyterianism of Scotland into Prelacy, they never thought of denying the inherent government of the Church. They sought to carry their end by packing her Assemblies, brow-beating her ministers, and coercing the Church into changing her own constitution altogether: on the contrary, their tyrannical measures were a virtual acknowledgment of that constitution. But the principle of this interlocutor would enable the civil authority to do summarily, and by its own proper power, what the Stuarts sought by Jesuitical manœuvring and high-handed violence to get the Church to do. The interlocutor is pacific enough meanwhile; it is as yet a calm deliverance from the judgment-seat; no such disagreeable consequents as bonds and imprisonments are yet in sight. We have no idea that those who are attempting to convert this principle into law have any wish to push matters to that extremity; but, pray, how is that extremity to be avoided? If you make a law, you must execute it; and how can you execute a law like this, without having recourse to civil penalties? This law touches conscience; it touches it very directly, for it appertains to conscience quite as much to administer the discipline of the Church purely, as to preach the gospel purely. The contest is one in which the Free Church cannot give way, for, should she do so, she infallibly loses all she gained so dearly at the Disruption. It is a contest in which the non-established Churches of the country cannot give way; for in so doing, they should lose all which their common ancestors struggled for during the twenty-eight years' persecution, and won at the Revolution. It is a contest in which Scotchmen cannot give way, for all would be lost which has been gained since the 17th August 1560. The principle of this interlocutor would despoil that Church which was the creator of our liberties at first, their firmest bulwark ever since, and the nation's truest benefactor at all times, of all its privileges and powers. But to blight the Church is to blight the nation. The Church and the people rose together, and will fall together. Patriotism, therefore, no less than piety, calls upon us to resist it."

#### FUGITIVE SLAVE CASE.

It must ere this be known to many of our readers, that a case has lately been before the courts, affecting the liberty of a coloured man, who had sought a refuge on our soil, and deeply affecting also the reputation of our country and empire, hitherto deemed secure from the invasion of the slave-hunter. The facts are briefly these. Seven years ago, or upwards, a coloured man, named Anderson, held in slavery in the State of Missouri, and whose wife and child had been torn from him, and sold to another master, formed the resolution of achieving his freedom. In seeking to accomplish his purpose, he was pursued by a planter of the name of Digges, with four of his slaves. Anderson, hotly pursued by

the men, who wore hurried on, and encouraged by the promise of a reward, which is given to any one who may take, either dead or alive, a slave who is abroad without a pass from his master, was confronted by Digges, when he struck a blow, which in the end proved fatal. He succeeded in escaping to Canada, following the guidance of the pole star, which has led so many from the house of bondage to the land of freedom. Some months ago he was discovered by those who for gain make a business of tracking out and seizing runaway slaves, and by the apparently willing co-operation of a magistrate of the name of Mathews, was lodged in the jail at Brantford. The Government not having acted in the matter, and friends having taken an interest in the case of Anderson, a writ of *habeas corpus* was obtained, under which he was brought before the Court of Queen's Bench at Toronto. The case was argued, and on Saturday, the 15th ultimo, a decision was given adverse to the man, two judges being against, and one in favour of the liberation of Anderson.

The case itself, and still more the decision, has created a most intense sensation throughout the community. A public meeting was held in St. Lawrence Hall, Toronto, when in spite of a most inclement evening, one of the best and most enthusiastic meetings ever witnessed in Toronto, was held, for the purpose of giving expression to public sentiment. Resolutions were passed, expressing in the most decided manner, the opinion and feeling of the meeting, and it was agreed that a memorial should be presented to the Administrator of the Government, praying him not to deliver up Anderson to the authorities of the State of Missouri.

We regard the matter as of the very deepest importance. The question just is—shall the legal apparatus of this Province, one of the most important of the British Provinces, be employed by the slave-holding States of the South, for the purpose of hunting down, and sending back to bondage those who have escaped? In the very nature of the case, violence must often be used by a slave, in achieving his freedom, especially when intercepted and pursued by his oppressors, and their blood hounds. Even if no violence should be used, it is easy to get up a false charge, and bring forward pretended evidence, especially when it is remembered that large rewards are given for every slave restored to bondage. Should the present case end in the rendition of Anderson, there is no doubt our Province would soon be overrun by slave-hunters, and our officers and judges made use for sending back to torture, or at

any rate to bondage, those who have sought an asylum within our borders. We believe there are very few indeed who would be willing to see our Province in such a position. Glorifying in the name of Britons, it has hitherto been our boast, that slaves cannot breathe among us, and that no slave code can be recognized amongst us. But should poor Anderson be sent back, our boasting would be silenced, and we would occupy as degrading a position as the Southerners themselves. Such an issue would be a mighty triumph to the slave power. Should the means adopted for Anderson's release fail, we trust there will one unanimous voice arise from Canada, a voice that will reach even unto the throne itself. The cause is one common to very part of our country. Let meetings be held in every locality, and strong petitions presented to the Executive, praying that such a flagrant act as the rendition of the poor slave, shall not be perpetrated; but that our land, as heretofore, shall be a safe asylum for the oppressed, and a land of freedom to the poor down-trodden slave

we subjoin a few passages from some of the truly eloquent speeches delivered in St. Lawrence Hall.

The Rev. Principal Willis said:

"I am no apologist for the murderer, nor for the robber either; but if we do not allow that Anderson robbed his master—and our law spurns the idea—because he stole himself—(cheers and laughter)—why rather restored himself to his own—how can either laws or treaties, but especially laws or treaties of British moulding, call it murder to secure by force what our law, at least, says was his own? (Cheers.) This is common sense, Mr. Mayor, to my view. (Hear, hear.) And Sir, there is a feeling in man—I think even the men of Missouri must find some difficulty in calling it other than a right feeling—which approves the law of self-defence, and cannot but honor him who neither puts his own life nor the life of another in the balance with the vindication of his manly prerogatives—with the peace and purity of his home—with his conjugal relationships—with his duty to his children and to the mother of his children. (Cheers.) "Who so base," asks the poet, "as to be a slave? Breathes there the man so bereaved of soul, who can lay his hand on his breast and say he thinks the worse of that prisoner Anderson because he dared to be free? (Cheers.) And even if it be as alleged—I do not know—the evidence does not support it—but suppose it did—that once awakened to the determination to be more than a slave, he struck a blow for liberty, and that in the hurry of the contest, when he most precious rights of himself, the woman and children whom he loved, hung on the balance—depended upon the act of the moment—he chose rather to vindicate his own sacred rights than spare his spoiler—that it seemed to him necessary to wound, to disable the pursuer—especially when he saw his



enemies hounding on against him men of his own race and color, who, if they felt rightly, could only wish him success in striking for liberty, and if they did not, only proved the debasing character of the system of slavery (cheers) and supplied all the better apology for Anderson's act. (Cheers.) Such a man, if by any misnomer of crime, he is handed over to those who thirst for blood—though you may drag him to the gibbet or consume him at the stake, you cannot force us to despise—you cannot brand him as a murderer, though you may make him a martyr. (Cheers.) It is not a slave which is the proper name for the man who know how to assert his manhood—it is a freeman you hang or burn—(cheers)—it is the perpetrators of that deed of cruelty who are the murderers—I had almost said, the slaves! (Loud cheers.) You may say that he inflicted one blow more than was necessary on his pursuer. Perhaps so. It is hard to measure the act of that interesting crisis—the critical moment for himself and family—by the ordinary rule of self-defence. The slave law had allowed him no opportunity of studying nice distinctions of moral casuistry. (Laughter and cheers.) Hard that it should punish for the ignorance it enforced! [Cheers.] And apply this rule. I should like to know what hero in the world shall be held innocent—shall not have forfeited his claim to historic fame, and be branded as a murderer by this rule? Could Garibaldi stand this hard test? ["Hear, hear," and cheers.] I apologise for no inhuman act even in the battle field. I honor the hero who can spare the vanquished. I believe he (Garibaldi) was such. [Cheers.] I believe Washington was such. [Cheers.] I believe Wallace was such. [Cheers.] But I do not think any one of these could stand that rigid test. I daresay our modern hero of Italy, and those older ones, from some feeling of hard necessity, may have inflicted suffering to a degree which in a cooler moment they would regret, and I must say for the prisoner in question, in his far humbler sphere (who has nothing of the physiognomy of the assassin about him) that he is entitled to the benefit of that generous construction that can reconcile with a noble spirit, this severe, yea, bloody act, which appeared necessary for effecting a worthy object, and, for aught we know, was necessary for the accomplishment of his rightful end." [Cheers.]

Dr. Wilson, of University College, in the course of his remarks said:

"In that old home of England to which we all look back as either our own birth-place or the land of our fathers, we know that the soil has long been sacred from the tread of slavery. [Cheers.] We know it has long since been proclaimed,

"Slaves cannot breathe in England,  
If their lungs receive her air, that moment  
they are free,  
"They touch our country and their shackles  
fall."

[Cheers.] This is a proud boast. It is the boast of—

"A country proud and jealous of the blessing,  
Spread it then and let it circulate,  
Through every vein of all her empire,  
That, whereso'er her power is felt,  
Her mercy also may be known."

[Cheers.] But we are called now to assert by this resolution that, even by a higher law than that great principle which our fathers have established for Englishmen, the assertion of liberty, even by violence, is a right that every man holds in trust for himself and for others, and that cannot be a wrong which a man does to achieve his liberty. [Cheers.] We are called to look back to the condition of that man, whose case especially brings us together, and to mark each step he took, and calmly and deliberately, free men as we are, to judge how far we can appeal to that high, supreme, omnipotent tribunal to which we now appeal from even the high tribunal of man. If we do so, we see a human being like ourselves, placed in a position in which no right whatever is recognised to him, in which his wife taken away from him and sold to another man, in which, as it has come out in evidence before our Courts of Justice, the simple fact that he was found wandering away from the spot where he was doomed to toil, to the place where his wife and child were held in like bondage with himself—that that was a crime—that, had he succeeded in reaching the place where that wife of his was held in unjust and cruel bondage, and had he whispered in her ear the secret which had dawned on his own soul, that that lone north star pointed to a country beyond the Lakes where freedom was at length secured to man, where the slave at length stood up in the dignity of manhood—that had he whispered, this in the ear of the wife of his bosom, and, pointing to that star, urged that she too should follow in the path of freedom, that was a crime—that to steal there beyond the limits appointed by that Missouri Law which we are called upon to execute, and to whisper to his wife that there was a land of freedom, where Divine and Moral law was recognised, where chastity was permissible to him and her, and where the child that was born of their marriage-union was their own and not another's, not an object which could be put up for sale, and in which neither of them held any right—that that was urging another slave to escape, and that was a crime worthy of death. These are the Missouri Laws, we are called upon—we, free British men, in a Province of the British Empire, under the sovereignty of Queen Victoria are called upon to execute. [Cries of "Never! never!"] And when we look back upon our past history, what do we see that makes us proud? We are reminded of great names, some of which have already been referred to. An Englishman thinks of Stephen Langton, and he remembers that our Queen, the Queen of a free people, looks forth from the towers of her Castle Palace of Windsor upon that very field of Runnymede, where Englishmen wrested from King John their chartered liberties. And we look back to the facts which are recurring this hour in the minds of Scotchmen, who are engaged in rearing upon the heights which overlook the field of Bannockburn, a monument to commemorate the name of Wallace and the liberties Wallace achieved. [Cheers.] And we think of such names as Sidney, and Hampden, and Russell, and Argyle, each of whom hesitated not to draw his sword, and strike home for his liberty and the liberty of his country, that liberty

which we now enjoy. [Cheers.] When I think of all this, and when I remember that each one of us came over here to pursue our own gain and interest, and to make a home for ourselves in this land reclaimed from the forest, and that we are living here under the protection of British law. I cannot help remembering that each one of us inherited from our cradle that freedom of which we are so proud, whereas there lies in our goal of Toronto, a man who won his freedom himself, and who, therefore, as I feel it, occupies a prouder and nobler position than any one of us, and who merits honor, at our hands, and our protection and aid to him in retaining that freedom which he has won." [Cheers.]

On the legal bearings of the question, Mr. M. C. Cameron, Barrister, said:

"He (Mr. Cameron) held in his hand a book declaring what the rights of a man were. This book was called the "Commentaries of Sir William Blackstone." The great author said:—The absolute rights of man considered as a free agent, endowed with discernment to know good from evil; and with a power to choose those measures which appear to him most desirable, are usually summed up in one appellation, and denominated the natural liberty of mankind. This natural liberty consists properly in a power of acting as one thinks fit, without any restraint or control, unless by the law of nature, being a right inherent in us by birth, and one of the gifts of God to man at his creation, when he endued him with the faculty of free will." Let the audience ask themselves if Anderson, when in the State of Missouri, had the right by the State law to act by the law of England, as by the natural law, which was above all human laws he had a right to act. Blackstone continues:—"But every man when he enters into society gives up a part of his natural liberty as the price of so valuable a purchase; and, in consideration of receiving the advantages of mutual commerce, obliges himself to conform to those laws which the community has thought proper to establish. We all knew we were subject to the law. But every law to which we in Canada were subject was made for our well-being. They applied to all men equally; they were not made to aid the strong in oppressing the weak. Had this man, Anderson, the right that others had in the State of Missouri? He had not. He was a slave held in bondage by a man named McDonald—a good Scotch name, but one which was disgraced by its possessor. [Cheers.] Anderson was a married man. His wife had been sold to a planter about thirty miles distant from McDonald's. Anderson desiring to see his wife—a desire which first perhaps caused him to recognise that a cruel wrong was done him—determined to seek his freedom. He made his way to the place where his wife was. In doing so he had to cross the plantation of a man named Digges, who attempted to stop him. Anderson finding it necessary to his escape, took to his heels and ran. He was pursued by Digges, and rightfully slew him. The man ran as far as he could. He did not desire to take away human life; it was only when his pursuers came up with him that he struck a blow in defence of his liberty. [Cheers.]

Now, he (Mr. Cameron) asked any one if he had been in the position of Anderson, would he not have done as Anderson did? [Yes, yes.] Of course they would, and the man who would not was a craven and a coward. He who would not assert his right to freedom and destroy the man who would deprive him of it, was unworthy the name of man. [Cheers.] Anderson in killing Digges was asserting a natural right—a right above all law, and in doing so could not commit the crime of murder. That was one reason why he should not be surrendered. There was another reason why he should not be given up to certain death—he could not be held liable to law in the construction of which he had no voice. He did not by his own act place himself under the laws of Missouri. If a colored man chose to go into a slave State of his own free will, he must abide by the laws, but the man who was born a slave could not rightfully be bound by slave laws. Upon that ground he [Mr. Cameron] thought the judgment of the Court of Queen's Bench was wrong. He spoke with the greatest respect of the noble and learned men who occupied the Bench—but still he thought them wrong. They had failed to consider the natural rights of the man, they had failed to consider that he had no voice whatever in making the law of Missouri, which authorized Digges to stay him in his search for freedom. One of the Judges did not err in this way. [Loud cheers.] Mr. McLean [renewed cheers] took the view every one in this vast assembly took, that Anderson had a perfect right to do what he did. [Cheers.] The gentleman who had preceded him (Mr. Cameron) said he did not like judge-made law. He did not think any slight upon our judges was intended by the gentlemen; but he [Mr. Cameron] must say the palladium of our liberties was the sentiments of the people. We were not to trust our liberties and rights to any technical rules. No matter how learned or how pure the men might be who were at the head of our courts; no matter how far above suspicion; how far beyond the chance of wilfully doing wrong—we were not to trust to them rights and liberties which were understood by every man among us. There was no man here who did not know that he had the right to be free, and would not assert it, when assertion was needed, at whatever risk."

"TWO LETTERS TO THE LORD BISHOP OF TORONTO, in reply to charges brought by the Lord Bishop of Huron, against the Theological Teaching of Trinity College. By G. Whitaker, M. A. Toronto.

Not a little interest has been excited by the disclosures, for which we are indebted to the Bishop of Huron, of the theological teaching going on in Trinity College, Toronto. Some of our readers may require to be told, that the College or school, of which we speak, is that Episcopal Seminary in Toronto, sometimes called the Bishop's College, because it owes its existence largely to the zeal of Bishop Strachan. Its origin is nearly simultaneous with the Bishop's act in resigning connection with the Uni-

versity of Toronto, on occasion of the latter being opened alike to all sects and parties.

This College is called Trinity College, we suppose to mark its design, as one which more fully than the Provincial University, professes to incorporate the Christian faith, with its teaching and discipline; and, so, it provides theological education, as it aspires also, in some sort, to supply the desiderata of a medical and law faculty—of all of which the larger University has been shorn.

Many friends of the Provincial University, as reconstituted under the charters of 1850 and 1853, regretted in some respects the abolition of the theological chair, as they doubted also of the expediency of abolishing more lately, the medical and law faculties. But they were consoled as to the first of these changes—that affecting the most sacred department—by the reflection that the University and University College, did not necessarily cease to be Christian institutes, because they ceased to be sectarian; and that in leaving theological chairs to be provided by each denomination for itself, if the public no longer offered religious teaching, which could not be done according to the mind of all—it was at least saved from the responsibility of promulgating the errors of any.

The doings in Trinity College will tend rather to reconcile them to what they had fancied might be a loss to the national institute, than awaken regrets. Regrets indeed they may well awaken; but only that under the sanction of an English Protestant Church, a semi-Popish system of doctrine is dealt forth to the rising youth of that church, the future occupants of many of the pulpits of the land.

We have read with interest the documents and correspondence in this cause; and certainly, the most conclusive evidence of all, that the Bishop of Huron was no rash alarmist, is supplied by Provost Whitaker himself, the Divinity teacher in said College. Here are his two letters—with his avowals and denials,—prefaced too, (so the buyer of the book can have the whole matter before him,) with the Bishop of Huron's accusation against him, supported by various testimony, being chiefly answers to his queries proposed to clergymen graduates of that University—but to which testimony, the Provost has frankly added "answers of his own."

These relieve us now of all uncertainty as to the sentiments of the Divinity Professor. It is of no consequence we should think to the members of that communion, whether the book called the Provost's Catechism was or was not usually known among the students by that name. And it

is of less importance to us who are interested in the broad facts and issues of the case, as Christians and Protestants; and who feel that if Romish errors are in course of diffusion in any section of the Church and in any literary institution near us, the danger is only the greater, if the thing be done insidiously. And besides, that the common cause of religious truth warrants us having our word here on the character of these errors—we are the more impelled to notice it, as in the large show of authorities by which, in his second and largest letter, the Provost supports his views, Names are introduced to which Presbyterians, in common with Episcopalians look up with reverence; and one at least whom in distinction from Episcopalians, they almost claim as their own. CALVIN—John Calvin, is placed in the witness box to support, with Francis Procter, Hooker, Ridley, &c., the idea of a literal participation of Christ's body in the communion, a thing which Calvin never intended, and Ridley as little; the quotation here introduced from his treatise against Transubstantiation, being witness. We cannot make out what Dr. Whitaker means by that participation of "Christ's glorified humanity," unless we put it in the category with Transubstantiation, or Consubstantiation at the least of it. While he is returning so often on the expression "the glorified humanity" as the means of all grace, and the Lord's supper as the means of communion with that humanity, we cannot but remark how little there is of recognition of Christ's Deity as that which gives value to his sacrifice, or any appreciation of the mystical union, as really giving fellowship with Christ's person in whole; the thing meant both by Ridley and Calvin, though the Provost is hindered from understanding either, or the very quotations from them which he extracts, by his notion of the flesh or humanity as the "source of all grace." Had he said "the medium," it might have passed; but "the source!" This is strange language indeed, and altogether unwarranted by a fair construction of the words of Hooker and Ridley, any more than Calvin. Surely he has missed that clause in the very body of the quotation, "Christ is therefore, both God and man, that true vine, whereof we both spiritually and corporally are branches." Again, illustrating the mystical conjunction, Hooker explains the bodily mixtures from which the fathers derived their similitudes, as intended to declare "the truth, but not the manner of the coherence between His sacred body, and the sanctified bodies of saints."

Ridley, too, rejecting "the real presence"



of Christ's bodily substance, asserts a presence "by Grace."

Calvin, however some of his expressions when taken from the context, might appear to favour a sacramental union with Christ's flesh or body, evidently means a spiritual communion with the sacrifice of His body and blood as regards its effect, and with Christ himself—not his humanity alone, but himself, "*ut totum Christum possideamus et habeamus in nobis manentem* ; that we may by the spirit, "possess a whole Christ." Dr. Whitaker, we see, prefers to translate "Christ in his entirety." Well, be it so, if the divine as well as the human nature be understood.

But on this Calvin is explicit that the spirit is the bond of communion with Christ. "Faith," he says on John 6, "makes that we coalesce into his body, have a common life with Him, in short, are one with Him." "Faith does not only look on Christ as one far removed, but embracing Him, so that he becomes our own, and dwells in us." We cannot otherwise eat Christ, than by faith."

It is in vain that Dr. Whitaker takes shelter under the name of that Reformer, while he can write as he does of the human nature as that which is participated of in the Sacrament, and rejects the idea of the spirit as received by faith being the only means of communion with the Saviour, and in him with the Father (p. 77.) At the best he but relies on a phrase or two, which Calvinists themselves, have criticised as used by that great Reformer, meaning; it appears, no more than what the Scotch Confessions and Catechisms mean by partaking of Christ's body and blood with all his benefits.

"Body and blood" just mean his incarnate person and sacrifice, as every exegetical scholar knows that, the latter phrase, flesh and blood, means the whole man, spirit as well as body.

We might accept, perhaps, the Trinity College Professor's idea of a sacramental participation of the flesh of Christ, when he shall be by one half as explicit as Calvin is, in recognizing the part of faith, or of the spirit, whether as the bond of union or means of communion with the glorified Saviour, His person not his humanity only; and his apology for Mr. Procter might pass, that by the glorified humanity of Christ; he means nothing which can be really received, were it not that he tells the faithful, that that is the very thing which they receive in the supper. We confess this is to us unintelligible language. And it is just because we believe and prize the real spiritual communion with Christ, for which this sacred ordinance gives advantage as one honoured means, and because we believe in the mystical union which it seals,

that we reject this idea, as not simply mysterious, but monstrous and absurd, contrary alike to reason and scripture—that we receive the humanity of Christ! How can that be received in any other sense than that we become members of Christ's body mystical, and share in the virtue of his sacrifice by communion with him in his death? The Bible tells us, that it is a high privilege to be partakers of a divine nature by faith; but it would be better sense to say that Christ has taken our humanity than that we take his—as far as its nature or substance is concerned—while the union spiritual, effected by faith, doubtless identifies believers with a whole Christ, to the enjoying of all the virtue at once of his holy human nature, his obedient life, and satisfactory death.

Another thing surprises us.—This system exalts Christ's flesh. But if in one way it magnifies it, it in another depreciates it. Amazingly little reference is made to his sufferings in the flesh. The blessed Saviour tells us that the bread which he gives is his flesh, which he gives for the life of the world. The blood is necessary as well as the flesh to the good of the soul. Our Lord evidently represents his cross and passion as a leading object of faith and means of salvation. The system we are dealing with makes the glorified flesh all important. One might think that our salvation was effected by Christ's body going up to heaven. Christ says "The living bread is he who came down." Not only is his Deity included here, but his humanity, not as exalted but rather debased; our life is from His body broken, His blood shed: Why is it, we ask, that the cross bulks so little in this system?—The substitution—the sacrifice? Is faith in these of so little moment? Is this sacramental physical contact all? For no matter that you deny oral manducation of Christ; the immediate benefit is by some contact, some mysterious contact with his glorified humanity. Is it in very deed that His body is ubiquitous? Is there a real presence after all? The Rev. author of these letters says he agrees in the views of Bishop Thirlwall, (p. 87) who appears to us both to admit and deny a real presence; holds Christ present under the form of the bread and wine; and attributes so much to the consecrated elements, that we are at a loss to distinguish his views from the Romish and Lutheran systems, to which he in the very gentlest terms excepts.

We spoke of Calvin: it is with a like appearance but only appearance of reason, that Dr. Whitaker presses good Richard Baxter into his service, both as to the sacrament and as to "absolution." It is on this latter

head, that is, in effect, on the great doctrine of justification and remission of sins, that the dangerous teaching of the Provost becomes most of all apparent. His creed is that sin is forgiven, first in baptism to infants, or to adults duly prepared by faith and repentance; and that after baptism it is granted on repentance; which remission is declared in the authoritative absolution of the Church, and sealed in the reception of the Holy Communion.

He quotes Baxter saying that sacraments are used for the "solemn delivery," (a sort of legal term like "instrument") of the mercy offered, and that ministers are ready to give peace of conscience by pronouncing the words of absolution; ready also to confirm faith by the sacrament. We are not to discuss these points. The question is, Does a "solemn delivery" of the guilt mean more than the ratification of what already has been received? In the very next sentence quoted, Baxter calls the sacrament "a seal." And would any one who has not a purpose to serve, adduce that good Puritan in support of absolution as the only or the chief means on which a Christian's continued safety, or renewed forgiveness, depends, who reads as follows: we quote from his own work on justification and repentance, (p. 128-9)—"The obligation of the moral law on the believer, for every new sin, is such as hath a perfect remedy at hand, even Christ and the promise, and he hath a certain present interest in that Christ and the promise; and hath the spirit within him to cause a renewed application, and (at least for ordinary sins of infirmity) it seems that the habit of faith and repentance, which is ever in him, is a condition which qualifyeth him for present remission; and so the guilt is but transient; and the justified state is permanent, nor is it such a guilt as makes an intermission in our adoption or union with Christ."

(One of the worst errors of Romanism is what is known by the name of the "opus operatum," the inherent efficacy of sacraments, and another is their sacrament of penance; with which their doctrine of absolution, or a second justification, is bound up. And a glance at the declarations of the Provost's belief shews that he not only raises the absolution to a positive ordinance and necessary means of salvation—thereby making the relief of conscience dependent on man's fiat, and on the sacrament of "orders" (one of the little sacraments not of course necessary generally, that is universally, or "to all men;" but yet in its connection all but essential) and taking with his own expositions, the authorities whose aid he invokes, Sparrow, Pearson and Brett—the last, as a writer in a daily paper has remarked, denounced by Burnet, as carrying his notions further than Romanists themselves—we see not but our Provost has provided a niche in his temple, for the very sacrament of "penance" almost in terms. Faith's immediate acting, in renewed application to the blood of sprinkling, you in vain seek for, among his remedies for an erring or backsliding Christian. It is "repentance" simple—and "absolution" by the proper officials! The nearest word we can find in all his authorities to a recognition of

a pardon without the priest, or an immediate intercourse between the poor soul and its Saviour, is this (p. 59) from Dean Comber. Let us not be unthankful to the Dean, about it is but a *stunt*! *emission* after all: "Though David might by his faith in the promises, have found some comfort, yet neither so sure nor so sweet, as when he receives it from the mouth of a special messenger—so he that cannot value this absolution from the priest, can no other way receive satisfaction to his doubts and fears, unless he expect to be assured of his remission by an immediate revelation, or can be content to stay till the day of judgment for the resolution of this great enquiry."

Not a word here of the joy of God's salvation by the Spirit as a comforter, or peace in believing! Not a hint from the Dean, and from his admiring follower, of the Spirit bearing witness with the spirit of the Christian, and so restoring that joy!

It is no redeeming trait in this part of the Provost's confession that he acknowledges Christ to be the dispenser of the pardon through his ministers duly commissioned; and that by one or more of the authorities quoted, the passion of Christ is acknowledged to be the only ransom or propitiation. So does the Church of Rome recognise the merits of Christ, when she remits us to penance and to priestly absolutions as the means through which these merits affect us. But through the entire tissue of these letters and the citations, the writers either invest with the only power of certifying pardon to the penitent his consecrated superiors, or (like Baxter) are adduced to serve the Provost's special pleading, to this effect, against the connection of the passages and design of the authors—"The absolution"—he brings in Wheatly on the common prayer as saying, "is more than merely declarative; it is truly effective,—insuring and conveying to the proper subjects thereof the very absolution or remission itself."

We could understand the writer of these letters as speaking of what may be allowed to be a help to the enquirer, in allaying his terrors and confirming his comfort, had he distinctly recognized the warrant to make immediate application to the blood of sprinkling—we do not refuse the part allotted to Christ's ministers in declaratively binding and loosing in Christ's name. But when he avows it to be his very doctrine (p. 62) of justification by faith, that faith sends us to Christ for remission of our sins "through sacraments and ordinances of his appointment;" when he quotes with approval Waterland's assertion that Paul was not justified till he was baptized, and that no warrant for God can be pretended to account any one justified before or without that ordinary mean; when we find him asserting or quoting the assertion that the sacraments are necessary to salvation; and insisting that our Saviour (in John 6,) (a passage he plainly does not understand,) affirms the indispensable necessity to spiritual life, of taking the Lord's Supper at least from and after its institution; we are at no loss to call his system by its right name. He not only puts sacraments in room of the word: he puts them in the room of Christ. He remits the disciple to a human and uncertain, instead of a divine source of relief.

It scarcely in words differs from those who exact penance to a sacrament. His system provides a place for it; and the attrition, contrition, and "satisfaction" which Romanists include in the conditions of their absolution, fit in wondrously with Bishop Sparrow's expositions of the terms of the pardon which the priest is to pronounce "alone and standing;" or the absolution of which Dr. Brett says, that it is effective to the remission of sins.

Through the whole of the Provost's argument, and in his citations from Anglican divines, some of them men who were fit instruments to have realised the design of the Stuart dynasty to take back England to Rome, we see the ceremonies put for the substance of religion—cause and effect reversed—the seal and confirmation of a blessed privilege made the only means of obtaining it—and sacraments which we all agree to honour, and in their own place affirm to be important to religious well being, are made essential to its very being: the vehicle of blessings which they presuppose as possessed already, while they minister as seals to spiritual assurance and increase.

How catering to a poor inquirer the direct answer of the Apostles, "Believe in the Lord Jesus Christ and thou shalt be saved," compared with these circuitous modes,—this labor to fetch Christ from afar! We should like to hear a Trinity College Theologian discourse on Rom: 10, 8, 9—"the word is nigh

\*Dr. Whitaker seems at no small loss to explain how believers were spiritually, nourished before the institution of the Supper a difficulty arising from his misinterpretation of John 6, as referring to that sacrament: whereas it is just faith's spiritual communion with Christ that is meant: nor does the passage in Paul I Cor. 10, describing the supper under similar language mean more than that the privilege described in John 6, is in that sacrament symbolised, premised, and sealed. As to baptism, it were curious to know in what state the Ethiopian Eunuch was before baptism, and after he believed with all his heart; or the converts in the house of Cornelius who had received the Holy Ghost, on their hearing and believing the Word; or Peter's converts, (Acts 2) who had all to confess their faith and repentance before baptism. Were none of those in a justified state till they received that rite? "Baptism saves us," says St. Peter. Yes, it seals salvation; but any one who studies scripture phrases may see that by the same reason by which he would assert that a man has no salvation before baptism, we might argue that he blessed Saviour was neither Lord nor Christ" before his exaltation, because (Acts 2) he was then "made" such; that is declaratively,—formally, invested with Lordly honors and powers. One half of the error we are now dealing with lies in neglecting the plainest rules of Biblical interpretation.

Few rules have more examples than this: that a thing is said to be, meaning manifested to be; or a person is said to do what he declares has to be done. See Gen: 41 16, Jer. 1. 10-18; John 15 8; (last clause) and that we should apply this rule to Acts 22 16, "Arise, and be baptised, and wash away thy sins," common sense, as well as common hermeneutics determines.

thee, in thy mouth and in thy heart—that if thou shalt confess with the mouth the Lord Jesus, (no mention of the absolving priest!) and believe in thy heart that God raised him from the dead, thou shalt be saved!—Shall we be told, 'Oh, that is the faith and confession before baptism: but for the believer conscious of sin after, there must be another prescription for him. Then, we would fain hear our Theologian on Paul's words—Gal. 2, 20—I live by the faith of the Son of God, &c.—He evidently means, I live on—I continue in life, I renew my strength,—No running to an earthly priest!—He tells us elsewhere of the only priest necessary to his access with confidence (see Heb. 4, or Eph. 2)—and John speaks of the sincere confession and the available propitiation in one breath, (1 John 2,) "an advocate"—one advocate, no intermediate one to whom either sitting or standing, you must do obeisance, and wait his time. Confession is enjoined—but no confessional; the duty of repentance is implied—but neither absolution nor penance is here as the formal condition of peace to the wounded conscience. And Peter, whom some put before Paul and John in such matters, just sends us to the same quarter,—"by his stripes we are healed"—Why should man impose his barriers,—and compel faith to accept its first relief through sacraments and ordinances? Your system hides the Saviour—exalts priestly prerogative at the cost of detaining the disciple from him—and for aught we see, would soon elevate penance to the rank—not of a little but a great sacrament. The point to which it leads, is the confessional, and all the oppression of soul and conscience associated with that ghostly tribunal.

We began by saying such teaching is Romish by one-half. An intelligent Episcopalian replied, "yea, by three-fourth;" when we said this only a day ago in conversation,

#### EDITORIAL ITEMS.

**THE CENSUS.**—We would in a single word repeat what we stated in last number, viz: that it is most desirable that the Ministers should direct the attention of their people to the great importance of giving precise and distinct information to the census enumerators. Let them state distinctly that they belong to the "Presbyterian Church of Canada, otherwise called, by way of distinction the Free Church," and see that they are correctly entered in the enumerator's Schedule.

**CONTRIBUTIONS FOR KNOX COLLEGE.**—It is earnestly requested that Congregations that have not already contributed for Knox College, will do so in the course of the present month.

**KEENE AND WESTWOOD.**—We have been requested to correct an error in Statistical table of Synod with reference to Keene and Westwood. Our correspondent states that the stipend is fully paid, and that there are no arrears.

**PORT DALHOUSIE AND NIAOARA.**—The Rev. F. McCuaig was ordained and inducted at Port Dalhousie, as Pastor of these United Congregations, on the 28th November. The Rev. J. Rennie of Dunnville, preached and presided. The Rev. J. G. Murray of Grimsby, addressed the Minister, and the Rev. R. F. Burns of St. Catherines, the people. On the following day induction services were conducted at Niagara.

**BRANTFORD.**—The Rev. John Alexander, in consequence of a change of views on the subjects of Church Government and baptism, has resigned the charge of this congregation.

**NEW CONGREGATION IN TORONTO.**—A new congregation has now been organized in the western part of the City of Toronto, and the ordinance of the Lord's Supper has been dispensed. The Rev. James Robertson is at present supplying the congregation, with every prospect of success.

**RE-OPENING OF CHURCH AT DUNDAS.**—The Church at Dundas occupied by the congregation of the Rev. Mr. Stark, which has been undergoing extensive repairs and alterations, was re-opened on Sabbath 23rd ult., the services being conducted by the Rev. A. Topp of Toronto, and the Rev. Dr. Ormiston of Hamilton. The congregations were large and attentive. The members of the congregation have exhibited most commendable liberality in contributing the necessary funds. The congregation, while their own Church was undergoing repairs, were kindly accommodated in the United Presbyterian Church.

**YORK MILLS AND FISHERVILLE.**—These congregations after a lengthened vacancy called as pastor, some months ago, the Rev. Robert Jamieson formerly of Dunnville. We are glad to see, by a communication in another column, the energy manifested by the Fisherville congregation. We may add that the congregation at York Mills lately re-constructed their Church, and finished it in a very neat and substantial way. They have lately presented their Pastor with a horse, in token of their appreciation of his diligence and zeal in the performance of his duties.

**FIRST FRUITS OF THE CONTEMPLATED UNION.**—We copy the following from a newspaper sent to us some time ago from Stratford:

**THE U. P. CHURCH.**—We have ascertained that the United Presbyterian Church in this place, will no longer be supplied with Ministerial services inasmuch as it is anticipated that the contemplated union of that church with the Free Church, will

render a distinct organization in this place unnecessary. The same is likely to be the happy result in St. Mary's, and other places similarly situated.

**KNOX COLLEGE TOTAL ABSTINENCE SOCIETY.**—We publish in another column the Annual Report of the Knox College Total Abstinence Society. The following are the office-bearers for 1860-61:

*President.*—J. Eadie.

*Vice Pres.*—T. McGuire.

*Secretary.*—H. Gracey.

*Treasurer.*—T. Kellough.

*Committee.*—Messrs. J. Davidson, L. Cameron, R. Grant and J. K. Hislop.

**COMMUNICATION FROM WILLIAMS.** We have received a communication from Williams, embodying resolutions on the subject of the contemplated union. In the present position of matters, we do not think that the publication of the communication would do good.

**THE DECEMBER NUMBER.**—Through an oversight of the Printer in making up the form, while No. 1 was changed to No. 2, the name of the month was left unchanged. The error would be apparent on opening the *Record*.

#### ITEMS OF INTELLIGENCE.

**ANOTHER VICTIM IN POPISH SPAIN.**—It appears that there is another Protestant in prison in Spain on account of his religion. Manuel Matamoros said to be an excellent young man, of blameless life, has been immured in prison, and subjected to great cruelties solely on account of being a decided Christian and Protestant. We may add that an English Captain of a vessel has been obliged to flee for his life in consequence of having given away a Bible and a few tracts.

**MODERATORS OF ASSEMBLIES.**—It is understood that the Rev. Dr. Candlish is to be proposed as Moderator of the Free Church Assembly, and the Rev. Dr. Smith of Inverary as Moderator of the Assembly of the Established Church.

**STATISTICS OF UNITED PRESBYTERIAN CHURCH, SCOTLAND.**—There are 536 congregations connected with the U. P. Church, in Scotland, and 161,669 Communicants. The Students numbered 194, and the amount raised by the denomination during the year is £192,461 17s. 7½d. of which amount, the sum of £44,377 10s. 3d. was for Missionary and benevolent purposes.

**THE REVIVAL MOVEMENT IN BRITAIN.**—We learn from the *News of the Churches*, and other papers, that the revival movement is widely extending, and is forcing itself on the attention of all. After a series of meetings held in Edinburgh, at which a deep impression appeared to be made, Mr. R. Radcliffe, and Mr. Richard Weaver, the converted prize-fighter, went to London where they are now labouring with marked success. In Glasgow as well as in many country places, both in the West of Scotland and the North, the work is advancing.

**VAUDOIS EVANGELISTS IN ITALY.**—The Evangelists of the Vaudois Church are extending their labours throughout the greater part of Italy. In Tuscany, where there has been hitherto some prejudice against the Vaudois as strangers, they are acquiring a footing, and there and elsewhere are setting forth a healthy exposition of the Word of God. In Naples there has been a very large circulation of the Scriptures.

**MEETING OF PROTESTANT SYNOD IN HUNGARY.** We learn from the *News of the Churches*, that the Protestant Synod of Hungary had met at Pesth for the first time since 1848, for the purpose of discussing freely the affairs of the Church.

**CONTRIBUTIONS FOR THE CHRISTIAN SUFFERERS IN SYRIA.**—A very lively interest appears to be felt in the Christian sufferers in Syria. Contributions are being raised not only in Britain, and America and in Germany, and in Sweden.

**PRESBYTERIAN UNION IN AUSTRALIA.**—We are glad to observe that negotiations for Union have been opened between the dissentient brethren who declined to fall in with the Union, and the majority who acquiesced in the Union. There may be therefore soon one united Church in Australia, embracing all the Presbyterians within its pale.

**DEATH OF REV. DR. ROBERTSON.**—We observe that late papers announce the death of Rev. Dr. James Robertson, Professor of Church History in Edinburgh, and formerly Minister of Elton. Dr. Robertson was a most able man, and has left behind him few equals in talent and weight of character.

**THE LOODIANA MISSION.**—It has been proposed that a thank offering should be raised for the Loodiana Mission, whence emanated the proposal for the week of prayer last year.

**THE SOUTHERN SECESSION.**—All classes in the South appear to be bent on secession. The Synod of S. C. at a recent meeting express their belief "that the people of South Carolina are now solemnly called on to imitate their Revolutionary forefathers, and stand up for their rights." The Rev. Dr. Palmer of New Orleans has published a sermon in which he strangely urges the people to maintain their position, declaring that the providential trust of the people of the South is to conserve and perpetuate the institution of domestic Slavery as now existing.

**DR. LIVINGSTONE.**—Dr. Livingstone has been recently heard from. He expresses great satisfaction at the sending out of Missionaries from England. There is the prospect of an attempt to send out Romish Missionaries from France to pre-occupy the field.

**CHINA.**—Recent intelligence has been received to the effect that Pekin has been captured, and that the Emperor has fled to Tartary. It seems now as if the allies had the power of obtaining any terms they may demand. The issue is in the hands of God, who may sooner than we are aware bring about changes in China.

## ANOTHER SEASON OF UNITED PRAYER.

We published, in a recent number, a paper issued by the Council of the Evangelical Alliance, recommending that the week commencing the 6th day of January, 1861, should be observed by Christians throughout the world, as a season of special and united prayer. The season of prayer last year was so generally observed throughout Christendom, and the results were felt to be so beneficial that we are convinced that the Evangelical Church generally will willingly and cordially make arrangements for carrying out the recommendation of the Alliance, a recommendation urged also by Missionaries at Calcutta. We believe that even those, who had some misgivings about carrying out the proposals last year, will be forward this year in adopting the recommendation, and making arrangements for its being carried out. We believe much was done last year in removing prejudices, drawing Christians of different denominations together, stirring up a spirit of prayer among the people of God, quickening those who had fallen into a state of spiritual indifference, and impressing some who had previously been living forgetful of the things connected with their everlasting peace. At the same time, it is most desirable that all these results should be increased and deepened. Much still remains to be done. Many are still going on in spiritual blindness, living merely to the world and forgetful of eternity. Many professing Christians are living far beneath their privileges. While many parts of the Church in other lands have been blessed with a revival of religion, the tide has not reached us to gladden and refresh our borders. Many things in connexion with the present state of the Church, and of the world, demand earnest prayer on the part of the people of God, that He would be pleased to manifest His great power, and pour out largely of His Spirit, opening closed doors, and providing spiritual supply for these lands which have been long sealed against the gospel, but which are now in a measure opened. These and other considerations will we trust, be duly appreciated, and lead not only the ministers and people of our own church, but Christians generally, cordially to respond to the invitation addressed to them to unite in earnest supplication at a throne of grace. This is also the appointment of our own Synod.

We wish we could afford space for a most admirable paper on the subject of "UNITED AND UNIVERSAL PRAYER THROUGHOUT THE CHURCH OF GOD," by the Rev. Dr. D. Brown, of Aberdeen, read at the recent meeting of the Evangelical Alliance, and published in *Evangelical Christendom*. Although we are unable to transfer the whole of it to our columns, we shall make room for a few extracts on the subject of systematic union in prayer. Dr. Brown says:

"And here I plant my foot upon those wonderful words of the Lord Jesus, 'I say unto you, that if two of you shall be agreed (shall harmoniously concur) on earth as touching anything, which they shall ask, it shall be done for them of my Father which is in heaven.

For where two or three are gathered together in (or rather "unto") my name, there am I in the midst of them.' (Matt. xviii. 19, 20.) Just pause for a moment on this great promise. It is not one of the many assurances in Scripture of the efficacy of prayer. These all hold good, but this strikes a perfectly new note. It is a premium put upon union in prayer. As this cannot exist with fewer than two, so by letting it down to that number, the utmost conceivable encouragement is given to union in this exercise. But what kind of union? Not an agreement merely to pray in concert, but to pray for some definite thing. "As touching anything," says our Lord—whatever they should agree to ask in concert. At the same time, when we look at the context, and find that the subject He was teaching on at the time was the kingdom of heaven upon earth, the lost souls sought out and saved by the Son of Man of whom it consists, and the love which should reign among those who are thus redeemed, we cannot doubt that the prayer He had in His eye when He gave such glorious encouragement to unite in it, related to His kingdom here below; and that whatever prayer bears upon either the wider extension or the internal prosperity of that kingdom of His, falls strictly within the range of this promise. Nor is it merely union in prayer for the same thing; for that might be with very jarring ideas of the thing to be desired. But it is to *sympathous* prayer (as the word signifies) that this great promise is made—to prayer, that is, by kindred spirits, members of one family, servants of one Lord, constrained by the same love, fighting under one banner, cheered by assurances of the same victory; a living and loving union, whose voice in the Divine ear is as the sound of many waters. Accordingly, what they ask on earth is done for them (says Jesus) of my Father which is in heaven. Not for nothing does He say, "or my FATHER," as is evident from what follows: "For where two or three are gathered together unto my name, there am I in the midst of them." As His name would prove a spell to draw together many clusters of His dear disciples, so if there be but two or three, that will be enough to draw Himself down into the midst of them; and as He is related equally to both parties, to them on earth by the tie of His assumed flesh, and to His Father in heaven by the tie of His eternal Spirit—our harmonious prayers on earth will thrill upwards through Him to heaven, be carried by Him into the holiest of all, and reach the Throne. One word more on this glorious passage. Our Lord's object in letting down the promise even to two, and then putting the case merely of two or three, was clearly not to discourage larger gatherings, but encourage the smallest possible. I therefore hesitate not to build upon this promise the following proposition:—

*That the more extensively we can organize an agreement among all that love the Lord Jesus to ask for specific things in prayer, and the more sympathous those prayers are, the more assuredly will those things be done for us of His Father which is in heaven.*

But why, it may be asked, does Christ put such a premium upon Union in Prayer? Beyond all doubt it was to consecrate and utilize the social principle in Religion, and particularly in its highest exercise, that of pleading with God about the affairs of His own kingdom. As, on the field of battle, even a small band of brave men, acting in unbroken phalanx and with a common determination, under one resolute leader, sees itself possessed of a courage, and capable of deeds to which ten times their number, acting singly, would be unequal; as in politics, in literature, in science, in agriculture, men associated together may be said to double their strength

and resources for common objects—so our Lord would subsidize this great principle of our nature for the advancement of His cause on the earth, and, with this view, has enshrined it in the glorious promise on which I have been commenting."

In the close of his paper Dr. Brown gives the following suggestions for carrying out the proposal:

Let every one, who has solemnly engaged to observe this week of prayer, make all his arrangements so as to admit—I say not of no other engagements—but of the utmost freedom from distractions in this engagement consistent with his necessary worldly avocations. And not only so, but let him so look forward to it as to regard it as a coming banquet, and suitably prepare and attune his spirit for it, instead of rushing into it directly from the tear and wear of this distracting world. And O, how richly shall we be rewarded for any little self denial to which we put ourselves in this matter! How will it draw our spirits upward, and deepen our feeling of the common brotherhood! How differently shall we then say, from what perhaps we have ever done before, 'I believe in the Holy Ghost, the holy catholic Church, the communion of saints, the forgiveness of sins, the life everlasting?' And how shall we be ready to hail every streak of the morning dawn, and to lift up our head, because our redemption draweth nigh!

I had several other things to say, partly with reference to topics for prayer, but I have already exceeded all bounds, and must here stop.

"O thou that art named the house of Jacob, is the Spirit of the Lord straitened? Are these His doings? Do not my words do good to him that walketh uprightly? Not by might, nor by power, but by my Spirit saith the Lord of hosts." "I will pour water upon the thirsty, and floods upon the dry ground, I will pour my Spirit upon thy seed, and my blessing upon thine offspring, and they shall spring up as among the grass, as willows by the water courses." Blessed are they that sow beside all waters." "For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. I have set watchmen upon thy walls, O Jerusalem, that shall never hold their peace day nor night: ye that are the Lord's remembrancers keep not silence, and give Him no rest, until He establish, and till He make Jerusalem a praise in the earth!"

## BAZAAR AT CAMPBELLFORD, (SEYMOUR.)

According to appointment, the above Bazaar came off on Wednesday the 19th December. Although the day, especially towards evening, was rather unfavourable, a respectable company were present both for the purpose of purchasing the Works so handsomely got up by the Ladies, and of partaking of the refreshments, which were excellent and abundant, provided for their entertainment. The sum realized by the day's proceedings amounted to £62, which will be devoted immediately to the seating of the church, &c., so as to render it fit for use about the end of February. It is confidently expected that it will be opened free of debt.

Mr. Alexander begs leave through the medium of the *Record* on behalf of the congregation to return: thanks to the Ladies of Campbellford

and vicinity, for their services so readily given to the Bazaar,—to those Ladies at a distance who kindly contributed articles both useful and ornamental, and to those friends in Belleville Coburg, Bowman's Hill and Esquimaux, who contributed in the form of subscriptions—may a rich blessing rest on all who have helped forward the cause.

Com.

### THE COMING UNION.

“What a joyful event! and how devoutly desired by many thousands in our country! And yet there is reason to fear that the delight of witnessing the act of consummation must be forgone by many who are desirous to witness a sight they have never seen till now, and shall never see again. I believe it is allowed by many, that the place for consummating the Union is, unfortunately, too far removed from the centre of the churches. If the union question had been settled previous to the appointment of the Synodical Meetings in Montreal, the probability is that some place would have been chosen more central in its position, so that members residing in the remote places of the churches might have a privilege as nearly equal to that of members residing in central localities, as circumstances allow. A long journey and limited means sort out but poorly.

Could no plan of easy execution, be devised to meet this inconvenience? Might not some plan like this do? Let a collection be called for in all the congregations belonging to the two Synods; let the sums thus collected all go to the formation of one common fund; and out of this fund let every member attending the Synodical Meetings in June, receive a part of the expense of his attendance. If there is any authority to put this plan in operation, there seems to be but little doubt of its efficiency, and we doubt not the rectitude of its principle. “Bear ye one another's burdens, and so fulfil the law of Christ.”

A MEMBER.”

We copy the above from the *Canadian United Presbyterian Magazine*, for the purpose of expressing our decided approbation of some special effort being made to obtain funds for the purpose referred to by the writer. It is scarcely our part to recommend the mode, but, we most earnestly suggest, that before June some general and special movement should be made. Probably the joint committee on the arrangements with reference to the consummation of the union, may issue some proposal or recommendation. In the meantime, we trust the matter will not be forgotten.

### Communications, &c.

#### AN EXAMPLE.

To the Editor of the Record.

DEAR SIR,

Your are aware that we have a plain, neat, and very comfortable Presbyterian Church at Fisherville. It was opened for public worship by the Rev. Principal Willis, a warm friend of the united Congregation

of York Mills and Fisherville,—on June 1st, 1856. As is the case with too many Churches, a debt still remains upon it. The amount is a little over \$600.

A most appropriate conclusion to our thanksgiving services on the 6th inst. was the holding of a meeting to take steps to have this entirely paid off. It was unanimously agreed to, that some systematic method should be adopted by which the debt should be gradually reduced, so as not to interfere with the usual contributions to the schemes of the Church. The plan adopted was that of contributing monthly, or at the rate of so much per month, and appointing collectors to look after it. A subscription list was then taken through the meeting, and the result promises an extinction of the debt in less than three years, perhaps not much over two, though no special effort of any kind be made! Now, Sir, for a small congregation, with few of what might be termed the wealthy among them, this is excellent, and an example worthy of imitation. It is for the example's sake I write, that this “zeal may provoke very many.” The monthly subscription ranges from \$1.50 downwards. But there is more yet. The debt is owing to two members of the congregation—one an Elder, and the other a Deacon. Though they began to charge interest only two years ago at the rate of six per cent, yet in the most generous and liberal manner they not only headed the monthly list, but said to the congregation—“if you make an effort and get it all paid off for your own sake as well as our's, in a reasonable time, in the way proposed, we shall charge you interest of only at three per cent on the whole time!”

How many of our debt burdened congregations will “go and do likewise,”—or better?

Yours truly,

R. JAMIESON.

York Mills, Dec. 10th, 1860.

### MARRIAGE WITH A DECEASED WIFE'S SISTER UNLAWFUL.

To the Editor of the Record.

MY DEAR SIR:—It has occurred to me that, on account of the loose notions and great indifference which pervade the public mind on this subject, and even amongst those who are in connexion with our own Church,—the following remarks, which form the substance of an address delivered in Glasgow, by one of the greatest divines in Scotland, at a time that a bill was introduced into Parliament, to legalize the marriage of a man with a deceased wife's sister, might with great propriety be allowed to occupy a place in the *Record*. The remarks referred to are as follows: “The particular question now under consideration, has been long regarded as definitely settled. For fifteen centuries in the Jewish Church, and for seventeen centuries in the Christian Church, the law of incest was held to be fixed. When, at a comparatively recent period, the question was raised, whether a man might marry his deceased wife's sister, it took the people by surprise; it had not been before their minds; they had been accustomed to think that such was wrong, and of course, they were not in circumstances to pronounce on it a distinct judgment. Such, indeed, if we

are not greatly mistaken, is pretty much the state of matters at the present time. The majority of those we meet have never had their minds directed to the subject, and are liable to be carried away with specious representations on the one side, or to look at the whole case with indifference. Hence the necessity of giving it a full and public discussion. The full discussion of this subject involves a variety of points, touching respectively on the law of God, the law of man, the creed and discipline of particular churches, and the general interests of society. It is the first of these to which I am now to confine myself, the Scripture argument on this point. This, in some respects, is the most important, it lies at the foundation of all the rest. In discussing it we have to encounter some difficulties, arising, in part, from the peculiar delicacy of the subject itself, from the verbal criticism which it is necessary to introduce, and from the inferential character of the evidence that is to be adduced. There are some individuals who, on points of this kind, will not hear of inference. They must hear express law, and precept—so many words in the form of an explicit command or prohibition; but, as the Westminster Divines have said, and I believe all sober theologians are agreed, “what by good and necessary consequence may be deduced from Scripture,” is as much “the counsel of God,” as that which is set down in so many explicit words; and, in short, if we are to have nothing to do with inference, we shall, I apprehend, at the present time, get little good from the Bible. There must be an end, too, of all reasoning, as every argument supports an inference, and every syllogism an *Ergo*. With these preparatory observations, I address myself to the proposition—“That the proposed measure is contrary to the Word of God.”

Before proceeding to prove the truth of this proposition, I would beg leave to call your attention particularly, to a few general principles which require to be understood, and admitted, in order to the right understanding of what is to follow. The first of these general principles is, that the law of marriage, by which every thing concerning it is to be determined, is to be sought for in the Scripture, and particularly in the 18th chapter of the book of Leviticus. There we find the law of God, and there we find the foundation of all the laws of man on this subject. If they are not there, where are they? I have no hesitation in answering nowhere. In short, the whole subject is thrown entirely loose, and left to the casualty and caprice of mere human legislation. The laws of men without this, have no basis on which to rest, except mere expediency, and thus each and all might do what they choose in the matter, without incurring the guilt of sin. We have no hesitation in saying, if the principle is denied that the law, with regard to marriage is to be found in the Bible, a man must be held to be at liberty to marry whatever woman he chooses, his own sister, or his own daughter. What law can take him up, if you do not go to the Bible for your authority? The law in regard to marriage, as contained in the portion of scripture to which I have referred, is a moral law, and not a ceremonial law. It has nothing in it peculiar to the Jews—it



applies equally to the Gentiles, and we find particularly, that its violation by the Gentiles is deprecated, which clearly shows that it is moral. We may call it the statute law of heaven in regard to marriage, and hence we account for the solemnity with which it is introduced in the opening verse of the chapter to which I have referred. There is no middle course, as it appears to me, but that which I have stated, and the promiscuous intercourse that constitutes one of the foulest dogmas of Socialism, and I feel impressed with the conviction, that the tendency of that which the bill we have met to oppose, goes to legalize, is to introduce into the upper classes, the same abomination which was lately attempted to be introduced amongst the lower classes—the loathsome abominations of Socialism. The second general principle to which I would beg attention, is, that the sexes are convertible. We mean by this, that what a man may do in respect of marriage, a woman may do; and what a man may not do, a woman may not do. A man and woman are placed on the same footing, and the same prohibition applies to both. The prohibited degrees of marriage to a man in respect of woman, are the prohibited degrees to a woman in respect of a man. This, I apprehend, none will deny. It is, indeed, indispensable, if we admit that a man and a woman are equally moral beings, that a woman has a soul as well as a man, and is equally responsible to God. If that is admitted, the convertibility of the sexes must be admitted also. The third general principle which I am anxious to bring before you, is, that affinity and consanguinity, as grounds of prohibition and permission, are equivalent, to the husband his wife's relations are the same as his own, in the same degree, and to the wife, her husband's relations are the same as her own, in the same degree. That is to say, to a husband, his wife's mother, sister, niece, are the same as his own; and to a wife, her husband's father, brother, nephew, are the same as her own. The relations of each, in short, are alike to both, in the same degree. Now, the principle on which these rest is the principle which lies at the foundation of the law of marriage. God said, "let a man and a woman leave his father and mother, and cleave unto his wife, and they two shall be one flesh;" there is an identity thus formed between the man and his wife. This identity is at the very foundation of marriage. The importance of this, in regard to social morality must be apparent at once. The principle I have stated of affinity and consanguinity being equivalent, is admitted in the laws of our country, as might be shown by referring to Blackstone's Commentary, and other legal authorities. But it is more to my present purpose to remark, this principle of affinity and consanguinity being equivalent, pervades the whole of the 18th chapter of Leviticus. There are in this chapter seven instances of prohibited degrees. And it is not unworthy of notice, that of these seventeen degrees, eleven are degrees of affinity, and only six of consanguinity. We are apt to think that consanguinity is a stronger ground of prohibition than affinity; but the majority of prohibitions has respect to cases of affinity, and this entitles us to draw the conclusion, that at least affinity is an equally valid ground of

prohibition with consanguinity. The fourth general principle is, that the prohibited degrees all spring out of one circumstance, they have all one root. What is that root or circumstance? It is propinquity or nearness of kin. Whether they be cases of affinity or consanguinity, the prohibition always rests on this one circumstance of nearness of kin. The foundation is laid for this in man and wife being "one flesh." None of you shall approach to any near of kin to him, to uncover their nakedness;" "I am the Lord," Lev. 18; 6. This phrase refers distinctly to marriage, it is a universal law, expressed in language of universality. Observe, too, that the principle on which this prohibition rests, is nearness of kin, or propinquity. And mark the solemnity of the announcement—"I am the Lord." This is what may be called the enacting clause of the statute, which is afterwards more fully unfolded. According to the language of modern legislation it contains the great principle of the bill—the great principle, applicable to what follows on the subject of incest. This marks out the fourth general principle. Now, taking these general principles along with us, let us look in the Scripture and see whether we have any proof that the marriage of a man with his deceased wife's sister, is contrary to the word of God.

The first thing we remark by way of proof is, that a man is expressly forbidden to marry his own sister or half-sister. "The nakedness of thy sister, the daughter of thy father, or daughter of thy mother, whether she be born at home, or born abroad, even their nakedness thou shalt not uncover." Lev. 18; 9. Now, here, clearly and distinctly, is marriage forbidden between a man and his own sister, the daughter of his mother, or even the half-sister, although she be daughter only of the father, or mother, and not the daughter of both. Nothing can be clearer than this. Remember, then, the third general principle, that affinity and consanguinity are equivalent, and from this it will appear equally clear that a man is forbidden to marry his wife's sister; on the principle of consanguinity, he is forbidden to marry his own sister; and on the principle of affinity he is forbidden to marry his wife's sister, for affinity and consanguinity are the same. If this principle is admitted, as we have endeavored to show that it is in harmony with reason, Scripture, and common law, then it is contrary to the Word of God, for a man to marry his wife's sister.

Again, a woman is forbidden to marry her husband's brother. Lev. 18; 16. Here, clearly, a woman is forbidden to marry her husband's brother, for if a man is forbidden to marry his brother's wife, of course the wife is forbidden to marry her husband's brother. Now, observe, that if a man may not marry his brother's wife, on the second general principle, (that the sexes are convertible), it follows that a woman is not to marry her sister's husband, which is done when a husband marries his wife's sister. But the former is strictly forbidden, and in the convertibility of the sexes, the latter must be forbidden also. It is clear and distinct, therefore, that on the principle of the convertibility of the sexes, this passage forbids a man to marry his brother's wife, and forbids a woman to

marry her sister's husband. But there is a double inference from the passage, and you may take it thus; a wife's sister is to the man what the husband's brother is to the woman, and if a woman may not marry her husband's brother, so neither may a man marry his wife's sister. There was no inference in the world that can be more legitimate than this. True, it existed under the form of dispensation, that there was a law authorizing a man to marry his brother's wife. We find in the book of Deuteronomy, 25 Cap. and 5th verse. "If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger; her husband's brother shall go in unto her and take her to him to wife, and perform the duty of a husband's brother to her." There may seem to be something a little inconsistent in this, but observe, this exception strengthens, instead of weakening the general rule. It does so, inasmuch as nothing else than the original authority which made the first law, could dispense with it by making this exception one. That exceptional law was introduced for a special purpose, and being so, it left the law in force in every other case, and then still further, the special purpose for which this exception was made, having ceased to exist, the law now stands without any exception whatever. And if this will not satisfy our opponents, we beg their attention to this, that no exceptional laws, while in force, constituted not a permission, but an obligation to marry a deceased brother's wife, the widow was allowed to punish him, and to cast on him contempt, if he refused to marry her; and if men will argue from this circumstance in connection with the subject before us, they will find that this argument will go farther than they intended. It will oblige every man whose wife dies; leaving a marriageable sister, to marry that sister; and this, we presume, will not always be found agreeable or convenient to parties.

Now, the third point to which I would refer, is one to which I attach great importance; I do not see how it is to be got over. It is this, that degrees of affinity more remote than that of a wife's sister are directly prohibited. There are two in particular to which I would refer. The first is contained in the 14th verse of the 18th chapter of Lev. "Here a man is prohibited from marrying his aunt-in-law." Then, verse 17th of the same chapter. A daughter by a former marriage—this is a grand step-daughter. Here are two cases prohibited, marriage with an aunt-in-law, and marriage with a grand step-daughter. Now, what is the principle on which they are prohibited? It is given in the conclusive of the 17th verse. "For they are his near kinswomen." It is the principle of propinquity. Very well, if marriage with such is prohibited on the principle of nearness of kin, surely marriages with an individual nearer still must be prohibited also. These individuals are in the collateral-relations of the second degree, whereas a wife's sister is in the collateral relation of the first degree. And if the former are not to be married, does not every one see that neither can the latter be taken into the relation of marriage? The conclusion in this case is not less legitimate or conclusive from the premises, than either of the former. Now we have three arguments,



any one of which were sufficient to establish the point, that marriage with a deceased wife's sister is contrary to the Word of God, and taken together they supply an irrefragable proof of the proposition with which we set out.

But I think I hear some one say, does not the chapter to which you have referred, contain a verse prohibiting a man marrying his wife's sister, merely during her lifetime, and leave him at liberty when his wife is dead. The passage is in the 18th verse of this same chapter—and reads thus:—"Neither shalt thou take a wife to her sister to vex her, to uncover her nakedness beside the other in her lifetime." This text deserves a little attention, and in the first place I would say, if taken in the sense attached to it by those who hold the legality of marriage, with a deceased wife's sister, it would go to legalize bigamy or polygamy. Now, I apprehend, that for the very opposite purpose has it been introduced into this chapter. But there is a marginal reading of the phrase on the text, which reads it "one wife to another," and the marginal reading appears to me to give a key to the reading of the passage. It shows that this clause, "one wife to another," refers not to the sisterhood of woman, but to the sisterhood of virtue. The individual pointed to, is "sister's wife," that is to say, just another wife. The two then are designated sisters, not as being the daughter of one father and mother, but the joint wives of one husband, there is no other name by which persons, so situated, could more appropriately be named. This is, therefore, a distinct prohibition of bigamy, that a man is not to take one wife to another to vex her during her lifetime. Now, in confirmation of this, the phrase here translated, "a wife to a sister," and on the margin "one wife to another," is a phrase which occurs often in Scripture, sometimes applied in the masculine and sometimes in the feminine gender. If a male, it is a man to his brother, and if a female, it is a woman to her sister. Now, of the many instances from Scripture which might be quoted, I shall just refer to two or three. For example, in Ex. 26, 5; we read, "the five curtains shall be coupled together one to another, and other five shall be coupled one to another." What do you think is the expression in the original, there "a woman to her sister." The word is in the feminine gender, and the phrase, if literally given, would be "a woman to her sister," whereas the idiomatic import is clearly as rendered, "one to another." In the same sense, it occurs in the 5th verse, and again in the 6th and 17th verses; and again in the book of Ezekiel, 1st chapter, "the wings of the cherubim will join one to another." In the original it is "a wife to her sister;" but idiomatically it is "one to another." Now, without dwelling on this, let me make a general statement:—

This phrase, a man to a brother, or a woman to a sister, occurs thirty-five times in the Old Testament; and thirty-four out of the thirty-five is idiomatically rendered one to another, and the thirty-fifth is this passage now alluded to, in which the text is translated "a wife to a sister," where it should be idiomatically read, "one to another." This is further confirmed by the reason that is assigned for not taking a wife to a sister, namely, "lest you vex her." The view I

have now given of the phrase in question is the view of the most learned lexicographers, and the general import of the verse at large, is the view which has been supported by the most learned men in every age of the Church. It is the view which is taken to the shame of the modern defenders of incest—by Mahomet himself; and the principles he has laid down in this matter, might shame the individuals who are contending for a low and lax morality in the present day. In short, this 18th verse has no bearing whatever in the question before us. It refers only to bigamy, or polygamy; and, therefore, the proof arising from every source formerly adduced, stands unaffected by it."

Yours sincerely,

B.

#### NINTH ANNUAL REPORT OF THE STUDENTS' TOTAL ABSTINENCE SOCIETY OF KNOX COLLEGE.

In the good providence of God, we are once more permitted to assemble in this Hall to celebrate the Ninth Anniversary of our Society. It behoves us now with grateful hearts to return our sincere thanks to the Supreme Ruler of all, and to recognise the kind hand of Providence, by which we have been sustained and protected during our separation from each other, and are now enabled once more to meet in such favourable circumstances, to encourage and advise each other in the great work which we have undertaken.

In accordance with the usual custom of this Society, it is now the duty of your Committee to submit a short report of last year's procedure with the view of increasing the interest of its members in the cause of Temperance, and of stimulating us all to greater exertion in its promotion.

There is necessarily so much sameness in the operations of your Society, that there is a danger of its Reports being tame and monotonous, but we are happy to state that our success during the past year has been such as to free us from this difficulty, and sufficient to satisfy the most sanguine friend of Temperance.

Your Society, as on former years, met regularly during the winter, and beside the transaction of its ordinary business, essays and addresses were delivered, and resolutions passed with a view to the interest of your Society; and thus to call the attention of your members more directly to those themes which form the subject-matter of our deliberations.

It is not so much the object of these meetings to call the attention of the public to this matter as to aid and benefit each other, and to suggest those plans which will form the basis of our future operations, and which are most likely to succeed in securing the end in view. It is when the members of your Society leave during the vacation season that they are expected to put these suggestions into operation, and your Committee are happy in stating that the following facts will show that they have been alive to their duty in this respect.

One member states that he gave three Lectures on the subject of Temperance, and succeeded in forming a large Society which was in a flourishing condition; numbering about seventy-two members when he left for College. And the cheering fact is related by another, that where Intemperance was

before very prevalent, through his exertions a Society of sixty members was formed through whose energetic operations the existing evils were being effectually removed.

Others of your members feel grateful for the aid which they received from the co-operation of Christian friends, and by their joint labors, were the means of bringing about many happy changes by destroying the power of this vice.

Many other meetings were held throughout the country of a like important nature, at which much good, we have reason to believe, was effected, but it is needless to multiply instances. These are important facts, and well calculated to stir us on to yet greater exertion.

The members of your Society being scattered through the length and breadth of the Province, have thus an opportunity of bringing their influence to bear upon the great mass of the people. And may we not hope that the seed sown may, by the blessing of God, take root and grow, until this dire vice be swept from the face of our land, and no more be seen the pallid face of the poor inebriate, who is a burden alike to himself, and the community in which he moves.

Your Committee think that there is much to encourage us in the present state of affairs. Men in power have had their attention called to this matter. And now, one of the great problems of the day is: How is the country to get rid of this evil which is cramping it in its every movement, and preventing its complete development? This is a question which is engaging the attention of every true philanthropist, and one which is not unworthy the consideration of the greatest minds.

Your Committee would also note with pleasure the recent visit to Canada of the great Temperance champion, and mark with pleasure the success which attended him, where he alike recommended himself, and his mission to the minds of small and great. We feel convinced that good will follow these earnest appeals.

Notwithstanding these pleasing facts, there is yet much cause of grief to the true friend of Temperance. Your committee deeply regret that the Legislature have not seen it their duty to enact a Prohibitory Law. Numerous appeals have been made to them from both sections of the Province. Still we are not so sanguine as to expect quick and decided action in this quarter, many of whose members deem the use of intoxicating liquors necessary before they can recline gracefully beneath our Provincial chandeliers. This disappointment however should only teach us to rely more upon our own exertions.

Although your Committee are happy to state that the members of your Society had an opportunity during the summer months' vacation, of widely testifying the adherence to the principles of total abstinence, that they availed themselves of this opportunity, and that through their instrumentality many have been added to the ranks of temperance men, yet much remains to be done.

In several parts of our beloved country drunkenness prevails to an alarming extent, and its poor victims are to be found in almost every locality. Because of drunkenness the land mourns, and crime is added to crime; the efforts of the Christian Ministry are hindered and solemn impressions removed, for drunkenness is truly a great barrier thrown

up in the sinner's way, which makes his conversion more difficult, and lessens the likelihood of his turning to God.

On account of these things, we, as a Society, feel ourselves loudly called upon to act determinedly, sincerely, earnestly, in destroying every passion, whose end is disease, delirium and death. Let us unite our efforts in order to restore the poor wanderer to the right path, and throw the rainbow of hope over the gloomy gulf of mebricty; we may be able to recall to usefulness, it may be to happiness.

Your Committee are fully aware that there are many who stand aloof from the temperance movement on account of many of its advocates, and truly there is much said on this subject with which we by no means agree; still it is wrong to judge of any cause by the statements of its fiery and injudicious defenders; and its true friends are seeing more and more the necessity of placing it upon a thoroughly christian basis in order to secure the co-operation of those who love the Lord Jesus Christ; and our desire is that the principles and laws of our Societies, no less than our personal deportment should be in harmony with the divine precept.

Feeling convinced that our principles rest upon truth, and that the Word of God is our guide, we in the name of dying thousands make our appeal to every sincere Christian heart, that each one may do something in shutting the flood-gates of this fearful vice. We would close our appeal in the words of an eminent servant of God. "Do something for the time is short, and souls are perishing, and the judge is coming, and the day of reckoning is at hand, and your opportunities of plucking brands from the burning will soon be at an end."

In behalf of Students' Total Abstinence Society.

JOHN THOMPSON,  
Secretary.

CORRECTION.

To the Editor of the Record.

MONTREAL, Dec. 14, 1860.

MY DEAR SIR,

My attention has been drawn to a statement in the report of the Presbytery of Montreal in your number for June 1860, which is complained of as not correct in point of fact. The words are contained in a statement of the Inverness Church case, in which the party granting the land is said to have given the Trustees a "note of purchase." The last word is a mistake which you will oblige me by correcting; the proper phrase is "note of promise."

I am yours,

ALEX. F. KEMP,  
Pres. Clerk.

We have not the copy of the report referred to, but have no doubt the expression complained of is simply a clerical or typographical error.

EDITOR.

PRESBYTERIAN UNION.

A meeting of the Committees on Union of the several Presbyterian Synods was held in St. Andrews Church, Toronto, on the evening of Thursday, 27th December, 1860. Present: Rev. Dr. George, Rev. G. Bell, on

part of Presbyterian Church of Canada, in connection with the Church of Scotland; Rev. R. Ure, Rev. Dr. Willis, Rev. Messrs. Young, Topp, Gregg, McLaren, and Mr. J. McMurrich, on part of Presbyterian Church of Canada.

Owing to some cause unknown to the meeting, the Committee of the United Presbyterian Church had not been summoned. but Dr Jennings, and Dr Ormiston, members of that Committee being present, took their seats. The following gentlemen being present, were invited to sit with the meeting, viz: Rev. Dr. Barclay, Rev. Dr. Leitch, Rev. Mr. Bain, Rev. Mr. Reid, Hon. A McLean.

Rev. Dr. Ormiston was called to the chair, and Messrs. Reid and Bell were appointed clerks,

Rev. Principal Willis, on call of chairman, engaged in prayer.

Statements were made as to the action of the respective Synods with reference to the question of union among the different bodies of Presbyterians in the Province.

It was then agreed to engage in a friendly conference to ascertain each others' views, it being distinctly understood that no discussions or conclusions of this meeting shall be held as binding any of the Synods in any way whatever.

After a lengthened conference of the most friendly character, it was found, that, on most of the questions discussed, there was a substantial and most gratifying harmony of sentiment and feeling. On some points there was a diversity of opinion, frankly expressed, which yet did not appear to preclude a reasonable hope that, through the blessing of God, the ultimate removal of all serious difficulties in the way of a general union may be the happy result of further negotiation.

MONEYS RECEIVED UP TO 22ND DEC.

N. B.—Parties remitting moneys are specially requested to look at the list of moneys acknowledged in the Record, and if there be any error or omission, to communicate immediately with the Agent. A Post Office Order is the safest mode of remitting.

KNOX COLLEGE.

Laguette.....	\$10 00
Port Dover \$8 00; Simcoe \$4 50.....	10 50
Miss Smith, Christierville.....	4 00
Acton.....	19 00
Chatham.....	1 20
Ekfrid and Mosa (2nd instal't.).....	8 10
Clinton (Huron) ad'l.....	8 00
Leeds.....	3 50
Glen Allan.....	3 63

FRENCH CANADIAN MISSION.

Wallacetown (not \$3 as in Nov. No.).....	\$6 00
Caledonia \$7 00; Allan Settlement \$8 50; and Oneida \$4 50.....	20 00
Oakville \$5 50; Dundas St \$1 60.....	7 00
Osgoode.....	5 50
St. Thomas \$6 00; Port Stanley \$3 52.....	9 52
Cartwright \$5 10; Ballyduff \$2 00.....	7 10
East Puslinch.....	16 00
Grimsby \$3 66; Muir's Settle's \$2 13; Clinton \$1 51.....	7 30
Thorah and Eldon.....	29 00
Sarnia.....	9 42
Elora.....	11 00
McLrose and Roslin.....	8 00
Martintown and Williamstown.....	8 00
Ekfrid and Mosa.....	15 50
Lobo \$8 63; Carradoc \$2 00.....	10 63
Zorra.....	27 34

Quebec.....	\$3 00
Cornwall.....	4 50
Dundas.....	5 00
Aldboro.....	8 75
Kemptville.....	3 00
Percy and Seymour.....	4 00
Fisherville.....	9 07
Whitby.....	3 81
Clinton.....	8 00

Mrs. Nelles, Grimsby, per Rev. J. Murray.....	1 00
Miss M. Thomson, Sarnia, per Jo.....	1 00

COLPORTAGE.

Wallacetown (not \$6 as in Nov. No.).....	\$3 00
East Puslinch.....	5 00
Sarnia.....	8 04
W. Clark for Books—Pres. of Loudon.....	22 00
Quebec.....	20 00
Buxton.....	6 00
Rev. F. Andrews, Keene—for Books..	7 93

SYNOD FUND AND BUXTON MISSION.

Ridgetown.....	\$4 00
South Bruce and Greenock.....	6 00
Ottawa.....	36 00
Guelph, S. S. of Knox's Church.....	5 00

FOREIGN MISSION.

Chatham.....	\$18 90
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WIDOWS' FUND.

Rates from Ministers as follows, viz: Rev. T. Alexander, Rev. J. Straith; Rev. J. Rennie, Rev. D. Anderson; Rev. W. Craigie; Rev. T. Henry; Rev. W. McLaren; Rev. J. Gauld; Rev. H. Wallace; Rev. R. Jamieson.

COLLEGE BUILDING FUND.

Mr. W. Riddell, Coloung.....	\$10 00
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BURSARY FUND.

Binbook and Saltfleet.....	13 87
Mrs. Esson and Mrs. Spark, for Henry Esson Bursary.....	20 00

RECEIPTS FOR "RECORD," UP TO DEC. 22nd, 1860.

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ANSWERS TO QUESTIONS OF LAST MONTH

1. Three—Skekinah; Urim and Thumim; and visions and dreams.
2. Genesis 6 12 13.
3. A real body, (John 1 14.) and a rational soul, (Mat. 26 38) Sinless, (Heb. 4 14.)
4. In confirming a covenant, (Numbers 18 19,) (II Chron. 13 5,) It is a symbol of inviolate friendship.
5. Babes, Matt. 11. 25, Branches of a Vine, John 15. Calves of the stall, Mal 4 2. Cedars in Lebanon, Pa 92 12. Corn, Hosea 14 7.

QUESTIONS FOR NEXT MONTH

1. What kingdom is called the hammer of the whole earth?
2. What are Christ's Office, and in what states does He discharge them?
3. Name a person in the Bible, who is described as a faithful ruler, a great builder, and a zealous reformer.
- 4 To what four objects, beginning with the letters D. E. F., are the saints compared?

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