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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. XIV.

TORONTO, JUNE, 1858.

No. 8.

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PRESBYTERY OF TORONTO.

The next ordinary meeting of this Presbytery is appointed to be held at Oakville, on Tuesday the 15th day of June, at 9 o'clock, A. M.

WILLIAM GREGG, *Pres. Clerk.*

PRESBYTERY OF KINGSTON.

The next ordinary meeting of this Presbytery will be held in Belleville, on the second Tuesday of July, at 11 o'clock, A. M.

J. A. THOMSON, *Pres. Clerk.*

PRESBYTERY OF LONDON.

A special meeting of this Presbytery will be held at London, on Tuesday the 15th June, at nine o'clock, A. M.

WILLIAM DOAK, *Pres. Clerk.*

PRESBYTERY OF HAMILTON.

This Presbytery will meet at Hamilton on Tuesday, 15th June, at 11 o'clock, A. M. for conference on the State of Religion.

JAMES MIDDLEBEE, *Pres. Clerk.*

PRESBYTERY OF MONTREAL.

The next ordinary meeting of this Presbytery will be held at Montreal on the second Wednesday of August.

A. F. KEMP, *Pres. Clerk.*

MEETING FOR PRAYER.

In accordance with the wishes of various members of Synod, there will be a meeting for prayer in the basement of McNab Street Church at 3 p.m., on the day of the meeting of Synod.

TO PRESBYTERY CLERKS.

Presbytery Clerks are earnestly requested to forward to the Rev. Wm. Reid, Toronto, the Clerk of the Synod, before the meeting of Synod, which takes place at Hamilton, on Tuesday, 15th June, Rolls of their respective Presbyteries, so that the Synod Roll may be made up at the commencement of the Session.

Presbytery Clerks are also requested to forward to the Synod, the necessary certificates and extracts with reference to such Students of Divinity, as may be proposed for being taken on trials for license.

Presbyteries are also directed to report to the Synod, such congregations as have continued to neglect the stated collections.

Presbyteries are also directed to report specially to the Covenanter of the College Committee on or before 31st May, with reference to the examination of Students.

Presbytery Clerks are required by the Synod to prepare and forward condensed reports of all cases of license, ordination, induction, deposition and death of ministers, within the bounds of the several Presbyteries during the year.

It is desirable that all Overtures, References, Petitions, and other papers to be laid before the Synod, be forwarded as early as possible, so that the business of the Synod may be properly arranged.

It is requested that each extract, &c., be transcribed on a separate sheet of paper, and that each extract, overture or petition, be written on a full sheet of foolscap or letter paper.

Wm. REID, *Synod Clerk.*

THE MEETING OF SYNOD.

Ministers and Elders are respectfully requested to communicate to the undersigned their intention to be present at the meeting of Synod in June next, whereupon the addresses of the families, with whom they are to stay, will be sent to them, thus enabling them to proceed, on their arrival in Hamilton, to the homes at which they are expected.

DAVID INGLIS.

Hamilton, Feb. 23, 1858.

ANNUAL MEETING OF SYNOD.

The Annual Meeting of Synod will take place at Hamilton, and within McNab Street Church there, on the Tuesday after the second Sabbath of June, being the 15th day of June.

The Synod will be opened as usual, with sermon, at half-past 6 o'clock, p. m.

W. REID, *Synod Clerk.*

FARES ON GRAND TRUNK RAILWAY.

Arrangements have been made for obtaining, as last year, return tickets for Ministers and Elders attending Synod. The usual reduction, it is understood, will be given by the Steamboats.

KNOX COLLEGE - SUBJECTS FOR EXAMINATION.

The subjects for examination will be the same as those given last year. These will be again published in the next number of the Record.

KNOX COLLEGE.

BURSARIES

BURSARIES will be awarded during the session (1858-9) according to the following scheme:—

I. The John Knox Bursary of £10, for the best Essay on "The internal and experimental evidences of Christianity."

II. The George Buchanan Bursary of £10, (founded by Isaac Buchanan, Esq.) for eminence in Latin and Greek, as proved by examination in the Grammars of both languages; Livy, Book 1st., 30 chapters; Horace, 3rd Book of Odes, Xenophon's Memorabilia, Book 1st.; Herodotus, Pisistratus, and Cyrus, in Col. Maj; Iliad, Book 3rd, 200 lines; Roman Antiquities, and an Exercise in Arnold's Latin Composition.

A Gaelic Bursary will be open for competition. The subjects will be stated in another number.

The Essays to be given in to the Secretary of the Professors' Court on or before the 1st of December.

The Essays must be correctly and legibly written, with mottoes on the title pages, instead of the names of the authors.

The day of examination to be specified at the opening of College.

A Student who may have obtained any of the above Bursaries, in any former Session cannot obtain the corresponding Bursary a second time, though he may compete for it and if deserving of it, his merit will be noticed.

By Order of

COLLEGE COMMITTEE.

Toronto, 23rd April, 1858.

The Ecclesiastical and Missionary Record.

Notices of Recent Publications.

LEAVES FROM A MINISTER'S PORT-FOLIO. By the Rev. D. Fraser, A. M., Montreal. London: James Nisbet. Montreal: B. Dawson.

This volume, which we could have wished much larger, contains a number of short papers on religious topics and texts of scripture. They contain many most excellent thoughts, expressed in concise terse sentences. Indeed they are pre-eminently suggestive, and will prove more useful for Sabbath-evening reading, than many long discourses. They are as full of scriptural truths as McDuff's writings, but have far more vigour and less sentimentality. We regret that our space will not admit of any extracts in this present number. But we are glad to be able in these few sentences to express our high approbation of the work, which we have no doubt will have an extensive circulation. We may add that the volume, like most of those printed and published in Great Britain, is remarkably well got up.

SERMONS AND ADDRESSES Delivered on a special occasion. By John Harris, D. D., late President of New College, London, &c., &c. Second Series. Boston: Gould and Lincoln. Sold by J. C. Geikie, Toronto.

We noticed some time ago a former volume of the posthumous works of the late lamented Dr. Harris. The sermons in the volume now before us, exhibit the same excellencies as those formerly published. They abound in large thoughts, and noble views of divine truth. We have read two of them with peculiar interest, viz, one on "the importance of an educated ministry," and the other on "religious education." There are four charges delivered on the occasion of the induction of ministers, or installation of ministers. The volume is worthy of the perusal and study not only of Christians generally, but especially of ministers and students.

MONEYS RECEIVED AT THIS OFFICE UP TO 20TH MAY.

COLLEGE.	
Westport	\$3 00
Nasagaweya	14.00
Leeds	9.80
Chinguacousy	5.95
St. Gabriel St., Montreal	84.00
Simcoe	\$3 05
Port Dover	2.83—5.68
Buxton	9.00
Nairn Church	12.59
Indian Lands and Roxboro	20.00
Owen Sound	6.80
Berheim	31.00
Lochiel	9.37
Caledonia	\$40
Allan Settlement	12
Oncida	8—60.00
Boston, Mass.	33.60
Cooke's Church Toronto	80.00
S. Monaghan	20.00
North Easthope	26 00
Berlin	8.00
Cumminsville, (Sab. School)	11 00
Grafton (additional)	1.00
Puslinch East	40.00
Markham (additional)	11.00
Cold Springs	9.00

Woodstock, Chalmer's Church	24.00
Bristol	5 00
Acton	19 12
Bosanquet	8 50
Quebec	153 00
Vankleekhill	9.50
Millbrook	4 60
Lochiel	5.10
Amlerburgh	5.00
Rausay	12 00
Belleve	20.13
Bucefield	40.00
Tibury East	\$11.69
Tibury West	5 12—16 81
Cedar Grove	5 00
Lancaster (additional)	76
English River	5 00
Fergus	46.00
Union and Norval	18 60
Port Sarnia	42.75
Michel	\$10 00
Carlingford	4.00—14.00

WIDOW'S FUND.	
Westport	\$3 00
N Gower	\$4.17
Goucester	3 83—8 00
Leeds	6 30
Cartwright	\$5.15
Manvers	2.85—8.00
Norwood	2 00
Port Stanley	4.00
Milton	\$5.00
Boston	5.37—10.37
Spencerville	\$4.00
Port Egin	4.00—8.00
Wakefield	5 00
Walpole	2.78
Indian Lands and Roxboro	15.00
St. Louis de Gonzague	\$2 00
Durham	1.00—3.00
Cote Street, Montreal	100 00
Inverness	4.00
S. Monaghan	9 00
Yonge and N. Augusta	6 50
King	11.00
Dunnville	10.00
Galt	35 00
Jarvis	8.00
Welliesley	4.00
Grafton (additional)	1.00
Puslinch East	8.25
Hamilton, McNab Street	26.00
Millbrook	4.00
Williams	12.00
Lochiel	8 65
Plympton	4.00
Markham	5.00
Salfleet and Binbrook	5.55
Ottawa	27.00
Knox's Church, Hamilton	58.00
London	30.00
Brucefield	4.00
Tibury	1.69
Knox's Church, Toronto	41.00
Metis	4.12
Union and Norval	13.10

FRENCH CANADIAN MISSIONARY SOCIETY.	
Perth Missionary Society	\$20.00
James Biddle, donation	5.00
S. Monaghan	8 00
Vankleekhill	6 30
Millbrook	10.66
English River	5.00

FOREIGN MISSIONS.	
Perth Sabbath School	\$2.65
Walpole	2.15
S. Monaghan	12.00
Williams	22.00
Thorah and Eldon	22.00
Hamilton, McNab Street Church	34 20
Vankleekhill	8.00
Millbrook	4.00

Plympton	7.00
Ottawa	20 00
London	30.00
Lancaster	\$2.25
Dalhousie Mills	2.00—4.25
Madoc Sab. School	75
Scarboro, Melville Church	2 37
Scarboro, Knox's Church	11.62

BUXTON MISSION AND SYNOD FUND.	
Westport	\$3.00
Cote Street, Montreal	100 00
King	9.00
Vankleekhill	5 00
Millbrook	4.00
English River	5.00
London	20.00

JEWISH MISSIONS.	
Perth Missionary Society	\$20.00
Jas. Biddle	5 00
Adam McKinlay	5.00
Perth Sabbath School	1.47

COLLEGE BUILDING.	
Chinguacousy, subscription of N. Hunter	\$2.00
Lochiel	19 62
Bristol	5 00
Ottawa and Westwood	30 00
Lochiel	3.00
Belleve, last instalment of Dr. Holden's subscription of \$120	40 00
Union and Norval, (W. Fraser's subscn.)	2.00

NURSERY FUND.	
Knox's Church, Hamilton, Ladies' Association	40.00

PRESBYTERY OF TORONTO'S HOME MISSION.	
Chinguacousy (additional)	\$6.55
Cold Springs	\$4.80

RECEIPTS FOR RECORD UP TO 20TH MAY

VOL. XII.—J McNaughton, Athol; J Anderson, Clarence; C McRae, Cumberland; H Currie, Bowmore; Mr Foster, Guelphengham; J McPherson, H Davidson, E Golden, Gordon & McKay, D Bain, T Patterson, Thamesford; W Jeffrey, D Hossack, East Nissouri; W Ewing, P Ewing, Westport; J A Chambers, West Winchester; Mr Robertson, (student); P Stewart, J Logan, Simcoe; C Cameron, (student); Miss Livingston, Toronto; P Poaps, Matilda; J Muir, Stratford; Dr Geikie, Toronto; W Leed, Scarboro'; J Gunn, Seneca; A H Mowat, M^r Byers, Arthur; Rev J McMurray, Brockville; J Jeffrey, Nobieton; J Bell, Mrs McKee, Lloydstown; R Irvine, Vaughan; J Brown, Miss Bryce, Perth; Mr Calder, York Mills; C H Morgan^t John Newton, Cobourg; Capt A Taylor, Argyll P O; Mr Gibb, sen'r, Miss Rose, J Fraser, York Mills; G Robertson, F McIntosh, H McLaughlin, Vankleekhill; Mr Search, Toronto; D McMillan, Kenyon; Thomas Saunders, Clover Hill; J Anderson, R Anderson, Kertch; Rev J Skinner, J Halfane, F McNeil, Mrs Michie, C Waugh, C Grant, (2 copies) D Cameron, Euphemia McLeod, D Campbell, G Gibson, J Birrell, P Soper, London; J Ross, Williams; Alexander McKay, Embro; D McAdie, Belleve; J Moodie, N Ross, J Aikenhead, J McEwan, Rev J Ross, D Jnnor, Brucefield; W Cooper, South Bay; Duncan Kennedy, Malcolm McPherson, S McLean, C Symon, Acton; R Smith, J Glassford, D Linton, Adam Laidlaw, Mrs Gale, Dr Mair, A McAlister, J Stewart, Kingston.

VOL. XIII, and former Volumes.—J McNaughton, Athol; J McPherson, E Golden, Gordon & McKay, Thamesford; J Muir, Stratford; John Gunn, Seneca, in full; J Brown, Perth; C H Morgan, John Newton, Cobourg; H McLaughlin, Vankleekhill; J G McIntosh, G McIntosh, Alexander Campbell, J Glen, J Birrell, London; W Cooper, South Bay; G W Fenwick, W Brash, J Murray, M Strachan, J Stewart, Kingston,

The Record.

TORONTO, JUNE, 1858.

THE APPROACHING MEETING OF SYNOD

The time is fast approaching for our annual Synodical Assembly, and we trust the members, both Ministers and Elders, are laying their account to be present. Sometimes reasons, which can scarcely be regarded as sufficient, are allowed to prevent their attendance. Occasionally, communion or other engagements are made, so as to interfere with the attendance of the pastor. This should be avoided. It is incumbent on all ministers to attend to their duties in connexion with Synod and Presbytery, and all pastoral engagements should be ordered with a view to attendance on these public duties. Elders are still more in the habit of allowing insufficient reasons to keep them from the Synod. Complaints are made from year to year of the paucity of Elders, in attendance at Synod, and although there is certainly an improvement in this respect, still it must be confessed that the attendance of Elders, is not by any means what it should be. We trust we shall see many of our friends in the Eldership from the various quarters in the Church, coming up to bear a part of the burden of Synod work.

We do not think it necessary to advert at length to the questions, most likely to engage the attention of Synod. One of them, and one of the most important, is the question of union between our own Church, and the United Presbyterian Church. This matter has now been for a long time before the Church, repeated conferences between the Committees have taken place, and the time has, we believe come for some decided action. Precipitancy we would deplore in a matter of so great importance, but after the very deliberate procedure which has taken place, we do not think that the charge of precipitancy can fairly be brought in this instance. We earnestly hope and pray that both Synods may be graciously directed in this matter, so intimately connected with their own prosperity, and with the advancement of the cause of God.

Our College, and the various interests connected with it,—and our Home Missionary operations, will require, now as in other years, careful and deliberate attention, nor must we omit mention of the subject of the State of Religion, and Spiritual Revival. This must not be thrown into a corner, or left over until the attendance has become thin. It should receive the best place in the arrangement of the Synod's business. It becomes us to confer together, and pray together for the revival of religion among our people. Time thus spent might be of the greatest benefit. For were we really to experience a revival of religion, it would remove all our difficulties and supply all our wants. It would call forth a supply of suitable agents; it would bring forth a suffi-

ciency of means for all our objects; it would clear away prejudices and misapprehensions, and, what is the great work of the Church of Christ, it would lead to the conversion of many souls. The circumstances of the past year,—the general distress so prevalent, and the religious awakening so extensively experienced on this continent, should bring this subject very prominently before us.

We need scarcely say that we shall best exhibit and illustrate the excellence of our Ecclesiastical system by free and full, but at the same time calm and deliberate discussion,—by courtesy and forbearance towards one another,—by a becoming regard to our standing orders,—and by steadily guarding against all improper heat of temper or expression. Let us thus seek to carry on our deliberations in a spirit and temper becoming the gospel.

We would in conclusion affectionately urge all the friends of the Church to plead with God for His presence and blessing in connexion with our meeting of Synod. Let them earnestly plead that light may be made to arise in darkness, and that whatever may be done, may be over, ruled for the glory of the Great Head of the Church, and for the advancement of His cause and kingdom.

PASTORAL CHANGES.

There are two extreme views, one or other of which people are apt to adopt, with reference to the subject of change in the pastoral relation. Some regard it as altogether unjustifiable and wrong. We have heard some gravely argue that the relation of pastor and congregation is analogous to that of husband and wife, and that as the one is permanent and indissoluble, in ordinary circumstances, so ought the other to be also. We find others, who look upon the pastoral relation as a very light thing, which may be entered into, and dissolved without much ceremony. In the neighbouring country it is quite usual for congregations to engage ministers for a year, or for a definite time, longer and shorter. Now although we are not aware that such engagements are formed in this country, still it is easy to see that, in many quarters, there is a tendency to lose sight of the solemn nature of the relation of pastoral and people, and treat it as a bond, which may be broken without any very serious consideration.

We regard both extremes as wrong. While the relation between pastor and people should be regarded as a solemn one, which involves important duties affecting both parties, and as one which should neither be lightly formed, nor lightly broken; and, while the relation is also to be viewed not as temporary, or to be dissolved at the option of one, or even both of the parties more immediately connected, still the Church has always acted on the principle that a Pastor may, for sufficient reasons, and with a view to the greater good of the Church, be removed or translated from one church to another. Close as is the bond of union between minister and people, it is not so close and intimate but

that it may be severed by the authority which formed it. When sufficient reasons arise, the Church may remove a Pastor even from an attached people, and place him in some other sphere, where he may be of greater service to the interests of the Church, and of religion. Such translations should not be rashly or unnecessarily carried into effect. But they are not to be regarded as at all contrary to the principles of the Church, or to its practice in its purest and best times.

But while some entertain sentiments such as we have referred to, and look on the removal of a minister, especially when the translation of their own Pastor is in the question, as a thing unjustifiable, and positively wrong, we fear the tendency in this country is toward the other extreme. Many things contribute to this. In such a state of society as exists in a new country like ours, the conservative element is not so strong as in older countries,—things are less settled,—local attachment is weaker. It is not merely in regard to the connection of minister and people that this tendency is seen, but in regard to the various relations of social life. Besides, mixed up as we are with denominations, that adopt the itinerating and missionary in opposition to the pastoral and permanent system, it is not to be so much wondered at, that our people should have fallen into somewhat lax views as to the nature of the pastoral relation. But we would deplore the general prevalence of such lax views. It will be a sad thing for the Church, if the people generally regard the pastoral relation as one which may be lightly set aside, like the engagement between a master and servant. Indeed we feel that already our Church is suffering in this way. The frequent removals and resignations are exerting an unfavourable influence on Christian brethren at a distance, and are leading them to infer that these in something grievously wrong in our Ecclesiastical condition. We trust that an arrest will be laid on the movement in question, and that Presbyteries will be slow and cautious both in forming and in dissolving the pastoral tie. If there is precipitancy in the formation of it, it need not be wondered at, if its dissolution soon follows as a matter of course.

With reference to the changes and removals which are from time to time taking place, we believe that the fault may lie partly with the people and partly with the ministers. We apprehend the real moving cause in not a few instances is the want of pecuniary support. The very moderate stipend is not promptly paid. What should be regarded as a debt of honour, or rather of conscience, is postponed to every other claim, and the pastor who wishes to act on the principle of providing things honest in the sight of all men is constrained to remove and look out for a new sphere of labour. But sometimes the withholding of pecuniary support may not be the immediate cause of the pastor's resignation. The people may wish something more attractive, more eloquent, more showy in the pulpit

exercises. They may think that the congregation should increase more rapidly, that there should be more progress, and that if they had a new pastor the interests of their congregation would advance. Now we do not mean to plead for feebleness or inefficiency in the pulpit, but we do say plainly that there may be a great delusion in all this. It is not always the most attractive, eloquent, showy preacher, who is really the most edifying. Real power does not entirely consist in what people generally call popular gifts. A congregation might get a more eloquent and attractive preacher, but they might find that such a one had greater and more serious defects, than the pastor whose sterling though unostentations merits they undervalue. Real prosperity too is not to be measured merely by the numbers who may repair to hear a popular preacher. There may be real prosperity in a congregation where there is not much outward demonstration. There may be prosperity in the Sabbath School,—in the Bible Class,—in the prayer meeting,—there may be many hungry souls fed, and many weary souls comforted, and many young people gently drawn into the narrow path of life, while there may be comparatively little to attract those, who would prefer the enticing words of man's eloquence. Besides, people forget, that if the cause is not prospering as it ought, if the congregation is not increasing as it ought, they may be to blame, perhaps more than the pastor. The responsibility is not the pastor's alone. The office-bearers and the members at large are bound to aid him and co-operate with him. If they are giving him no countenance, or assistance, or encouragement, if they are withholding from him their sympathies and their prayers, it is unreasonable to cast the blame on the pastor as if he alone were responsible.

But the blame may rest partly on ministers themselves. There may be a morbid shrinking from difficulties, an impatience of any cross or disappointment, or a restlessness of mind prompting them to seek a change, when they can find even a shadow of an excuse. They may sometimes forget that trials and difficulties may be looked for in every situation, and that often when seeking to escape from small trials, we run into greater. They forget that it is often by trials and crosses and disappointments that God prepares his chosen servants for greater usefulness and for greater success. Let them ponder these considerations and seek grace to enable them to be "steadfast, unmovable, always abounding in the work of the Lord," and not to be weary in well-doing, knowing that in due time they shall reap if they faint not. The master whom they serve is able to sustain them under every difficulty, and to make all things work together for His glory and for their good.

Let us all seek an abundant outpouring of the Holy Spirit, and then these and all other evils and difficulties would disappear. There would be greater earnestness, faithfulness, and affec-

tion on the part of ministers. There would be more sympathy, and encouragement, and prayer on the part of the people. The bonds connecting pastors and people would be cemented and hallowed, and the glory of God would be advanced in the conversion of sinners and the edification of believers.

FUND FOR AGED AND INFIRM MINISTERS.

The readers of the *Record* may remember, that the Synod, at its last meeting, appointed a committee who should try to institute a fund for our aged and infirm ministers. This the Committee were hindered from attempting sooner, by the financial state of the country. In doing so now, they do not appeal to the charity or benevolence of the church, but to its sense of duty, and its wisdom. "They who preach the gospel should live by the gospel," not only when "treading out the corn," but when no longer fit for active labour. The service of the Levites ended at fifty years of age, and yet no Levite was deprived of his share of the tithes or offerings, when his service ceased.

The formation of the proposed Fund might, perhaps, not be necessary, were ministerial support of such a liberal kind, that each labourer, could, from his own resources, provide against a time of weakness and decay. As matters stand, the income, even when punctually paid, (which it often is not) can rarely, considering the many claims on it, prove more than adequate for present subsistence. Very few ministers can lay past anything to provide against old age, or sickness, if they maintain the position expected of them, and therefore, the church ought to provide for them: and it may do so more easily and certainly by this Fund, than by any other means.

The advantages of such a provision are as obvious, as the duty of making it. In the communities which are not thus provided, the ministers who have no private means, are driven to maintain their post to the last, though the exertion for services fewer in number and less efficient than they had perhaps long rendered, together with the anxieties arising from thoughts of debility or old age, for which they have no earthly provision, may be wasting prematurely, powers, which otherwise might have been fully recruited, or at least kept for longer usefulness, and which the church can ill afford to lose. While in those cases of this class, in which the exertion and anxiety do not hurry their career to a close, we have still the sad spectacle presented, of ministers, who, amid the decay of bodily and mental powers, are kept by the inconsideration or niggardliness of the church, (to the exclusion of younger and more effective men,) trying to do a work, worthy of the highest efforts of created beings. It is indeed true, that ministers should be "without carefulness," "careful for nothing," but it is equally so that the church should so far as possible remove all temptation out of their way. God will, no

doubt, bear all his own servants through every difficulty, yet it is a sin not to relieve their wants, when this can be done; and just because the work is God's, we have no reason to expect, that the services of aged and feeble ministers, who would in many instances give up their places gladly to more active men, not because they are weary of the work, or wish to be idle, but because they love the Lord and His cause, but who are forced to continue amid public duties, by the church's neglect, will be owned by God. He will not have the "lame or the blind for sacrifice," and declares that "he who giveth sparingly shall reap also sparingly," and it will be found on examination, that God has seldom used his most honoured servants to do any great work in awakening souls, after they became aged or infirm. We plead not then for ministers, but for the church, for unsaved souls, and for the cause of our God, and his honour, when asking those who can, to aid by donation or legacies, in forming a Fund, so that poor congregations may not be forced to suffer, from having only the services of worn out men, or tempted to sin in casting them off.

We regret that we have been unable this month to insert Home Mission Accounts of Presbytery of London. They shall certainly appear in next number.

REV. DR. TAYLOR.—The University of Edinburgh has conferred the degree of D. D. on the Rev. John Taylor, Professor of Theology in the U. P. Church.

UPPER CANADA BIBLE SOCIETY.—The anniversary of this Society was held in the Wesleyan Church Richmond Street Toronto on the 15th ult. there was a large and influential meeting. There was of course a falling off in the receipts and issues.

PERCY AND SEYMOUR.—We are glad to hear that these congregations have united in calling the Rev. Thomas Alexander, who has accepted the call, and is to be inducted forthwith. We doubt not the settlement will prove as beneficial in its effects as it has been harmonious in the matter of the call.

BROWNLOW NORTH.—Mr. Brownlow North lately preached for two months in Edinburgh. Though connected with the Episcopal Church, he was warmly received by ministers of all denominations. It was believed that great good would flow from Mr. North's labours.

DEATH OF REV. MURDOCH SUTHERLAND.—We regret the death of this devoted minister, which took place at Rothesay. Mr. Sutherland will be remembered by many who saw him in Canada last season, in connexion with Female Education in India.

CHRISTIAN BENEVOLENCE.—Notwithstanding the financial embarrassments of the past year, the contributions to all the Religious Institutions in the United States have come within \$25,000 of those of the preceding year. The Bible Society received \$590,759, being a falling off of \$51,000.

The Tract Society's receipts were \$388,153, being a shortcoming of \$32,000. On the other hand the Presbyterian Board for Foreign Missions the Episcopal Church Foreign Missions, the New York Colonization Society, and many other institutions had larger receipts than last year.

AMERICAN TRACT SOCIETY.—The Publishing Committee of the American Tract Society have been sustained, by the general meeting of the members of the Society, in their action, or rather inaction on the subject of Slavery. We believe that sooner or later they must adopt a different policy.

MEETING OF GENERAL ASSEMBLY OF AMERICAN PRESBYTERIAN CHURCH.—This body has just held its annual meeting at New Orleans. The Rev. Dr. Scott of St. Francisco, California, was elected Moderator. We shall refer in our next number to some of the matters which were before the Assembly.

SYNOD OF THE PRESBYTERIAN CHURCH OF ENGLAND.

The annual meeting of the English Presbyterian Synod was recently held at Manchester. Much interest was felt in the proceedings. We give from the *Edinburgh Witness* the following extracts:—

COLLEGE REPORT.

The Rev. Mr. Weir gave in the College Report from which it appeared that the number of students at present connected with the College is 14. A change of locality for the College was rendered necessary by the sale of the property of which it forms a part. A suitable building had been obtained at 29, Queen's Square, London, in the immediate neighbourhood of the hall hitherto occupied. Mr. Sheridan Knowles had given the students ten lessons in elocution during the past year; and, besides the prelections of Drs. McCrie and Lorimer, Dr. Hamilton had kindly given a course of lectures on pastoral theology. The College Fund for the past year was £721, being a decrease of £201 as compared with the income of the previous year. There was not a sufficient balance on hand to meet current expenses till the annual collection in November.—The Rev. Dr. Munro moved the adoption of the Report, with thanks to the Convener and Treasurer, Alex. Gillespie, Esq., who tendered his resignation on account of ill health. Dr. Munro made an urgent appeal for increased support to the College.

The Rev. J. C. Paterson, Manchester, moved, in addition, that a Committee be appointed to consider what steps ought to be taken towards obtaining contributions for endowing the College, and to report to the Synod on Friday. He was satisfied, if a subscription was commenced, there would be found some of their friends who would give largely, if, indeed, some did not give as much as £1000 each. So that, under all the circumstances, they might proceed to the endowment this year.

The Rev. Mr. Anderson, Morpeth, seconded the motion, which was agreed to.

The Rev. Dr. Mackenzie suggested that Government might fairly be asked to give a grant in aid of the College, as they had done to the Irish Presbyterian Church.

The Rev. J. Wright, Southampton, earnestly protested against the proposal. He would never apply for assistance from the Government, as it would only bring them into a dispute with their Protestant friends and Dissenters in England. He did not believe they could

ever approach the Government to ask them for an endowment. Although he (Mr. Wright) approved of Government endowments for schools, he regarded any application to Government for the endowment of their College as utterly absurd.

The Rev. Mr. Chalmers, London, also protested against the proposal.

The College Report was then agreed to.

FOREIGN MISSION REPORT.

Dr. Hamilton gave the Report of the Foreign Missions' Committee, which stated that, since last Report, two additional missionaries had been sent to Amoy—the Rev. Geo. Smith sent out from Scotland, and the Rev. Alex. Grant, sent out by the Presbytery of London. There were eleven native students at Amoy, in training for evangelists, the American missionaries assisting in their instruction. One of the native preachers thus trained had gone to preach to the native congregation at Singapore. The church at Pichuia was now opened, and there was in connection with it a school, with rooms for missionary and preachers. This Church was only maintaining three missionaries, and, as the Committee believed that this was not the limit of their ability, they would, with the permission of the Synod, look out for a fourth. A liberal member of the Church had offered to bear the greater portion of the expense of a fifth missionary,—or a seventh missionary in connection with the scheme. More than one student of the Free Church had offered to go out to China in connection with the mission; so that, if the Synod approved, the Committee thought they would have little difficulty in finding suitable labourers. The numbers of native Protestants Churches in connection with the Mission was about 1100. They were, in some cases, exposed to persecution from heathen neighbours; and he thought the Synod should draw up a memorial representing that, in the event of a treaty of peace being formed with the Celestial Empire, it should be part of the instructions to the British Plenipotentiary to secure religious toleration to all who might embrace Christianity as well as to the missionaries. Dr. Hamilton concluded by saying, that he believed it would be a welcome opportunity to the Church if the Synod agreed to send at least one missionary to India; and he would submit that, as the Free Church of Scotland had given them the noble gift of two missionaries to China, this Church should send at least one agent to their Indian Mission. (Cheers) He was quite sure that the funds would be forthcoming; and it would be desirable, moreover, to strengthen the numerous bonds of affection which drew them to the Free Church of Scotland. A native student was already supported by the Juvenile Missionary Association in this church (Dr. Munro's), and it would be gratifying to hear of other congregations doing something of the same sort.

Mr. Matheson, the treasurer, London, reported that, with last year's balance (amounting to £1216), the receipts for the past year amounted to £2352, and after paying current expenses (£1141), there was still a balance of £1111.

The Rev. James Burns, Hampstead, moved that the Synod approve the Report, authorize the Committee to appoint an additional missionary to China, and to take immediate steps towards raising a sufficient sum for the support of a missionary in India in connection with the Free Church of Scotland.—The motion was unanimously and cordially adopted.

It was the organ question, however, which created the greatest interest.

The business was opened by the reading, by the Synod clerk, of the following overture from the Presbytery of Newcastle-upon-Tyne, adopted on the first of April, upon the proposition of the Rev. Thomas Duncan:—"Whereas

a resolution carried in Synod of this Church in its meeting held at Newcastle-upon-Tyne in the year 1857, specially authorizing an organ to be used in a public worship in two congregations at Warrington, and in St. George's at Liverpool, is esteemed by a very large portion of the ministers, elders, and people belonging to this Church to be not only inexpedient and unconstitutional, but contrary to Scripture, as also to the authorized standards of this Church, and is admitted by all to be a deviation from the uniformity of the public worship hitherto practised among British Presbyterian Churches, and whereas it is certain that the permission of such innovation has already caused extensive alienation and dissatisfaction, and, if not removed, will be followed by very unhappy consequences to the peace, the stability, and welfare of this Church,—it is humbly overtured by the Presbytery of Newcastle, that the Synod take this whole matter into its deliberate and prayerful consideration, and, by re-establishing uniformity of public worship, without any exception, in all congregations of this Church, heal the wide-spread and deep dissatisfaction already occasioned, and so avert farther evils that must else be apprehended."

The debate commenced by the Rev. T. Duncan supporting the overture of the Newcastle Presbytery with the following resolution:—

"The Synod having maturely considered the overture from the Presbytery of Newcastle anent the use of instrumental music in the public worship of God, hereby declares that, according to the history and constitutional usage of this Church, the use of instrumental music is an innovation on the authorized mode of worship and a departure from its simplicity, compromises the consistency of this Church in the eyes of Christians generally, and threatens, if allowed by its continued agitation in congregations and presbyteries, to put the peace, unity, and extension of the Church in jeopardy; and considering further that in these days of inconsiderate and perilous change, it is especially incumbent on this Church to maintain in all its simplicity and purity her whole testimony on doctrine, worship, government, and discipline, the Synod declares that the use of instrumental music is hereby disallowed."

Mr. Duncan, in an animated speech of considerable length, vindicated the points in the resolution. He regretted the existence of a "Young England" party in the Church, who had forgotten Presbyterian principles; and commented upon the speech made by the Rev. Wm. Chalmers at the last Synod. It was not merely the organ question that was involved, but the existence of a party who proclaimed itself as having no very reverential regard for their forefathers. John Knox had said that there could be no authority, under pretext of decoration, to introduce religious ceremonies into the Church; that the Confession of Faith provided that nothing which was not prescribed in the Word of God should be allowed to be introduced into the public worship; that it was sinful, because whatever was unscriptural was sinful. Their forefathers regarded the second commandment as in spirit against organs, for, it said—"Thou shalt not make to thyself any graven image," &c. "for I the Lord thy God am a jealous God." &c., and also contrary to the text, "Every plant which my Heavenly Father has not planted shall be rooted up." If music were not commanded in public worship, to adopt it was to "teach for doctrine the commandment of man." He contended further that the introduction of an organ would be sinful, and that organic music had been the means of drawing over many to the Church of Rome, that it was an innovation upon the Presbyterian Church. Mr. Chalmers had last year asked if they had not piano-fortes and organs at home? and had further asked, Why not, then, in the Church? He (Mr. Dun-

can) answered that by saying, "Yes; and you have statues and pictures at home, but would you like to have a row of statues there (in the church), and a row of pictures on the wall here?" The Lord their God was a jealous God, and would allow them to have objects of the fine arts in their homes which he would not permit in his temple. Some of the advocates for the use of the organ had, he was sorry to say, expressed a desire even for the of the liturgy. He should like to know what was meant by this desired adaptation to England. He hoped the Church would continue to abide by its old standard of worship.

The motion was seconded by Mr. H. H. Matheson of London.

The Rev. James Anderson of Morpeth said, he could not give a silent vote at this painful, and, as some thought, perilous crisis in the history of their church. Mr. Duncan had paid him a compliment which he could not accept, by calling him a young Englishman; but if he was a young Englishman, he knew he was an "old Scotchman." (Laughter.) He did not think with Mr. Duncan that the admissions of organs would lead to any want of cordiality between this Church and the Free Church of Scotland. He then moved as an amendment.

"That the Synod, having heard the overture from the Presbytery of Newcastle, regrets to find that the decision of last year has not put an end to the agitation on the question of the use of instrumental music in the worship of God, particularly as the decision expressed no approval, and was not an act of legislation in favour of the said practice; but inasmuch as the cases of St. John's, Warrington, and St. George's, Liverpool, referred to in the overture, were specially adjudicated upon, and judgement recorded at last Synod, and cannot, therefore, be re-opened until this Church shall have declared, in the constitutional way, that the use of instrumental music in guiding and sustaining congregational praises is unscriptural and sinful, the Synod dismisses the overture, and exhorts all parties to cultivate mutual forbearance and Christian charity."

Mr. Anderson, in supporting it, contended that although the practice of instrumental music was to some extent discontinued by Presbyterians, no law had ever been passed either by the Free Church of Scotland, or the Presbyterian Church of England, against the use of it. The primitive Church allowed diversity of practice—on the subject of circumcision, for instance—in order to preserve unity of spirit. He held that the use of music was no contravention of the great statute book of Christ. If the second commandment were against its use, then David committed a sin in introducing music into public worship. If they were not to admit anything but what was commanded, why did they sanction gowns and bands, and metrical versions of the psalms? Why have architectural display in their churches? Surely, upon the same principle they might admit organs. He urged that the use of music stirred up our impulse to sing, and conferred an additional solemnity on the worship; that a difference in form of worship did not prevent a union of worship; and that Baxter had written that it was a duty, and not a sin, to use the help of nature and the lawful arts in worship, and the Church music might be set up in any place where the congregations would agree to it, or would not divide upon it.

The Rev. J. Wright of Southampton seconded the amendment.

After an animated discussion the motion was carried by a vote of 72 to 42.

It was afterwards ruled by a vote of 77 to 43 that the cases of St. John's Warrington and St. George's, Liverpool, having been already adjudicated upon, they could not be re-opened. The legality of this finding was formally dissented from.

Communications, &c.

A MISSION TO THE INDIANS IN THE NORTH WEST.

DEAR SIR,—In such times as the present, when we hear so much about revivals in all the Churches, we should expect to see as the result of such a movement, individuals, as well as Christian bodies of men, seeking new fields on which to plant that standard, in which so many would seem now to be rejoicing, and which though it was first unfurled amid an ocean of blood, has ever since been heralded with nothing else but "peace on earth and good will to man."

In the hope that this is, and will be more the case, I would point out as fields for missionary enterprise, those hitherto neglected countries that appear to me to have a prior claim above all others, to the sympathies of Canadian Christians, I allude to the aborigines of British North America. Civilization has from time to time made those inroads on the domains, that they have either been driven back to the wanderings of savage life, or if settled in villages, it has only been to pine away in dwindling numbers, before that arch enemy of our race, strong drink.

In looking over so extensive a country as that of British North America, in view of planting missions, one is quite at a loss to what part of it first to direct his finger, as every part of it seems equally to demand Christian sympathy. It is true that venerable body the Church Missionary Society, has broken ground in several distant and detached spots; still, when the extent of the country, and the number of natives reached are taken into consideration, it may well be asked, what are they among so many, and in so vast a field. To take the fields in order along that line that is easiest of access, I will begin with that extensive and unoccupied country stretching northward, from Lake Superior to the shores of Hudson's Bay. This being within the wheat growing region (as see by the map lately published by the *Globe*) possesses a population of some 3,000, of that class of aborigines the most susceptible of good impressions of any race I have ever come across. They are the most harmless, inoffensive and peaceable people perhaps in North America, and such of them as have come in contact with missionaries have, in general, shewn the greatest readiness to adopt civilized habits. Two good central points present themselves in this area, and both are of easy access by Lake Superior. The one is at Brunswick House, midway between Michipicoton and Moose Factory; the other at Osaburg House, also midway between Nepigon and Albany; about 600 natives might be reached at the former place; and 2,400 at the latter. The soil and climate of this region is, on the whole, favorable for agricultural pursuits.

The next great point open for missionary effort is, the Lac la Pluie district. At Fort Lewis, which is midway between Fort William and Red River, the land becomes good and continues so to the very foot of the Rocky Mountains. The population of this district is set down at 2,000. As this must soon form a prominent point on the highway to the West, it is very important that it should be taken up as a missionary station. It will be no sooner thrown open, than it will be the scene of those exhibitions that backwoods-men are so apt to make, when left without the influences of the Gospel. The Wesleyans have, in vain, attempted to plant missions here; but whether this arose from inefficient instruments, or that the lazen of Jesuitism is still at work, that was infused among them in the days of the French, I cannot say, but I have been dissatisfied to think it is impossible to patch an

old garment with what is new. The natives of this country not only still possess warlike habits, but are much given to strong drink, which is supplied to them freely by the only traders among them.

Passing over Red River and its neighbourhood, which may, under present circumstances, be considered as well supplied with missionaries, the great and fertile valley of the Saskatchewan seems to lift up the hands of invitation, whilst it cries here is the great valley of dry bones that requires only that breath that gives life to cause a movement among them that will enable them to stand up and become an exceeding great army. At Carlton, near the confluence of the two great branches of the Saskatchewan, the population is stated to be 6,000, whilst at three other stations higher up along the North branch of that river it is set down at (20,000.) The junction of the great branches of this majestic river must, at a future day, form a grand centre for trade; and cannot therefore but be an important point to take possession of. It is on the direct line to the Pacific, and whilst the prairies afford ready access to it by land from Red River, the Saskatchewan presents an equally favorable passage to it by water. A genial climate, fertile soil, and extensive forests and beds of coal, are among its most prominent advantages. The natives of this country were at one time more given to war than they are now, so that instead of war they seek peace, and desire to have civilization introduced among them.

The entire country lying to the north of this valley up to the Arctic shore, may be said to have never yet been entered on, so there would be no entering on any other man's field by invading that distant portion of our continent. I think all the other portion I have indicated is considered as forming the Diocese of Rupert's land.

Vancover's Island and the country spread out between it and the rocky mountains, seem equally to invite missionary enterprise. The native population for the former, is stated to be 12,000, and that of the latter, 60,000. This is perhaps a still more favoured region than the country lying east of the rocky mountains, the winters being so mild, that frost or snow are as little known there as in England. Its soil, climate, and mineral wealth, it perhaps surpasses any other country in the world. Emigrants from Red River have gone to the shores opposite it, with their carts over the prairies, in 45 days.

Hoping very soon to hear that the Presbyterian Church of Canada has made a vigorous and successful invasion of this much decried and "dry and parched land."

I remain, very truly yours,
WM. KENNEDY.

LETTER FROM REV. DR. MONOD.

MESSRS EDITORS,—Will you kindly give place in your paper to the following communication, concerning my important undertaking of raising funds in America for the building of a missionary chapel (with eight hundred sittings) and two missionary schools (for one hundred children each) in Paris, the great centre of French influence, French Popery, and French Infidelity.

I am anxious to tell American Christians how far the Lord has prospered my arduous work, and also to tender my sincere thanks to those who have hitherto helped me on with it. I arrived in New York on the second of September last, a day or two after the occurrence of the financial and commercial crisis which has since so heavily weighed upon the country. To this unfortunate circumstance, which nobody dreamed of when I left the shores of France, and not to any want of interest for my cause, do I ascribe my having fallen short

of the expectations I had been led to entertain. In October and November I visited the two Canadas, and travelled more than twenty-five hundred miles. During the last four months, from December 1st, I have travelled more than fifty-six hundred miles, have seen more or less of nineteen States, and visited about thirty cities and more than forty churches. I have thus seen something of your happy, and your almost boundless country, and I have experienced much of cordial Christian kindness, fraternal sympathy, and liberal hospitality at the hands of your countrymen. Let the facts be known, and let them briefly but eloquently speak for themselves. During both these long journeys, North, West, and South, in Canada as well as in the States, we have not, myself and son, (who is travelling with me as my companion and amanuensis, at the special request of my church and family,) spent one single day in a public hotel; and during our last journey 5,618 miles, we have, in consideration of my object, been passed *free*, both on railroads and on steamboats, over 3,438 miles.

Allow me to tender here in the name of the Lord, my cordial thanks to all who have thus, in various ways, contributed to the extension of Gospel truth in a country where it is so much needed. North America is, I am persuaded, the only country in the world where facts such as the above could be reported. Notwithstanding this true kindness and interest, owing to the unfortunate circumstances mentioned above, I am still far, very far, from the mark aimed at, having realised no more than seven thousand dollars, which I leave in New York, securely deposited at interest. The laying of the foundation stone of our chapel and school must thus be postponed, for we have resolved to go on with the work only as the Lord shall see fit to enable us, and not to involve ourselves in pecuniary liabilities which, in our poverty and littleness, it would be impossible for us to meet.

After consultation with a number of friends earnest in the cause, and well able to judge, I have come to the conclusion that the commercial embarrassments of the country are still such that it would, humanly speaking, be useless for me to hope for the immediate raising of the money yet needed for the accomplishment of our Christian object, and that the better plan is to postpone any additional effort till about the spring of next year. Yielding with perfect confidence to the advice of those who are able to form a sound judgment, I have resolved, not without a heartfelt regret, but with a clear conscience and a full conviction that I am following the indications of my Master's will, to go back for the present to my church and family, and I have secured my passage in the steamship Arago, advertised to leave on the 1st of May.

I do in no wise purpose to abandon my project. My faith that it is in harmony with the will of God is unshaken, and so is my confidence in American Christian liberality to help us to accomplish it. As to my future plans, it would be premature even to think of them now. I leave them in the hands of Him to whom alone futurity belongs: "the morrow," saith the Lord, "shall take thought for the things of itself. Sufficient for the day is the evil thereof." Allow me only, in as few words as possible, to lay before the Christian public a sketch of the work the Lord himself, as I believe, has given it into my heart to accomplish before I go to give an account of a ministry now of forty years' standing.

A site on which to build, and admirably situated, has been bought, and is paid for, with money raised in Europe for the purpose; but it remains useless unless the necessary building can be erected upon it. It is for means to do this that I appeal to the zeal and liberality of

Christians in this happy country of a free church, of an open Bible, and of the precious visitations of the spirit of God.

The object is approved and recommended by a number of ministers and elders of various denominations, as worthy of the prayers and the support of the Christian community.

If the delay in the building could be shortened, and if I could be spared the necessity of a second voyage across the Atlantic, it would be a real boon to the work of God in France, and to my congregation in particular.

Donations will be received and transmitted by the ministers of all evangelical churches throughout the States, and may also be remitted to D. Thomson, Esq., President of the New York Life Insurance and Trust Company, 52 Wall street, New York, to the credit of *Rev. Fred. Monod*.

FRED. MONOD, Pastor.

P. S. All religious papers and periodicals which will kindly reprint this letter in their columns, will render a service for which I shall be truly thankful.—*Exchange Paper*.

THE CIRCULATION OF RELIGIOUS LITERATURE.

THE BOOK BOARD.

A genuine Presbyterian shanty, in the Back Woods, has always a book-board. It is an indispensable piece of the household furniture and occupies a prominent place or some "cozy corner" near the clock, or the musket. Not until the second shanty is built, or the more imposing frame, or brick, or stone house, does the aristocratic innovation of a book-case, painted and glazed, make its appearance. To possess a decent, well-filled book-case is very desirable and very commendable; yet we are always thankful when we see "in the Bush" the old-fashioned book-board, tolerably supplied with its antique and modern wares, and we do confess to an indescribable out-going of the heart toward it. Like "the old arm chair" there are generally hallowed memories that rally round it.

But there are many professedly Presbyterian and other shanties, in Canada in which there is no book-board, and there are many decent houses which have neither book-case nor decent supply of books. This can scarcely be realized however, without taking a trip for a day or two with the faithful colporteur. So we shall take a short ramble in his company.

In this "log cabin" there is a pious old lady whose literary treasure, next to the Bible, is an almost illegible fragment of "Baxter's Saints Rest," and as she rises from its perusal and lays it carefully past, she declares that it is worth its weight in gold: she wishes she could only get the whole book, and wonders why they cannot bring some copies of it from Britain "for love or for money." In that decent frame house dwells old Mr. C. who has been twenty years in Canada and thinks that there is neither Confession of Faith nor Shorter Catechism to be had for money in this land, except perhaps in Toronto or Montreal. Here is a shanty where there are no books to be seen—not even a Bible: all the books were lost in coming out from the Old Country, and there have been no books brought since. There is another shanty inhabited by a large family of children, some of whom can read: but there are no books to read, but old, tattered, yellow, oily looking volumes which were a melancholy, forbidding aspect to the minds of "Sprightly Youth." Such books the children will not read. If there were but some fresh, clean, interesting books, illustrated with pictures, in that shanty, how they would be devoured! Reading would no longer be associated in their minds with poring over a dull, dry, musty old book—it would no longer be an irksome task but a delightful

pleasure. They would move in a new intellectual world whose healthful atmosphere would be good for the body and soul. Now turn in to this respectable stone house. Here lives a family whose reading is the political newspaper, the school Section Library, and a few Novels. No religious books are here, or likely to be, unless brought here by the Colporteur. Such people are not likely ever to ask a bookseller for anything of the kind, indeed they know nothing of religious literature; and religious literature, even among a more pious class, is not generally a very marketable article; it has generally to be carried to the consumers and offered to them—else the sales will be comparatively few and far between. One visit more, and we are in the presence of Mrs. A. "What a wonderful book," she exclaims, "is that Doddridge's Rise and Progress of Religion in the soul? I have got a reading of it from Mr. G. who brought it from the Old Country. Do they sell such a book in Canada, for I want a copy of it for myself."

Little do such people know that the Church has a large well-filled book board in Hamilton, with nearly a thousand pounds worth of good books in it—intended for sale, but not for speculation, or money-making. Let us look at this Board! See! There are Bibles in abundance for old and young, with Psalms and Paraphrases. Plenty of the Confession of Faith and of the Shorter Catechism, with Paterson and Fisher to explain it. There is John Bunyan relating from a hundred volumes, his wondrous allegories of the Pilgrim's Progress and Holy War—and there is Dr. Cheever lecturing to make the Allegories plain. There are a crowd of Richard Baxter's, uttering their earnest calls to unconverted sinners—white Mathew Henry is teaching, like his Great Master, a Method of Prayer. There is the seraphic Chalmers with his "thoughts that breathe and words that burn." There is Krummacker, the German Divine, preaching, in English, lessons of heavenly truth from the life of the Prophet Elijah. And what a host of others.—Howe, Tweedie, Judson, Todd, Hewitson and Henry Martyn! And see, that pious old lady, who loves the Saint's Rest so well, here is "the whole book" for thee, in good, clean, clear type: no need of crossing the Atlantic for it. And see here! good Mrs. A. are Doddridges in abundance: you may easily have a copy "all for yourself." But there is the Poets' Corner also! where the gentle William Cowper sings his pleasant "Task," and the majestic Milton intones the "Paradise Lost, and Paradise Regained." There the saintly Henry Kirke White muses on "Clifton Grove," strikes his Lyre to the "Christiad," and celebrates like one of "the shining throng" "The Star of Bethlehem." There Campbell chants the Pleasures of Hope, and the sweet songstress Menteath pours forth, in weeping tenderness and chastened hilarity, the Lays of the Kirk and Covenant.

We venerate instinctively all Bibliopoles who deal exclusively and conscientiously in books literary, scientific, and religious. Even when a humble colporteur comes to our door we are never more disposed than then to make a profound bow. The Stationer and the pedler, dealing in such wares, we hail as fellow-labourers with ourselves, in that good work of human enlightenment and evangelization. We would not willingly injure to the amount of a farthing those whom we thus regard with such brotherly affection. We would fain help them, and hope to do so by being instrumental in raising up a reading community, for that is the natural tendency of the gospel. Christianity is pre-eminently a book religion; and that it is so we regard us one of the proofs of its divine origin. The circulation of good books whether by booksellers or colporteurs we look upon as most important, for the emissaries of error are busy and the country is being flooded with a deluge

of literary poison. The common schools will produce readers, these readers must have books. Immortal souls thus trained by our common and high school education, need just such religious literature as our Board supplies, to fit them for usefulness and happiness here, and for glory, honour, and immortality hereafter. We wish to give them, as companions, such men as Howe, Bunyan, Chalmers, McCheyne, Nelson, Baxter, and the Christian Poets, and Philosophers. We would fill the sack with wheat, so that there may be little or no room for the chaff. We would teach the rising race to detect the poison so as to avoid it, or if perchance they may swallow it, we would put them in possession of the antidotes. And this admits of no delay, since we have not men or means to preach the gospel orally to all who wish to hear us, and as we cannot visit as ministers or missionaries, all the erring, the outcasts, the desponding, the anxious enquirers, the bereaved the sick, the dying—who would willingly welcome us—we desire to send for the hundreds of Baxters, and Bunyan and Howes, and Nelsons, and John Angell Jameses, and hosts of other "good men and true," who will silently supply our lack of service, and it may be perform that service better, than we could perform it ourselves.

But can the Church do this? Is she able to afford it? Let the feeble efforts of the past two or three years predict what may be done by more vigorous and united efforts in the future. Past efforts have been wonderful, circumscribed, locally at least. Hamilton assumed almost the entire burden, and has had the honour of bearing it—with most exemplary patience. Before the Church generally assumed any responsibility in this matter, we are informed that the Hamilton Presbytery prosecuted the work of Colportage during fourteen months, and in that period sold some six or seven hundred pounds worth of books, and at the end of the period instead of being a loser, was a gainer in a pecuniary sense of a few pounds at least. Immediately before the present commercial crisis, Mr. Armstrong the Colporteur was down here three weeks, and sold as he usually does in good times at the rate of £10 worth of Books per week, being on an average 6s. 8d. for each family visited. This he has done elsewhere, and when visiting the same localities in about a year afterwards has sold on the second visit to the same amount. With sales such as these, the church can be no loser in a pecuniary sense. In the present scarcity of money we must not expect colportage to pay its own expenses. But this state of affairs is the exception to the general rule. But is the church to take a cold commercial view of this great scheme of Christian plulamthopy? Surely not. Our Colporteurs are not mere book-venders. See Armstrong with his Pocket Bible and tracts, in happy medio between the *circa sacra* and *in sacris*. He sells and is not regarded as worldly-minded; he converses religiously, exhorts, and prays, where he visits, and all this is not regarded as inconsistent with the secular part of his calling. Such a man is valuable as a missionary. If such a man should cost the church a hundred pounds a year, it would be well spent money. Give us half-a-dozen of Armstrong colporteurs, to visit all our Presbyteries, and the Book Board will empty, and fill again, and pay itself, and bless the church and the whole community.

McK.

IS IT RIGHT TO MARRY A DECEASED WIFE'S SISTER?

Why open this question in the *Record*? Is the question not clearly answered in the negative, by the standards of the Church? Has the

Synod not given forth its decision of unwavering, determined adherence to those principles of the Confession of Faith, which apply to this question? And, does not that Synodical decision, moreover, declare that these principles are of divine authority? What more, then, can be reasonably required in answer to the question?

Courteous reader, bear with the writer for a little, while he reminds you, that, some—perhaps not a few—of the readers of the *Record* never read, or even saw the *Standards* of the Church, and perhaps do not even know what the *Standards* of the Church are; never saw the decision of the Synod, or perhaps never heard of such a decision having been come to; do not know what those principles referred to are; or if they know the principles, cannot see reason for regarding them as of divine authority. The writer speaks advisedly when he speaks thus. Let him also assure you that he has no special liking for this question, and claims no extrajudiciality to discuss it. He shall be very agreeably mistaken if he do not, by thus uttering his convictions, give offence, especially to certain parties whose friendship he very highly esteems, and who are deeply and personally interested in this question. He has waited long, but waited in vain, for some abler pen to perform this disagreeable task; and it is only because he knows and feels that something more than our Synodical decision is required to give light on this question, and to carry the conviction to some minds that the principles by which the church is guided in it are of divine authority.

It would be presumption, however, in the writer to imagine that he could advance any new idea on a subject so old, and which has been so fully and so frequently discussed, especially in the Fatherland and the United States; and it would be a want of candour and of gratitude if he did not acknowledge, that for any information he possesses on this question, he is more indebted to a book entitled, "The Marriage Affinity Question," written by Prof. Gibson of Glasgow, than to any other source—a book which contains, perhaps, all that can be said *pro* and *con*, and from which the materials of a dozen articles like the present could with little trouble be extracted. Prof. Gibson, however, writes for men who understand Latin, Greek, and Hebrew: this article is written for no such readers; but for the people—or rather for that portion of the people, among the readers of the *Record*, who do not possess and who could not appreciate the learned Doctor's rich mental and theological pabulum. The Professor, however, cannot be held responsible for this article, or for anything in it, unless it be directly attributed to him.

Is it right to marry a deceased wife's sister? Some say yea—others say nay—whilst a third class of respondents, and by far the most numerous, while opposed in sentiment to such a marriage, confess that they cannot give "chapter and verse" from the Bible for such opposition.

The Synod of the Presbyterian Church of Canada, during its Session at London, C. W., in June, 1856, and this question brought before its notice; and without discussion, adopted the following deliverance, namely:—"The Synod having no doubtful opinion, as to the conformity with the Sacred Scripture, of the principles laid down in our Church Standards, on the Law of Marriage, and especially touching the degrees of affinity, within which Marriage is forbidden by the Divine Law, enjoin on Presbyteries to carry out those recognised principles, as a rule of guidance in dealing with practical questions of Church-fellowship, in this particular."

For this deliverance the writer is thankful, and he endorses it with all his heart.

Let us look now at "the principles laid down in our Church Standards," so as to comprehend what the Synod means. The Church has several Standards to guide it in discipline, but we presume the Synod refers particularly to "The Confession of Faith," the 24th chapter and 4th Section, where the following words occur, namely:—"Marriage ought not to come within the degrees of consanguinity or affinity forbidden in the word; nor can such incestuous marriages ever be made lawful under any law of man, or consent of parties, so as those persons may live together as man and wife. The man may not marry any of his wife's kindred nearer of blood than he may of his own, nor the woman of her husband's kindred nearer of blood than of her own."

Let us illustrate this last sentence by saying, that, therefore as a man must not marry his own sister so he is forbidden here to marry his sister-in-law; and as a woman must not marry her own brother, so she is forbidden here to marry her brother-in-law. It is to these two kinds of relationship that the previous words refer—*consanguinity*, relationship by blood; and *affinity*, relationship by marriage.

But, are these principles of the Confession of Faith sanctioned by divine authority? It is evidently a question of morality, and we must therefore appeal to the Bible and the Bible alone for a decision. If the principles referred to are of divine authority, we expect to find them in the Word of God.

We shall not wait to talk to that free thinking kind of man who would come to a decision of this question by the light of nature, or of the natural conscience. We do not despise the light of nature even in this question. But as we do not care for candle-light when there is good sun-shine, so we cannot be detained at present with the light of nature when we have the better light of the Bible. We are afraid that such free-thinking men bring themselves under that condemnation of which the Saviour speaks:—"This is the condemnation that light has come into the world and men loved darkness rather than light, because their deeds were evil." In the first chapter of the Epistle to the Romans we have a very sad picture of the heathen, who having left the light of revelation to guide them in morals, are guided by the light of nature. Truly the light that is in them is darkness. "Our feelings are very bad counsellors in matters of morality."

But whilst just about to open the Bible, there comes to view another man with another shade of free thinking, and of a more subtle description. He will interrupt us in his own mind, kindly way: for he has in many respects the bearing of a christian gentleman. It is rather a suspicious circumstance, however, that he is not fond of settling this question by an appeal "to the law and to the testimony." He says "Christians are enlightened. They have an intuition from the Holy one, and know all things. Their conscience is quickened, corrected, and rendered sensitive and intelligent; so that it discriminates keenly between right and wrong, and gives forth holy dictates for the guidance of the life. This is the result of regeneration—the imparting of a new life to the soul by the Holy Spirit—and that Holy spirit dwells, as in a temple, in every soul thus regenerated. Now, if a man thus enlightened, should see fit, with the concurrence of his conscience, to marry a deceased sister's husband, it cannot be wrong—for, such a marriage is sanctioned by divine grace in the soul. Such people do not need "the law and the testimony." For, as the Rev. B—— of London, says, in defence of such marriages, "Law is not made for such people,—it is not necessary; they are taught of God after another fashion; and by the unction of the holy one, and the instincts, so to

speak, of "the inward man,"—which alter the image of God is renewed in righteousness and true holiness,—they are at once taught the things that are pure and becoming, and preserved from falling into the gross and low.

Really, although we desire to get instantly at the Bible with this question, we cannot permit so civil a man to remain without a civil answer. Nay, finding a professing Christian holding so grave an error, and so many professing Christians acting upon it, we would be criminally lacking in duty, and cowardly in defence of the truth, if we did not immediately reply, that we have no hesitation in saying that this doctrine of "the inward light," or light independent of "the law and the testimony," is the seed of some of the most "damnable heresies," and immoral and loathsome practices which ever disgraced Christendom.

It is true that Christians are put in possession of a new life by the Holy Ghost in regeneration, but "of his own will begat he us by the word of truth." It is true that Christians have an *inward light*—but it is the light of the glorious gospel shining into their breasts. And where shall we look for this gospel but in the Scriptures, not only of the New, but also of the Old Testament? When the Saviour would enlighten the minds of his disciples, he opened their understandings to understand the (Old Testament) Scriptures. Beginning at Moses and all the Prophets, he expounded unto them in all the scriptures the things concerning himself. The "word is a light shining in a dark place to which we do well to take heed"—they only who take heed to this light, have the *inward light*—they who neglect it, walk in darkness and have no light. It is true that "the inward man" of a Christian has instincts of a pure and holy character, but what are they? David, King of Israel thus expresses his instincts—"Oh! how I love thy law! it is my meditation all the day. Thy word is a lamp unto my feet, and a light unto my path. Make me to go in the path of thy commandments; for therein do I delight. The Apostle Paul expresses his instincts thus:—I delight in the law of God after the inward man." What law? *The written law*, part of which he quotes when he says, "I had not known *lust* except the law had said, Thou shalt not covet." Jesus Christ did not come to destroy the law or the prophets, but to fulfil what was typical or prophetic concerning himself. So we must still keep the Old Testament, and read in Moses and the Prophets, like the Jews of old, and obey whatsoever moral duties God has laid down there to be observed. The Great Law-giver himself speaks thus, by his Apostle Paul, to us:—all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." Now that sentence proves three things, viz:—1. That the man of God—the Christian—needs the Scriptures, (as well as the *inward light*) to furnish him for the performance of all moral duties, called "good works." 2. That the Old Testament Scriptures are a rule to him—Christian though he be:—for the Apostle is manifestly referring to the Old Testament, which was familiarly called "The Scriptures, in Apostolic times." 3. That the Old Testament Scriptures being inspired of God, whatsoever principles we find there to guide us in moral duties are still binding upon us, because they are of divine authority, and the Great Law-giver has never annulled or abolished them. Unless we take the Old Testament to guide us in the marriage question, we have no other specific rule of divine authority—for the New Testament introduces no new law. Indeed it was not needed. "Our Lord and his Apostles settled questions in dispute on the simple au-

thority of the Old Testament. The New Testament was not the revelation of new truths and morals, but the full development of old." Proof after proof interminably might be given of this, but surely it is not needed! Professing Christians, the express declaration of the spirit by Paul is thus made to you—Rom. xv. 4—"Whatsoever things were written aforetime," in the Old Testament, "were written for our learning," who live under the Christian dispensation. Let us look then to the Old Testament as well as to the New, and learn there our duty. Paul shows that certain ceremonies of the old Jewish Church were to be abolished; and certain political arrangements for preserving the Jewish people as a separate nation (so that the Prophecies concerning Christ might be clearly fulfilled) were also to be done away, like a scaffolding when the building is erected. But the laws affecting man's social moral relations are no mere scaffolding, they have existed from age to age—they are binding on Gentiles as well as Jews—they are as much needed now as in the days of Moses—and an infringement of them now is as great a sin as it was then. No need of law! Why the New Testament is full of it—Gospels, Epistles, and Book of Revelation—and they are just the laws of morality founded in the Old Testament Scriptures. Inward light independent of the written law! O let us not deceive ourselves by "walking in the sparks of our own kindling!" Remember how this *inward light* operated in Germany in the 16th century, among the followers of Munzer, Stubner, and Stork—what visions, and predictions, and miracles, and spiritual impulses, and lies, and hypocrisy, and licentiousness, and rebellion against all civil rule! No wonder, for part of their creed was this:—That as neither the laws of nature nor the precepts of the New Testament prohibit polygamy, we should use the same liberty as the Patriarchs did in this respect." They rejected the Old Testament and then made the New to square with their lusts. It was the *inward light*. Think of the Camisars or French Prophets and their numerous followers in the 17th century, with their visions and dreams, and fits, and faintings, and swoons, and screummings on hills and mountains; their gifts of tongues, discerning of spirits. "John Lacey, of London, became one of the prophets—got up early one morning, and leaving wife and children in bed, took Betty Grey to wife—a woman who had been a snuffer of candles in the play-house, but was now an inspired prophetess. He said he was told to do so by the spirit of God!" But he was deceived in this opinion. He was only influenced by the *inward light*. See the Shaking Quakers over at Albany—with their doctrinal absurdities, their leaping to the roof, twirling like tops for an hour or two at a time, and on bended knees roaring "like bulls of Bashan," and this under the name of worshipping God! It is the *inward light*. Lastly, see Mormonism—profane, adulterous, putrid Mormonism! it is the natural offspring of the *inward light*—light independent of "the law and the testimony."

Let us flee from such dangerous illusions to the holy light of "the law and the testimony" of God's own word.

The reader now says, as we wish to hear both sides of this question, what are the parts of the Bible that may be said to permit or condemn the marriage referred to?

The advocates of the marriages in question generally turn to Leviticus, 18th Chapter and 18th verse, which reads thus:—"neither shalt thou take a wife to her sister, to vex her, to uncover her nakedness, besides the other in her lifetime." This verse is the stronghold of these advocates, and therefore we shall pay more particular attention to it, than to other parts of their defence.

Their interpretation of the verse is generally this—That so long as a wife is alive, the husband is forbidden to marry her sister, which implies and consequently permits that he may marry the sister after the wife is dead. This to a merely English reader, is a very natural interpretation and conclusion—that is to say, if the English reader does not use a *marginal Bible*, where he will find a different reading of the verse. Nay, some very good Hebrew scholars, for want of having their wits about them, while reading the verse, have given the very same interpretation, and come to the very same conclusion. But by looking at a *marginal Bible*, (a Bible with proofs and the different readings of the text given in the margin of the page at the side or bottom) it will be seen that, instead of the verse reading "thou shalt not take a wife to her sister," it reads "thou shalt take one wife to another." That is different reading, and does not seem to speak of the question at all. The Old Testament was written in the Hebrew language—the ancient language of the Jews. But how a verse in Hebrew should read equally well both ways in English, or have two meanings so different, is a "puzzle" that the reader would wish perhaps to understand. Now, we shall not trouble ourselves with grammatical technicalities, but endeavour to use great plainness of speech while attempting to unfold this mystery. The Hebrew language has some expressions which sound rather strangely when put into English. For example, a Jew speaking Hebrew, would speak of a tribe or people, as if that tribe or people were a female. A curtain would be a female. A wing would be a female. A tree would be a male. And many other things without life, he would speak of as though they were males or females—just as we ourselves sometimes do when we speak of a ship and say "she sails beautifully." We have a good specimen of Hebrew in the first Psalm, where it mentions the tree

"Which in his season yields his fruit,
And his leaf fadeeth never."

But the Jew goes further than we do in this manner of speaking, for he would call one tree brother to another tree; and one wing sister to another wing; and one curtain sister to another curtain. Nay, he would even call such lifeless things men, and brothers to one another, if they were of the same species; or he would call them women, and sisters to each other, in like manner, if they belong to the same class. And, this mode of speaking leads him of course to call one woman or wife sister to another woman or wife, although they have no blood-relationship—but simply because they belong to the same class of the human family. But some examples from the Hebrew Bible will make this more plain, specially when compared with the same passages in our English Bible.

Hebrew Bible, Exod. xxvii. 9, "The cherubim stood with their faces a man to his brother." English Bible—"The cherubim stood with their faces one to another."

Hebrew Bible, Job 41, 17 "The scales of Leviathan are joined a man over his brother." English Bible—"The scales of Leviathan are joined one to another."

Hebrew Bible, Exod. xxvi. 3, "The fine curtains shall be coupled together a woman to her sister; and other fine curtains shall be coupled a woman to her sister." English Bible—"The fine curtains shall be coupled together one to another; and the other fine curtains shall be coupled one to another."

Hebrew Bible, Exod. xxvi. 5, "That the loops may take hold a woman of her sister." English Bible—"That the loops may take hold one of another."

Hebrew Bible, Exod. xxvi. 6—"And couple the curtains a woman to her sister." English Bible—"And couple the curtains together."

Hebrew Bible, Exod. xxvi. 17—"Two tenons shall be set a woman against her sister." English Bible—"Two tenons shall be set one against another."

Let us see now how the Hebrew speaks of persons. Hebrew Bible, Exod. xvi. 15.—"And the children of Israel said a man to his brother." English Bible—"And the children of Israel said one to another." Here, in the Hebrew, the Israelites are called *brothers*, although of different families and of different tribes.

Hebrew Bible, Gen. xxvi. 31.—"And Abimelech and Isaac swear a man to his brother." English Bible—"And Abimelech und Isaac swear one to another." Note here, that though called in Hebrew, *brothers*, they were not brothers at all by blood relationship.

Now had it been females that were spoken of in these two verses, the expressions in Hebrew would have been, "they said a woman to her sister"—they swear a woman to her sister, and yet no blood relationship would have been implied—the English would be—"the women spoke to one another—they swore to one another." In like manner, if a married Jew were to take an additional wife, though she were no relation at all to the first wife, he would be said to take a woman to her sister, which in plain English would simply mean, taking one wife to another, or taking another wife. This may explain the two readings of Lev. xvii. 18, and give the true meaning of the verse.

Hebrew Bible, Lev. xviii. 18.—"Thou shalt not take a woman to her sister." English Bible (margin)—"Thou shalt not take one wife to another."

Thirty-five times this kind of expression occurs in the Hebrew Old Testament, and in every instance it is translated into the English form, in the English Bible, except in this verse—Lev. xviii. 18. It appears, then, from what has been said, that this verse should have been no exception; that the verse simply forbids having more wives than one; and that consequently the verse has nothing to do with the question under discussion.

We are confirmed in this opinion by a consideration of what we now proceed to show, namely:—That marriage with a wife's sister is forbidden in the 16th verse of this chapter. If the 18th verse, therefore, be construed into a prohibition of such a marriage only during the lifetime of the first wife; then the 18th verse is not only a tautology, but it permits the law of the 16th verse to be broken; and it allows a man to marry as many wives as he please during the lifetime of his first wife, provided that the other wives are not literally sisters in the English sense of the word. All which is very improbable. We hasten now to the prohibitory law.

Lev. xviii. 16.—"Thou shalt not uncover the nakedness of thy brother's wife—it is thy brother's nakedness."

Lev. xx. 21.—"And if a man shall take his brother's wife, it is an unclean thing—he hath uncovered his brother's nakedness."

These two verses are the foundation of the Canon Law on this question—a law which existed long before the Reformation from Popery—a law which has ever guided Christian Churches and government, in this matter, throughout Christendom.

But what have these verses to do with the question. This will specially be seen by considering two things, namely:—1. That the whole of the Moral Law in the Bible, is addressed to the man as the head of the woman. This may be illustrated by Lev. xx, where the man—the man—the man is continually addressed by name. Where this is not the case in other parts of the Bible, it is the man who is implied as the person addressed; as in the Ten Commandments, where the reader finds this

form of address come out only at last, in these words—"Thou shalt not covet thy neighbour's wife." The 2nd thing to be noticed is, that what is sin to the man, is sin to the woman. Although the Ten Commandments are, in form, addressed to the man, they are binding nevertheless as a rule of duty on the wife, she being "one flesh" with the husband. While therefore the husband reads "thou shalt not covet thy neighbour's wife,"—the wife reads, "thou shalt not covet thy neighbour's husband."

So with the two verses in question. While the Law (Lev. xviii. 16,) addresses the man, "Thou shalt not uncover the nakedness of thy brother's wife; it is thy brother's nakedness"—the woman is expected to read therein her duty thus—"Thou shalt not uncover the nakedness of thy sister's husband; it is thy sister's nakedness." And so with the parallel passage in Lev. xx. 21. Dr. Gibson well remarks here that, "if the woman cannot marry the widower, the widower cannot marry her."

Most willingly, would we end the argument and this lengthy article, at this point; but feel constrained to answer as briefly as possible, a few plausible objections to the conclusion at which we have arrived.

1. We cannot see any blood relationship between a man and his sister-in-law. We answer, that in Lev. 18th chapter, there are more distant, much more distant relationships forbidden in marriage. A man is forbidden (in verse 14th) to marry an aunt-in-law; and, in verse 17th, a grand-step-daughter. Yet these far distant relations of his are called (in verse 6th) "near of kin"—or in Hebrew, "remainder of his flesh." How much more the sister of his own wife—that wife being one flesh with himself.

2. These marriage laws in Leviticus belong to the Jewish Economy which has been abolished. We have, in effect, anticipated and answered this objection. We have only to add, that if the objector can show anything ceremonial or typical about these laws, and demonstrate to us the things typified—the substance fore-shadowed, we shall greatly admire his theological acumen and brilliancy of genius. But, we believe that that objection arises mainly from not seriously reading over the whole of the degrees of relationship forbidden in marriage. Let any one do so, and he cannot but conclude that these laws are intended for all times and all nations, as well as for the Mosaic economy, and the Jewish people who live under it. Dr. Gibson, proves by a large induction of facts, that where these laws of the Bible are neglected in any community in modern times, such neglect is followed by the most disastrous consequences, both physical and moral: which proves that these laws are founded in divine wisdom, goodness, and justice, and are intended for universal observance.

3. But does not God himself permit, and even command, when a husband died without issue, that then his brother should marry the widow and raise up children to the deceased husband. True, that is an exception to Lev. xviii. 16—but the exception only goes to establish the rule or general law. This exception, or law of Levirate (Deut. xxv. 5, 6,) was intended for a special purpose; in connection with the prophecies which pointed to the coming of the Messiah; and such a law is now necessarily null and void. There is nothing now in nature, or in morals, or in social requirements demanding such a law. God who made the law in Lev. xviii. 16, had a right to make the exception; but we have no right to plead the exception for disregarding or breaking the general rule.

4. But does not the Apostle Paul tell us that when husband dies, "the wife is released from the law of her husband." Does not this prove that death snaps asunder the link of relationship that binds a woman to the kindred of her

deceased husband, or that binds a husband to the kindred of his deceased wife? If so, then the sister of a deceased wife is no relation at all to the surviving husband, and if he should marry the sister, he marries one who is no relation to him. The relationship ceased when the wife died. This is plausible, but it does not stand investigation. The Apostle Paul in 1 Cor. 7, is referring to well-known laws of marriage;—that a woman is bound to be faithful to her husband while he lives—she cannot marry another. That is the law as given in the 7th commandment—binding on the wife, as well as the husband. To her it is the law of her husband, or that which binds her to be faithful to him. If he die, she may marry another—but whom? Though released, by his death, from the law of her husband, she is not released from that part of the Law of God which is to regulate her in marrying again. Is her deceased husband's brother no relation of hers? Let the Bible itself tell. See the law of Levirate as illustrated in the Book of Ruth. Naomi's husband is dead, and Ruth's husband is dead, and yet Boaz, kinsman to Naomi's husband is recognized as the "near kinsman" of both Naomi and her Moabitish daughter-in-law Ruth. Apply the principle now. The deceased wife's sister—is a sister still—she is a near kinswoman—the tie of relationship has not been snapped by death.

(The writer, after expressing a most decided opinion as to the illegality in the eye of the law of scripture, and of our church, of the marriages referred to, concluded with an earnest appeal in behalf of those who have ignorantly married in this forbidden degree of relationship. As such pleading, however, might have had the effect of tending to perpetuate the evil complained of, he has been induced, reluctantly, to withdraw the plea, and permit the article to be published without it. The writer has done this as a duty to the church and to the community, and not without deep sympathy for those who have ignorantly married in the relationship referred to.—EDITOR.)

NEW YORK CORRESPONDENCE.

Sir.—The Anniversary week at New York has just closed. The interest in the meetings was not quite so great as formerly. For this there are several causes, which may be mentioned. In the first place the old Tabernacle which formed the grand focus of interest in the Anniversary week has been torn down, in order to make room for business establishments. In the second place there had been much quiet excitement produced by the recent revival which has so greatly blessed the City; and this excitement has begun to subside into steady Church action. In the third place the question which has been agitating the Tract Society absorbed the attention of the religious public. All these causes, but especially the last, together with the continued rains of the week, greatly impaired the interest of the season.

Not being a life-member of the Tract Society, I did not attempt to gain admission to its meeting, from which indeed all others but life-members were excluded. The question which formed the subject of controversy last year, was the propriety of issuing Tracts on Slavery. It was then resolved by a unanimous vote, that a tract should be prepared and issued on the duties of Masters to their Slaves. The publishing committee had one prepared by Dr. Thom: Mytle of Charleston, a man of great learning and ability. The tract was understood to consist chiefly of extracts from the writing of Southern

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

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

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

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

NEMO.

New York May 19th, 1858.

RED RIVER.

To the Editor of the Record.

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

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

Yours truly,

JAMES ROSS.

Knox's COLLEGE, May 22nd, 1858.

Missionary Intelligence.

IMPORTANCE OF TURKEY AS A MISSION FIELD.

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

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

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

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

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

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

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

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

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

CYRUS HAMLIN.

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

missionaries, to the Secretary of the board at Boston.

IDOLATRY OF THE ARMENIAN CHURCH

Near Hasealis Armach, where is one of Satan's favorite seats. It is reputed "holy" places made such by the presence of a miracle-working picture of the Virgin, and by the residence of holy vartabeds. We could but stop here for a few minutes. We dismounted, and proceeded through a vast throng of deluded people directly to the Church of the Holy Virgin. We were recognised. A priest ran ahead of us, and closed the door of the church against us. Some young men demanded that we should be admitted. We were admitted, and saw the silver fingers, which stick out from the "holy" picture, receive some handsome presents, and a few poor diseased and lame people waiting for miraculous cures.

THE SITE OF ANCIENT NICE

On Monday morning we went on our way through rich fields, olive orchards, and vineyards immense extent to Keremat, where we found one reader of the gospel, who receives with gratitude "Flavel on Keeping the Heart." To a Turkish Hogah we gave a Turkish New Testament, upon his promising to read it to others. At the close of the day we arrived at Norkeny, where we should have spent the night, but on account of a wedding, every place was filled, and we were compelled to go in the dusk of the evening to Nice. The next morning we spent an hour wandering among the ruins of this ancient city. I never before realized the idea of a heap of ruins. These are not the ruins of city but of many cities; of cities built by Bithynian kings, of cities built by Grecian conquerors, and emperors, and called in honour of their wives Antigonæ and Nicea, of cities destroyed and restored by Roman emperors, of cities destroyed by earthquakes. Now, a few Turkish and Greek khans, and houses for the accommodation of the weekly bazaar, alone give any appearance of life to the place. We found what is said to be the site of the great, the first (Œumenical Council of the Christian Church, where at the call of Constantine, and in his presence, 318 venerable bishops, besides innumerable presbyters, deacons, and other, assembled, A.D. 325. There we, two plain men from a country then unknown, with an Armenian and Turkish guide, trampled down weeds and briars, and refreshed ourselves with blackberries, while trying to picture to ourselves those in robes of priestly and imperial splendor, arguing and establishing the use of the word *ὁμοούσιος*, as indicating the relation of the Son to the Father. We hastened thence to the abodes of living men to preach the same Saviour of sinners; and what were our reflections on the way? Once these hills and the shores of this beautiful lake resounded with the praises of that Saviour. Now, in the place of those Greek Christian Bishops and people battling so valiantly for the truth, idolatry, in the name of Christianity, and Moslem bigotry reign! And three weak men, going from place to place, maintaining and publishing that Jesus is the Son of God and the Saviour of men! Has the work gone back? Yes, back and out! It had expired long before the Second Council of Nice, A.D. 786, when the lawfulness of the worship of images was established. But it is to be renewed again. It is being revived, and had we not in our company, while making these reflections, the commingling elements of the reviving work through which this land is, in the providence and by the grace of God, to be regenerated, viz. two Armenians, one Bulgarian, one Turk, and two Americans of Puritan stock?

The Armenian population in these places about the Lake of Nice is not far from 25,000 souls! A large field, some of it ripe for the har-

vest; and yet I have not one permanent labourer for it!

I will not at present occupy with any further extract from this very interesting journal. The features of the work are every where the same in Asiatic Turkey. A vast moral wilderness desolates the scenes of former Christian fertility throughout this region—a land of Biblical and classical associations of the most interesting character. The sword of Islam and the irruptions of barbaric hordes have smitten and trodden down that corrupted Christianity which would seem to be more offensive to God than Islamism and barbarity themselves. Now a better day begins to dawn. The desolations of ages seem about to be repaired and restored. The Word of God is making its way amongst the Armenians and Mohammedans themselves; and also amongst Koords and Kuzzilbashies, and various other motley tribes. But Popery is also at work, and, in many places, is successfully so, inasmuch as the old religions of these regions are utterly dead, and only require a vigorous assault, either by Popery or Protestantism, to be overthrown. I humbly and earnestly hope that we in England will not allow our American brethren to labour single handed in this region, but cordially second their efforts; and then, if all Europe should band together under Jesuit influence, and bristle with hostile bayonets, Protestant England and Protestant America, united under the banner of the gospel, may defy the Papal world.

MISSION TO THE JEWS.

ENCOURAGING SYMPTOMS AT PESTH.

Pesth, at first the most fruitful part of the Jewish field, has been some time closed against the Missionaries. But the school has still been continued, and Mr. Van Andel, the lately appointed Director of the school, reports that a great door and effectual is open to him. The number of pupils is about 300, and Mr. Van Andel preaches to the converts and inquirers with encouraging success.

The following is his own account of the state of things:

TEACHERS AND CLASSES

Our first class having become too numerous, we were obliged to look for another teacher, whom I found in the person of a young female, formerly a scholar of our school, the daughter of a Protestant woman, who has herself an infant school. I therefore put under her care the youngest children of the first class (averaging from four to five years of age), of which has now nearly eighty, but is confined to a very small and badly adapted room, but for which Fliedner's excellent infant training system might be carried out, and would probably prove very successful, and we might perhaps be enabled to take in a large number of these young children, whereas now, for want of room, we are obliged to refuse many.

Then comes Mr. Zuckerkandel's class, numbering upwards of one hundred children. Mr. Z. it is true, possesses no great talents or knowledge, but he does really try to do the best he can, and strives to follow up any remark I make. His class-room is the only really good room we have for our school, which greatly facilitates the teacher's labour.

The second and third boy's classes are taught by a young theologian (a licentiate of the Reformed Church), and the second and third girls' classes together, by a lady, the daughter of one of the teachers belonging to the Evangelical School.

The second and third class boys, numbering about forty, are taught in a room which is so dark and dull that, during the winter season, before half-past nine in the morning and after three in the afternoon, very little can be done there.

The second and third girls' classes are likewise about forty in number, and they are placed, for want of a better locality, in a most miserable, inconvenient, dark, unwholesome apartment. The female teacher, who has the class under her care, strives to the utmost of her power to give satisfaction, and asked me, again and again, to show her how to teach. For the reason, although she is certainly deficient, I have great hopes that she will in course of time, attain to greater skill and method for her work.

TEACHERS' WEEKLY MEETING.

Under these existing circumstances, I am fully employed in going continually from class to class, superintending the instruction given, and frequently take up the instruction myself. Once a week the teachers assemble at my house, as a preparatory meeting for the Bible lesson that has to be brought before the children. These meetings, beginning and closed with prayer, I endeavour, with the Lord's assistance, to make useful for the teachers themselves, in order that they may so receive the Word in their own hearts as to give them light and life spiritual, and so be enabled to speak to the children of what they themselves believe and feel. All the teachers shew great willingness to accept of these directions, and strive, according to their abilities, to carry them out. And as to Mr. Zuckerkandel, I do not doubt of his sincerity, and that he is a man of prayer. Miss Schwarz likewise appears to be a serious young woman, exceedingly mild and modest, and open for good impressions.

PARENTS COMING FOR INSTRUCTION.

From special circumstances I was led to get up a paper containing some of the most important Old Testament passages, referring prophetically to the coming of the Messiah. This paper I got printed, and gave a copy to each child, desiring them to learn by heart, and such of them as could not read, I directed to ask their parents to read it to them (intending thereby to bring the same truths home to the parents' minds). The next day many of the children came and told me that their parents could not read, and this led me to think of a plan to teach the parents likewise. Accordingly, I sent word to the parents that we would give them an opportunity to receive instruction, in the evening hours, in reading, writing, and arithmetic. To my great astonishment, the number of those that came forward for this purpose soon amounted to upwards of ninety, and their manner shewed that they knew not how to express their thankfulness for what they thought so kind an offer. Mr. Zuckerkandel and Mr. Taubert volunteered to assist me in this undertaking, and we have now divided them into male and female classes. Every lesson is open with prayer, and at the close, I read to them and speak to them upon some interesting subject of history, which addresses I intend to turn gradually to some more direct purpose and advantage. These are all Israelites. Who can say what may be the result of these meetings, by which we are gaining their confidence and regard!

SABBATH SERVICES.

On the sabbath, I conduct two services regularly—one of our brethren, the converts, at Mr. Zuckerkandel's, in the afternoon, and another one at my own house in the evening, for any one who likes to come. These meetings have been very well attended lately. May God bless His own word! And, in addition, we have a monthly missionary prayer-meeting.

FRUITS.

I was greatly interested by the remarks and replies lately made, by some of the girls belonging to the third class, upon the recollection of Christ. And when I asked them seriously to tell me, what in deed and in truth

they did believe concerning it apart from anything that had been taught or said to them, some five or six girls assured me that they really believed Christ had risen from the dead.

Other very remarkable instances I might give many, respecting the great willingness of most of the parents that their children should receive instruction in the Christian religion. Indeed, we have only one exception, namely, the father of one of our third class boys has forbidden him to learn anything of the Christian religion. Still he is present whilst the others are taught, and the boy himself would so much like to partake of the instruction.

MISSIONS OF AMERICAN BOARD.

EASTERN ASIA

Canton Mission.—The unsettled difficulties at Canton constrain missionaries, and other Europeans and Americans, still to reside at Macao; and "on account of the great stream of emigration" to that place "rents have been trebled, and even quadrupled." On the 5th of January Mr. Bonney gave up his old chapel, and was preparing to enter one which he had engaged, in one of the most crowded thoroughfares of the Chinese part of Macao. "If we are favored with as large and constant audiences as last year," he says, "we may hope to see some fruit of the seed sown, and that truth will displace error in many hearts." Dr. Ball had secured a good preaching place outside the city walls. Mr. Macy left Macao Jan. 16, to join the Shanghai mission.

Fuchau.—Two persons were baptized, and a native church, with four members, was formed, Oct. 19. This church was written a letter to the American Board, in which they "desire golden salutations to all," and beg for more missionaries, saying, "We do very exceedingly and earnestly hope for this," and "that the Holy Spirit will open the hearts of multitudes, and cause them to hear this doctrine with delight, and believe and obey the Savior Jesus." Mr. Doolittle writes: "We constantly meet with evidence, that the object of our mission to this people is better understood by them than ever before. We believe there is a greater desire to hear the gospel now, than at any other time since the establishment of the mission, nearly eleven years ago." The number of laborers at Fuchau is greatly diminished, and those who are left deeply feel their need of reinforcement.

SOUTHERN ASIA.

Madras.—Mr. Hurd wrote, Jan. 19. The average number of pupils in the English school during the year 1857, was about 120. He is not able to report the "pious conversion of any of the pupils. A few seem very near the kingdom," but he does not know that any have really entered the path to life. One of the monitors appears to be a sincere inquirer. The vernacular school's "have continued the same as last year." There are four of these schools, and about 220 pupils. "Four persons were admitted to the church, on profession, during the year, who all appear, thus far, very well."

WESTERN ASIA.

Nestorians.—Mr. Cochran, in a letter dated Jan. 15, remarks: "No material change has occurred of late in our relations to the government; no open opposition appears; and the Nestorian agent, when here, is avowedly friendly, permitting schools to be opened where the people desire them, and our helpers to labor in any portion of the plain, without prescribed restraint. Still we have constant evidence that we are regarded with suspicion and jealousy, both by Musselmans and the bigoted Nestorians. Our helpers are frequently annoyed, and often sorely oppressed, in

many ways for which we try in vain to obtain redress."

Mr. Coan writes, Jan. 59: "The Friday succeeding the first Monday in the month, was observed by us as a season of communion, in which about one hundred and seventy of the hopefully pious natives joined us. Twelve were admitted for the first time, making the whole number who have been admitted, two hundred and twelve, of whom four have died. Some incidents will show how the ordinance, administered in the primitive simplicity of apostolic usage, is prized as a means of grace. One poor woman came about sixty miles, through deep snow, in piercing cold, crossing a bleak mountain, to enjoy the hallowed occasion. Two individuals came a greater distance from another direction. These solemn seasons are growing to be of deeper and deeper interest. They have proved to be, thus far, eminently, means of grace, of advancement in the divine life, and of great comfort and spiritual edification to Christ's chosen ones here."

There are now 48 pupils in the male seminary. The village schools seem to be recovering, in good measure, from the effects of government opposition, and are doing very well. Sixty-one schools are now in operation, and of the teachers, fifty two are hopefully pious.

ENGLISH PRESBYTERIAN CHURCH FOREIGN MISSION.

The following Report was presented to the Synod at its recent meeting at Manchester:—

Since last meeting of the Synod two additional missionaries have gone forth to Amoy, viz., the Rev. George Smith, sent out by those friends in Scotland to whom Amoy is already indebted for Mr. Douglas and Mr. Alexander Grant, selected and appointed by ourselves. Mr. Smith was ordained by the Free Church Presbytery of Aberdeen, on the 16th of June, and, after a brief sojourn in London, during which he preached to some of our congregations, a meeting was held in River Terrace Church, to commend him to God and the word of His grace, and he set sail early in July, and reached Amoy in November, having experienced, as he tarried at Hong Kong, the warm-hearted hospitalities of Dr. Legge and Mr. Chalmers, of the London Missionary Society.

Mr. Grant, who, like Mr. Burns and Mr. Smith, is an alumnus of the University of Aberdeen, and like Mr. Burns and Mr. Douglas, is a minister's son, having been licensed by the Free Church Presbytery of Kincardine O'Neil, was ordained by the Presbytery of London in the month of October last. He departed for China on board the *Florence Nightingale* on the 9th of November, and within the last few weeks we have been delighted to hear that, by the good hand of his God upon him, he has reached his destination.

Mr. Smith's arrival greatly cheered the two brethren already at Amoy, Messrs. Douglas and Sandeman, and he received a cordial welcome from all the missionaries, British and American. He reports that the people are "easily accessible and quite friendly," and, prepossessed with the field around him, he has entered on his preparatory labours heartily and hopefully. In the meanwhile his direct efforts as an evangelist must be almost entirely restricted to those ministrations among British and American seamen in which his colleague, Mr. Sandeman, has hitherto abounded.

At Amoy, there are at present eleven native students under training for the work of evangelists. They are superintended partly by Mr. Douglas, and partly by the American missionaries. Two of the converts are already employed in itinerating, and preaching among their countrymen. And, last year, in consequence of an application from the Rev. T. Mac-

kenzie Fraser, one of the students volunteered to go to Singapore, in order to labour as a Chinese missionary in connection with the Free Church congregation there. This early commencement of native agency is one of the most cheering features of Chinese missions, and is full of promise for the future.

Pechuah and Ma-ping are the stations on which our Church looks with parental solicitude and affection, the Gospel having been there first introduced, through God's blessing by her instrumentality. In these villages and in the adjacent country, there are now fifty-three Church members, and at Pechuah the new chapel is completed, and is steadily used for worship. It is an apartment thirty-one feet square and fifteen feet high, and in connection with it there is a school-room twenty feet by ten, and rooms for the missionary and preachers. At Ma-ping the Christians have suffered much at the hands of their pagan neighbours. Their rice, as soon as it ripened, has been plundered, and their fields of sugar-cane have been destroyed. These are heavy afflictions to a poor and hard-working people, but their faith has not failed. At Pechuah some disputes had arisen in connection with the building of the church, which gave the missionaries some anxiety; but before this time we fondly hope that they have passed away. Exposed to perils from the heathen as well as perils from false brethren, these infant churches have peculiar claims to our tender sympathy and to our earnest intercessions at a throne of grace. Amidst our own privileges it is well to be reminded of their trials, and it is important to remember that the anxieties of missionaries do not cease when inquirers have taken the decisive step, and, after a credible profession of their faith, have been baptized into the name of Christ. As in Britain, so in China, pastors and office-bearers rejoice with trembling over many who are dearly beloved and longed for; and amidst oppositions from without, and the remains of carnality within, it is only the mighty power of God which can keep any from falling, and carry them safely through to the final salvation.

From Amoy Mr. Douglas has made many excursions on the adjoining mainland. One of these, in June last, was as far as An-hai, a town of 60,000 inhabitants, about forty miles E. N. E. from Amoy. There he and his companions were kindly received, and were urged to return and build a chapel. All the accounts agree in representing the locality of our mission as on the whole remarkably open and inviting to evangelistic effort.

At Swatow, although so near to Canton, Mr. Burns's labour have scarcely been affected by the progress of hostilities, and we devoutly acknowledge the Lord's goodness in watching over his servant at what we all felt to be a time of serious danger. As yet everything continues tranquil in the neighbourhood of Double Island; and both among the natives and crew of the merchant shipping, Mr. Burns enjoys uninterrupted opportunities of usefulness. In his labours he is aided by two Chinese evangelists, and for more than twelve months past, he has enjoyed the valuable co-operation of Dr. De la Porte. This gentleman, a native of Iceland, and a Wesleyan, had come to Double Island in order to pursue his profession as a medical practitioner amongst the foreign shipping; but, taking a warm interest in the work of Chinese evangelization, he has devoted a large portion of his time to dispensary practice amongst the inhabitants, in order that Mr. Burns and his assistants might avail themselves of the opportunity to preach the gospel and distribute tracts to his patients. Of these a large concourse from the surrounding country resorted to him daily for advice and medicine, and the Committee would gladly have made some recompense to Dr. De la Porte for

his services; but they found that in this they had been anticipated by Mr. Burns, who positively refuses to be reimbursed.

In the month of August Mr. Burns paid a visit to Amoy. Owing to the speedy return of the steamer, it was limited to a week, but it was long enough to give the brethren and himself some days of happy intercourse, and to allow him to pay a visit to Pechuia. He says, "It was my privilege to meet with all the original members of the Church; those who were admitted before I left as well as with a number of new ones. The only exception was that of Si-boo, the young man who is gone to Singapore, to labour in connection with the Free Church congregation of Mr. Fraser. I had lately a letter from the young man, with interesting accounts of his progress, and have written to him in reply. Mr. Douglas was suffering from a feverish attack during the week of my stay at Amoy, and was unable to accompany me to Pechuia. Mr. Sandeman went in his place. My visit to Pechuia was to me very affecting."

As Mr. Douglas and Mr. Smith are the contribution of friends in Scotland, it must be borne in mind that our church is at this moment maintaining only three missionaries in China; and as we believe that the zeal and resources of the church are equal to the maintenance of another, with the permission of the Synod, the committee is prepared to take immediate steps for securing the services of an additional missionary. And should the staff be thus increased to six in all, it is right that the Synod should know that one zealous friend, through whose munificence the funds have again and again received noble contributions, has offered to defray the outfit of a seventh missionary, the whole of his first year's salary, the half of his second year's and so on proportionately for several years.

Last year we had to deplore the resignation of our zealous missionary, the Rev. James Johnston. The affection which constrained his medical advisers to prohibit his return to China, has happily not in the least interfered with his efficiency at home; and his friends will rejoice to hear that a great door and effectual has open to him in the largest city of his native land. He has just received a call to become minister of the Free St. James's Church, Glasgow; the important sphere vacated by the translation of the Rev. Dr. David Brown to the theological professorship at Aberdeen.

According to the calculation communicated by Mr. Smith, the number of Converts in the Canton province is at present about 400; at Shanghai, 199; at Ningpo, 130; at Foochow a small number; at Amoy there are about 400. Of these, there are in Amoy itself 190 connected with the London Missionary Society, and 137 under the care of the American Missionaries; at Chioh-bey there are 35, and at Pechuia and Ma-ping, 53. And although at this rate there is only one native Protestant Christian out of every 300,000 Chinamen, as compared with the State of matters ten years ago, the increase is sufficient to inspire us all with hope and thankfulness. And should the present hostilities terminate in opening the country to the free entrance of foreigners; more especially, should the European powers be led to stipulate for the protection of their co-religionists amongst the native population, the field in which our church now labours will be the most inviting, as it is the largest in the world.

UNION OF PRESBYTERIAN CHURCHES.

A joint meeting, numerously attended, of the Office Bearers of the Congregations of the United Presbyterian Church, St. Gabriel Street Church, and Cote Street Church, was held in the Lecture

Room of the Cote Street Church on Wednesday evening the 18th, ult.

Rev. Dr. Taylor in the Chair.

The meeting was constituted with praise, prayer, and reading of the Scriptures; after which the Rev. Dr. Taylor explained the objects of the meeting, followed by a few remarks from the Rev. D. Fraser, at the close of which he read, from the Ecclesiastical and Missionary Record, the Articles of Union of the two Churches on which the Committees have agreed, and which are to be brought before the Synods at their meetings to be held in Hamilton next month.

The Rev. D. Fraser stated that the Rev. Mr. Kemp was not present, as he had been obliged to leave town for Toronto on Church business.

Mr. A. McGown was appointed Secretary of the meeting.

The following Resolution was moved by Mr. J. C. Beck-t seconded by Mr. Rowan.

1. "That this meeting cordially approve of the basis of Union between the Presbyterian Church of Canada, and the United Presbyterian Church, agreed upon by the Committees appointed by the respective Synods for that purpose."—*Carried unanimously*

Moved by John Redpath Esq seconded by Mr David McKay.

2. "That this meeting express their earnest hope that steps may be taken by the Synods of these Churches at their approaching meetings, to consummate said union without delay."—*Carried unanimously.*

It was agreed that the above resolutions be published in all the City papers, the Ecclesiastical and Missionary Record and the United Presbyterian Magazine, Toronto.

The meeting was closed with devotional exercises.

Proceedings of Presbyteries, &c.

PRESBYTERY OF KINGSTON.

This Presbytery met at Picton, on the 5th May, 1858.

The case of Mr. Chambers' resignation was taken up.—Parties having been fully heard, the following decision was come to:—The Presbytery after careful investigation into the circumstances which had led Mr. Chambers to tender his resignation of his charge,—after consultation with all the parties, and after prayerful deliberation, unanimously, tho' with deep regret, came to the conclusion, that, for the comfort and usefulness of Mr. Chambers, as well as the best interests of all parties, no other course seemed left, but to proceed to the severance of the pastoral tie;—wherefore, on motion made and seconded, it was agreed to accept Mr. Chambers' resignation, and release him from his charge, on and after the 14th of June, next.

Mr. Hume was appointed to preach at Picton on Sabbath, the 27th of June next, and declare the church vacant.

Messrs. Wilson and Anderson, were appointed a committee of supply for Picton, during the vacancy.

The case of Mr. Thomson's resignation was taken up.—Parties were heard at length, when it appeared from the statements made, that the stipend promised to Mr. Thomson, had never been fully and regularly paid,—that the deficiency at the present time was greater than ever before,—that the stipend actually paid was utterly inadequate for the support of the Minister, and though a portion of the congregations have acted throughout in an upright manner, and have done much to sustain and cheer their Pastor, yet their seems to be no immediate prospect of existing difficulties being removed, wherefore the Presbytery unani-

mously resolve to accept Mr. Thomson's resignation, and declare, as they hereby do declare, the Pastoral relation dissolved on and after the 1st July, next.

Mr. White of Belleville, was appointed to preach at Trenton and Concession, on the first Sabbath of July next, and declare the church vacant.

The overture anent the employment of Probationers, was considered. The Presbytery agreed to recommend the repeal of the existing law.

The overture anent Romish baptism was taken up and discussed at some length, when, on motion made and seconded, the following resolution was unanimously adopted:—Resolved, that this Presbytery adhere to the statements respecting the administration of the Sacraments, contained in the Confessions of Faith, Chap., xxviii, Sec., 1, also, Chap., xxviii, Sec., 2, namely, "that neither of which may be dispensed by any but a minister of the Word lawfully ordained;"—"The party is to be baptized—by a minister of the Gospel lawfully called thereto." But they cannot consider the priests of the Anti-Christian system of Popery, in any sense, "Ministers of the Word," or "Ministers of the Gospel," which they rather conceal from the people; much less can they regard them as "lawfully ordained thereto."

While they willingly admit that, in spite of the system itself, individuals connected therewith may, by Him "who worketh all things after the counsel of His own will," be converted and saved, and, with respect to such, a portion of Christ's church may be found therein; yet they cannot but regard the Church of Rome, as a body, as having now so far departed from the truth, as it is in Christ, that it ought no longer, whatever it may have been in former times, to be regarded as a section of the visible Church of Christ, but, as it is described in the inspired Word, "the Mystery of iniquity," that man of Sin," "the Lord of perdition," "that wicked—whom the Lord shall consume with the Spirit of His mouth, and shall destroy with the brightness of His coming," and that Anti-Christian system out of which God's people are exhorted to come.

Holding these views, and considering the corrupt and superstitious manner in which baptism is administered in the papacy, as well as the erroneous views held of this ordinance; and the importance, in the present day, of lifting up the most decided testimony against the Roman Antichrist, it appears to them that there is much reason to conclude, that Romish baptism ought not to be considered Christian baptism, and that, when converts from Romanism are admitted into the Christian church, they ought to receive Christian baptism. And they respectfully recommend the full and deliberate discussion of the whole question in open Synod.

Next ordinary meeting of Presbytery was appointed to be held in John St., Church, Belleville, on the second Tuesday of July next, at 11 o'clock a. m.

JAMES ALEX. THOMSON, *Præ. Clerk.*

PRESBYTERY OF MONTREAL.

The Presbytery of Montreal met at Montreal on the 12th May, the Rev. D. Fraser moderator. There was a good attendance of brethren present. The following are the most important items of business.

Mr. McKinnon minister was appointed to supply Laguerre; Mr. McQueen, Kenyon; Mr. Greenfield, Martintown and Williamstown, Mr. Mathieson Osnabruck; Mr. Coulthard, Valleyfield; Mr. Kennedy, Winchester, for the next three months. Mr. McLennan's employment as a Catechist in Harrington, was sanctioned. Mr. McQueen, student, made application to be taken on trials for license. He laid

The Ecclesiastical and Missionary Record.

before the Presbytery the usual certificates of having completed his curriculum at Knox's College; and, having been examined, it was agreed to apply to the next Synod for leave to take him on trial for license.

A Committee of Presbytery consisting of Messrs. Currie, Crombie, and Kemp, were appointed to visit Winslow congregation and to report on the state of matters there to the next ordinary meeting. The Presbytery took up the Overture remitted by the Synod for the consideration of Presbyteries on the subject of the "Baptism of converts from Popery."

It was moved by Mr. Kemp and seconded by Mr. Cameron, that the Presbytery consider it of much importance that a deliberate decision should be given by the Synod on this subject, the variety of opinion and action regarding it by ministers and church sessions being in their judgment a hindrance to adherents of the Popish Church in their enquiries after truth. The Presbytery are further of opinion, that it will be most difficult, if not impossible, to show on the authority of Holy Scriptures, or from the Westminster Standards, that Baptism by the Church of Rome is valid; and the Presbytery deem that our testimony against Popery would be much more distinct and consistent were we to determine that all converts from Romanism should be baptised on their admission into our communion.

It was moved in amendment by Mr. Clark, and seconded by Mr. Campbell:—That in existing circumstances it would be inexpedient for the Church to give any decided opinion on the subject.

The votes having been equal the moderator gave his casting vote in favour of the motion, which was accordingly declared to be carried, and ordered to be transmitted.

The question of a General Synodical Missionary Fund, as remitted by the Synod for consideration was next taken up and the following deliverance unanimously agreed to.

The Presbytery after due consideration are of opinion that a general fund for missionary purposes, and to aid weak congregations in destitute places, is daily becoming a more urgent want of the Church, and that such a fund judiciously managed, would, by the blessing of God, be the means of greatly extending and strengthening our cause in this country. The Presbytery would therefore recommend that such a fund be instituted by the Synod with as little delay as possible.

The Presbytery considering the destitute condition of many parts of their bounds in regard to religious ordinances, agree, in the event of the Synod declining to establish a general missionary fund, to instruct ministers, as they hereby do, to bring the subject of raising an annual fund in our own Presbytery, for aiding weak congregations and stations, before the office bearers of their respective Churches, and to report to next ordinary meeting with the view of action on the subject.

The overture on the employment of probationers from other Churches was considered, and the following deliverance unanimously agreed to, viz: that Probationers coming from other Churches in correspondence with this Church, either in Scotland, England, or Ireland, and having special commissions to Presbyteries of this Church, as well as formal Presbyterial certificates, be received into full standing as probationers of this Church, but that ministers and probationers presenting only certificates, unless they come at the call of congregations, shall pass an examination by some Presbytery of the Church before being admitted into full standing as ministers or probationers of this Church.

The Presbytery held a conference on the state of religion within the bounds, with a view of answering the Queries sent down by the

Convener of the Synod's Committee on that subject. Answers agreeable to the mind of the Presbytery were returned.

On the motion of Mr. Fraser, it was agreed to overture the Synod on the subject of the relation of Baptised infants to the Church.

The congregation at Alexandria, was sanctioned as a missionary station in connection with this Church. The Presbytery express gratification at the progress and prosperity of this station, and resolve by every means in its power to encourage and aid their efforts for the erection of a church. The Presbytery adjourned to meet on the second Wednesday of August next.

A. F. KEMP, Pres. Clerk.

PRESBYTERY OF COBOURG.

This Presbytery met at Cobourg on the 4th of May.

Mr. Alexander was appointed to labour at Percy and Seymour; and Mr. Millican at Bethesda Church and Alnwick.

Session records were appointed to be examined as follows:—

Peterboro', by Messrs. Douglass and Blain, South Cavan and Springville, by Messrs. Roger and Turnbull; Otonabee by Messrs. Bowie and McLean; Norwood, by Messrs. Andrews and Mr. Intyre; Bowmanville, by Messrs. Windel and Fergutson; Cartwright, by Messrs. Smith and Smart; Cobourg, by Messrs. McKenzie and McIntosh; Grafton, by Messrs. McLeod and Duncan; Baltimore, by Messrs. Smith and Carruthers; Colborne, by Messrs. McLeod and Fraser.

Half yearly financial reports were received from Cartwright, Bowmanville, South Cavan, Millbrook, and Norwood.

Messrs. William Pollock and Thomas Ruthcroft, appeared as commissioners from Percy and Seymour, and requested the moderation of a call at these places. The request was granted, and Messrs. Bowie and Duncan, were appointed to attend this duty.

Mr. McKenzie reported that he had visited Bethesda Church, and Alnwick, and detailed the circumstances of these congregations.

Dr. Mair's memorial on the use of intoxicating wine at the Lord's Supper was considered, and a committee appointed to prepare a deliverance.

The Presbytery appointed its next meeting to be held at Percy on the 17th of May.

JAMES BOWIE, Pres. Clerk.

PRESBYTERY OF HAMILTON.

The ordinary meeting of this Presbytery was held at Hamilton on the 13th of April and the day following, the attendance of ministers being very large the first day.

Mr. Hermann C. Riggs of the American Presbyterian Church at St. Catharines, being present, was invited to sit with the Presbytery.

The committee on the case of Mr. Jacob Hespeler not being prepared to recommend any particular line of action in reference hereto, the Presbytery agreed to re-appoint the committee remitting to them for consideration a letter from the Secretary of the Governor-General which stated that in consequence of the decision of the Supreme Court, it was impossible for His Excellency to remove Mr. Hespeler from the Commission of the Peace, and which was regarded by the Presbytery as very unsatisfactory, and fitted to excite the most serious apprehensions.

The Report of the Deputation to Sydenham was given in and received. A call from the new Congregation there in favor of Mr. Alexander Grant was laid upon the table and sustained.

Two resignations were laid before the

Presbytery—the one by the Rev. A. Steven of Paris, whose continued ill health has led him to tender his resignation, and the other by the Rev. R. D. McKay of Wellesley. Both resignations were ordered to lie on the table till an adjourned meeting of the Presbytery appointed to be held at Paris on the 11th of May.

Mr. Craigie made an application for missionary supply on behalf of a member of Presbyterian families in the Township of Walsingham who promised to support a missionary. The application was granted and the Home Mission committee instructed to secure the service of a missionary. The committee were also instructed to apply to the Synod's H. M. committee for Eight missionaries to labour within the bounds during the summer.

The following deliverances were come to in relation to the overtures sent down by the Synods.

In regard to the overture on the subject of a Synodical Fund for aiding congregations not in circumstances to support a stated ministry, the Presbytery deem it inexpedient to establish such a Fund as that contemplated in the overture; and are of opinion that the object contemplated therein may be better accomplished by the extension of home missionary operations in the Lower Province.

The Presbytery approve of the overture anent Probationers labouring as missionaries, and unanimously recommended that the law on the subject be rescinded.

In regard to the overture on the Barrier Act, the Presbytery, while approving generally of the object of framing a Barrier Act as contemplated in the overture, are of opinion that the terms of the overture sent down by the Synod are not sufficiently precise and therefore disapprove of said overture, but recommend that an act be drawn up by the Synod in more definite and unambiguous terms, and sent down to Presbyteries for consideration.

In relation to the subject of Romish baptism, the Presbytery are of opinion that the Synod ought in the meantime to declare that they adhere to the well-understood principles and practice of the Church from which we have sprung, as well as of the other churches of the Reformation, and while not disposed to object to the calm and careful consideration of any new light which members of the Church think they may have to bring forward on the subject, the Presbytery earnestly deprecate any hasty decision of such a kind, as would place us at variance with other Protestant Churches.

In pursuance of appointment, an adjourned meeting of the Presbytery was held on the 11th of May, Mr. McKay's resignation was accepted and Mr. Cuthbertson was appointed to declare the church vacant on Sabbath 23rd instant.

The Presbytery in consideration of the expressed desire of the congregation of Paris, agreed that Mr. Stevens be permitted to withdraw his resignation in accordance with his request to that effect; and at the same time expressed their deep sympathy with Mr. Steven, and their approbation of the generous conduct of the congregation.

JAMES MIDDLEMISS, Pres. Clerk.

JULY NUMBER OF RECORD.—In consequence of the meeting of Synod taking place so late in the month, the publication of the July number of the Record will be delayed for some days beyond the usual time.

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