

Of necessary expenses, and when to these are added, the expenses of keeping a family, educating and clothing them, besides contingent expenses, such as doctor's fees, &c., the small pittance that remains, even out of a salary of £150, is altogether too small to speak of laying past money every year, and forbids the hope of being able to leave a wife and family comfortable at his death, even after a pastorate of ten or fifteen years. The laying up money then, is, as a general thing, out of the question.

3. He may insure his life; but that will require at least £10 per annum; and where is that to come from? We answer, few can save as much, unless his people pay it for him.

4. Then, there is the establishment of a Widows' and Orphans' fund. This is equivalent to an insurance with the double advantage, that the sum paid annually, £2, is small, when compared with premium required in insurance; and that, while unmarried or widowers, as well as others, pay for its support, their heirs receive no benefit from it, and only those who are really in need, widows and orphans, feel the advantage of it.

But it is said ministers should be just as other men,—their families just like other families. We ask no more for them. The lawyer, the doctor, the merchant, the farmer, the mechanic *can*, with God's blessing on their industry, accumulate property and make money, so as to provide for their families; a minister cannot—and we only ask that what he cannot do be done for him. Is it not enough for a minister to have devoted the strength of his youth, and expended all his earnings in obtaining an education? to have spent his best days in the self-denying work of the ministry, dependent, in a sense, on the liberality of his fellowmen? Is it not enough for him to see the companions of his youth, superior to him in nothing, and it may be inferior in sterling worth, attainments, and talents, rising to positions of influence, honor, and independence, and having widows and orphans well provided with every comfort and secured against want, while his unrequited labors scarcely save him and his from pinching poverty? Is it not enough to be asked to do and see this, without further asking him to leave those dearer to him than life to be dependent on public charity, and to struggle against hardship and want?

Let those who speak in this way remember that ministers are men, and have feelings like other men. While they rejoice over their wide lands, which their children are to inherit, or over the accumulated thousands to be divided among them, let them think that ministers love their children as dearly, and desire their comfort as earnestly. Religion refines the feelings of humanity, but does not blunt them; and the tender concern for his wife and children, which may sink the heart of the dying saint, and dim his eye with tears of anxiety, is not inconsistent with the triumphant faith that commands them to that God who has said, "Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me." What should make the minister alone of men, of Christian men, insensible to the

comfort of those he tenderly loves? The object of this fund is to make such a provision that the dying minister may pass away in the assurance that these are not poor and dependent.

But again it is said, no congregation will ever allow the widows and orphans of a beloved pastor to want. We partly believe this,—and we have two instances in which congregations have done nobly. But this cannot always be done. Many congregations have great difficulty in raising the pastor's salary, and could not in any way pay also a widows' annuity. So the money, if procured, would come from a very few more able and benevolent individuals. Besides, in this way, while a few congregations would be burdened, and some, perhaps, very heavily, others would be exempted, though more able to contribute. Now the fund proposes to take what would be contributed for individual cases, and, receiving from all congregations in addition, so to equalize the burden that no congregation or individual will be sensibly affected by it.

Let our readers give these considerations their prayerful attention, and we confidently appeal to their Christian wisdom for support. Reader, your mite may do little, but with those of many others, it may help to soothe the anxious spirit of a dying saint, or wipe the tear off a bewildered mother's anxious eye, or lighten the orphan's misery. Sure we are, you will account it a great privilege to do even this for those, who, foregoing opportunities of enriching themselves and their families, spend, and are spent in the service of Him who, though he was rich, for our sakes became poor, and had not where to lay his head.

A detailed statement of the fund is laid before the Synod each year, and afterwards published in the *Record*. According to the statement laid before last Synod, the fund amounted to £4,298. By next Synod it is to be hoped the amount will not be far from £5,000. But when it is remembered that almost each year some addition is made to the number of annuitants (there are now so on), it will appear that the fund is not yet by any means so large as it should be to ensure the success of the scheme. We earnestly trust that the collections will be liberal, and given with willing hearts, "for the Lord loveth a cheerful giver."

THE FRENCH CANADIAN MISSIONARY SOCIETY.

There never was a time when it was more incumbent upon Protestants in Canada to put forth their energies, in dependence on the effectual blessing of God, for the spiritual enlightenment of their Roman Catholic fellow-subjects in Lower Canada. Popery is doing its utmost to regain its influence, and even to extend it. New chains are being forged for fettering the minds and souls of the people. New dogmas are being propounded and enforced by those who exercise lordship over them. It is surely more than ever our duty to manifest our sympathy towards our brethren, and do what we can to break their bonds, and bring them into that liberty wherewith Christ makes his people free.

The principal means at present employed for promoting the spiritual welfare of the French Canadians are the agencies of the French Canadian Missionary Society. This excellent society has laboured for a number of years, not without manifest tokens of the approval and blessing of God. We have just received the last Report of the Society, and have read it with deep interest. In the work of evangelisation, four distinct classes of agents are employed, viz.: 1st, Ordained ministers; 2nd, Catechists, or Scripture readers; 3rd, Colporteurs; and 4th, Teachers.

Four ordained ministers have laboured under the auspices of the Society, but at present there are only two directly connected with it, one of these being the Superintendent of the Institute at Point aux Trembles, and the other the General Secretary of the Society. It is most desirable that more agents of this class were employed. One young man, with the view of being engaged in this department of the work, is pursuing his studies at Geneva, under the direction of Dr. Merlo D'Aubigne. Seven Catechists have laboured in connection with the Society, being all resident or local missionaries, who co-operate with the ministers in their labors, and, by their active efforts and their consistent lives, bear testimony for the truth. The work of colportage is chiefly carried on by means of the converts who labour for part of the year, the nature of the work rendering it very difficult for agents to continue in it throughout the year. The work of tuition is carried on chiefly at the Institution at Point aux Trembles. The school is conducted by the Rev. Mr. Roux, aided by Messrs. Rivard and Rondeau, and several of the more advanced pupils. The Girls' Institute has been superintended temporarily by Madame Moret. There are at present 51 pupils at the Boys', and 23 at the Girls' Institute, the highest number at both during the past year having been 111. The ordinary branches are taught, the study of the Bible having great prominence in the system. Missionary operations are carried on at the following places, viz., at Montreal, where the Rev. Mr. Wolff ministers to a small Church—the number of communicants being twenty, of whom nine were admitted during the past year, seven being converts from Popery; Chateaugay;—Buckingham;—Belle Riviere, where there is a congregation of about 70 persons under the care of Rev. Mr. Doudiet—Saint Lin and Mascouche; Saint Elizabeth; Industry Village; Ramsay; and Les Grains. At Quebec, too, a commencement has been made by Mr. Solandt, who, amidst great difficulties, has obtained access to a few families where he can read the Word of God.

During the year the contributions to the Society have amounted to £2644 8d., being £600 17s. 3d. less than the amount contributed last year, the short-coming being from Great Britain and the United States.

The following is the summary, &c., given in the conclusion of the Report:—

To sum up the operations of the Society, it may be stated that this Mission reckons at present seven Stations provided with resident