

and to examine the Treasurer's books and vouchers after the affairs of the year are closed in May, and report thereon fully and responsibly to the Synod.

16. Presbytery clerks shall be enjoined to forward to the Treasurer of the Fund, within—days after the first meeting of the Presbytery, in the year in which the scheme comes into operation,—a list of all the Ministers and Professors within the bounds, with the amount of their respective rates, and their condition, whether married or unmarried, as also the number and ages of their children. And at the same period of each year thereafter, all changes made among the same by births, deaths, and marriages, or additions through extension of the church. The expense of all correspondence possibly connected with ascertaining the same to be borne by the members individually concerned.

16. The Synod shall see that the operations of the Scheme be carefully investigated every seven years; and if cause appear for any alteration, it shall be competent for them to alter and adjust the proportionate payments as experience may dictate, and the maintenance of the stability of the Fund may require.

18. In case any difference or dispute shall arise in relation to the Fund or its affairs, or with respect to the true import and meaning of those rules and regulations, between the Committee of Management and the Annuity, or any party or parties connected, or claiming to be connected therewith, or interested therein, every such difference or dispute shall be determined by the Synod, with the advice of such counsel as they may choose to call in, and their determination shall be final and conclusive: it being hereby declared a condition of the claim of any party as widow or child under any department of the scheme, (subject to which condition alone such claim shall be competent), that in the event of any such difference or dispute, the claimant shall acquiesce in such determination.

CHALMERS.

The following interesting incidents in the life of Chalmers are from the Southern Presbyterian Review:—

We cannot realize the change in Dr. Chalmers better than by perusing the following extract from his first publication—long since out of print—in which he repelled the opinion of Professor Playfair, that Clergymen had not time to become adepts in science. It is plain from the whole tone and bearing of this first pamphlet, that when it was written and published Chalmers had no notion that any distinction that he might attain to in the world would ever be derived from, or connected with, his clerical character.

"The author of this pamphlet,"—Chalmers here writes with the honesty and intrepidity which were part of his being,—"the author of this pamphlet can assert from what to him is the highest of all authority, the authority of his own experience, that, after the satisfactory discharge of his parish duties, a minister may enjoy five days in the week of uninterrupted leisure, for the prosecution of any science in which his taste may dispose him to engage. In as far, then, as the command of time is concerned, it will be difficult to find a situation in the country more favorable to the free and uninterrupted exercise of the understanding. Mr. Playfair may smile contempt when I say that a clergyman is more favorably situated for the successful prosecution of the mathematics than a mathematical professor. For one half of the year the professor has three different classes to attend to, and we apprehend that the fatigues and the preparations of teaching will be found to leave little time and less energy for those higher exercises of his mind which are to add to the stock of his information, and to raise him above the level of his present acquirements. A minister has five days in the week for his own free and independent exertions."

"And then he expatiates for a couple of pages more upon the 'almost no consumption of intellectual effort' which there is in the peculiar employments of a parish minister."

Subsequently to this period Dr. Chalmers was so

far smitten with the warlike spirit that prevailed as to enrol in a volunteer corps, and a very curious anecdote is told, of the astonishment created on one occasion by his rapid transition from his clerical to his military character, on a Sabbath day.

Such was Chalmers in his spiritual character at the age of twenty-five, and as the minister of Kilmarnock.

Twenty years after this, when at the height of his influence as an evangelical leader, he was twitted in the General Assembly with a reference to his former views and habits. "It was," says Mr. McKenzie, "in a debate on the question of pluralities, or union of a pastoral charge with an academical chair, in the General Assembly of May, 1825, in which Dr. Chalmers warmly espoused the negative side, that a clergyman of the opposite party, in order to convict him of inconsistency, charged him with the authorship of this pamphlet, and quoted the above, along with other sentences from it. Every eye in the crowded house and overflowing gallery was fixed upon Dr. Chalmers, who sat unmoved till his assailant had concluded his harangue. As soon as he had ended, he arose, and for a few moments the silence or intense expectation suspended the gazing audience. In his reply, which was instant and overflowing, Dr. Chalmers acknowledged that it was his production; and after explaining the circumstances which had called it forth, he said in reference to the sentiment therein expressed, "Alas! sir, so I thought in my ignorance and pride. I have now no reserve in declaring that the sentiment was wrong, and that in giving utterance to it I penned what was most outrageously wrong. Strangely blinded that I was! What, sir, is the object of mathematical science? Magnitude, and the proportions of magnitude. But, then sir, I had forgotten two magnitudes. I thought not of the littleness of time, I recklessly thought not of the greatness of eternity!"

"It was," says the writer in Frazer's Magazine, "humbly yet profoundly spoken, for the speaker felt, while the words fell from his lips, that he was acquitting himself nobly, and lifting himself to an immeasurable height, even while thus assuming the tone and attitude of sorrow and self-condemnation, above his humiliated assailant. We never witnessed any effect of eloquence like that produced by those few solemn sentences, thus firmly and dignifiedly pronounced, in circumstances that would have covered most men with abashment and confusion. They were followed by an universal storm of applause, in the midst of which the ashamed and mortified blunderer, whose vulgar abuse had been so manfully encountered and so splendidly repelled, endeavoured in vain to make himself heard, even in apology for the luckless onset. His voice, repeatedly raised, was so often drowned in an outcry of aversion and disgust."

We copy the following interesting article from "the Presbyterian of the West":—

From Rev. Henry Venn's Memoirs.

The following paper was drawn up by Mr. Venn, for the use of his son, about the year 1792. It was entitled:

THE MISTAKES INTO WHICH YOUNG MINISTERS ARE APT TO FALL.

I have too much reason to think the success of my ministry was much impeded from the following causes:

1. Several bad consequences, I judge, might have been prevented entirely, or in a great measure, among my people, had I taken care frequently to let them know how greatly I stood in need of their prayers, that the Spirit of God might be given to teach me so to preach as to do them good, and to make me feel more love for their souls. If I had also often pressed them to consider how great a charge was laid upon me, and what a solemn account I was to give of the doctrine I delivered to them, and of the awful relation there was between them and myself. These things I did often allude to, and even briefly mention. It would have been better had I dwelt often upon these subjects; because the flock listen, with peculiar attention,

when their pastor proves the care and affection which he owes them; and when he solicits their prayers, that nothing may be wanting, on his part, which may promote their present and eternal welfare. At the same time, a full explanation of the duty of a pastor towards his flock, is the means of raising their esteem for him, and a more earnest attention to his word.

2. I should have set before my people the command, addressed to all believers, "to esteem very highly in love" those who labor among them in the word and doctrine, "for their work's sake;" and have shown them what they owe to them, as the instruments, in the hand of God, by which their souls are saved; and proved from hence, that they would go directly contrary to their duty, if they should slight their ministry; much more should they forsake it.

I did not choose to treat on these subjects, from an apprehension that I should be thought to aim at pre-eminence, and at bringing them into subjection to myself. But there would have been no difficulty in proving the good which would follow from a just esteem of the minister of Christ—the wise ends for which he had required it; and a behaviour void of all arrogance and self-exaltation would have shewn plainly to them, that I aimed at nothing but their profit and salvation.

3. After my hearers began to taste the good word of God, and the powers of the world to come, I neglected to point out to them the several ways in which spiritual pride and self-conceit will begin to work—how ready they will be to conclude they have much grace, when it is not certain they have any; how highly they will think of their own gifts, if they can pray with fervor and fluency; and speak with great readiness of utterance; how soon they are tempted to behave themselves unseemly, by abounding in their own sense of things—obstinately contending for their own opinion, and their own way in every thing, in opposition to old disciples, and their own teacher, who have had so much more experience; with what a hasty and uncharitable spirit they will censure this or that person, for any thing they happen to dislike in them; whilst they are little humbled for all the evil they have done, or the manifold corruptions of their own hearts. If I had particularly pointed out these things, they might have been stirred up to watch and guard against them; and others would have perceived the wrong spirit working in them, when, as novices, puffed up by their fleshly mind, they were speaking to corrupt others.

4. I was no less to blame for not pointing out, how men enlightened, but not converted, are always the first to create disturbances about things of no importance, instead of confining their attention to the grand and fundamental doctrines of Christ, and the fruits they are to produce. I should have proved that it is sloth, and love of sin, and a dislike to take pains in the mortification of every corrupt temper, which really, though imperceptibly, lead men to make trifles appear great matters. Thus, the points in difference between us and Dissenters—whether a Form of prayer in public worship always the same, or one left to the minister—whether persons are to be admitted to the Lord's Supper without giving in their experience, or not—are made subjects of debate, which unsettle men in their judgments, draw off the attention from the evil of sin, the salvation of Christ, and the necessity of holiness; make men captious in their spirit, so that they lose their love for each other, and the concern they began to feel to walk worthy of the gospel of Christ. I should have marked the rise and progress of this bad spirit, as the effect of pride, and the device of Satan; and appealed to their own conscience, whether these things did not hinder their communion with God, and destroy their peace.

5. I neglected to be large and full in describing the lamentable consequences of division and separation, amongst a people awakened, and called to the knowledge of Christ, by His minister—how separation and division lead men to conclude no one can certainly determine what the faith of Christ is; and that they serve no better purpose than to cause variances and janglings without end—thus to perplex and stumble the weak in faith—and