

the year 1842 an edict was given that all the Vaudois who had acquired property beyond the Vaudois limits during the time of the Empire and of Napoleon, should sell it within two months to some Roman Catholic, and should return within the limits. Whilst this public edict was given forth in the King's name, and signed by him, he privately sent word to all that possessed property without the limits, that on their making application to him he would be glad to grant the land to them. Applications were accordingly made, and none of the parties were disturbed. Then, in 1844, when a Romish bishop induced the King to be present at La Torre to open a missionary convent filled with monks intended to convert the Vaudois to the faith of Rome, he was recommended to surround himself by a number of troops, as the turbulent Vaudois, it was said could not be trusted; but having himself been brought up by a Protestant minister, the King knew better what the feelings of the Vaudois were, and he refused to listen to the counsel. He only received one deputation, and that was from the Vaudois themselves; and on leaving, he erected a monument opposite the convent, and on which was an inscription, stating that it was erected by King Charles to his Protestant Vaudois countrymen, and in commemoration of his kind reception. Then 1848 came, when a constitution was given to Piedmont. On that occasion a deputation, headed by M. Revel, as Moderator of the Synod, applied to the Sovereign to grant them the same liberties as their other brethren. This was at once conceded. The King said that he would do for them all that he possibly could; and within fifteen days from the visit of the deputation the edict for the emancipation of the Vaudois was proclaimed. The present Government of Sardinia, continued to act in the same liberal way; and edicts were lately issued authorising the erection of a Protestant church at Turin; and he (M. Revel) had visited this country in order to appeal to British Protestants to help them to erect this place of worship. He could not help telling them of what one of his shepherd parishioners said on hearing that permission had been given by the government to build a church. He said, "Well, I never thought that God would have spared me to see such a glorious day; but, since it has come to this, we are 22,000 in number, and can we not arrange among ourselves that each one of us will carry a stone with which to build the church at Turin?" (Cheers.) The simple mountaineer was not aware of the difficulties of carrying each a stone twenty miles to Turin; but it showed how anxious the people were to see the church built, and it had encouraged him (M. Revel) to plead in behalf of the cause, and to ask the Christian people of this country to contribute a few stones towards the erection of the church in the way of subscribing to it. It was possible that the Vaudois themselves might be able to build the church after many years had elapsed; but it would not be so stable and so long-continued a church as he was sure it would be when it was erected by means of the contributions of Christians in every kingdom of Europe. He was sure that the Sardinian Government would not find fault with him coming to this country and addressing audiences in support of this cause, for in so doing he was acting constitutionally, and was following the very example set by the Sardinian Government itself; for it had within the last year found it absolutely necessary to enter into a treaty with Great Britain in order to secure its moral support. M. Revel mentioned, in concluding, that he had that day received a letter from Turin, announcing to him that the foundation-stone of the church had been already laid by General Beckwith, the Vaudois brethren being confident that as M. Revel was in Britain so solicitous aid, they might proceed, in the full assurance that the money would be forthcoming. (Loud applause.)—*Scottish Guardian*.

## TO CORRESPONDENTS.

*It has been intimated that certain acknowledgments of moneys sent to the Agency Office of the Church, were not made in the Record.—There have been a few omissions, but the Agent endeavours to acknowledge all moneys received up to the time of going to press. In one case referred to, the money was received the day after, and in another, it was sent by private hand, and not paid in until the Record had been despatched. It would be difficult and expensive to return receipts for all the remittances that are made to the Office.—They are, therefore, acknowledged through the Record; and all sums received before the 20th of each month, will continue to be noticed in following number.*

*Several communications came too late.*

## The Record.

TORONTO, DECEMBER, 1851.

### MINISTERS' WIDOWS' AND ORPHANS' FUND.

We have been called to task, from several quarters, for having hinted in last number that congregations might be relieved from the annual collection in support of this fund. There was no intention to intimate the probability of the discontinuance of the annual collection, unless the capital were so enlarged, and so advantageously invested as to produce the sum necessary for carrying out the benevolent intention of the Church; and we still hold that it is greatly to be desired, that now, by one spirited effort, worthy of the cause, and those who are alive to its importance, the fund should be put upon such a basis that in any ordinary case the annual call would be unnecessary. During the last month many pleasing facts have been elicited in regard to the fund. Individuals and congregations are coming forward nobly, and in some instances doubling their contributions. One gentleman, on paying his subscription, said to the Treasurer, "This is all that I promised, and all that I can well give, but I hope to be able to give as much next year." One congregation, from which we were led to expect a little over £100, is now aiming at £400. Five gentlemen in the eastern section of the Province, have given £50 each. Is it too much to expect that as many like-minded and benevolent will be found in the western? But it is not to the £25, the £50, and the £100 contributions alone that we look for the capital. The generous and christian feeling of the people generally, prompts them to give to such an object, when properly understood. It is right that the individual who, out of a scanty living, can only spare a shilling, should enjoy the "blessedness" of giving, as well as he who, out of his abundance can spare thousands.

There is a danger of being over sanguine, but there is infinitely more danger in whining and desponding, which necessarily leads to relaxed efforts, and dispirits those who would work, and those who would give. We entertain the belief that £4000 can be realized, and never had any doubt of £3000. Supposing that there are in the Church 100 congregations and stations, averaging, in members and adherents, 100 each, £4000 would be but 5s. a-piece. Then we ex-

pect something to be obtained by the donations of persons not connected with the Church, and also, that the fund will be augmented by legacies.

There is much encouragement to those who resolutely prosecute this work. Perhaps no scheme that has been proposed to the Church affords to the caviller, who would spare his pocket, so few pegs on which to hang his objections.

A small country congregation in the eastern part of the Province, has subscribed £30. The minister of another writes, "we are doing pretty well, having exceeded the mark proposed, and have only met with one refusal." A correspondent says:—"What a pity the advocates of the Widows' Fund Scheme did not visit this quarter! The working people would have contributed something in addition to what has already been given." Another says, "we have waited for the public visit on the Widows' Fund Scheme before collecting, but if no visitors come this month, we must take it up ourselves." We would refer also to the example of Brockville, as mentioned in Mr. McMurray's letter, in another column. The visitors as far as they have gone, have been well received, and have succeeded in awakening an interest in the scheme, removing prejudices and obviating objections. It is earnestly hoped that the duty will be faithfully discharged by the gentlemen named by the Committee, and by such as the Presbyteries may appoint.

### ARRIVAL OF MR. BLACK AT THE RED RIVER.

We have great pleasure in announcing the receipt of letters from Mr. Black, of dates 21st and 25th September, from which it appears that he reached the Red River Settlement about the middle of that month. After leaving the Sauk Rapids on August 20th, twenty days were occupied with the journey, including the Sabbath days on which they rested, according to the commandment. During the whole journey the weather was excellent. The prairies were in the very best state for travelling, and the undertaking was much easier than had been at all anticipated.—The party under the Governor was large and well provided. Nothing of a serious nature occurred to any one of the party for the whole way. Our faithful missionary enjoyed excellent health, and did so up to the date of his letters.

We can form some notion of the singular cordiality with which Mr. B. was received by the settlers, after their very frequent and perplexing disappointments. At the hospitable abode of Mr. Ross, senior, the patriarchal head of the colony, he was welcomed with real joy; thither many resorted to see him, and there he continues to enjoy all the comforts that kindness can command. The greater part of the people are from Sutherland—well behaved—and many of them, it is hoped, pious.

It appears that nine-tenths of the people were originally Presbyterians; but the neglect they suffered from their native Church courts, contrasted with the incessant efforts to engraft Episcopacy on the soil, have produced pro-