

V. The instructions to be given to missionaries and other agents of this Society shall be:—First, that in all their intercourse with the French Canadians they abstain as much as possible from controversy on the errors of the Roman church, and that they seek to promote their religious instruction and salvation, by plainly and skilfully practicing and enforcing the great doctrines of evangelical religion as stated above; as it is believed, that in this case, the declaration of "the truth as it is in Jesus," will prove the best means of retaining error.—Secondly, that, as it appears important to the success of this Christian enterprise, to secure, as much as possible, unanimity and conformity in its proceedings and operations, it also be required of all the agents of the Society, to abstain from urging their own peculiar denominational views as to doctrine or church government, and to require only as conditions of church membership, a profession of the Protestant Faith as held by this Society, (and set forth in Art 3rd, of this Constitution,) accompanied by suitable and satisfactory evidences of true piety in the candidate.

VI. That the real property which the Society may purchase or otherwise acquire in furtherance of its objects shall be held by Trustees, appointed in the first instance by the Committee of this Society, and subsequently elected every year at the annual meeting of the Society, called agreeably to Article IX of the Constitution, and in the event of any delay in the annual election, the former Trustees shall hold office until others be appointed.—The number of Trustees shall not be more than nine nor fewer than five, the quorum consisting of five, and three respectively, and should any vacancy occur it shall be supplied by the Committee.

[Articles VII to XI, refer to the appointment of Office-bearers, Meetings, &c.]

## Foreign Missions.

### MADRAS.

At Madras, the Free Church Presbytery have licensed three native converts to preach the Gospel, and they have already entered on their interesting labours. Mr. Anderson speaks in high terms of their qualifications for the work, and we are sure that they will be followed with the fervent prayers of God's people in this land. The Lord has thus far blessed our labours, and given us at length our heart's wish, in training up a small band of native ministers: will three congregations of the Free Church undertake each the annual charge of supporting one of these hopeful agents in our cause? We are persuaded that many a congregation would feel it to be an honour and a privilege to connect themselves in this way with the cause of Christ in Heathen lands. We may yet hope for a large increase in the number of such labourers, there being no fewer than 930 pupils in the Madras and Triplicane schools.

### PUNAH.

Since our last report, letters have been received from the Rev. James Mitchell at Punah, announcing the gratifying intelligence that several of the people of Camp have recently come to him earnestly desiring to be admitted to the Church; that two Roman Catholic women had made such satisfactory progress in the knowledge of the truth as to be judged worthy of being admitted into the communion of the Church; that two Brahman youths, and another man of a different caste, were about to be baptized; and that one of the former converts who had been suspended from privileges about a year ago in the exercise of discipline, had afforded such evidence of penitence that he was about to be restored. The schools are in active operation. The cholera had been raging dreadfully in the neighbouring villages, inasmuch that it was computed that one-third of the people had been cut off within the last two months.

### SOUTH AFRICA.

From recent information received from the Cape of Good Hope, we have the lamentable intelligence, that the Caffre tribes have commenced hostilities, upon a scale so extensive, and with such vigour, as to have been attended with serious loss to the British forces. The burghers have been called out to the assistance of the military, and the country put under martial law. In the meantime, a complete stop is put to all mission-

ary operations, and our missionaries, along with others in Cullieland, have been warned, by orders from the Government, to retire within the colony for safety. The Caffres had perpetrated the most wanton and barbarous cruelties and murders on some of the frontier farmers, who have also sustained great loss of property. The household furniture and effects of our missionary at Barushiti have been taken or destroyed. At Lovedale, the station of the Rev. Mr. Luug and the Rev. Mr. Govan, there has been much fighting, and upon this place the British have retired, in order to defend themselves from the Caffres. Some converted Caffres have been deliberately shot through the head.

CONTINUED PERSECUTION IN MADRASA.—The following is an extract of a letter from Madeira, dated June 24. It is written by a gentleman of high credit and honour, and whose testimony is deserving of every confidence. He says:—

"The seven prisoners were tried on the 3rd instant. The judge showed himself a worthy successor of Dr. Negro. Notwithstanding all the exertions of the judge and public prosecutor, the jury unanimously found the prisoners not guilty. The trial lasted from 10, A. M., on the 3rd, till 6, A. M. on the 4th inst. Though guiltless, the prisoners were remanded to prison till they should pay about two pounds ten shillings of gaol fees. One of them—the son-in-law of Maria Joaquina, had another process against him.—On this he was tried on the 6th, and found guilty of having denied that in the consecrated water there is the body of God; and of having lightly esteemed the Divine office of the mass. The judge repeatedly asked him what he then— at the bar—thought of the host. The prisoner, after twelve months' confinement, eagerly desired liberty. His wife and little children needed his aid; but though assured that were he to profess belief in what he regards as an absurd falsehood, he would be set at liberty, he did not dare to purchase liberty at such a price, and replied that 'he most deeply respected the sacrament as left to us by our Lord Jesus Christ, but could not believe that in the consecrated wafer his body exists as perfectly and truly as in heaven.'—The jury found him guilty, and the judge condemned him to five years banishment to Angola, which is nearly equivalent to death.

"20th.—On the 27th two men were condemned to six months' banishment to Port Santo, because they would not take their children to be baptized by the priest.

"About six weeks ago six persons were condemned to ten months' imprisonment for having resisted justice. They had met on November 16th to read God's word and pray together. Some police heard of their meeting, and without authority went and broke open the door and beat the people most violently on their refusing to go to prison without the presentation of a competent warrant.

Such proceedings are a disgrace to humanity and to Christendom.

RECEIPTS OF BRITISH MISSIONARY SOCIETIES.—The receipts of the principal missionary institutions in England, last year, were as follows:—The Church Missionary Society, £102,458; the London Missionary Society, £79,745; the Baptist Missionary Society, including grants from other societies and donations, £26,435; the Wesleyan Missionary Society, £112,833.

SAILING OF MISSIONARIES.—On the 12th inst., the Rev. Messrs. John H. Morrison, David Irving, A. H. Seeley, and their wives, and Mr. Robert M. Munnis, a licentiate preacher, embarked at Boston in the ship *Golnare* for Calcutta. They go out under the care of the Presbyterian Board of Foreign Missions. Mr. Morrison is appointed to the Lodianna Mission; the others to the Farrukhabad Mission.

RELIGION OF MEXICO.—From an article in the Roman Catholic News Letter, it appears that in Mexico, the hierarchy is composed of one archbishop and ten bishops; the number of priests is about ten thousand, that of Roman Catholics about seven millions, distributed into one thousand and seventy-five parishes.

## ADDRESS ON THE SUPERINTENDENCE OF THE TEMPORALITIES OF THE CHURCH.

[Continued from last number.]

Although the scriptures be the only rule of faith, worship, ecclesiastical government, and moral conduct, yet the exhibition of the views of our church, in its judicial acts, will not be lightly esteemed by those who consider themselves as engaged to maintain and to prosecute the attainments of our reforming periods. The Presbytery therefore call the attention of such as have been misled, or have not well considered these matters,—to the declarations of the Church of Scotland respecting the subject before us. In the Second Book of Discipline, chapter ii, section 5th, we find these words: "The Eldership are for good order, the Deaconship to have the care of the ecclesiastical gudes." In the same chapter, section 7th, it is said that the offices of pastor, doctor, elder, and deacon, "are ordinar, and ought to continue perpetually in the Kirk, as necessary for the government and policie of the same, and no more offices ought to be receivt or sullen in the trow kirk of God, establisht according to his word." In chapter viii, section 1st, it is said, to the deacons "the collection and distribution of the almes of the faithful and ecclesiastical gudes does belong." Section 2nd "The office of the deacons is an ordinar and perpetual ecclesiastical function in the Kirk of Christ. Section 3d, "Their office and power, is to receive and to distribute the hie ecclesiastical gudes unto them whom they are appointed. Thus they ought to do according to the judgment and appointment of the Presbyteries or Elderships (of the quahk the deacons are not), that the patrimone of the Kirk and pair be not convertit to privat usus, nor wrangfullie distributit."

These are the principles which, as was hinted before, the supreme judicature of the Secession Church has always maintained; and the Presbytery can assure the Session and congregation that from these principles the Synod will not depart, and that they can never tolerate managements on a system of avowed independence of ecclesiastical office-bearers.

Let no one, however, suppose that the Presbytery mean to exclude congregations from exercising a generous vigilance over what they have devoted to the purposes of religion. They have a right to know the state and the application of their temporalities. It is both their privilege and their duty to take care, but with prudent moderation, that their property be managed faithfully and judiciously. If abuses are detected, it belongs to the members of any congregation individually, or collectively, to complain of them, and to call for their correction; and should remonstrances to the deaconship, or to the rulers of the congregation prove ineffectual, it is the right and duty of the party aggrieved to appeal to the superior judicatures.

But although a prudent care of externals be commendable in all the members of a church, yet that a religious society should so organize itself as to be occupied systematically with the superintendence of the temporalities as a perpetual and principal object, is most unseemly, and most foreign to its character; and that this superintendence should be exercised independently of the only office-bearers whom Christ has appointed in his church, or should be exalted into a jurisdiction over them, is, unquestionably (if Presbyterianism be scriptural) most sinful.

To those who wisely consider this subject, it will appear no encroachment upon the privileges of any christian community, but, on the contrary, to be itself a privilege, that the constant care of the temporalities is devolved upon appropriate office-bearers. The great end for which men are associated into churches is that they may attend to their spiritual interests, and enjoy, with the least distraction, and to the greatest advantage, those ordinances which are for the edifying of the saints, till we all come in the unity of the faith to the measure of the stature of the fulness of Christ.

\* See Pardevan's Collections. See also Matthew Henry, on Phil. i. 1, who mentions the objects of the Deacon's office.