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ECCLIASTICAL AND MISSIONARY RECORD,

For the Presbyterian Church of Canada.

Volume III. No. 7.

TORONTO, FEBRUARY, 1847.

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The Record.

KNOX'S COLLEGE.—NOTICE.—The members of the College Committee are earnestly requested to be present at the closing examinations of the current Session. It is intended (D. V.), that these shall commence on Tuesday, the 6th April,—and be continued throughout the week and part of the week following, if necessary.

A meeting of the College Committee will be held on Thursday, the 8th April, at 11 A. M., in the College Library, when matters of great moment will be brought under consideration.

Wm. RINTOUL, Convener.

HOME MISSIONS' COLLECTION.—The Synod appointed the Annual Collection in aid of the Home Mission Funds of the several Presbyteries, to be made in all the congregations and preaching stations of the Presbyterian Church of Canada, on the first Sabbath of March. This appointment being duly recorded in the printed Minutes, and falling more immediately under the inspection of Presbyteries, the undersigned trusts it has been generally attended to. If, however, it has been overlooked in any case hitherto, he would respectfully urge the immediate fulfilment of it, so that there may not be one congregation or station within our bounds, which shall not be found, at the close of the financial year of the church, to have responded, and that to the utmost of their ability, to this annual call in behalf of our Home Missions, notwithstanding any stated periodical contributions that they may be otherwise raising for this important object.

WILLIAM RINTOUL,

Synod Clerk.

N.B. The undersigned would recommend it to Presbyteries to cause the contributions within their bounds to be periodically published in the *Record*.
W. R.

KNOX'S COLLEGE.—COMPETITION FOR BURSARIES.

We would wish to deepen in the minds of all our readers a feeling of interest in Knox's College. We fear that the attention of the Church is too little called to it; but we would assure our readers that those who could best tell what is doing in it are themselves too much occupied with the work to have time to describe it to others. We in the meantime again bespeak the prayers of all the members of the Church for this school of the Prophets. The numbers of the students, their devotion to study, and prospective work, are all most promising; but truly "unless the Lord build the house they labour in vain that build it."

From the shortness of the session, and the desire of the Professors to make the most of it, they are labouring in their several departments, and are working the students, to the full limits of their physical capacities. For two weeks past, the

Bursary Examinations have been going on, and some of these are not yet finished. The results thus far arrived at, we now present to our readers. We may just remark, that mere eicemosiary grants to theological students are of a very questionable nature, while rewards to successful study at once stimulate to exertion, and assist those who receive them.

1. The John Knox Bursary, £15, (instituted by Isaac Buchanan, Esq.,) for the highest attainments in systematic Theology; to be ascertained by an examination, extending over the whole course of prelections delivered during the present session. Mr. John Black was the successful candidate for this Bursary; Mr. Andrew Hudson was declared second in order of merit.

2. A Bursary of £10, for the greatest proficiency in Church History and Biblical Criticism, to be ascertained by examination on the prelections of the present session on these subjects. Mr. Wm. Ball was the successful candidate for this Bursary, having been found first in the department of Ecclesiastical History, while Mr. John Black ranked first in that of Biblical Criticism.

3. A Bursary of £10, for the greatest proficiency in the Hebrew language; to be ascertained by examination on Psalms xii. to xviii. inclusive, and on Isaiah xl. to xlii. inclusive, on the paradigm of the regular verb, and of nouns of the third and fourth declensions with the affixes. In this competition, Mr. John Black was also found to stand first, and Mr. John Ross second—the Bursary falling to the latter.

4. A Bursary of £5, for the highest attainments in Mental Philosophy; to be ascertained by examination on the whole course of prelections. Mr. Wm. Wallace stood first in this competition.

5. The George Buchanan Bursary, £15, (instituted by Isaac Buchanan, Esq.,) for the greatest proficiency in the Latin and Greek languages; to be ascertained by examination on the *Æneid*, Cicero de officiis, as also by translation from English into Latin—by examination on the *Odyssey*, the Greek New Testament, and Anthon's Greek Exercises. Mr. John Gray was the successful candidate for this Bursary.

6. A Bursary of £5—the comparative attainments of the competitors to be ascertained by examination on *Cæsar de Bello Gallico*, Mar's Introduction, and by translation from English into Latin. Mr. John Alexander was the successful candidate for this Bursary.

7. A Bursary of £5—the comparative merits of the competitors to be ascertained by examination on the Latin and Greek Grammars. This Bursary was adjudged to Mr. George Wardrope.

8. A Bursary of £10, (instituted by the Colonial Committee of the Free Church of Scotland,) for the greatest proficiency in the Gaelic language; to be ascertained by examination on the Scriptures, the Shorter Catechism, and the Gaelic Grammar

and by translation from English into Gaelic. Mr. John Ross was found to stand first in this competition, and Mr. Peter Currie second—the bursary falling to Mr. Currie, in accordance with a regulation which provided that no competitor should receive more than one bursary.

9. A bursary of £7 10s., for the best Essay on "The miraculous gifts of the Holy Spirit in the primitive Church." This bursary was adjudged to Mr. Archibald Currie.

10. A Bursary of £7 10s. for the best Essay on "The adaptation of the sensitive nature of man to the ends of life, knowledge, action, and enjoyment." This bursary was adjudged to Mr. John Gourlay.

Four Bursaries—one of £10, two of £7 10s. each, and one of £5—have not yet been awarded; but we shall be able, in our next number, to give the decision in regard to all of them, except one, which will not be competed for until the close of the session. It may be proper to annex a substance of one of the regulations under which the competition proceeded. It is as follows:

"The examination of competitors shall be conducted by questions and exercises dictated to the competitors at the time of competition, and answered by them in writing on the spot, without the use of books or notes."

Another of the regulations was to this effect:

"That should no adequate attainments be manifested by the competitors in any department, the bursary in such case would not be awarded."

No such case, as was contemplated in this last proviso, has hitherto occurred; but, on the contrary, the exercises and answers not only of the successful candidates, but of the competitors generally, were found to possess great merit.

WIDOWS' FUND.

(To the Editor of the Record.)

MY DEAR SIR.—The adoption of a scheme or provision for the widows of Ministers of our Church was very early suggested, and has been generally acknowledged to be desirable. One or two able articles on the subject have appeared in the pages of the *Record*, and the practicability of carrying the measure into successful operation has been there advocated.

It was, in June last, brought under consideration of the Synod by a memorial from certain office-bearers and members of the congregation of Dundas and Ancaster,—laymen,—and therefore the more disinterested; and the result was, that a Committee was appointed "with instructions to prepare a scheme of a Widows' Fund, consulting some experienced Actuary, and corresponding with the Rev. Dr. Gordon on the subject; and in the meantime, to take immediate steps for raising a fund through subscription of Ministers," &c. As Convener of the Synod's Committee, I wrote to Dr. Gordon, and received an answer of which I now quote a part as important. "I beg to send you herewith a copy of the constitution of our Free Church scheme, in which document you will find all the information that I could give you. You will observe that the maintenance of the Sustentation Fund, which was contemplated

from the outset, is really our security for the stability and successful working of our Widows' Scheme, as the annual sum payable on account of each Minister is taken out of the Sustentation Fund. I am convinced from my experience as Collector of the Old Widows' Fund, that if the annual payments could be got only by receiving them from each Minister, a Widows' Fund would be utterly hopeless."

Now, Sir, the opinion of Dr Gordon, from his experience and acknowledged judgement, must have great weight. And the constitution of the Free Church scheme—of which authority, certainly—seems so admirable in principle that it is entitled to the same respect as that of our Church. Therefore, without taking any further steps in the meantime, or even going to a distance composing the Committee, the field of considerable distance from our meeting, the subject of meeting, I take the liberty of suggesting that the said constitution be published in the Record, as an opportunity will thus be afforded to the members of Committee themselves to do the subject justice—to all office-bearers and members of our Church—to digest it in private; and to the members of the ensuing Synod, at whose meeting the matter will again come up to be prepared to state their own views, and perhaps those of others, at least, on this scheme—or to propose amendments or bring forward objections to any part, or to the whole of it, or offer a substitute; or if, after the members of Committee shall have had the scheme for a time in their hands, they meet, and having modified the details in adaptation to the circumstances of Ministers in this country—agree to recommend it so modified for adoption by our Church, or resolve to discontinue it altogether—the Synod may be prepared to judge of the suitability of the alterations proposed—or, of the wisdom which would substitute something entirely different. I think, therefore, that if the subject be worthy of the attention of the Synod, the course which I suggest will serve a very important purpose.

The entire scheme of the Free Church comprehends an Orphans' as well as a Widows' scheme, and prefixed to it there is a report by Mr Low, the Accountant, to whom the matter was submitted before the scheme was finally adopted,—which is so valuable that it would be well to publish it along with the scheme. If the entire document will occupy a greater space than can be allowed in one publication, it may be conveniently divided; but I think it were better, if possible, to give the whole unbroken.

Hoping that this suggestion will meet with your approbation, and with that of your readers, and with the other members of Committee in particular, and leaving you to exercise your own judgment and discretion in withholding or curbing any part of the document as transmitted to me that may seem less necessary,

I am,

My dear Sir,

Yours very sincerely,

G. SMELLIE.

FRICTS, 5th Jan'y, 1847.

CONSTITUTION

And Rules and Regulations of the Fund for making Provision to the Widows and Children of the Ministers and Professors of the Free Church of Scotland

1. The Fund shall embrace two separate and distinct Schemes—one one for making a provision to the widows of ministers and professors of the Free Church of Scotland, to be entitled "The Widows' Scheme;" and the other for making provision to the children of such ministers and professors, to be entitled, "The Orphans' Scheme."

2. There shall be payable, in manner and subject to the exceptions hereinafter mentioned, out of the Sustentation Fund of the said Church, in respect of every congregation or full pastoral charge therein for the time being, and also in respect of every colleague minister in any such congregation or charge admitted to a share of the

said Sustentation Fund, and of every minister of such congregation or charge *emérito* or relieved from the duties thereof—and out of the College Fund of the said Church, in respect of every professorship or full academical chair belonging thereto for the time being, and also of every professor *emérito* and relieved from the duties thereof—an equal sum of £5 to the Widows' Scheme, and of £2 to the Orphans' Scheme, commencing the first payment at the term of Whitsunday 1845, or in the case of all such congregations or professorships instituted or adopted from and after Whitsunday 1845, at the term of Whitsunday next ensuing the date of their institution or adoption respectively, and thereafter in all time coming, at the term of Whitsunday yearly: the payments in respect of such congregations or professorships being payable, although at such term the charge or chair may happen for the time to be vacant.

3. There shall likewise be payable to the Widows' Scheme, out of the Sustentation Fund in respect of every minister admitted to the benefit of that fund, and out of the College Fund in respect of every professor, the following sums, namely:—

(1.) A sum of £10 in respect of every such minister and professor, in two equal instalments, namely, £5 at the term of Whitsunday next after the date of his becoming possessed of a full pastoral charge or professor's office as aforesaid, and £5 at the term of Whitsunday immediately following; provided always such minister or professor shall survive the said terms of payment respectively.

(2.) An additional sum, in respect of every such minister and professor who since the 5th day of May 1845 has married, or shall in time coming marry, or who subsequently to that date shall have been married at the time of his becoming possessed of a full pastoral charge or professor's office as aforesaid, for his first and every subsequent marriage, as follows:—that is to say, where such minister or professor shall be under forty-five years of age at the date of his marriage, or at the date of his becoming possessed of such pastoral charge or professor's office if he shall have been married previously, there shall be paid a sum of £5 at the term of Whitsunday ensuing these dates respectively, and where such minister or professor shall be forty-five years of age or upwards at the date of his marriage, or of his becoming possessed of such pastoral charge or professor's office, if married previously, there shall be paid a sum of £10, in two instalments of £5 each; the one at the term of Whitsunday ensuing such date, and the other at the Whitsunday immediately following; provided always, that if a minister or professor shall marry a widow, who at the time of her marriage with him shall be in the receipt of an annuity payable in virtue hereof, nothing shall be payable to the Widows' Scheme in respect of such marriage.

4. The whole of the contributions and sums before specified, or otherwise payable on behalf of the Fund in virtue hereof, shall form a preferable burden on the Sustentation Fund and College Fund of the said Church respectively; and shall accordingly be paid over by the respective Treasurers out of the first and readiest moneys thereof, to the Committee of Management to be appointed in manner hereinafter mentioned, for the time being, or to such person as they shall authorize to receive the same—without prejudice always to the Sustentation Committee and College Committee of the said Church in the distribution of the remainder of the said Funds respectively, taking into account the sums payable to this Fund in respect of the several congregations and professorships, and ministers and professors, as aforesaid, respectively.

5. In the event of any such minister or professor as aforesaid, existing to be a minister or professor of the said Church, by resignation, deprivation, or in any other manner of way, it shall nevertheless be in his power to uphold and continue the right and interest of his widow and children to participate in the benefits of the Fund, by making regular payment to the Committee of Management for the time being, or other persons duly authorized by them to receive the same, if

the annual contributions and other sums payable to the Widows' Scheme and Orphans' Scheme respectively, in terms of articles 2d and 3d hereof; but with and under this proviso, that if he shall at any time be indebted to the Fund in the amount of two years' contributions, his widow and children shall, *ipso facto*, forfeit all right and interest in the said Fund, and shall be entitled to no benefit therefrom whatever.

6. Ministers and professors admitted as assistants and successors, shall be held to have become possessed of the full charge or office as aforesaid from the date of the death, resignation or deprivation of the party to whom they have been appointed assistants and successors, but any minister admitted to a vacant or newly instituted collegiate pastoral charge, shall be held to have become possessed of a full pastoral charge as aforesaid from the date of his induction thereto, as in the case of ministers appointed to single or non-collegiate charges.

7. The whole of the contributions payable to the Widows' Scheme, and other payments thereto exigible in virtue hereof, with all interests, dividends, and every profit and increase that may attach thereto from time to time, shall form one aggregate fund, out of which there shall be paid, in the first place, the charges incurred in the management and administration of both Schemes in all time coming; and, in the second place, to the widow of every minister and professor in respect of whom, or of whose charge or professorship, the before mentioned payments shall have been made (subject to the stipulations in article 9.) an annuity of £27, payable in equal portions half-yearly at Whitsunday and Martinmas during her life—the first half-yearly payment being due and payable at the term of Whitsunday or Martinmas immediately following the date of her husband's decease, and the last term's payment at the Whitsunday or Martinmas immediately preceding her death; it being hereby declared that if any such widow shall marry, she shall thereby lose all right to any annuity or other allowance from the Fund, from and after the term of Whitsunday or Martinmas immediately preceding such marriage, unless and until she shall again become entitled, as the widow of another such minister or professor; and no widow shall in any case draw more than one annuity at one time.

8. The contributions payable to the Orphans' Scheme; with the annual proceeds, and every profit and increase thereof, shall, in like manner, form one aggregate fund; which fund shall be solely chargeable with an annuity, to the lawful children under eighteen years of age, the issue of deceased ministers and professors in respect of whom, or of whose charges or professorships, the before-mentioned payments shall have been made as aforesaid, in manner following, and subject always to the stipulations in article 9: that is to say, where the father dies leaving a widow, each child shall receive an annuity of £10, payable half-yearly, at the same terms with the annuity to the widow, until the child shall reach the age of eighteen years complete; and in case the widow shall predecease that period, then the annuity so payable to each child shall be increased to £15, commencing the payment of the increased annuity at the first term of Whitsunday or Martinmas after the widow's decease; and where the father dies without leaving a widow, then each of his orphan children shall at once receive the increased annuity of £15, payable for the same period, and at the same terms as in the case of the £10 annuity; declaring, that in the case of either annuity, the payment of it shall cease at the term of Whitsunday or Martinmas immediately preceding the date at which the child shall reach the age of eighteen years complete, or at the date of its death, if it shall predecease that period; it being also hereby declared, that any widow left by any such minister or professor as aforesaid shall be held to be the mother of all the lawful children of such minister or professor, and that the children shall still be entitled to their annuity, although the widow shall enter into a second or any subsequent marriage, but they shall in no case be entitled to more than one annuity.

9. The annuities to the widows and children

above specified shall be subject to diminution or augmentation, according to the state of the assets and liabilities, actual and contingent, of the respective schemes, as the same shall be ascertained at the periodical investigations hereinafter directed, such diminution or augmentation applying to and affecting equally the annuities which may have begun to be exigible before the diminution or augmentation shall have been determined on, and those to become exigible thereafter, and the annuities shall further be at all times subject to deduction of any arrear, not amounting to two years' contributions, due at the time of his death, by any minister or professor who shall have ceased to be a minister or professor as aforesaid.

10. Those ministers and professors of the said Church who are contributors to the Widows' Fund of the Established Church of Scotland, and their widows and children, are excepted from the Fund hereby established; and no payments shall be made in respect of such ministers and professors, or the congregations or chairs of which they are or shall be the incumbents for the time being, respectively, to the Schemes hereby established or either of them; nor shall any claim be competent under either of said Schemes, to or on behalf of the widows or children of such ministers and professors.

11. The direction and management of the affairs shall be vested in a Committee of Management, consisting of twelve individuals, to be appointed annually from the office-bearers of the Church, by the Presbyteries of Edinburgh and Glasgow, who for that purpose shall hold a stated meeting (nine being a quorum) within the Office of the Fund or other convenient place in Edinburgh, upon the day after the rising of the General Assembly in the month of May in each year, at two o'clock afternoon; and all meetings of the said Presbyteries to be held in virtue hereof, other than the stated meetings which require no notice, shall be called by advertisement in one newspaper in Edinburgh and Glasgow respectively, at least eight days before the day of meeting.

12. The Committee of Management shall hold two stated meetings annually, within the Office of the Fund, at three o'clock afternoon—the one upon the 1st day of May, and the other upon the 1st day of November in each year, if a lawful day, and if not upon the first lawful day thereafter in either case; at which meetings respectively a list of the widows and children entitled to annuities, as at the date of the said meeting, shall be made up and authenticated; which list shall be a warrant to the Clerk for payment of the annuities to the widows and children contained in it, at the term of Whitsunday or Martinmas ensuing, upon production of such certificates and declarations as the Committee shall from time to time direct; and besides these stated meetings, the Committee shall hold occasional meetings for the despatch of business from time to time, to be called by the Clerk, in virtue of an order from the Convener, or, in his absence, from any two of the members, with power to the said Committee, whereof three shall be a quorum, to appoint, from time to time, any one of their number to be Convener, who, when present, shall preside at their meetings; and also to appoint any of their number, not less than two, as Sub-Committees for particular purposes, for the greater facility of transacting the business of the Fund, whose actings shall be subject always to the approval of the Committee; it being hereby declared, that the Preses or Chairman of any meeting shall besides a deliberative vote, have a casting vote in all cases of equality.

13. The Funds and Property of every description, due or belonging to either or both Schemes, shall vest in *cumulo*, in trust for the behoof thereof, in the Committee of Management for the time being, who shall lay out and invest the same, or so much thereof as is not required for payment of the annuities and charges as aforesaid, at the rate of interest that can be obtained therefor at the time, on good and approved heritable securities, or in Government Stocks, the stock of the Bank of England or any of the Chartered Banks in Scotland, or in other stocks or funds as the Committee may think proper, provided the same shall not infer any further responsibility than the investment; and all bonds, bills, or other deeds and documents

granted for or in respect of such funds and property or loans and investments, shall be conceived and taken in favour of the said Committee and of their successors in office for the time being, (no one or more of them whom they may appoint for that purpose,) for behoof of the said Schemes; or in favour of such trustees as the said Committee, with consent and approval of the General Assembly of the said Church, may name and appoint from time to time, it being hereby declared, that all persons in whose favour such deeds and documents shall be conceived and taken, shall be bound, at any time when required, to decede themselves, by *habite conveyances*, of the trust funds and property, and to convey the same to such person or persons, and upon such terms, and under such conditions and declarations, as shall be appointed by the said Committee of Management for the time being, with warrantice from their own proper facts and deeds, but that always at the expense of the Fund, and on obtaining from the said Committee a valid discharge in such terms as may be necessary under the circumstances, with power to the said Committee, or quorum of them, to call up the sums so lent out, and to sell the stock or other property so purchased, at any time, and to grant all deeds and documents necessary for that end; which if duly executed by the parties in whose names the said sums and property shall have been invested (or of such quorum thereof as shall be provided in the respective deeds of investment for that purpose,) shall be sufficient and effectual, and shall fully exonerate the persons in whose favour the same may be granted; with power also to the said Committee to lay out again, and reinvest in like manner, from time to time, the proceeds of such loans and investments, or such part thereof as may not be required for the purposes aforesaid.

14. The Committee of Management shall have the assistance of a Clerk and an Actuary or Auditor, and, if considered necessary, of a Treasurer, who shall be paid for their services, and who shall be appointed by, and be removable at the pleasure of the Committee; and the Clerk and Treasurer shall find security for their intrusions to the satisfaction of the Committee.

15. The Clerk shall attend all meetings to be held in virtue hereof, whether of the two Presbyteries aforesaid, or of the Committee of Management, and frame the minutes and carry into effect the resolutions and instructions of the said meetings; and generally it shall be his duty to negotiate and transact, under the direction of the said Committee, and with the aid of a law-agent when necessary, all the ordinary business of the Fund.

16. The Clerk shall keep regular books, open to the inspection of the Committee of Management, and in such form as they or the Actuary shall prescribe, containing a full account of his intrusions, and a correct record of the statistics and proceedings of and relating to the Fund; and he shall make up, at least once every year, (or oftener if required by the Committee of Management) and in time to be laid before the Committee at its meeting, to be held on the 1st day of May, a complete state of his intrusions, applicable to the Widows' Scheme, and Orphans' Scheme respectively, with a list of the arrears, if any, due to either Scheme; which states shall have been previously checked and verified by the Actuary; and he shall also make up, and lay before the aforesaid meeting of Committee, full lists or schedules, in such form as shall be prescribed by the Committee or Actuary, showing the particulars of such changes as may have taken place during the year preceding, on the statistics of the ministers and professors and their widows and families, through admissions, marriages, births, deaths, and the like.

17. And in order to enable the Clerk to keep a full and correct record of the statistics of the Fund, it shall be incumbent on the Clerks of the several Presbyteries of the Church, under a penalty of £5 for each omission (and for payment of which penalties each Presbytery Clerk shall be required, at his admission to his office, to grant an obligation) to be paid to the Widows' Scheme, to report to the Clerk of the Fund such changes as may occur within the bounds of the Presbytery, with respect to the induction, translation, resign-

ation, deprivation, or death of any minister or professor as aforesaid, and that within one month after the event in each case, giving the full name and address of the party, and every minister or professor aforesaid shall, within six months after his becoming possessed of a full; natural change or professor's son, as aforesaid, make a return to the Clerk in the Fund, accompanied by one necessary certificate, giving the following particulars: in so far as they apply to his case, namely, the date of his induction and induction, the date of his birth and that of his wife, the name and date of the birth of each child alive, and the date of the birth and death of each child deceased; and every minister or professor aforesaid shall, in the month of August each year, make a return to the Clerk of the particulars of such changes as shall have occurred in the state of his family during the year preceding, according to the form (schedule A) annexed hereto, or certify that no change has taken place.

18. Every minister or professor failing to make the returns incumbent on him by the preceding article shall, *ipso facto*, forfeit his right to the stipend or dividend that would have been payable to him at the ensuing term; when right shall revive only on his making the requisite returns. And to the intent that this rule may be duly enforced, the Clerk shall, on or before the 5th day of November in each year, furnish a list of any minister or professor in default to the Treasurer of the Sustentation Fund or College Fund respectively, who thereupon shall withhold payment of the stipend or dividend that would otherwise have been due to such parties respectively, and until it shall be intimated to him by the Clerk that the requisite returns have been made.

19. The Committee of Management shall, from time to time, name a bank or banking-house in Edinburgh in which the moneys payable to, and received on account of the Fund, shall be deposited, until the same shall be otherwise disposed of by the Committee, on an account to be opened in their name, to be operated upon by drafts signed by at least two of the members of the Committee and the Clerk for the time being; and the Clerk shall never at any time retain in his hands more than £50 of the money belonging to the Fund.

20. The Committee of Management shall prepare and lay before the two Presbyteries aforesaid, at another stated meeting thereof, to be held within the office of the Fund in Edinburgh, upon the day before the meeting of the General Assembly, in the month of May in each year, at two o'clock afternoon, to be submitted by them to the General Assembly, a report on the state and progress of the Fund, and showing generally how the capital thereof is invested, and at what rate of interest; which Report, along with such lists or abstracts as may be necessary to explain the same, shall at the same time be printed for circulation, and lie in the hands of the Clerk until called for by the several ministers or professors aforesaid.

21. The affairs of the Fund shall be investigated periodically by the Actuary for the time being, for the purpose of ascertaining whether the capital accumulated at the time, with the value of the expected future payments, be sufficient, or more or less than sufficient, for the payment of the annuities charged upon the Widows' and Orphans' Scheme respectively, and such as may be expected to become chargeable thereon, at the rates herein before specified, or at such other rates as may have been fixed in terms hereof, together with the necessary expenses of management.

22. And if at any time it be reported by the Actuary that, in his opinion, an alteration should be made upon the annuities then payable, the Committee of Management shall forthwith cause the Report to be printed, and a copy thereof to be transmitted to each member of the said Presbyteries of Edinburgh and Glasgow, and the Committee shall, at the same time, call a special meeting of the members of said Presbyteries, to be held at such place as the Committee may appoint, within not less than one month, and not more than two months, for the purpose of considering the said Report; which meeting shall have power to increase or diminish the rates of annuity accord-

ing to the recommendation of the Actuary, or to do otherwise as may appear to the meeting most advisable under the circumstances; with power also to the said meeting to adjourn itself from time to time as it may see fit.

23. The first investigation shall be made as at the 15th day of May, 1852, and every succeeding investigation shall be made as at the 15th day of May, not sooner than seven, nor later than ten years from the date of the immediately preceding investigation, unless there shall arise, in the opinion of the Committee of Management, circumstances which render it desirable to make an earlier investigation; in which case they shall have power to direct an investigation to be made within an earlier period than seven years.

24. And in the event of any alteration being made, as herein before directed, on the amount of the annuities herin directed to be paid, the annuities as so altered shall commence to be paid at the term of Whitsunday or Martinmas which shall first happen after the amount thereof shall have been so altered, and shall continue payable until again altered after any subsequent investigation.

25. The annuities payable to the widows or children aforesaid, being intended as alimentary provisions, the same shall not be assignable or subject to attachment or other legal diligence at the instance of creditors, but shall be paid only to the widows and the tutors or curators of the children and in case the widow shall be under any legal or natural disability to discharge the same, or in case the children shall have no tutors or curators, it shall be competent for the Committee of Management to name any two or more persons as Trustees to manage and apply the annuities in such manner as shall appear to them to be most for the benefit of such widows or children, and the persons so appointed shall have power to receive and discharge such annuities until they are relieved or superseded from their office as Trustees, which the Committee shall have power to do at pleasure.

26. The members of the Committee of Management or of the Presbytery of Edinburgh and Glasgow, or the Trustees to be appointed in virtue hereof, shall not be liable for omissions or for acts done by them *bona fide* in the execution of their duties, or for the solvency of the persons to whom the moneys shall be lent or put of to banks in which the moneys shall be deposited, or in *solidum*, but each only for his own actual mismissions.

27. 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 these Rules and Regulations, between the Committee of Management and the annuitants, or any party or parties concerned, or claiming to be connected, therewith, or if created therein, every such difference or dispute shall be determined by the counsel who shall from time to time be appointed by the Free Church as their legal adviser, and whose determination shall be final and conclusive; it being hereby declared a condition of the claim of any party as widow or child under either of the said Schemes, subject to which condition none such claim shall be competent, that in the event of any such difference or dispute, the claimant shall acquiesce in such determination.

28. It shall be in the power of the Committee of Management to make such further regulations from time to time as may be found expedient in the discharge of their duty, and for beneficially managing and administering the Fund committed to their charge; provided always that such regulations shall not be inconsistent with the foregoing, which are to be regarded as fundamental Rules and Regulations of the Fund, nor subject to alteration in any respect, unless one year's previous notice of such alteration, shall have been given in the printed annual Reports as aforesaid, and unless such alteration shall be recommended by the Committee of Management, and adopted and sanctioned by the two Presbyteries aforesaid, at any of their stated annual meetings, or at any other meeting to be called for the purpose by the Committee of Management, and finally confirmed by the General Assembly.

Sustentation Fund for the Ministry.

At the meeting recently held in Canonmills Hall, regarding the support of the Christian ministry, one of the speakers quoted the following words, as having been used by Dr. Chalmers regarding the motions submitted to that vast assembly:—These are noble resolutions; and, if only adopted and acted on then with the blessing of God we are safe." We have been watching with some anxiety to see whether the suspicion so gently hinted by the founder of the Scheme shall be confirmed, or, what we are sure he would infinitely prefer, corrected by experience. It is a noble and spirit-stirring thing to see such thousands convened, all animated by one spirit, and aiming at one result for the time; to the common human nature, there are few studies more instructive than the phenomena of such assemblies. At the same time, it is not to be questioned that the direct benefits of such stirring scenes are rarely in the ratio of the high interest or enthusiasm displayed. There is a risk lest applause may be substituted for action, and that the principles of which we immensely approve may be put off with more approbation. "There is a readiness to will," but "is there a performance also out of that which we have?" (2 Cor. viii. 11)

SUSTENTATION FUND.

To the Editor of the Missionary Record of the Free Church of Scotland.

EDINBURGH, Dec., 22, 1846.

MY DEAR SIR,—I know you will allow me a short notice in your forthcoming Number, to submit some remarks to your readers regarding the great sheet-anchor fund of the Free Church—the fund for the support of a Gospel ministry in the land.

It may be presumed that all your readers are now aware of the principles on which that great fund should be upheld. It sounds to us instead of the Establishment principle, and tends to the solution of that great and important problem, Can a Church unwidowed ever be a National Church? Not merely does it contemplate providing for the number of ministers—it aims at something higher and more sacred still, even the extension of a pure and whole a Gospel to districts whence it might otherwise be banished; and in this way, the due support and extension of the fund, and all the spiritual wants of Scotland be supplied, is identified with the promoting of the Redeemer's glory in the enlargement of his Kingdom amongst us. All who thoroughly understand our great undertaking, must be convinced that if this fund be allowed, in any measure, to languish, the efforts will soon be felt in all the departments to which the energies of our Church are turned. So that, in pleading for the Central Fund, one is not really pleading for the missionary schemes, and all the other Christian objects for which the Free Church is labouring. To say all in one sentence, and trying to rise above all limited or local considerations, I have no hesitation in expressing the conviction that the glory of God our Saviour is to be promoted by the success, or his honor (as far as man can) by the depression of the Sustentation Fund.

Now, there can be no doubt that we have reached a crisis in the history of that fund. Not that there is the slightest reason to dread a failure—not that we fear for a moment that the people are less willing now than they were three years ago to uphold and extend the Free Church of Scotland; nay, I venture to express the conviction that, amid the hardships even of such a year as this there will be no decrease in the fund. But *no decrease* is not enough. We have our numbers and forty charges never yet supplied with ministers; these have to be provided for, while not a few of them are poor, and in that character, possess strong claims on the rich. At the same time, the large donations are gradually falling in, and hence the crisis to which I allude. New and widely ramified efforts need to be put forth; and these, I trust, will everywhere be displayed. At

the late meeting of Commission, your report, as to the progressive state of the funds for missionary purposes, was most gratifying to all that care for the souls of men; but it also showed that there is no decrease in our people's zeal, and I will never allow myself to doubt that great and all-important fund, regarding which I write, will be allowed to lag behind the rest, or to decrease by one iota, while they are rising and advancing. Let the Sustentation Fund be upheld by the prayers as well as the contributions of members of Christ's body. Let religious principle preside over all the movements that we made, and all the addresses that are delivered regarding it, and then it will prosper in proportion to our prospering spiritually; for just as men grow in grace, they will grow in liberality, and any other growth will neither be steady nor lasting.

Yet something more is needed than a well-organized and right-principled machinery—it must, moreover, be properly wrought. Hitherto, may have grievously failed in this respect; but there are symptoms of returning or increasing zeal in this matter. We possess documents of the most satisfactory kind, from the Presbytery of Hamilton and elsewhere, indicating that men are alive to the importance, and zealous in behalf of the Fund; but a sample of the efforts that are needed are matters be wholly right, I beg to hand you an extract from a letter dated 15th December, from the Rev. H. McLeod of Logie-Faster, regarding the plans adopted in the Presbytery of Tain, and only premise, that were some such plan adopted over Scotland, and some such principles acted on, an increase of £10,000 might be the result during the current year. We have the right machinery set up—all that is needful is a right propelling and regulating power, the power of spiritual truth over spiritual men.

Mr. McLeod says, "The presbytery, considering the importance of the Sustentation Fund, and the necessity of increased exertion on the part of the people, appointed deputations to visit their different congregations, for the purpose of explaining and enforcing the duty of contributing. The deputations were further enjoined to obtain before next ordinary meeting, two lists, from each deacons' court within their bounds—which lists were to be presented to the presbytery at that meeting; the one list to contain the name of every contributor in the parish or congregation, with the amount contributed by him, during the preceding half-year, marked opposite his name; the other list to contain the name of every one, above sixteen years of age, connected with the congregation who contributed nothing at all, and who should state either that he did not mean to contribute, at present, as the case might be. They were also enjoined to state publicly to the congregations assembled in the respective parishes, that, until the meeting of presbytery at which the said lists were to be presented, those who did not at all contribute hitherto would have an opportunity of enrolling themselves amongst the contributors, if they felt so inclined, and that such contributors as wished, or saw it to be their duty, to enlarge their contributions before that day, would have an opportunity of doing so.

This plan was intimated accordingly, a day set apart for each parish, and, on the Sabbath immediately preceding, the congregation requested to attend the meeting; which, in every case, was opened by a sermon bearing on the subject. The result was most gratifying. In each parish several contributed who never until then saw it their duty to contribute, nor their sin in not contributing; a few enlarged their contributions; and some parents enrolled the names of their children, considering it a part of their duty as parents, as it undoubtedly is, to bring up their offspring in habits of contributing towards the maintenance of the Gospel of Christ in the land.

"I have no doubt that should some such plan as this be adopted by the Church generally,—deputations appointed to visit the different congregations, deal with the consciences of individuals, and to obtain correct lists from every parish for the presbytery of the bounds, to be examined carefully and kept in *retentis* for further use,—a very large increase would follow, the collectors and deacons would be encouraged and their hands strengthened,

and, better still, an interest in the Fund would be produced, on religious grounds, to which many are entire strangers.

"Were the Sustentation Committee to recommend to the differ at present, to act vigorously and simultaneously in regard to this important matter, and to require a report of their diligence, and an abstract of the different lists within their bounds to be forwarded to the convenor or superintendent, it would command their best attention, and be productive of much good."

Yours very truly,
Wm. K. TWELVED.

Foreign Missions.

INDIA.

Dr. Duff's last communication relates to the great efforts made by the Papacy to resume ascendancy in India:—

"As stated in a recent communication, the Papists have not limited their labours to Calcutta, or other great Indian cities where nominal members of their communion already existed, they have been sedulously watching the progress of all our Protestant Missions, and wherever any Protestant Missionaries have at length succeeded (through the Divine blessing) in clearing away any portion of the thorny jungles of heathenism, and in rearing up any plants of renown instead, thither have their emissaries hastened to pluck up and destroy, to seize an opportunity.—Dr. Duff goes on to say,—Encouraged and elated by recent successes, the leading Papists of Calcutta have, during the past month, organized themselves into a 'Catholic Native Convert Association.' Its great object is declared to be 'to aid, by all lawful means, in the conversion of those who are out of the pale of the Catholic Church, and to afford them such advice, instruction, and protection, as will tend to strengthen their faith, secure them against present tempt, and afford them the means of providing for their own subsistence.'

"A plenary indulgence from the Holy See has been promised to those members of the Association who would comply monthly with the following conditions:—

"1. That the members of the Catholic Native Convert Association faithfully confess their sins with sincere repentance to a priest approved of by the Vicar Apostolic of Bengal, and willingly receive the holy communion at the High Mass, which will be offered up once a-month, to invoke the blessing of Almighty God on the efforts of the Association.

"2. That the members devoutly recite each day the prayers of St. Francis Xavier, for the conversion of Infidels; and that, on the day of communion, they offer up prayers for the whole state of Christ's Church, and especially for the conversion of this country.

"3. That they be in readiness of mind to promote, by all lawful means, the objects which the Association has in view.

"* * * * * If it be lawful to be taught by our very enemies, why should not Protestants learn a lesson from this procedure? Why should not they make the conversion of the heathen more a matter of faith, and prayer, and hope, connecting it with good to their own souls, and the growth and advancement of their own spiritual progress heavenward? Mingling their invocations on its behalf with all their own most solemn services in public and in private? Of the six petitions in our Lord's Prayer, two have special reference to this very subject, as being the grand consummation of redemptive economy on earth. On these points we have all yet much to learn before we be found walking in accordance with the Divine will."

He concludes by the pleasing information that another convert has been added to those who continue to stand in the faith. "About a week ago, another of our young men, after a considerable period of probation, was baptized. He has given every promise of genuine sincerity. But, after

what has been experienced already, it becomes us to mix trembling with our mirth. Oh! then, pray for us all."

CALCUTTA.

The baptism of the children of our converts in India reminds us of the advance which, through the Lord's grace, has been made in India. Dr. Duff's reflections on the subject are important, and encourage us with renewed zeal to seek the dispersion of the darkness out of which families are now emerging:—

LETTER—REV. DR. DUFF TO THE CONVENTOR,
Calcutta, November, 7, 1846.

MY DEAR DR. BUCHANAN,—Last Lord's-day the infant children of two of our Christian converts were publicly baptized before the Free Church congregation. This circumstance naturally leads us to review the dealings of a gracious Providence towards our mission, while it serves also to furnish a beautiful illustration of the wisdom of the inspired Word of God, and of the advantage of rigidly adhering to its minutest precepts.

Many years ago, the fathers of these children entered our institution as heathen boys. They were instructed in the way of salvation. The seed of divine truth took root, sprouted up, and fructified. At length, they resolved openly to renounce Hinduism, and as openly to embrace the Christian faith. In doing so, they were obliged literally to submit to the test set forth (Matt. xix. 29, and x. 37), respecting the necessity of forsaking if need be, father, mother, wife, and children, for the sake of Christ and his gospel.

Though our young friends had no children to forsake, they had relatives and wives, whom they were constrained to forsake.

By the Christian law, as distinctly laid down in 1 Cor. vii. 12, 13, a change of religion does not violate, abrogate, or render void, previously contracted engagements, like that of lawful marriage. The unbelieving party availing itself of its own heathen law, may repudiate; but the believing party dare not, should the other be pleased to remain.

Acting on this principle, our young friends simply resolved to wait and watch the leading of Providence. And in ways as unexpected as surprising to themselves, their wives were ultimately liberated from the confinement to which they had been subjected by their friends, and voluntarily and joyfully rejoined their own husbands.

Now, one of the reasons of the apostle's prescription is very worthy of note. Let not the believer, says he, in substance, put away the unbeliever, if pleased to remain with him or her, as the case may be. And why? "For what knowest thou, O wife, whether thou shalt save thy husband? and how knowest thou, O man, whether thou shalt save thy wife?" There is something exquisitely tender, gracious, and divinely kind, in this consideration.

Prayerfully acting upon it, our young friends immediately began to instruct their heathen wives. They seemed exceedingly docile and earnest pupils. The result was, that they, too, were led publicly to abjure Hinduism,—and were publicly admitted, by baptism, on their own profession of faith, into the visible Church of Christ. The exhortation of the apostle was verified in all its fullness. These young men, in the hands of God, and with his blessing, proved the instruments of directing the minds of their own wives to the knowledge of divine truth, and thereby saving them from the wrath to come.

And now, in the course of Providence, both the parents, father and mother, come forward to present their infant children in baptism to the Lord, and consecrated them to his blessed service.

Thus it is that step by step Christian families are beginning to rise up in this land of heathen darkness—first-fruits, in truth, of a coming harvest. May the Lord multiply individual conversions a thousand-fold; and may these lead to the multiplication of Christianized families throughout the

land! Let us work on in faith—doubtless we shall one day reap, if we plant not.

In other respects, things continue much as they were. The enemy is comparatively quiet at present; but we may expect to see outbursts from his rectory from time to time.

MALTA.

The right reverend Father, I have the pleasure to inform you, arrived in Malta on the 1st of April, in spite of many difficulties, from whom and in their own spirits, and in the theories with one another, arising from the different castes and from the old notions of measurement, are all steadfast in the truth, and are in hostility, both as regards their bodies and souls. This is a cause of great thanksgiving, both to us and the Free Church at home. Prayers, we doubt not, has been largely used on our behalf at home, and it has hitherto been answered in the growth which some of the new converts are visibly making in grace, and in the way in which they are all kept steadfast. In the case of *Kagarootan*, Satan has thrust sore both at him and us. We have known the depths of Satan in his case. But the Lord delivered his soul; and he seems now to have a sweeter and more lively sense of Christ's love to him, and a greater watchfulness of spirit. He and all the converts need the wrestling fervent prayers of the faithful in our Church. We rejoice but it is with trembling, over every one of them—even the most hopeful. "Father, keep them through thy name, the prayer of our risen Head, is the sheet anchor of our hope regarding them." "Father, I will that they also whom thou hast given me, may be with me where I am," will bring every one of them who are Christ's to his glory. Viswanathum and Appassawny are prospering in their souls, and are most diligent in their studies, and are preparing elaborate essays for the January examination. Our three active preachers are bearing the yoke with us, and are helping their wives in the way. S. P. Ramanoosiah, and Aleemalunmah his wife, are going on as usual. In spite of these trials, the Lord helps us to rejoice in Himself daily; and our prayer-meeting and Free Church congregation are prospering. Our Conjeevaram and Chingleput branch schools number together about 200. Some of the girls at Chingleput have begun to read Luke's Gospel in Tamil; and there are twelve girls at Conjeevaram. Both these schools are again vigorous.

A letter from Mr. Anderson, of Madras, of 13th Oct. gives an account of the baptism of four youths, Dabanayyann, Gowindoojooon, J. R. Loondrum, and Rajavootho, the young Smarta Brahman, an account of whom appeared in the last number of the *Messenger*. Although in consequence of the late decision in Rajavootho's case, many of the pupils have been withdrawn, there is still a good attendance both of boys and girls. At the dispensation of the Lord's Supper a few days before, Mr. Anderson says, "Only three communicants sat down together; twenty-one of them Hindus (five being females), fourteen Europeans, and eight East Indians."

BOMBAY.

A Parsi has been enrolled in the institution, the first since the baptism of Dhanjibhai and Hormazdy in 1839. This circumstance it is hoped may be the beginning of the breaking up of the Parsi coalition against the school. No member of that community has attended it for the last seven years and a-half.

MADEIRA.

The Rev. Mr. Hewitson, of the Free Church of Scotland, passed through London lately on his way to Trinidad, to labour among the converts who, on leaving Madeira on account of the Popish persecution, took refuge in Trinidad and other parts of the West Indies.

MALTA.

I arrived there, says Dr. Clason on the 1st April. I cannot well express the great satisfaction it afforded me again to feel myself in a place which our Church has chosen to occupy as one of her

stations, and, I hope, has occupied not without some good fruit. But it pleased God soon to visit us with a heavy trial. On my arrival, I found my valuable friend and brother, Mr. Lloyd, in vigorous health, and in active discharge of his duties, but only two days after his death he was seized with a severe and mysterious illness, for which he writes to say, he never fully recovered during his journey in that trying charter. His was a severe loss to the Church; but, during his short and troubled official life in public, and by his several addresses, private duty, and by his manner and accomplishments, he had acquired an amount of influence among all classes rarely met with in the case of one comparatively a stranger.

I have spoken of Mr. Laing, let me now express my strong personal obligations to Mr. Wilson, who is the classical teacher connected with our Church at Malta. The duties devolving on him as a teacher, and which, I am happy to say, are increasing, ought to prevent us from making any very heavy demands on him in the way of preaching. But he voluntarily came forward to help me, and but for his aid, during the inclement heat of the season, in officiating always once—on day twice—I fear I would have sunk in the attempt to maintain three Sabbath services.

I beg to say, in regard to Malta, that I think we are largely indebted to the Ladies' Committee, who, in the first instance, brought it under the notice of the Church. They have done a great work, and they have done it well; and I cannot but hope that what I am now to state will not be deemed in any way disrespectful to them, or to what they have done. But it seems to me that the time has now come when they ought to be relieved of their responsibilities in the management of the station. I need not state all the grounds that have led me to this conclusion;—one of them is, that you never can persuade our friends in Malta that your arrangements are permanent, till that station is managed directly by our Colonial Committee. I was quite grieved by some expressions of uneasiness on that head that were expressed on my first arrival on the island. I did all I could to remove them during my residence, and I hope I partially succeeded. But, at any rate, now that the committee have in part made it their station, this mixed management leads to great confusion. I cannot enter into particulars now, but in justice to the interests of our Church, I felt bound to state this matter to the committee.

I have been somewhat severely questioned whether two labourers are needed for Malta and Gibraltar, and even Leghorn, and I have now to give the general answer—“Places which are important for commerce, or as bulwarks of national defence and power, are not less so for the spread of the Gospel.” Take the case of Malta as an instance. Of its political importance to this country I say nothing; but let any man look at it in a religious light, and can he regard it as less valuable? There are always resident on that island a number of our countrymen, engaged in the pursuits of commerce and other occupations, to say nothing of soldiers and sailors, whose spiritual wants will, I hope, be more tenderly looked after by our Church than they have hitherto been. But let any look at the position of Malta, in its relation to other countries, and the opportunities it affords for spreading the Gospel, and it will appear not less valuable. It stands on the frontiers of Christianity; but when you remember who are its inhabitants, you cannot say that it is a bulwark of Christianity. You have a hundred miles off, the coast of Africa—a land occupied by Mohammedans, rigid Theists, and practising a form of worship as sternly simple as your own. You have them often visiting Malta, witnessing the disgusting idolatries of Popery, and scarce from the very name of Christianity. Is not this Church called on to do something to enlighten the followers of the False Prophet? Let us never forget that Mohammedanism took its rise as the judgment of God on the Eastern Church, when she was distracted and disabled by heresies, and sunk in superstition. This makes it obviously more incumbent on the Reformed Churches to engage in the grand enterprise of preaching the Gospel in Mohammedan countries.

Surely, when we have our miss.ers to the

Heathen and to the Israelites, we are loudly called on to regard the Mohammedans, and to do what we can to recover them from a spurious system to the pure faith of the Gospel. And, will our Church devote herself in earnest to this our legitimate work, if will, I think, be found that Malta is a most important central point, from which one may regulate her exertions.

CHINA.

At the beginning of October last, a Chinese General Tanshen, was ordained a minister at Hong Kong by the missionaries supported by the London Missionary Society.

JEWISH MISSION.—PESTH

Philip Salfir's school is well frequented. The school some time ago reached the number of fifty-three, but in consequence of an address delivered by the Rabbi on the Day of Atonement, warning parents against sending their children where they would receive the most deadly poison, (meaning where they would hear of Christ and his Gospel), many were withdrawn and sent to Jewish schools. The greater part of the scholars, as well as some new ones, have however returned. One family of four children who had been withdrawn and sent to the Jewish normal school, have been again removed from it, and sent back to Philip Salfir. The distribution of Hebrew and German copies of the Holy Scriptures has been extensive. Many Jews already possess the New Testament, and tracts containing the offers of salvation.

JASSY.

Mr. Edwards speaks hopefully of the state of affairs in Jassy. For the last three months and a half the meetings on Sabbaths, with two or three exceptions, have ranged from fifty to seventy in number. The preaching of Mr. Edersheim has from the first been very acceptable to the Germans. There are several Jews who profess concern about the salvation of their souls, and who are receiving instruction in the truths of the Gospel.

Miscellaneous.

CANTON DE VAUD.

Lausanne, Canton de Vaud, December, 1846.

The British readers of *L'Arcueil* are already aware that the first synod of our infant church met at Lausanne on the 10th of November last, for the purpose of beginning their important work of preparing a constitution for the Free Church. The execution of a task of this kind is at all times difficult and important; but the circumstances of the Canton de Vaud, at the present juncture, increase its importance tenfold. The heaven of truth, morality, liberty, and religion, so far as it exists in our unhappy land, is, I am convinced, contained, for the most part, in our Church. How supremely is it then that our Church should be such as to preserve, increase, and by God's blessing diffuse, this precious heaven. It is the first attempt made in a country using the French language, to form a Free Church, comparatively speaking, of some extent. Small and unworthy as we are, our ecclesiastical movement has attracted much attention and sympathy, and our Church is likely to be looked upon, in French Protestant countries, as a city set on a hill. If, as it is very probable, the prevalent spirit of radicalism, or rather the dispensation of Divine Providence, should in the course of time bring about other disruptions of national churches around us, ours, whether for good or evil, will be, more or less, regarded as a model. All this increases our responsibility.

Our meetings for worship have, through merely continued peaceful and unmolested during the month of November, almost without any exception. At Lausanne, the number of our meetings has increased with the approaching winter; for instance, last Lord's day we had eighteen meetings for worship, including two catechetical

exercises for children. Though increased to this extent, the meetings are, without exception, well attended—increasingly so; and where a favourite preacher is found, they are crowded. We had divine service on the day alluded to in fourteen private houses. Seven deacons and pastors and ministers officiated. We regret two things: First, that the number of men, particularly of young men, is decreasing among the common people, especially in the city. Secondly, that we have not seen partial success in calling upon our people to declare their intention to belong to the Free Church, by causing their names to be put down by their pastors. The number of names thus given in does not altogether reach four hundred. Yet our meetings are attended by more than a thousand people. This apparent hesitation is to me a matter of real regret. It shows that the state of many minds is not what we could wish. But this fact is not so bad as it appears, and may be accounted for in many ways more or less excusable. No doubt it indicates that many have not yet quite made up their minds, and still hesitate, to connect themselves permanently with a Church independent of the State. They have not given up the hope of a change, and of the possibility of a return, and they will not commit themselves. But, on the other hand, some truly pious people are waiting to see what kind of a Church we are going to have. Others, having in heart and deed joined us, forsaking the National Church, and attending regularly our meetings, suppose that by so doing they have given us a sufficient pledge of their intentions, and that at present they need not do more. With others this matter has merely been delayed or forgotten. Wives and daughters knowing that their husbands and fathers have given in their names, think that they themselves are not called upon to do it individually. Many of the female sex, who are allowed by their husbands or fathers to attend our worship are not permitted formally to join us. There are also people who withhold their names because they misunderstand the meaning of the proposed list, and imagine that it involves an engagement for life on the part of subscribers. The chief thing is, however, to have the hearts of the people with us, and we have much more than at the beginning; if we keep the hearts, we must finally have the names. Joining our Church cannot, in the beginning, at least, and under our unfavourable circumstances, be with all a matter of principle, desirable as it would be. Personal affection and respect must have a great share in it with many people. The erroneous doctrine preached in the National Church, and the sound preaching heard among us, drives some persons from the Church to the other. I refuse to say, that merely political men, adversaries of Government and unfriendly to religion, have not in any number joined us. I do not think I could name three. At Lausanne they almost universally keep aloof; which fact, by the bye, shows how ungrounded is the assertion which has been made at home and abroad, that the disruption is a political affair, and not a religious one. As regards Lausanne, it is without grounds whatever.

CZERSKI—RONGE—PROGRESS OF EVENTS.

Scharfenthaler, Dec. 21, 1846.

Czerski writes thus:—I severed myself from the Romish idols, and my example was followed by many congregations of Christians who made themselves independent of Rome, and constituted themselves as Christian Catholic, or German Catholic Churches. But then appeared the enemy of all that is true—the enemy of the Crucified One—and sought to annihilate this fair young seed, and to prevent its blossoming. The new movement was joined by many, devoid alike of Christian sentiments and Christian feelings, who have hitherto wandered about in total indifference, or even atheism, now thought to find in this new church a suitable place of refuge. They exerted all their powers to make themselves masters of the movement, in order to give it an unchristian tendency, yet despite their efforts, they did not succeed in uprooting the deep religious feelings implanted in people; so that many who were at first deceived, begin now to turn back (as perhaps you may have

already learned from the public papers), and have again recognised that no one can lay another foundation than that which is laid—Christ Jesus. (1 Cor. iii. 11.)

Ronge himself, who at first was carried away by unbelief and the most shallow Rationalism, is said to have acknowledged that Christ is all in all for mankind! It is not, in reference, I fear, that I should particularly go to you those congregations which had fast by positive Christianity, because many that were formerly seduced, are now returning to Christ, and acknowledging Him as the son of the living God; and we may therefore hope, that the few who have not yet openly declared themselves in favour of positive Christianity, will yet, by the help of God, return and seek salvation in Christ alone. It is true, voices still continue to be raised in favour of unbelief; they are, however, listened to and heeded by few. The begun Reform proceeds quietly on its course of Christian development. Congregations are seceding away their unbelieving clergy, and seeking to supply their place by serious worthy men devoted to Christ and his sacred cause. Thus, for example, in Dantzic, the high-minded Dowal has been dismissed, and a respectable clergyman, named Batizki, has entered on his office. So, likewise, in Frankfort-on-the-Maine, Stuttgart, &c., you will, indeed, still continue to hear many untruths propagated by the unbelieving, who, having earlier gained admission into the congregations for the purpose of leading them astray, are never weary of trying, by the spread of falsehood, to deceive the Christian world, and make it believe that they themselves have obtained the mastery in the Church of Christ. But do you put no faith in such. They serve unbelief, devote all their powers to that service, and stand in its pay. But believe you me, they will not be able to "proceed much further, for their folly will be made manifest unto all men." They are eager to make the world believe that their views have found universal acceptance, in order not only to deceive those who do not know how things stand here, but even in the hope of helping on the cause of unbelief in your country. But take heed of those false prophets; I know well that many public writers, who make religion a trade, are diligently carrying on correspondence in all directions for the purpose of deceiving the faithful, winning sympathy for themselves, and a greater field of infidelity. But I call upon you, and all true believers, to "believe not every spirit, but try the spirits whether they be of God; for many false prophets are gone forth into the world." (1 John iv. 1.) You will find my assertion, that the congregations are generally returning to positive Christianity, confirmed by a just published work of Dr. Themer, entitled, "Efforts at Reform," in which he shows that Ronge, &c., are no longer to be regarded as leaders of the Reform, which is quietly proceeding. In my immediate neighbourhood, and the country around, the Reform has made a good impression. The Roman Catholics perceive more and more the condemnable doctrines of their Church; yea, even many of the priests long for the true liberty which is in Christ, and would gladly forsake the Roman communion at once were they not hindered by anxiety respecting their future means of subsistence. The Church of Rome in this country is rich. Many of her priests draw from 2,000 to 3,000 dollars of annual income. The Christian Catholic clergy on the contrary must live upon alms, and very often experience absolute want; and this it is which still binds so many to the Prince of Rome, for surely the Pope is nothing but a temporal Prince in regard to the Christian Church!

J. CZERSKI.

PROGRESS OF THE GOSPEL IN BELGIUM.—It is peculiarly gratifying to learn, that at present all the stations of the Evangelical Societies of Belgium are in a flourishing condition, and especially, that there are two or three extensive and influential districts in which religious movements are rapidly spreading, which, if encouraged and rightly directed, may lead to changes of a very important character. We need not remind the friends of our Church that Belgium is one of the Countries to which there are most especial and urgent calls to

send the gospel, and that it will be of the utmost moment that the Continental Committee be supplied with the funds that may enable them energetically to aid the office-bearers of the Belgian Society in their zealous labours for the spread of the truth in that long-blighted Popish land.

SPREAD OF THE GOSPEL IN FRANCE.

The accounts received from time to time from the Evangelical Society of France, demonstrate that the religious movements so auspiciously commenced are still extending—that the congregations already formed are growing in knowledge and in seriousness—and that only men and money are wanting to increase their numbers by an extent which it is difficult to calculate. A few extracts from the bulletin published by the Paris Evangelical Society of last month, and from private letters from the Secretary, will afford our readers some idea of the progress of the gospel, and the urgency of the calls for liberal aid.

The first extract refers to a place where the gospel has been preached for a year and a half, and shows that it is not merely curiosity that is gathering and keeping together the people:—

"The work continues to be blessed in this place," writes a pastor who directs this station. "The only things that ought deeply to rejoice our hearts in a work of evangelization, are real conversions. It is these only upon which one can count for the future. In this respect I consider there are circumstances very rejoicing in this village. When one considers that, in the space of a year and a half, there have been five-and-twenty persons brought truly to taste the peace which is in Jesus, there is reason to rejoice, while we cry out with Samuel, 'Hitherto the Eternal has helped us.' And this is so much the more striking, when one considers that the greater part of those persons who now taste that the Lord is gracious were plunged in infidelity, in indifference, or in worldliness. One of them said to me yesterday, 'Before the gospel was preached to us in this place, we were without God and without hope.' These are words which ought to fill our Society with joy, and which may compensate for many sacrifices.

"What has especially struck us is, that since the commencement of winter, fifteen days have not passed away together without our having seen some new soul brought to feel sensible of its sin, and of its need of a Saviour. The other day I was walking in my garden after the morning sermon; I saw a person advancing towards me with the appearance of extraordinary emotion. She seized my hands, and grasping them in hers, exclaimed, 'Sir, I am now sensible of my sins. I have distressed you for a long time, by trusting in my own righteousness. I ask you to pardon me.' I repeat it,—that which fills me with confidence as regards this village is, that God ceases not to show us that He is with us. You remember when I wrote to you a year ago, the joy and the emotion which I experienced in seeing, for the first time, that distress of conscience, the view of which made me to start, when the old M. B., who has since left us for the sky, said to me, 'Ah, Sir, we have not yet found all that is necessary.' I told you that person's word seemed to me that little cloud which announced to Elijah on Carmel that the rain was about to descend. The rain has really descended—the rain of the grace of God, which causes to germinate the incorruptible seed of the Word."

The two following extracts show the remarkable eagerness there still exists among the people to hear the gospel, and the readiness of many of them to make pecuniary sacrifices in order to secure it:

"On the 21st of last month I went to Ambazal. Sixty heads of families united had expressed to me the desire of receiving instruction and the pastoral care of the ministry. They assured me, besides, that the greatest number of the inhabitants of this commune had the same wish. In order the more surely to ascertain the number of the inhabitants who desired the preaching of the gospel, and in order fully to explain to them the principles of the religion which they wished to profess, I called a meeting for the next Sabbath day. They gave to

my disposal a place where 200 persons might easily assemble in a standing position. At half-past ten o'clock the hall was filled to excess. A large vacant window was thrown open, and left to many hundreds of persons who pressed around to see and hear, and to breathe the fresh air of the open air. The people seemed much satisfied with what they had heard; and before departing, I called a crowd to come to be held fifteen days afterwards. This meeting took place, and there was manifested a most increasing eagerness to hear the Word. It further appears, that in the surrounding villages they have showed themselves universally resolved to join us. To sum up the whole, Ambazal seems to offer us certain prospects of success as any of the evangelical stations of La Haute-Vienne."

"The following letter was addressed recently to a pastor, by one of his colleagues residing in a neighbouring department:—'I am happy to tell you that our explanations on Thursday evening produced the most happy results. You were able to see them partially before your departure. But since then the disposition of men's spirits has been yet more fully manifested. Monsieur M. and his son-in-law avowed, and others now express fully, their desire to see established among them an evangelical worship. These gentlemen wish also a temple—a regular worship—and apply for a missionary, who may sojourn for some time among them, and succinctly explain to them the gospel. The one offers land for a chapel; another 1000 francs; another 3000 for the building. Monsieur F. wishes to give the tiles; others will furnish the carriages. If you can return speedily to hold one or two conferences with them, you will do well, for they have greatly relished your address, and as the door is open you ought to take advantage of it. But what appears most important for profiting by their favourable dispositions is, to induce some servant of the Lord, well skilled in the Scriptures and in controversy,—some one capable of maintaining the truth by argument, and of edifying the people,—to take in one hand the sword of the Spirit, in the other the trowel, like those who rebuilt the walls of Jerusalem. There are, without doubt, among the agents of the Evangelical Society of Paris, some labourers who might occupy themselves with success on a similar mission. See then, dear brother, and may God direct you to whom you ought to write, for the choice is important, and God alone can make it. There is no time to be lost. We must not allow such good desires to pass away unimproved."

Similar facilities to those mentioned are afforded in a great number of other localities. There are a great many districts of the country which demand the immediate supply of a pastor or of an evangelist.

CORRUPTION IN THE ACT OF SPREADING.—In the North British Advertiser of Saturday there is a curious advertisement. Dr. McLeod of Glasgow, it seems, or some one with his consent, has applied to the Court of Teinds to have the Gaelic chapel there made a parish church, and, further, "THAT THE PATRONAGE OF THE SAID PARISH OF ST. COLUMBA, AND THE RIGHT OF PRESENTATION TO THE KIRK THEREOF, OUGHT AND SHOULD BE DECLARED TO BE VESTED IN THE CROWN, THE PATRON AND TITULAR OF THE SAID BARONY PARISH." Here is Moderatism in its true ancient colours! The poor Gaelic people are handed over, bound hand and foot, and with their church and endowment, to be dealt with according to the tender mercies of a spiritual despotism in all time coming. Hitherto patronage has been thought of as an old and inveterate evil. Here we see it in the act of forming; nay, it is petitioned for as a boon! Are the people of that chapel really all so degraded as tamely to submit to this? If so, they deserve to be trodden upon. It may be observed also, that this illustrates the true value of the bill so much boasted of for dividing parishes. The people may, perhaps, get more parish churches (although, in fact, they have now discovered a more excellent way, and don't wish them), if they will tamely become slaves,—not otherwise. We never expected anything else; but it is satisfactory to see the truth coming clearly out. We

observe that a paragraph on this subject has been going the round of the press, but, with characteristic sagacity and subtlety, the point above referred to has been judiciously concealed.—*Hunter*

ALFRED CONVERSION IN ROMANIA.—Much conversation was excited in Leves, on Saturday last by the report that, on the previous day, being the feast of epiphany, three gentlemen, who had been hitherto members of the Church of England, had been formally received into the Roman Catholic Church by the priest of St. Anne's Roman Catholic chapel. The converts are said to be the Rev. Mr. Al. Moha, B. D. F., now of C. C. C. Oxford one of the curate of St. Saviour's Church, Leeds, but who is supposed to have been under suspension by the Bishop of Ripon for some time past; Mr. D. H. Haig, lately a woollen merchant in Leeds, and who was stated to have given the sum of ten thousand pounds for the erection of a church in Leves, which was long ago commenced by the Vicar of Leeds, who laid the foundation-stone, and F. W. Wilkinson, B. A. The apparent suddenness of these conversions has increased the surprise which has been expressed.

THE ROMISH PROPAGANDA IN LEVES.—One of the results of the investigation instituted by the Lord Bishop of Ripon into the proceedings at St. Saviour's Church, Leeds, has been the ascertaining that, on the very eve of Mr. Macmillan and his confederates formally abjuring Protestantism, they obtained the keys of that Church, and therein celebrated a complete Rite of Catholic service, in anticipation of the period when the church would be wholly in the hands of that communion! This outrageous conduct, irrational as it may appear, nevertheless strikingly illustrates the object of the Oxford and Cambridge Architectural Societies, and of those of the clergy who are daily dropping off from our communion, in expending money on Church decorations and restorations; they expect that ere long these restorations will subserve the purpose of promoting mediæval forms, and hasten the day of "union with Rome!"—*Church and State Gazette.*

PROGRESS OF ROMANISM IN THE UNITED STATES.—It appears from the pastoral letter of Bishop Hughes, that since the year 1839, when he entered upon the charge of the diocese of New York, from fifty-five to sixty new churches have been built, the number of clergymen has increased from forty-five to one hundred and twenty, and a college, as well as a theological seminary, have been erected in his diocese. Houses of religious and mental instruction for the female children of the church have also been instituted. The Bishop recommends the establishment of a hospital for the sick poor of Roman Catholic families, a home for the protection of female domestics out of employment, and industrial schools. We give these facts to let our readers know how anxiously those whom we consider errorists are at work, and as an incentive to the Protestants in this great and important field to use still greater exertions than ever in those good works to which they have already put their head.

MADEIRA,—THE GAOL OF FUNCHAL.

When I was in gaol, in 1843, there was no mass said there, nor had there been for years: but in 1844 there were from twenty to thirty prisoners in the gaol, who, being convinced that there was a God, and but one, felt assured that a bit of bread is not that God, and whose hearts revolted against paying divine homage to any created thing. When the priests found they had in their power victims whom they hoped to compel to attend their God, it was required that mass should be said in the gaol every Sunday and holiday, and that all the prisoners should be obliged to attend. The man who was condemned for having had the meeting in his house, and for not worshipping that which they blasphemously called the Holy Ghost, was ordered to mass with the rest on the 1st of June. He refused to go, the gaolers attempted to force him, but in vain. Soldiers were called. He grasped the iron bars of the gaol window, in order to prevent himself from being dragged to mass. He was struck with the bullets of their muskets,

This grasp was overcome by violence and at the point of the bayonet he was driven to what he regarded as idolatry. He went, but did not kneel there; he could not. After mass he felt that he had done wrong, even though compelled, he felt that it would have been better that his blood should have been shed there, than that he should have offended his God; and he resolved, that on the ensuing Sabbath no power on earth should compel him to attend. During that week, he conversed with many of his fellow-prisoners, and having received more instruction than they, he reasoned with them from the Scriptures. On the 8th of June, twenty prisoners refused to go to mass, and no power could force them: blows and bayonets failed.

"What was the result? There is, in the gaol at Funchal, a place called Bomba. Respecting that place I may mention, that the day after my release from prison I sent a friend to distribute bread to the prisoners, and on coming out of Bomba he gave unequivocal manifestations of his being sick, and nearly landed,—it is a most abominably disgusting den of filth. In that place there were, on the 7th of June, fifteen persons confined, for various offences, and on the 8th, when the prisoners refused to go to mass there were five more added. I wished to go and take the dimensions of it, but could not gain admission, and asked a friend to take them for me. He did so; and the paper he brought to me stated that the Bomba is twelve feet square, by eleven feet high, and in that loathsome room twenty men were confined night and day. For refusing to pay that homage to a bit of bread which man owes to his God!

"We are told, Christian friends, that Popery is changed, that she persecutes no more, that there is not a country on earth where Popery now persecutes, and that she is so changed that she would never wish to persecute. We answer, Popery does not drag out her victims and burn them at the stake in open day; no, for as yet she dares not. But she does what she dares: those who will not obey her despotic commands she throws into the Bomba, that there they may endure a death, far more lingering, and far more horrid, than at the stake. Let men look at the Bomba in Funchal gaol, and answer whether Popery does not now persecute."—*Dr. Kalley.*

Mr. William Thomson, from the Glasgow Model Training School, whose arrival to take charge of a school in connexion with the Cote Street Church in this city we noticed last summer, died on the 24th ultimo, after a lingering illness of more than three months. He was therefore very few months in this country, but in that brief time he endeared himself in a remarkable manner to all who had the pleasure of his acquaintance, and especially to the children of his charge. He was truly an able, kind, and faithful shepherd of the young, and they who have seen him engaged in the duties of his profession, his mild and benevolent eye beaming with deep interest and satisfaction whilst he not only communicated intellectual knowledge, but assiduously trained them in every generous and noble sentiment, will not soon forget the sight.—*Montreal Witness.*

A Gentleman who had been active in aiding a missionary collection, was met the following day by one of different habits, who chided him for the folly of what he deemed him guilty, in giving to such an object and in such profusion. It was toly, said he, to be sending heaps of money abroad to be spent no one knew how, while there were so many unemployed, starving poor at home. "I will give—L. to the poor of—, if you will give an equal sum," said the Christian friend. "I did not mean that," replied the objector; "but," continued he, "if you must go from home, why so far? Think of the miserable poor of Ireland." "I will give—L. to the poor of Ireland, if you will do the same." "I do not mean that either," was the reply. No, it is neither this nor that which this class of objectors exactly mean; but simply to veil their covetousness by blaming the proceedings of liberal men, whom, if they did not condemn, they must, for very shame, in some degree imitate.

DISTRICTS.—A colporteur says that in one place in the Allegheny mountains, settled in 1806, containing over sixty souls, they never saw the face of a preacher till 1840. There was neither a Bible nor a spelling-book, nor a page of reading in the settlement. The children had never seen a preacher.

KNOW'S COLLEGE FUND.

Feb. 9. Received from St. Thomas	£2 18 8
Feb. 10. Received from Pashuch, per Mr. Moldrum	4 5 2
" Received from Gb. conversion, Ancaster, per Dr. Fetter	0 11 3
" Received from Dundas and Ancaster, per Rev. Mr. Slack	5 0 0
" Received from Fergus,	4 0 0
" Received from Ayr, per Rev. Mr. Lindsay	1 5 1
" Received from Bytown, per Mr. Wardrop	8 4 2
" 20. Received from Conourg, per Charles H. Morgan	8 0 0
" 21. Received from Cavan, per Rev. Mr. Doughty	5 13 4
" Received from Peterboro', per Rev. Mr. Roger	9 11 9
" Received from London, per Mr. John Mechie	5 0 0
" Received from Fingal, per do.	1 9 7
" 22. Rec'd from Markham Village, per Rev. Mr. Boyd	2 2 6
" Received from Brown's Corner, Markham, per do.	1 12 6
" Received from Crosby's Corner, Markham, per do.	1 2 6
" 25. Rec'd from Saultlee and Binbrook, per Rev. G. Cheyne	2 0 0
" 27. Received from Prescott, per Rev. R. Boyd	5 0 0
" Received from Amherstburgh, per Rev. R. Peden	1 10 0

J. M'NURRICH,
Treasurer.

HOME MISSION FUND.

PRESBYTERY OF HAMILTON.		
1847.		£ s. d.
Jan. 14.	From Woodstock Sabbath School	1 15 0
	From Ingersoll congregation, per Mr. Sutherland	2 16 4
"	From Zorra congregation, per Mr. Sutherland	15 3 4
"	From Woodstock congregation, per Mr. Sutherland	21 3 2
Jan. 16.	From Township of Williams, per Mr. Fraser	3 0 0
Jan. 30.	From Ingersoll congregation, per Mr. Matheson	3 0 0
Feb. 4.	From Waterdown and Wellington Square	7 15 0
Feb. 26.	From Dundas Ladies' Association	5 0 0

DANIEL MACNAB,
Treasurer.

Hamilton, March 10, 1847.

FOREIGN MISSION FUND.

Ingersoll, C. W.	£0 11 10 1/2
Metis, C. E.	1 5 10 1/2
Gwillimbury, C. W.	4 10 7 1/2
Ditto, Mr. McKay's Sabbath School	0 10 0
Zorra, C. W.	8 0 0
Perth Young Men and Female Missionary Society and Sabbath School	21 10 6
Bytown, C. W.	14 15 0
Fergus, C. W.	3 0 0

JOHN REDPATH,
Treasurer.