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# THE ECCLESIASTICAL AND MISSIONARY RECORD, For the Presbyterian Church of Canada.

Volume III. No. 8.

TORONTO, MARCH, 1847.

Price 2s. 6d. per Annum.

## 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.*

### NOTICE TO SESSIONS, &c.,—AND COMMITTEE OF SYNOD ON ACCOUNTS.

We beg to call the attention of Sessions, Deacons' Courts, or Committees of Management in Congregations, and at Mission Stations, to the following extract, from the Minutes of Synod, of date 10th June, 1846:—

"The Synod resolved that funds for meeting the ordinary expenses of the Synod and other contingencies, heretofore raised by a general collection, shall for the ensuing year be raised by a small assessment, to be made by the Committee on Public Accounts, with a due regard to the ability of every several congregation, and notified by circular early in January next."

The circular referred to has not, we believe, been yet issued by the Committee on Accounts. We would now, in the name of the Convener of that Committee, John Burns, Esq., intimate a meeting of the same to be held in the Divinity Hall, Knox's College, Toronto, on Wednesday the 7th April, at 7 P. M. The names of the Committee will be found in the printed Minutes, Page 68.

WM. RINTOUL,  
*Synod Clerk.*

### MEETING OF THE SUSTENTATION BOARD.

The Sustentation Board, of the Presbyterian Church of Canada, will meet (D. V.) according to appointment, in the Lecture Room of Knox's Church, Hamilton, on Thursday the 13th May, at 2 o'clock, P. M. A full attendance of members is requested.

JAMES WALKER,  
*Secretary.*

THE PRESBYTERY OF HAMILTON will meet in Knox's Church there, on Wednesday the 12th May, before which day the Presbytery's Missionaries and Catechists are required to give in reports of their labours up to that time, or as nearly so as possible. Session Clerks are enjoined, as resolved at a former meeting, to produce the Session Records of their respective congregations, fully engrossed in suitable Books, and each Minute signed by the Moderator and Clerk of Session.

M. Y. STARK, P. C.

**HOME MISSION COMMITTEE OF SYNOD.**—A meeting of this Committee will be held (D. V.) on Thursday Evening, 8th April, at 7 o'clock, P. M.

A. GALE, *Convener.*

### KNOX'S COLLEGE,—BURSARIES.

In continuation of the statement in our last number, respecting the results of the competition for Bursaries in this Institution, we are now able to add the following, viz. :—

1. A Bursary of £10. for the greatest proficiency in the Evidences of Natural and Revealed Religion, to be ascertained by examination on the prelections of the present Session. Mr. Robert Ure stood first in this competition, and Mr. John Gray second; the exercises of both were of marked excellence.

2. A Bursary of £10, for the highest attainments in Moral Philosophy, to be ascertained by an examination, extending over the whole course of prelections during the present Session. In this department also, Mr. Robert Ure stood first, Mr. John Ross, second, and Mr. George Jamieson, third. Both Mr. Ross, and Mr. Ure, having previously obtained Bursaries, this Bursary fell to Mr. Jamieson.

3. A Bursary of £7 10s., for the best Essay on the peculiar influences, favourable and unfavourable, that operate on the character of settlers in Canada. This Bursary was adjudged to Mr. Thos. Henning.

A Bursary of £7 10s. still remains to be competed for. The subjects of this competition are General History, Chronology, and Antiquities, and it will take place at the close of the Session, either in the last week of March or in the first week of April.

We publish in this number an interesting and valuable paper on the subject of the sustentation of the Gospel Ministry, by John Burns, Esq. We recommend it to the careful perusal of our readers. We are glad to hear that Mr. Burns has commenced his visitation of the congregations in the Presbytery of Hamilton, under the direction of the Sustentation Board, according to the instructions of the Synod. The whole Church will thus have been visited before the meeting of Synod, and the way prepared, as we trust, for more united and vigorous action in this important department of her administration.

The Rev. Duncan M. Mulen, Missionary, under the Presbytery of Toronto, has recently paid the following sums to the proper Treasurers.—Collection from Nottawasaga for College 13s. 9d., collection from Sunnidale for College 5s., collection at Nottawasaga for Foreign Missions £2 9s. 4d., collection at Sunnidale for Foreign Missions £1 0s. 1d., collection at Nottawasaga for Home Mission £1 19s. 1d.

No. 8 *Nutcr Lane Street,*  
MONTREAL, Feb. 12, 1847. }

REV. DEAR SIR.—As I have no doubt you will feel an interest in whatever is doing in Sabbath Schools, for the great and important cause of Missions, I beg leave to enclose a statement of what our Sabbath Schools in connexion with St. Gabriel St. Church, have done during the past year, that it may had a place in your monthly Record.

I remain,  
Rev. Dear Sir,  
A. PYPER,  
*Superintendent.*

### ABSTRACT.

1. French Canadian Missionary Society	£4 0 0
2. College Toronto	8 0 0
3. Conversion of the Jews	2 5 0
4. East Indian Mission in connexion with the Free Church	2 8 10
5. Canada Sabbath School Union to support an Agent	2 10 0
	£19 3 10

### OPENING OF MELVILLE CHURCH, FERGUS, C. W.

(For the Record.)

This new stone Church erected by the congregation of Fergus in connexion with the Presbyterian Synod of Canada, was opened for public worship on Thursday the 4th of March, when the Rev. Dr. Burns, of Toronto preached. The circumstances which led to its erection had awakened considerable interest in the neighbourhood, and the occasion of its being opened drew together, besides the congregation, a number of strangers from the surrounding country. An unusual lamination was perceptible even in the singing of the psalm at the commencement of the service, great solemnity characterized both the speaker and the assembled worshippers during prayer; and the people continued to listen with unabated attention while the Rev. Dr. with his usual energy and eloquence delivered two sermons, well suited to the occasion. The Rev. G. Smellie, Pastor, of the congregation, conducted the devotional exercises between the discourses, and addressed to them a few words of congratulation on the auspicious event which had brought them together, and of solemn admonition regarding the grand result to be desired from their new position. On the following Sabbath, the Lord's Supper was administered to the congregation, the Rev. Mr. Bayne, of Galt assisting. On both occasions the Church, which is nearly twice as large as the old one, now occupied by a handful of Residuaries, was filled to overflowing. Indeed never before on any occasion was there assembled in this quarter so large a body of worshippers. And it is only feared that the new church will soon be too small.

Besides the Church, which is a substantial and well finished building, capable of containing

nearly 500 persons, the congregation of Fergus have erected a house for their Minister, also of stone,—handsome and capacious, and worthy of being regarded quite as a model of a manse. Both buildings will probably cost £700 or upwards, but the subscriptions, including £50 from the Hon. Adam Fergusson, and a few smaller contributions from generous individuals, not of the congregation, amount to about £650. So that it is anticipated that the debt will soon be removed. It is highly creditable to a congregation like this in the backwoods composed of new settlers, to make such an effort in one year, in addition to contributing £120 to the Sustentation Fund, and upwards of £30 for other religious purposes. May the Great Head of the Church grant them his blessing which enricheth, and much fruit which may tend to his glory and praise.

THE SUSTENTATION OF THE GOSPEL MINISTRY.

The following statement drawn up by John Barus, Esq., who has visited a number of our congregations at the desire of the Sustentation Board, has just been handed to us for publication, by the Clerk of the Presbytery of Toronto. It is an interesting and valuable document, and we earnestly commend it to the attention of all concerned for the well-being of the Presbyterian Church of Canada:—

To the Presbytery of Toronto.

REVEREND SIRS:—Whilst lately employed by the Synod's Sustentation Board in visiting the congregations between Toronto and the Ot. wa, I made some observations respecting the state of the financial affairs of the Church, which I beg leave respectfully to submit to the Presbytery, with a view, (should they be thought of sufficient importance,) to their being laid before the Synod.

In the various congregations visited, I found no fixed rule of management. The nearest approach to uniformity existed in those congregations, in which the temporal management was vested in Deacons. Even in these the change from the old system was so recent that the new machinery had only begun to come into operation. In reference to the sustentation of the Ministry, the rule has, I believe, no exceptions—that wherever the best congregational management prevails, the Ministry is best supported.

Apart from its Catholic and Christian character, the Synod's Sustentation Scheme commends itself to the friends of the Church as a system of management, better calculated, if faithfully carried out, to call forth the Christian liberality of the people, than any other that has yet been devised. So much is this felt to be the case, that there are few, if any, who have objections that they are willing to advance to the principles upon which the Scheme is based. The only plausible reason that I have heard assigned for not coming immediately upon the Fund, is the circumstances of congregations—such as being in debt for Church-building or otherwise. Such apologies may be considered as arguments in favour of the Scheme. If there are any congregations deterred from coming upon the Fund by the fear of being called upon to aid weaker congregations, I found none to admit that as the cause. There is reason to believe that the Synod's Scheme will, ere long, be generally adopted.

In drawing up this paper, my intention is not to appear as the advocate of the Sustentation Fund. It is in able hands. My object is to call attention to the support of the Ministry, in general, and of the Home Mission particularly.

Perhaps one circumstance that has tended to the inadequate support of the Ministry is, that the subject has not been brought before the people with the solemnity and urgency due to so important a Christian duty. In settled congregations

it has been customary for church members to pay for seats in the Church, in proportion to the number of sittings their families occupied. In too many cases the subject of the support of the Gospel Ministry has been as summarily dismissed from the mind, as the most ordinary business transaction,—a certain amount paid for a certain portion of Church accommodation. Such a system is manifestly exceptionable in its operation, inasmuch as it draws from the abundance of the poor, and from the scanty substance of the poor, by the same rule, not Scripturally, "as the Lord has prospered them," but according to the number of things each may occupy in the house of God. It is the mode of raising contributions by subscription free from objection. Subscriptions are not more governed by the exactness of others, than by their own sense of duty. Hence subscriptions usually become more and more attenuated, as they proceed, each supposing, that, if those who have preceded him have done all that was required of them, he may press for a less amount.

It is quite common also for the head of a house to be the only contributor to the support of the Gospel, to the family, the distant members considered, that they are thereby exonerated from the duty.

In order that the important subject of making suitable provision for the maintenance of the Ministry, may be brought home to the conscience of every member and adherent of our Church, I beg leave with deference, to suggest, as I have already done to several congregations, the following plan, viz:—Let the Deacons' Court, or in the absence of such Court, the Managers or Trustees, make out a list of all the members and adherents of the congregation, to each of whom let a card be given, headed by a suitable text of Scripture, such as 1st. XXV. 29.—Prov. ix. 9.—2 Cor. viii. 3, 12, and iv. 6, 7, with a request that the individual receiving it will, within a given time, (say ten days,) after due and prayerful consideration, mark down his or her intended offering for the year, and having subscribed the same, return it to the proper office, managers of the congregation. Few who make conscience of the duty—who spread out the black and before the Lord, and seek for the willing hand to give cheerfully, will fail to give liberally, according to their circumstances. After the appeal has been made, the way will be given for reflection and mature consideration,—people will not be taken by surprise, nor hurried into excessive liberality. "Whosoever is of a willing heart, let him bring it, an offering of the Lord: gold and silver and brass." Deacons or managers will, if he enabled to see to ascertain the amount likely to be collected in the congregation during the year.

The head of a family should consider it part of the education of the children committed to his care, to be taught to give of their substance to the support of religion. If they have no means of their own, let part of his contribution be given in their names. They will thus be early made to feel that the maintenance of the Gospel is a Christian duty, from which none is exempted, and that it is no tax or imposition but a free-will offering.

It were more in keeping with the character of such offerings, that they should be brought into the treasury of the Church. In present circumstances it may be found necessary to call upon contributors. To facilitate collecting and make it the less burdensome, there is, perhaps, no better plan than that which has been proposed for the Sustentation Fund, viz: to divide congregations into small sections, of from five to ten families, appoint for each section a collector, whose duty it shall be to call steadily for the monthly, quarterly or half-yearly contribution. The call should be made at short intervals—say quarterly.

Impoverish and lax is the system of collecting has been in the settled congregations—it has been much more so in the Missionary stations. Seat-rents have not been introduced, both because there has been no regular supply of sermon, and because, in most cases, there has been no public place of worship. Subscriptions have been taken up in some places, in a way highly creditable. But in general no other opportunity has been offered

to the people for contributing to the support of the Home Missions Fund, than an occasional notice on the Sabbath. The consequence has been that some stations have in the most laudable manner delayed till the expenses of the supply rent by the Presbytery, others have fallen short, and from some little or nothing has been received.

For removing the evil referred to, I beg to suggest the following plan, viz: At every Missionary station let the congregation be organized, and a suitable number of collectors appointed by the office-bearers, for receiving the termly free-will offerings of the people. As has been already proposed in reference to settled congregations, cards might be issued at the beginning of the year, to ascertain the probable amount likely to be contributed by each congregation. Where the population is thinly scattered, collectors' districts should be confined to a few families.

The following table will exhibit at a glance the probable working of the system. Take for example the Presbytery of Toronto, within the bounds of which, there are nearly sixty Missionary stations—suppose fifty. Of these some are ripe for settlement, and able to come up to the minimum stipend, proposed by the Sustentation Board:—

Families.	No. of Contributors.	Quarterly Contributions.	Annual Contributions.	Amount.	Stations.	Total.
		s. d.	s. d.	£ s. d.		£ s. d.
35	107	2 6 10	0 53 10	0 10	10	535 0 0
30	90	2 0 6	0 36 0	0 10	10	360 0 0
25	75	1 10 7	6 28	2 6 10	10	281 5 0
20	60	1 3 5	0 15 0	0 10	10	150 0 0
12	36	1 0 4	0 7 4	0 10	10	72 0 0
					50	1398 5 0

It is here assumed, that, at fifty Missionary stations there are 1220 families, containing 3689 contributors, being an average of nearly 25 families and 73 contributors each—the average quarterly contribution from each individual being about 1s. 8½d or 6s 10d. annually.

This calculation is, perhaps, not extravagant; but, admitting that the average contributions are overrated, may we not safely suppose that under complete organization and efficient management, the sum of £1,000 per annum might be realized from the supposed number of families and stations? The Presbytery of Toronto would then have the means of keeping in the field, for the supply of their vacancies, ten Missionary labourers, or one Missionary for every five stations.

At present a considerable portion of the Home Mission Fund comes from congregational collections, donations, and other sources than the Missionary Field. It is reasonable to suppose that assistance in that way would rather be increased than otherwise, were it known, that the people themselves were making spirited exertions to maintain the preaching of the Gospel amongst them. None have so good a claim upon the liberality of others as those who themselves run at liberal things.

Such calculations may at first sight appear visionary, but they will cease to be so, if the matter be taken up with a proper spirit. It is only by making a vigorous effort in this holy cause that success can be hoped for. Look at the gigantic schemes of other churches, and the prodigious results that have been produced, and the prospective enlargement of the Home Mission Scheme of the Synod of Canada, even to a greater extent than has been here supposed, will not be chimerical.

If the requisite statistical information were attained, calculations might be made with a considerable degree of accuracy. And such information might be easily procured by Presbyteries calling for reports from the various stations, to be furnished through the Missionaries at such time as to enable them to report to the Synod. Under the following heads the desired information might be ranged, viz: The number of families connected

with the station—the number of souls—the number of members in communion with the church—the amount collected for the Home Mission Fund during the year ending ———, and collections for other purposes—stating what they are.

Stations that have not been visited by the Missionaries and in which a large extent to be supplied with sermon, should forward to the Clerk of Presbytery a report as above, together with any other information that might be useful in giving an idea of the importance of the station.

To one who has not travelled through the Province, and whose mind has not been turned to the subject, it is difficult to convey an adequate idea of the spiritual destitution that prevails. It may truly be said, that “there remaineth yet much land to be possessed, how long are ye slack to go in to possess the land, which the Lord God of your fathers hath given you?” Every individual Christian is imperatively called upon by the duty which he owes to his brethren according to the faith—by his duty to God, to give countenance and support to Missionary exertions—to give of his substance as God has enabled him, to send the Bread and the Water of Life to those who have need.

Our Home Missions have neither been overlooked nor neglected, but how little comparatively has yet been done, in the vast and rapidly extending field! and how far do we fall short of the zeal and liberality that characterized the early Christians!

JOHN BURNS.

Acton, Esqueing, }  
October, 1846. }

WIDOWS' FUND.

The constitution of the Widows' Fund, of the Free Church of Scotland, which was published in our last number, is based upon a report on the subject prepared by Mr. Low, Accountant in Edinburgh, one of the professional gentlemen with whom the Committee of the General Assembly consulted. The following extracts from the report will be found interesting. Mr. Low first of all applies himself to the questions, “Whether the objects of a Widows' Scheme are attainable by means of ordinary life assurance, and whether it would be desirable to attempt to make a fixed bargain with an assurance office;” and he answers both of these questions in the negative, on very sufficient grounds. This portion of his report, however need not be inserted *here*.

He then goes on to other questions more directly bearing on our case, viz. :—

“3. Whether the contributions should be made compulsory on all the members.”

“The experience of most Schemes of this kind has shown that to render them efficient, they must be compulsory: the generality of those which are not so having sooner or later shown weakness. This might have been expected; for it is natural for bachelors, after a certain time of life, to cease contributing to a Fund from which they have no prospect of reaping any advantage; and the same remark may be applied to widowers. The Fund is thus in danger of being weakened, and the averages relied on at its formation are liable to be disturbed, and so give rise to inequalities, by rendering it necessary to restrict the annuities originally contemplated. This, again, however necessary and expedient, is apt to shake confidence, and so tend to limit the operation of the whole Scheme.

“Indeed, from circumstances which have recently come to my knowledge, I would have considerable hesitation in recommending the formation of any Scheme in which the compulsory principle could not be enforced. This, as you know, can only in general be accomplished by the intervention of an Act of Parliament; and even then the Legislature have uniformly made the obligation prospective, leaving it optional, on the part of existing members of the body, to join or

not. The effect of this has been to retard the full development and uniformity of the Scheme.

“In the case of the Free Church, however, the compulsory principle can be fully given effect to at once by the authority of the General Assembly, in connection with the Sustentation Fund. This is a most important advantage, indeed with a view even an attempt to form a Scheme at all might have been a question for grave consideration. Admitters should, however, exert difficulty is objected and important benefits are proved besides. Thus the expense of collection may be said to be entirely done away with, as well as the risk of any loss from arrears of contribution. A material facility is likewise afforded in making the investments, from the coming in at a fixed time of the year. These are all important considerations, and I most say, afford no ordinary facilities, both in the formation and future administration of the Scheme.

“4. Whether the rates of contribution should be uniform at all ages, and without regard to the relative ages of husband and wife at marriage.”

“There can be no doubt that uniformity of rates does give rise to certain inequalities, and has produced effects in certain bodies when it has been indispensably necessary to counteract, by extra contributions, in respect of the age at entry, relative ages of husband and wife, and even other circumstances in the human body of a purely voluntary character. The effects, however, here alluded to are not so likely to occur in a body such as the clergy. This conclusion might have been come to by inference; but it is also confirmed in the experience of the F.F. Fund; and as I certainly do regard simplicity to be a cardinal principle in all such institutions, I am in favour of uniformity generally, and especially so, as applicable to the body for whom the present Scheme is intended.

“Although, then, the marriage tax resolved upon by the Committee may be said to be somewhat at variance with this principle, yet it is so slightly so as not to render it objectionable; and, upon the whole, knowing the difference of opinion that prevails on this subject, it appears to me that the Committee have acted judiciously in the circumstances, and their resolution cannot lead to any practical inconvenience.

“The following are the data which have been fixed upon by the Committee:—

“1. That the contributions to the ‘Widows' Fund’ shall be compulsory, and at the rate of £5, payable at the 25th day of May annually.

“2. That the entry-money shall be £10, payable in two years: that is, every member shall pay double rates for the first two years.

“3. That there shall be a marriage tax of £5, payable at the 25th May after marriage, for all ages below forty-five; and for all ages above forty-five, such tax shall be £10, whereof £5 to be payable as above, and the remainder at the 25th May next following.

“4. That there shall be a separate contribution of £2 per annum, to form a distinct Fund, to be called ‘The Orphans' Fund,’ for the benefit of the bereaved children of contributors, each child receiving an annuity till eighteen years of age.

1.—THE WIDOWS' SCHEME.

“Taking the rates of contribution as laid down in the foregoing *data* of the Committee, and the status of the several members as given in the tables of statistics, I have, by calculation, referring to the Carlisle table of mortality, and assuming the improvement of money at 3½ per cent. brought out the following results, namely:—

(1.) Present value of the contributions of the unmarried members, including the marriage tax, - - - - -	£22,877,255
(2.) Present value of the contributions of the married members, - - - - -	11,731,045
(3.) To which falls to be added the sum already contributed, - - - - -	1,545,000
“Sum, - - - - -	£36,153,300

(1.) Present value of reversionary annuities of £1 per annum to the widows of the unmarried members, - - - - -	£696,190
(2.) Present value of like annuities to the widows of the married members, - - - - -	526,819
“Together, - - - - -	£1,223,009
“To which add for second and subsequent marriages, - - - - -	82,606
“In all, - - - - -	£1,305,615

“From the above results, then, it will be found that the average computed annuity which the Fund can now afford to hold out to each widow is about £27,691, say £27.

“In this calculation no provision is made for the expenses of management; but as the introduction of unmarried members hereafter would improve the condition of the Fund, I am, on that account, as well as considering that it has been assumed that every present member will marry, of opinion that an annuity of £27 may be safely held out; provided power is reserved under the constitution to increase or diminish such annuity, in case the result of the periodical valuations should show that an increase or diminution would be safe or necessary.

II.—THE ORPHANS' SCHEME.

“This is a separate and distinct feature in the general Scheme, and, contemplated to the extent indicated by the rate of contribution fixed on by the Committee, has required some degree of consideration. The records of the old Fund, and any other that I am acquainted with, are all very defective in regard to the births and deaths of the children. The returns which have been received, no doubt, supply this deficiency in some measure. Still it is necessary to make certain further suppositions, in order to arrive at a conclusion, and which I have endeavoured to do in the most favourable manner that the case admits of, with a view to the future stability of the Fund.”

[After here giving some statistical details, and stating the *data* that had been assumed in the calculations relating to this branch of the Fund, the Report proceeds thus:]

“From the foregoing results, therefore, it may be concluded, that as an equivalent to the £3 per annum required to be paid by each member to the ‘Orphans' Scheme,’ it would be safe to hold out to each child an annuity of £10, to commence on the father's death, to be increased to £15 on the death of the last surviving parent, and to cease on the child attaining the age of eighteen; provided that, in the constitution, a power, is reserved to increase or diminish the annuities whenever the result of the periodical investigations shall show this to be necessary.

“It will be observed, that I have referred in both Schemes to periodical investigations. On this subject I may observe, that it is now held as a settled point by actuaries, that it is quite unsafe to continue on institutions of this kind for any lengthened time, without stated and rigid examinations of the affairs, so as to test how far the actual experience has accorded with the assumed data. I am quite aware that such investigations have, in many cases, been objected to, on the ground of the great expense attending them. This, however, has in general, I think, been incurred, in consequence of the defects of the office records. With a perfect and matured system of records, regularly kept up, these periodical investigations may be reduced to much greater simplicity than is generally supposed. The importance of this subject, therefore, cannot be too strongly impressed upon the Committee.

“With respect to the payment of the contributions, it will be kept in view that the calculations proceed upon the supposition, that every minister who contributed £5 last year, will this year pay £10 to the Widows' Fund, and £2 to the

Orphans' Fund—£12; and at next Whitsunday only £5, and £2=£7, and so on every year thereafter. Again, every minister who did not contribute last year will pay £12 this year, and like sum the next; his contribution being reduced to £7 two years hence.

"In conclusion, I have pleasure in stating that the foregoing results have been confirmed by my respected friend Mr. Goddard Davies of London—an authority which I feel myself highly privileged in being thus enabled to refer to on an occasion affecting so deeply the future comfort of the families of a numerous and respectable body of men."

## Foreign Missions.

JASSY.

Mr Edward is able to speak in hopeful terms of the work committed to him. The numbers now frequenting the meetings of the missionaries, and the interest shown in the message which they bear, contrast strongly in Mr. Edward's mind with the state of things, not long ago, when sometimes not an individual could be found willing to give a hearing to the words of eternal life:

LETTER—REV. DANIEL EDWARD TO THE CONVERTER.

Jassy, Nov. 8, 1846.

MY DEAR SIR,—I was wishing that you or some other of our Scottish friends could have been present at our meeting last Sabbath. The spectacle would, I am sure, in your estimation, have repaid all the expense and sacrifices which have been made for the outcasts of this place, by those who are looking for Israel's redemption. Upon us it came like a tide of luxurious joy, covering up for a season the traces on the sands of memory which had been formed by years of wearisome waiting, and repeatedly baffled expectations. I pray for a season—it could only be for a moment, for there is enough coming up every hour to remind us that God has other calls for his servants in this life than to enjoyment and complacent reminiscence. I have no fears on that side. The tide of joy will soon retire—it is a rare and evanescent visitation. Nothing extraordinary took place in our meeting last Sabbath—no baptism or unusually exciting transaction. The number in attendance was not so high as it has often been in the course of the last three months. Yet there was something in the character of the audience, and in the intelligent attention with which they listened (of which we had proofs, upon questioning some after the sermon), which impelled us to reflect, and to compare the scene before us with the state of the mission years ago. I thought of Sabbaths when Mr. Philip and myself formed the whole audience (for we resolved to keep up the diet, although none should attend). Now we had a congregation of above fifty people listening to the Gospel, who, but for your mission, would certainly have been in the same hour hardening their souls in those scenes of worldly dissipation with which this city is filled. Upwards of twenty of these were Jews or proselytes, and some, at least of the congregation, were confident we were saved souls. Add to this a goodly array of children, standing in the passage (the seats being crowded) with exemplary stillness, into whose tender hearts (who knows when?) a word of power may win its way. Considering these things, the words came spontaneously to our mouths, "How much God can do!" We believe God can do all things, and yet we wonder when he does a little. Who could have conceived, in the desolate prospect which, even after years of waiting and labour, there was in Jassy, that the aspect of things could be speedily so much improved? I am not speaking to you of a congregation of a single day. For the last three months and a half our meetings have ranged, with the exception of two or three Sabbaths, from fifty to seventy in number. I have never seen, since our first baptism, so many as seventy together. But that such meetings should be maintained regularly for so long a period in Jassy, is marvellous in our eyes, and we hesitate not to say is the

Lord's own doing. When Mr. Philip left Jassy in 1845, the meetings were wholly broken up. The greater part of the ensuing winter we were labouring under discouragements with these meetings, and little prospect of their being improved. The mission had become positively contemptible to the Jews—Satan had been suffered to tread us in the very dust—he was raging in a way which it would require a long history to make palpable; because (as I verily believed at the time, often to my unspenkable comfort) his time was short—a great part of the proselytes had been drawn into apostasy—the alarms which the Jews had felt from the first striking cases of conversion, had passed away—the declension of some had made it seem a mere matter of speculation in all, and effaced the glory of the Word of God as the conqueror of hearts; there was no activity of grace in those who remained steadfast—the abounding of iniquity not only in the world around, but in their own number, had made the love of all to wax cold; our strong rods were broken, if not by defection, yet by offences, we were not only few, but cold and paralyzed, there were jealousies and backbitings, and heart-burnings and contentions; the bitterness which their temporal straits are always operating to produce, was not counteracted by any healing grace, and I could scarcely trust myself to say a word to any one at that time on the state of the mission. It was evident that it was not a crisis for human counsel, or for a human arm. It is a source of the greatest comfort, to reflect how completely the change in the aspect of the work was from the immediate hand of the Lord—how little man had to do with it. He brought the Jews again around us. He who hissed to the bee that was in Assyria, gathered us inquirers from Russia and Galicia, and from quarters with which we had no intercourse; so that before I went to Galatz in spring there were already numbers of grown-up Jews regular attendants at our sermon, and seeking to form themselves into a class; and before I left Jassy in the end of August, upon my last journey, ten young men (sometimes one more or less) in business had been coming daily two hours in the forenoon, for instruction in German, and in the Hebrew Bible; and the last time I preached before I set out, not less than twenty-five Jews were present in the room. Our audiences have greatly swelled since the arrival of our dear brother, Mr. Ederheim, whose preaching has been, by God's blessing, from the very first, wonderfully acceptable to the Germans; so that at times I am told our room could not admit all who came. It is more satisfactory and hopeful to preach to a large than to a small audience; but although the whole city were to flock to our teaching, it would be always humbling to consider that after five years' preaching we cannot say with confidence, of a single soul among the Germans, that it has been moved to flee effectually from the wrath to come. It is of itself a hard labour to keep the converts right. With us they have been drawn all from the Talmudical Jews, among whom the moral sense has been not only totally but systematically perverted; and even where we cannot but believe that the Gospel has effected a lodgment, it fails to purge out error and throw off bad habits, as we would expect. We are continually grieved and exercised by their inconsistencies and indiscretions. Especially, we do not find that tenderness of conscience as to truthfulness, which is essential to the Christian character. When we measure them by the standard of a Christian man which the Bible offers, we have questionings as to some of them, whether they have become the subjects of divine grace. But when we look, on the other hand, to the Jewish character which they had to work off—how much has been done—the conviction arises stronger than ever, that a mighty work of grace has passed upon them.

He thus refers to various persons who profess conversion after the soul's interest:—

We are not without a few whom we think ourselves warranted to believe to be honestly seeking Christ. Many hundred times we have been cheated, but we do not wish to become so prudent as not to hope for the being of grace till it can demonstrate itself. There is a young man of seventeen years of age (Isaac), formerly a boy at our

school, who declares himself a believer in Jesus. We all think him sincere. He has been beaten and maltreated by his father for coming to the mission-house. An old Jew came to his father a few days ago, reproaching him for permitting his son to visit the missionaries. The young man in the other room overheard his father reply, "if he becomes too troublesome, I will send him to— in Austria, and get him made a soldier of." His father is urging him to marry and enter into business. A second case is a tailor (Israel), who for years has been in the habit of coming to me on the Saturday afternoons, and was a member of my English class in 1844. He professes, and apparently with sincerity, to be convinced—has requested to be prepared for baptism—and is in great distress how to deal with his wife, from whom he anticipates much opposition. A third is a Russian Jew (Yitzak), with uncommon activity of mind and avidity for learning. His father held the odious office of "informer" in a Russian town; i. e., gave information to the authorities of the state of the Jewish families in his neighbourhood, with the view of the young men being taken, when qualified, for the army; and by his influence protected his own son for a time. But when the father got into disgrace, the son as likely to be the first victim of the next one who obtained the confidence of government, had to flee out of Russia, leaving wife and child behind. Scarcely was he in Jassy, when he heard of Mr. Weiss, a learned Jew, who had become a Christian; and calling upon him, put directly the question—What had moved him to this? I remember, the first night I saw him in Mr. Weiss' room, he had the "Old Paths" in his hand, and although I attempted to draw him into conversation, I might as well have spoken to a stone wall—the book engrossed him. To gain a livelihood, he went to a village as a teacher; but having propounded incautiously the truths he had learned, was mobbed by the Jews. One suggested that he would probably have our tracts in his possession, and on searching him they actually found some of them; and poor Yitzak, after being severely maltreated, was fain to escape with his life. Returning to Jassy, destitute of every means of support, nothing remained but that Yitzak should become apprentice to our cabinet-maker. In vain he represented to me that he was of high extraction, and of a great family, and that he was qualified for something higher than a common trade.

For many weeks there was no day that Yitzak was not harassed by Jews—his young companions from the Beth-hammadrasah, and Jews of influence—pleading, weeping, threatening. They seduced him to a public-house, and tried to get him intoxicated, and then get him into their power. Finally, they persuaded the young man to leave the house while I was from home. I am sure he thought his life not safe. However, he has returned to his work, and requested to be instructed for baptism. When we were removing to our present house, Isaac was assisting, and it was quite affecting to see the delight he took in one part of the day's operations, viz., taking the books from the shelf and putting them in the packing-box. It was a severely cold day, and the attention of all was drawn to Yitzak, standing in an exposed lobby the most part of the day in his thin dress, indifferent to cold and discomfort, while permitted to examine the books that passed through his hands. It is affecting to see the melancholy patience with which he has resigned himself to his lot. "Unhappy me!" he was heard to exclaim one day, "to spend my time among dust, and stones, and wood!" He evidently thinks his condition as hard as that of his forefathers in Egypt, when condemned to labour at bricks. He gives me every day more satisfaction, and seems to be inquiring into the mind of God in the Scriptures, with a truly childlike humility. He is never weary of the Hebrew Old Testament, and reads to the other apprentices after they have laid themselves to sleep. A fourth, who has asked instruction for baptism, is a discharged soldier of the Austrian army, of whom I have not so much to say. Another apprentice, a boy, receives instruction; and many others might be mentioned, if time permitted; but these are the most interesting. The school has been again set a-going—has been

standing for four months, and before the holidays numbered twenty-four scholars. But I must reserve a full account of it for a future occasion.

MISSIONS OF THE FREE CHURCH

We extract the following notes from the February number of the *Missionary Record*. Several of them are introductory to detailed statements (to which we refer) under their respective heads. The whole number is very interesting:—

NORTH AMERICA.

We are happy to say that the committee have been able to make some most gratifying arrangements for the Lower Provinces of North America, during the ensuing summer. Mr. McLean of Tobemory, has kindly agreed to visit Cape Breton, where, we doubt not, he will be received with open arms by a people who have not forgotten his works of faith and labours of love in days gone by. Mr. McLeod of Logie-Easter intends to make good his promise to the people of Newfoundland, and return to St. John's for a time. Mr. McIntyre, it is to be presumed, has already reached Prince Edward's Island; and Mr. McTavish of Balachulish proposes to revisit Nova Scotia, where his services have already proved so acceptable to the people.

MONTREAL.

A note from Mr. Alexander contains his testimony to the good that has followed the labours of the deputies that went before him, and to the importance of the occupation of Montreal.

AUSTRALIA.

The Rev. Mr. Hine, (as we formerly announced) has sailed for this distant colony, and will prove a very valuable accession to the small band now labouring in that vast wilderness.

WEST INDIES.

Mr. Stevenson is now on his way to Jamaica, with the view of succeeding Mr. Dennistoun at Montego Bay, who is anxious now to devote his labours to the Jewish cause, in which he has long felt a very deep interest.

Mr. Hewitson has likewise taken his departure for Trinidad, to join the converts who fled thither from Madeira. His presence among them cannot fail to be animating and refreshing, and we are gratified to hear that he is soon to be joined by Signor Arsenio, one of the converts, who is to officiate as a catechist among his fellow-countrymen, and who is highly qualified for that duty, both by his gifts and his graces.

JASSY.

We are happy to report that Mr. Philip has returned in safety to the scene of his labours. The account he gives of his impressions, after almost a year's absence is interesting, and quite in accordance with all the cheering views we have been led to adopt in regard to this station.

BERLIN.

Mr. Schwartz tells us of the case of a Jewish female in whom the faith of Christ has been created, and who has, by baptism, been received into the Christian Church. The narrative unfolds in a striking manner the state of thralldom and scorn in which the Jewish female mourns, and should especially animate those who have made the miseries of their condition the subject of prayer and of effort.

SOUTH AFRICA.

In October last we had to record the exceeding mercy shown to Mr. Miller and his companions, in their deliverance from most imminent peril, immediately after leaving this country. We

have now the gratification of announcing that they have safely reached the distant land, in which, we trust, there are many souls to be given them as their crown.

DAMASCUS.

Mr. Daniel gives an account of the state of things at Damascus. There the missionaries of the Irish Assembly are labouring in faith and patience, and we pray the Lord that they may soon reap in joy.

CONSTANTINOPLE.

Mr. Thompson's communication contains a pressing call for more labourers. We trust it will be prayerfully considered by those who are in course of training for the ministry. The numbers and activity of the Popish emissaries among the Greeks and Armenians should rebuke the supineness of all the Churches, and excite to measures more corresponding to the extent and importance of the field to be cultivated.

PENA.

Three children of converts, one the son of the deceased Dharma, have been admitted to the Church by baptism; and, at the same, an aged Hindu, oppressed with poverty and blindness, was admitted by baptism into the visible Church, after a full and satisfying profession of his faith in Christ. These are, indeed, good tidings, and demand our heartfelt acknowledgments to the God of grace.

MADRAS.

Notwithstanding the continued hostility of the heathen, the number of the youths attending the institution and branch schools is large; and there are symptoms of farther increase.

Miscellaneous.

UNPUBLISHED LETTER OF THE LATE REV. R. M. MCCHEYNE

To the Editor of the English Presbyterian Messenger.

MY DEAR SIR.— Having recently been brought into contact with the servant who attended the lamented McCheyne in his dying hours, I found in her possession the enclosed letter addressed to her, when absent in the country through indisposition. It has not been published hitherto. You are at liberty to put it in the *Messenger*, if you see proper to do so. The owner of it cherishes it as an interesting relic of one under whose searching ministry she found mercy of the Lord.

She traces her conversion to a sermon of his on a communion Sabbath, in St. Peter's. His subject, in fencing one of the tables, was Ananias and Sapphira. "Many come to the table of the Lord," he said "like Ananias and Sapphira, and lie unto the Holy Ghost." Although she was not a communicant on that occasion, her conscience smote her. She felt very uneasy. In the evening he took as his text, Jeremiah xxxi. 31, "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and the house of Judah," &c. In his sermon he spoke of broken covenants: of broken baptismal covenants, of broken sacramental covenants, of broken sick-bed covenants, &c. Under this head, he said, "I put it to your consciences, have you not broken sick-bed covenants? She felt as if he spoke to her, and became alarmed. "After a pause, (she says) he changed his voice and said in a tone I shall never forget, 'I will forgive their iniquity, and I will remember their sin no more.' As he uttered these words I got grace; the load went off, I saw it all." It was after this that she entered his service. She continued with him to his death. She sees the force of many things now, that he used to say to her then, as for example, "Pray that you may know the deceitfulness of your own heart." "I fear you have not a deep sense of the evil of sin." "Pray that God may write the 51st Psalm on your heart."

May the Great Head of the Church send many McCheynes to the pulpits of our English Presbyterian Church. Yours, very sincerely, R. H.

"DEAR JESSIE—I am glad to hear by your letter to mamma, that you are a little better. I was always afraid you were taken ill by waiting so closely upon me during my illness. Cast your care all upon God, and He will care for you. Be like a little child flee to Christ for shelter, and hiding under His white shining robes, and leaning upon His almighty arm, and pray always that he may slay your lusts, and fill you with His living Spirit, and keep you from falling.

"I am now much better, though far from strong. If God will, I leave this on Monday for Edinburgh, and then for Galsland, in an En land, where I hope to gain a little strength, and also to preach a little to the poor, ignorant English. I trust a young man from Edinburgh will stay here in my place, and perform my duties all the time I am away. I expect to be absent two Sabbaths. I think he will come on Thursday, the 11th. You do not need to come home as long as the country does you good. Glenny is a very steady girl, and does well for the present. When you do come back, if you feel unwell, apply to Dr. Gibson.

"My mother will go with me; and Jamie, I think, will go to Blairgowrie for a week at least.

"St. Peters is still as it was: some drops of mercy appear to be falling. Pray much to learn your own wicked heart, and the preciousness of Christ. Do good to all as you have opportunity. Believe me your master, and friend in the Lord."

ROBERT M. MCCHEYNE.

Dundee, August 4th. 1842."

THE GOSPEL FOR TURKEY.

Extract from a Discourse of C. Plato Castanis, on the Protestant Missions to Greece and Turkey, delivered before the Theological Seminary at Princeton, New Jersey.

The present stillness of the vast Ottoman empire is impressively melancholy. The loud clash of arms and the shock of mon ter armies are hushed. The death-hammer of the Koran has rung its last peal on the breast of Christendom. The immense machinery of conquest is thrown out of its ancient fanatical gearing. The heart of the Mussulman has ceased to beat with the arduous characteristic of the agent of world-ravage. No mosques are repaired, although fires and earthquakes are causing the minarets of the bigot to crumble. The streets are no more horribly enlivened by crowds of haughty Jaussaries, in their costly and brilliant costume, parading with the trophies of conquered nations. A melancholy stillness reigns, broken chiefly by the solemn hoot of the owl, among the Cypresses of the numerous graveyards. The desolator is made desolate, and with sadness on his brow, he sits, inhaling aromatic fumes and sipping the Bacchanal cup of his enemies. The deplorable degradation of the Turk should awaken not the feeling of triumphant revenge, but rather incite Christians to take pity on a community which has so long persisted in fighting for the spread of their abominable creed through seas of blood. Good works are the noblest revenge. Let Christian missionaries improve this first era of Turkish humiliation, and take advantage of the prospect of extending their creed throughout the Ottoman empire. It is no longer a capital crime, in a Turk, to change his belief. The Osmanlies would sooner embrace Protestantism than any other sect. They have an intense abhorrence of images of saints, and regard as sinful all that contributes to idolatry.

They could consequently never be induced to join the Roman Catholic, nor the present Greek church. The Protestants must devote more attention to the Turks. Although I am a Greek, and have been wronged, plundered and deprived of home, by the followers of Mohammed, I cherish no vindictive hopes of seeing that race extirpated. I consider the Turks a good basis for the population of any country, provided that tyranny is taken out of their hands. They are honest in trade, and they need only a Christian education to lead them



to the rank of a great and prosperous nation. What a grateful prospect of success lies before the ambassador of truth! Has not the failure of the sword to convince nations, inscribed the Turk in the futurity of his creed? When he looks at the Protestants, vast assemblages meet him! Those of the Crusades? No, for those were a part of the bloody machinery of the Pope's missions. No animosities against Protestants can be drawn from history.

The conversion of the Turks to Protestantism is an event by no means improbable. Another feature of the Turks renders the prospect of their conversion an object of more enthusiastic anticipation. It is their regular devotion to the worship of one God.

Where could the missionaries go to operate upon a better disposed community? The question is not for the future, but the present.

The occasion suffers for want of an adequate answer to its call. When will there be a better opportunity to evangelize fallen Turkey? Never, and if this occasion is neglected, some great obstacle may debar the exterior influence for ever. The present century is the pivot of the great revolution of morals and policy, in the Ottoman dominions. What influences are exerted now will endure for ages. Principles must emigrate thither, to settle the desert field of opinion. If the Protestants do not improve the opportunity, the Roman Catholics and Russians will. Be ye therefore ready with oil in your lamps when the cry goeth forth that the bridegroom cometh.

The ancients regarded occasion as a deity, but let the Protestants consider her as a dependant on the divine Providence, and a gift of grace, which it would be sinful to neglect. Give a hearty welcome to occasion, who is the bride of missionary enterprise, and let her not be divorced on that soil which for the first time, during four hundred years, has gained a footing for religious tolerance.

There is already in the cities of Turkey a new school of Mussulmans, who, like the Indians, adopt the vices, and reject the virtues of Christendom. They are deplorably given to intoxication, not in the streets, but in the drinking clubs, where they hold their orgies to avoid the anger of the old school of sober Mussulmans. Missionaries must go there, like Paul, to reason on righteousness, temperance, and a judgment to come. The existence of this Bacchical new school indicates the necessity of immediate counteraction; and when will there be a better opportunity to shape Turkish opinion?

Will it be when the patrons of New England ram fill the Ottoman empire with the pestilence of infidelity? Will it be when the Russian pours down like an avalanche, upon the weak slaves of Bacchus? Moral reform alone can render Turkey a sufficient barrier against the Northern Colossus. If the mind of the Turk does not speedily gain a new pivot for its energy, the hoofs of the steed of the rough Cossack will echo through the seven hilled city, till the double headed eagle unfolds his wings over St. Sophia. Continue then, at this crisis, and enlarge the field of Protestant influence, in the tottering empire of the Sultans.

I call especially upon the American ladies to notice the signs of the times, and to take advantage of the great crisis in oriental politics. Let them redouble the number of their sisters, who shall enter the old field of evangelical promise. Let them increase their efforts in behalf of Christ. Glad tidings of converted Turks will impart joy to every Protestant heart. The first inquiries of Turkish women to know of American females, the precepts of the gospel, will cause all civilized nations to wonder. Let the American lady, the heroic Spartan of the mind, arm herself with the shield of salvation, for her glorious participation in the final crusade of truth, charity, and temperance.

## SABBATH OBSERVANCE.

We rejoice in the cordial support which the Directors of the Edinburgh and Glasgow Railway are receiving in the righteous course on which they have entered. The late meeting in Edinburgh shows that the Sabbath is still dear to the community.

Our readers do not need to be told of the perpetual and changeless obligation of the Sabbath law. It is enough for settling all the palmy questions which ignorant and misguided men so keenly agitate, that not only before the giving of the Law from Mount Sinai, but *before* *his* had entered into this world, "the Sabbath was made for man"—to *holy* *unfallen* man was the Sabbath given as an institution suited to his nature, and tending more to the overflowing of that cup of blessedness of which Eden saw him the possessor. From the beginning man was made for labour. "The Lord God took the man and put him into the garden of Eden, to dress it and to keep it," and supposing sin had not destroyed the peace, and marred the holiness of man, he would have been found labouring without toil—earing, but not in the sweat of his brow, for *six* *days*, and the *seventh* would have been devoted to unbroken fellowship with God, who disclaimed not to speak to his holy child as a man speaketh to his friend. And if for holy and unfallen man the God of all wisdom and goodness then pronounced the Sabbath needful, and surrounded it with sanctions the most sublime and solemn, how can men presume to institute now, that guilty, rebellious, and self-destroyed, they may dispense with its obligation, and reject the blessings which it brings?

The fourth commandment does not treat exclusively of the Sabbath. We rejoice to view it as the law of our God in regard to the *entire* of man's time. Our time is given by God—He, as law-giver, claims property in it, and prescribes for the occupation of every moment of it. "Six days shalt thou labour and do all thy work." And in this part of the commandment, which is as strict as the other, industry finds its warrant, and slothfulness its condemnation.

We have been greatly struck by the following document, which must be studied before it can be appreciated. It relates exclusively to the economics of the Sabbath. But it shows that the true political economist is, after all, the illustrator of the law of God. Every position laid down in it, we hold to be *demonstrable*, and we now invite attention to it, with the addition only of this remark, that the introduction of a system of *seven* in place of *six* days' labour would affect wages in all quarters, however remote from Railways—because if wages are reduced in one district to the *seven* days' standard, they must, ere long, come to the *same* level all over the country.

### THE POLITICAL ECONOMY OF THE SABBATH; OR REASONS FOR THE STOPPAGE OF WORK, AND RAILWAY AND OTHER TRAFFIC, ON THE FIRST DAY OF THE WEEK.

I. *Because*, If one day in seven be thus observed, the services of an assistant or workman cannot be secured, without giving as much for *six* days' work as will afford support for *seven* days.

*Because*, Already, the hours of business and labour on the other six days of the week, have, in many instances, been unreasonably extended—so as to produce great oppression and mental and moral degradation: and it is, therefore, the more indispensable to keep the *only* remaining day entirely free from *all* encroachment.

*Because*, The yoke of labour on the day of rest has recently been laid upon many public servants and others in various trades; and to relieve them, great efforts have been made, with some success, and with good hopes of more. But all such efforts would be at once arrested and swept away by the introduction of a general system of Sabbath traffic on Railways.

Therefore, The right way to afford proper time to the industrious classes, for recreation, and for mental and moral culture, is—*first*, and *above all*, to protect the first day of the week from *all* needless work; and, *second*, to shorten the times of business and labour on other days, particularly on Satur-

day afternoon and Monday forenoon, as our ancestors did.

II. *Because*, The industrious classes in the days of our ancestors, though poorly paid, firmly demanded the full protection of the Day of Rest to all—as security for the common good; and in this way, preserved their independence, and raised themselves to a very high state in morals and temporal comfort.

*Because*, Had they consented to a system promoting work on the Day of Rest, the drudgery of unremitting toil would, long ere now, have been spread through the whole industrious classes; and would have brought them down—through want and competition—to *seven* days' labour instead of *six*, for their daily bread.

Therefore, It is our duty to transmit these liberties and privileges unimpaired to the generations following.

III. *Because*, After numerous cross and connecting Railways are completed, passengers, arriving at any one point, will need to be carried forward (at whatever hour), by succeeding trains and other conveyances, as on other days of the week; in the same manner as passengers were formerly carried forward from the mail-coach in post-chaises and otherwise—but to *one thousand fold* greater extent.

*Because*, No work creates so much other work or attendance, or tempts so much to other work and attendance, as Passenger traffic—in the first instance, to Railway servants and officers, Public porters, Hack vehicles, and at Hotels, Inns, Taverns, Public-houses, Tea-gardens, &c., &c., &c.; and this leads to the opening of not a few descriptions of Shops and Public Offices—and, thereafter, any tradesman, shop-keeper, manufacturer, or contractor, in any business, who begins to serve the public, by having work done on the Day of Rest, compels others to do the same in self-defence: So that there is *no end* to the evil, when once begun, as has been lamentably proved by experience in various places in England.

*Because*, Rest to all on the first day of the week is attainable; but RECREATION to all in this way is utterly unattainable: the attempt being inevitably attended with a vast and ever spreading amount of drudgery, imposed upon thousands and tens of thousands on the Day of Rest.

Therefore, A general system of Railway travelling on what is now the Day of Rest, would in time compel the Industriously Classes to add that day to their days of toil; and enable the rich to add it to their six days' of money-making and pleasure-seeking.

IV. *Because*, The effect of the extension of the hours of work on the Day of Rest, is to *lower* the rate of all kinds of wages: the adding of one-seventh to the working time being in this respect, precisely equivalent to the adding of one-seventh to the working hands. This would make greater cheapness in the labour market; which greater cheapness would be a clear gain to all who do not work for their bread, but would not be a clear gain to those who do work for their bread—the cheapness being produced by the sacrifices of the latter *alone*—that is to say, by giving them less wages for seven days' work than they before got for six days' work.

Therefore, However imperceptibly the change might come on, the effect of working on the Day of Rest would be—that the rich would become richer, and the poor would become poorer, and more oppressed and degraded.

V. *Because*, Though all masters know, that in the case of quarries and others who do very heavy work, more work is done in the other six days, by allowing them the Day of Rest; yet this is not the case in lighter work, or in mere attendance of any kind—*Because*, the sinking of the health, spirits, mind, and morals, is gradual; and persons who break down are dismissed, and replaced by fresh hands.

*Because*, Though workmen are at liberty to refuse to work on the Day of Rest, yet thousands and

and tens of thousands of the poor, in all large cities in this country, live from hand to mouth. Many of these would not see the terms that masters offered them; and if masters are permitted to employ any on the Day of Rest, the evil must spread, and these poor or dissipated people, in the midst of the universal and eager competition both of masters and servants, will drag down others to the same level as themselves; and thus, by the yielding of a few, a whole people may be deprived of their best privileges.

Therefore, To make the liberties of all secure, all must be kept free on the Day of Rest; and all should set their faces like a flint against the enslaving of any. AND THE CONCLUSION OF THE WHOLE is—"Thou shalt do no manner of work" one day in seven, confers a right on the working man, which is as essential to his prosperity and independence, as the right conferred by the commandment, "Thou shalt not steal" is to the security and prosperity of the rich. This great right of the working classes ought to be protected by all the efforts, and by all the safeguards, which protect the right of property itself, and the very first encroachment upon it should be most resolutely repelled.

In a dense and industrious population, the rest of the first day of the week is the grand foundation of individual and family comfort, as well as of civil and religious liberty. The commandment was, indeed, given ere the world was so densely peopled:—But so it is in all things.—the precepts of Revelation are fitted to every stage of society.

PROCESSION OF THE HOST IN LONDON.

(From the London Patriot.)

It may not be known to a large proportion of our readers, that to the north-west of the metropolis, at the foot of what have been called "the Alps of Cockayne," a long narrow suburb is fast growing into a large town, under the barbarous misnomer of Kentish-town. The origin of this name is a puzzle and mystery to the curious in such matters, no individual of that name being known to local history; but antiquaries trace the word to a corruption of Cantalows (*quasi Cantis-town*), in which form the manor gives title to one of the prebendaries of St. Paul's. Hitherto this hamlet has remained undistinguished, being almost secluded from busy traffic as the melancholy retirement of Shackellwell; and it is remarkable that the public vehicles which convey its inhabitants to and fro, instead of parading in large letters the terminus of their journey, conceal the fact in small letters. The time is come, however, for Kentish-town to occupy a place in the annals of ecclesiastical history. In the *Tablet* of last week, we read the following announcement in capital letters:—"The blessed sacrament carried in the streets for the first time since the Reformation Progress of the Rev. Hardinge Iver's Mission at Kentish-town."

The fact thus paraded, is stated in the following terms; the signature of Miles Gerald Keon being affixed to the communication:

"It is only the other day that—for the first time, perhaps, in England, since the Reformation—the holy eucharist was carried through the streets of a London suburb, with the lights blazing, and in full procession, to visit the death-bed of a faithful departing. The sensation created among the Protestants in the neighbourhood, is indescribable. With recollected looks the women bowed, and the men took off their hats, as they beheld, for the first time, with what awful and profound veneration holy church surrounds the adorable sacrament."

GUY FAWKES AGAIN.—"Yesterday morning, at eleven o'clock, (says the *London Times* of Jan. 20,) Sir Augustus Clifford, Mr Pelman, and Captain Kincaid, with a party of the Yeomen of Her Majesty's body guard, made the usual search

in the vaults beneath the House of Lords, preparatory to the opening of parliament." We are glad of anything that keeps up a remembrance of the pre-history of Popery; but we must say that this search is a very idle and useless piece of nonsense. The inventor of Popery and of all evil is too fertile in devices to have recourse to the same plot over again; and, at all events, would not have the powder put twice in the same place. Neither is there any danger of the Jesuits having stuffed the woodsack with gun cotton, when chancellors like Lord Brougham and Lord Lyndhurst sit on or near it. We desire by all means that the usual search be made before the opening of Parliament; but it ought not to be in quest of chemical combustibles, nor amongst the vaults beneath the House, nor conducted by Yeomen and Sticks in Waiting. Instead of Sir Augustus Clifford and Captain Kincaid, let men like the Rev. Baptist Noel of London, Dr. Candlish of Edinburgh, and Dr. Cooke of Belfast, be Her Majesty's sentencers; and let the search be made, not in the cellars below St. Stephen's, but in the lawn sleeves of some of the Bishops, beneath the white surplices of many of the clergy, under the college grounds at Oxford and Cambridge, in the bureaux of statesmen and public men, both in and out of office; and we believe that Popish materials will be found in these and other places far more dangerous to the Queen and the constitution than Guy Fawkes with his barrels of gunpowder.

VICTOR COUSIN ON PRESBYTERY.

In the recently published volume of the History of Moral Philosophy, by the eminent Professor Victor Cousin, of Paris, in that part relating to the Scotch school of Ethics, the following remarks on Presbyterianism occur:

"Among the three kingdoms united under the sceptre of Great Britain, there was one which its peculiar genius and its whole history admirably prepared to receive or to produce a system of philosophy different from that of Hobbes or Locke. In fact, if the philosophy of an epoch and of a country powerfully influences the morals and character of that country and epoch, it is not less certain that in general it is a consequence of these—being what the society, whence it takes its rise, makes it. It is, above all, the religious condition of a society which gives its stamp to philosophy; as, in the course of time, that is again modified by the constant action of philosophy. The religious spirit of the seventeenth century is visibly marked on the philosophy of that great age. Scotland was then profoundly Presbyterian. Presbyterianism has two grand features: independence and austerity. It repels Episcopal domination. The only authority which it recognizes is an assembly of ministers who are nearly equals. Its existence depends on the maintenance and diffusion of that spirit of independence of which it is the off-spring. It is, therefore, very favourable to liberty, civil as well as religious. At the same time, it possesses a powerful counterpoise to the spirit of liberty in a fervid and masculine faith, directed to practise the government of the soul and of the life. Such is that great Presbyterian Church founded by Knox; and which is said still to retain the impress of the genius of its founder. It has various points of resemblance with our Jansenist Church of the seventeenth century. Both had their excesses; but these very excesses were proofs of a vigorous sap, capable of bearing noble fruits. This steadfast faith has produced a people inflexibly attached to the cause of religious and political liberty—enlightened and brave, honest and intelligent, at once moderate and obstinate—a people that has played a considerable and peculiar part in the two revolutions, whereby Great Britain has attained to that form of government which constitutes her force and her glory. These two revolutions had a religious, as well as a political aim, that of securing liberty of conscience, against the aggressions of a royalty which pretended to absolute power. This double character rendered the liberal cause dear and sacred to Scotland, and, accordingly, the Revolution of 1640 found devoted auxiliaries in the Scotch Covenanters, who were in open insurrection in 1639, and afterwards joined

the Parliament. And here, I would have you remark the moderation of these dauntless men, proved in their own country. They stood aloof from the English tragedy of 1639. Whilst England was preparing the scaffold, the Commissioners whom Scotland had sent to London to confer with the Parliament returned home. They took no part in the trial of Charles I., and the Scottish Parliament vainly interested for the royal victim. A few years later—in 1690—the English people expiated their democratic excesses by an exaggerated royalism; whilst in Scotland, intrepid men, faithful to the good old cause, sustained an obstinate struggle with Charles II.; and by incessant revolts kept alive the sacred fire of that independence which achieved its final triumph in 1688. It was reserved for Scotland to give birth to the ingenious and pathetic painter who has made her known to Europe. The novels of Sir W. Scott are as true as history; they give an exact idea of the moral physiognomy of the country at that epoch. "Old Mortality," and yet more the "Heart of Mid Lothian," admirably depict the energetic faith which inspired and sustained the martyrs on the scaffolds of the counter-revolution, or, on more obscure theatres in the bosom of families, produced those severe virtues that are content with the testimony of conscience and the sight of God. In the "Heart of Mid Lothian," perhaps the master-piece of the great novelist, what a soul is that of Jeannie Deans, and what a character that of the aged Presbyterian, who chooses rather to abandon his darling child to an infamous death than save her by the slightest departure from truth."

"Such were not the manners of England. Under the reign of Charles II. English society suddenly caught the tone of severity, selfishness, and debauchery, common to the courts and countries of that period. Any trace of the Republican enthusiasm by which it had been intoxicated a few years before, would have been looked for in vain. Scotland, either too remote to take the contagion of the court, or more able to resist it, preserved herself from the dissoluteness of that shameful period. Nor must it be imagined that this moral energy was the offspring of ignorant fanaticism. It was allied with general instruction; narrow, but very solid, or vigorous and elevated, according to the wants of the different classes of the population. You would form a very erroneous opinion of the cradle of Scotch philosophy and of the people from the midst of whom it proceeded and for whom it was fitted, were you not to have some idea of the state of public instruction in Scotland from the first quarter of the eighteenth century. The spiritual Reformers of Scotland had early felt the necessity of founding their work on the diffusion of knowledge throughout all classes of society. In 1560 Knox and his fellow-labourers presented to the Assembly a complete plan of national education, embracing schools for the people and universities."

"Whether "Old Mortality" be "as true as history" let those who know Scotland and Scotland's history judge: still more those who have read Dr. McCrie's Defence of the Covenanters. We rejoice to find that even Sir W. Scott's caricatures of Presbyterianism have given a generous foreigner like Victor Cousin so good an impression of its working in Scotland.

TOPICS OF PUBLIC DISCUSSION.

Two topics—Tahiti and the observance of the Sabbath—have, for some time past, been much discussed in South and North Britain respectively. Tiverton, the borough to which her Majesty's Secretary for Foreign Affairs is indebted for his seat in Parliament, in the month of November last set an example of memorializing that nobleman, which has since been extensively followed throughout the country. In some localities memorials have been adopted without summoning public meetings; but where these have been held an opportunity has been afforded for the exhibition of fraternal sympathy and Christian union, of which many of the Established clergy have not been slow to avail themselves. The directors of the London Missionary Society, at whose suggestion



the memorials have been presented, advised their constituents and religious Paul generally to entreat her Majesty's Government, first, "To adopt such measures, by a grant or otherwise, as may secure to the inhabitants of the Society Islands the peaceful and permanent possession of their country; and, secondly, to employ its friendly mediation with the Government of France, to avenge those natives, who may be so despoiled, and to wish to see the Island of Tahiti, in its proper situation, directed themselves well as has just been reported, but they are recomended as being the most practicable, and their force the best that could, under present circumstances, be adopted. The *Missionary Magazine*, for January, the official organ of the society, contains no announcement respecting the result of the memorials; but a letter has been published elsewhere from Dr George Grey, Secretary to the Home Department, in which, in reply to some of his constituents, he states that Lord Palmerston's attention had been "willingly given" to the promotion of the object of their memorial, with reference to which he was still in communication with the French Government. Perhaps the most important of the various memorials remains to be presented—that from the city of London, which has already received the signatures of the Lord Mayor and several of the Aldermen.

In Scotland the Sabbath-observance question has been the great topic of interest. The directors of the Glasgow and Edinburgh Railway Company adopted a resolution to prevent the running of their trains (except the mails) on the Lord's day. The Town Council of Edinburgh, however, disapproved of the course taken by the directors, and have resolved to render systematic opposition to any Bill which the company may introduce into Parliament for the further improvement of the line, until the above-mentioned resolution is rescinded. Hence arises a warm discussion on the general question of the observance of the Sabbath, to which we look with much interest; as we think it likely to elicit and establish sound and scriptural views.

Imperial Parliament.

HOUSE OF COMMONS.

REFUSAL TO GRANT SITES FOR SCOTTISH CHURCHES.

MARCH 2, 1847.—Mr. BOUVERIE, in bringing forward his motion for a select committee to inquire under what circumstances large numbers of her Majesty's subjects had been deprived of the means of religious worship, by the refusal of certain proprietors to grant sites for the erection of churches, said the subject had been brought before the attention of the house in the last session, and a bill was introduced by the hon. member for Perth, the Secretary at War, which did not, however, reach to a second reading. A disposition had been shown to wait and see what the proprietors would do in the matter, and the bill of last year was withdrawn, but he was sorry to say, that, with the exception of one or two, the same want of disposition to afford sites for places of worship still prevailed as it did in 1845 and 1846. (Hear.) He would ask for the Free Church of Scotland the same toleration which it would give to him a member of a different church, if it were needed, (hear.) A large body—470 ministers and 2700 lay officers—had seceded from the Scotch Church, amongst whom were some of the brightest and best ornaments of the Established Church. Many expected that this secession would not last long, but what had since occurred showed that such an anticipation was groundless. No less a sum than £1,354,000 had been contributed for the support of the Free Church. It had 140 ministers and 630 teachers in connection with it. It had two normal schools and had contributed to 191 schools sums averaging £100 each. The seceders had been most prompt in making arrangements for the dis-

cess in various parts of Scotland. On this ground they had a good claim for consideration, but they did not ask for favour, they only wanted justice, (hear, hear.) He would submit to the house's consideration two or three cases of hardship, out of a number that the present state of things had occasioned. He would first allude to the Duke of Buccleuch's property. Of the Duke of Buccleuch himself he had no desire to speak but with the highest respect. He was an admirable landlord—but he was but a man for all that" (laughter,) and, like other gentlemen connected with the Church, he might possibly not be disinclined to indulge in a little persecution on his own account. He said there were two congregations of that Church upon the duke's property, and both complained of interference with their worship. One of these was at Canobie, in Dumfriesshire, and the other was at Wanlock-head, in the same county. The Church at Canobie consisted of 600 people. The duke had been repeatedly applied to for a site upon which to build a church, for his grace was the sole possessor of the land in the district. When the disruption first took place, that congregation met at a cross road, and subsequently in a field belonging to his grace; but the duke applied to the courts of law, and obtained an injunction against them. After that, however, some arrangement was made with his grace, under which this congregation were allowed to erect a tent on a field of his, and thus they continued to worship in that tent throughout the year, but such a place of worship amounted, in his opinion, to a prohibition of worship altogether. The other church was at Wanlock-head. The people were poor, and miners by occupation, but 700 of these, or seven-eighths of the whole population, belonged to the Free Church. These people there worshipped in a tent in the open air, but their tent had been destroyed some weeks ago, and they had been obliged, when the weather would permit, to worship in the open air. Their minister even could scarcely find a resting place. His family was 30 miles distant from the place of his ministrations; and he himself lived in one room, only nine feet square. The hon. member then proceeded to read a letter written to him by an eye-witness of the mode of conducting worship in the Free Church of Scotland. The writer stated that the congregation, consisting of upwards of 1000 persons, were assembled round a canvass tent for the purpose of hearing Dr. Candlish preach, the tent would not, however, contain one-third of the people, and they were compelled to move off to a mead at the foot of the hill, where they listened to the rev. gentleman for upwards of an hour and three quarters in the pouring rain. He could not help contrasting the conduct of the Duke of Buccleuch with that of another member of the late cabinet—the Earl of Aberdeen. The latter, a member of the Established Church of Scotland, long before the disruption used every effort to stop the movement; but as soon as the separation was accomplished, he was one of the first to grant sites to those congregations who had left the establishment. (Hear, hear.) The Duke of Buccleuch, on the contrary, who was a dissenter, while sitting in his own chapel, refused to grant to others the benefits which he was enjoying. (Hear, hear.) He now came to the case of the Highlands; but, in passing, would just make one remark on a distinction with which many persons were unacquainted—that whilst in this country no man was the possessor of an entire district, in the Highlands many large districts were in the hands of one individual; the consequence of which was, that if the proprietor would not grant a site, the people could not procure one

at all. Lord Macdonald had refused to grant sites on his property. Sir James Riddell, in the neighbouring district of Ardmarchan, had acted in a similar manner. In Stathspsey the Earl of Seahead had pursued a similar course; and in the district of Haures about 4000 persons were obliged to celebrate their public worship in the open air. These were some of the grievances of which the people complained. And what were the consequences of this state of things? In the first place, a large body of people were practically prohibited from meeting to worship God according to their consciences. But, besides this, a feeling of exasperation and acerbity had been created by the treatment which they had experienced; whilst on the contrary, Lord Stair and others who had granted sites had no occasion to complain of the manifestation of any feeling of disrespect or ill-will, (hear, hear.) If the house consented to grant him a committee, he had no doubt that he should be able to substantiate the existence of the grievances of which he complained, and he should then be prepared to go the full length of the remedy suggested some time ago by the right hon. gentleman near him (Mr F. Maule,) who proposed that a compulsory power should be given, by going before a judicial authority, to take the lands of those parties who refused to grant sites for the erection of churches, (hear, hear.) Trusting that he had said nothing personally offensive to any individual, he begged to move the appointment of a select committee to inquire whether, and in what part of Scotland, and under what circumstances, large numbers of her Majesty's subjects have been deprived of the means of religious worship by the refusal of certain proprietors to grant them sites for the erection of churches, (hear, hear.)

Mr. EWART seconded the motion, which after some discussion was carried.

The heavenly bodies are vast, yet there is no flaw in them; numerous, yet no disorder in them; the motion rapid, yet no wear or tear; the depths of the sea broken up, and thence come the waters beneath the firmament; and all this by the Divine wisdom and knowledge. Therefore happy the man that findeth wisdom; for he will thereby be thoroughly furnished for every good word and work. Christ is that wisdom, by whom the worlds were made, and still consist. Happy, therefore, are they to whom he is made of God wisdom; for he has wherewith to make good all the foregoing promises of long life, riches, and honour, for all the wealth of heaven, earth, and seas is his.—*Matthew Henry on Proverbs* iii. 20.

The celebrated Dr. R. Bolton was designated "a gracious and soul-searching minister," and was greatly beloved by his people. When in years and grey-headed, they used to point to him and say—"when that snow shall dissolve there will be a great flood;" and so it proved—floods of tears were shed over his grave.—*Brook.*

HOME MISSION FUND.

PRESBYTERY OF TORONTO.

	£	s.	d.
To Contribution from Streetville, being proceeds of sale of Ladies work, per Mrs. W. Rintoul, - - - - -	3	15	0
To Contribution from Trafalgar Mills, per Mr. John Proudfoot, - - - - -	5	0	0
To Contribution from King, per Mr. Nathan Irwin, - - - - -	11	12	6
To Contribution from West Gwillimbury, per Rev. Dr. Buras, - - - - -	4	4	0

JAMES SHAW,  
Treasurer.