

this was one of the main uses to which every lesson in the dead languages might be made available. The study of Greek and Latin as languages highly perfect, involved the study of general grammar. The translation of every sentence in Demosthenes or Tacitus was an exercise in extemporaneous composition, a problem how to express with equal brevity, clearness, and force in our own language, the thought which the classic author so admirably expressed in his.

The lecture was not concluded without earnest advice to the study of the sacred writings, as all important to the Christian, and especially to the preacher. He held that after all, the greatest weakness of the pulpit ministrations of this day lay not so much in the want of literary accomplishment, as of that perfecting in divine knowledge which came by a habit of consulting the sacred page daily for comfort and for guidance; that comparing of spiritual things with spiritual, which impelled by earnest feeling, and sustained by a heart well schooled in practical experience, or exercised unto godliness, sometimes placed the hearer of the word in advance of his teachers. It should not be so. It had been, always, a characteristic of preachers the most owned of God, that they were mighty in the Scriptures—generally, too, early addicted to the study of them. These were the *castæ deliciae* of Augustine; these moulded and pointed the eloquence of Chrysostom; these attracted the early love of Origen. Shall I not remind you of Timothy and the apostolic testimony to his initiation from childhood in this divine learning? Shall I not refer you in this as in other things, to the apostolic model itself—to Paul as an example? who can read his writing, inspired as he was, without perceiving what force and beauty and dignity are derived from his familiarity with the Bible? See his applications of ancient Scripture, of its facts, of its doctrines, its laws; not only fetching his authorities thence, but seizing its analogies, its images, its suggestions, and making its style and its spirit his own.

In reference to our own Institution, said Dr. Willis, I am happy to congratulate all interested in the College, on the proofs which every year has added, of its usefulness to the church. I know not that the products of Knox's College are surpassed by those of like Institutions in our native country. Of course our numbers have been less than those of the older ones; we have not sent out as many specimens of excellence as they; but then neither so many dunces. Take them at the average, and I think any candid observer, who regards his reputation, will not rashly commit himself to a judgment against the home-trained brethren of this country, as compared with such specimens as I have seen of training at distant schools. Let general theological knowledge, powers of accurate exegesis, and critical analysis, and philosophic thinking, be the test, and I see no cause to decline the comparison. Enough of occasion for humility there is in both quarters indeed. Be only desirous to advance; let your profiting still appear. Short as the history of this Theological Seminary is, once, again, and again, your associates in study have passed from this scene,—from all earthly opportunities of acquiring or using the treasures of learning: so work, my young friends, while it is day. We, too, are admonished to diligence by like events. I felt it a solemn and affecting thing, as I was ministering a month ago in a pulpit in Montreal, to reflect that I stood between the two monumental tablets, which I could have touched with my right hand and my left, of two of my late colleagues here, of whose talents and virtues commemorated on these tablets many now before me had the benefit. You remember the counsellings (I refer to Professors Esson and Rintoul), their fatherly care of you, their deep interest in the rising hopes of our Canada Church. I, however, commit you, with great confidence, to those who now sup-

ply to you kindred instruction either within this college, or the University with which we are in some degree associated. Wait respectfully upon their instructions; and love and do good to one another, mutually, as you associate together as fellow-students. Be courteous, inoffensive; not envying the gifts of any, but rejoicing in them. May the session be prosperous; may we, if spared to see its close, have cause to acknowledge a large blessing from God, and to say that the eleventh session has been the best!

THE RECORD.—All possible care is taken in addressing and mailing the *Record*. Should any irregularity occur in any quarter, in the receipt of the *Record*, intimation should be sent at once to this office, in order that the irregularity may be remedied.

All communications connected with the Record and the Several Schemes of the Church, to be addressed to "REV. W. REID, OFFICE OF THE MISSIONARY AND ECCLESIASTICAL RECORD," Toronto.

TO CORRESPONDENTS.

Communications intended for the *Record* should be in the Editor's hands by the 15th of the month.

The Record.

TORONTO, DECEMBER, 1854.

KNOX'S COLLEGE FUND.

The time has now arrived when it becomes the duty, as it undoubtedly is the privilege, of the various congregations of the Church to make a special effort for the support of our Theological Seminary. We trust it is not necessary for us to urge many reasons for the exercise of a large measure of Christian liberality, in sustaining an Institution so essential to the very existence of our Church in this country. When we recall to the minds of our friends the fact that for the supply of the wide spread and yearly increasing destitution that prevails in our land, we have mainly to look to our College, we present an argument which we are assured ought to prevail. We have at the present moment in the bounds of the several Presbyteries, at least from fifty to sixty congregations earnestly calling for ministers. Where shall we find these if we do not train them up among ourselves? We do not wish to discourage preachers from the other side of the Atlantic. We earnestly desire to see more of them coming amongst us. But it is perfectly evident that no adequate supply can be expected from the Churches across the Atlantic. It is to our young men that we must look for those who shall occupy the destitute parts of this great field. Every congregation then should recognise it as a duty to aid in supporting the College, which is in reality at the very foundation of our Home Missionary operations.

Our congregations should remember also that the Synod, in regard to the support of the College, relies solely on the Christian liberality of our people. We have, through the goodness and favour of the Great Head of the Church, reached the position of manhood and independence so far as resources are concerned. Hitherto we have been fostered and aided by the Church in Scot-

land. But we have now by our own act assumed the responsibility of sustaining our Theological Institute, as we have been sustaining all our other schemes; and we earnestly trust that our confidence in our people will be amply justified by the result. They have the ability. God has prospered us as a community. We trust the willing mind will not be wanting, but that every congregation and every individual will count it a privilege to contribute for an object so important.

The expenses will be greater this year than they have been in past years. This arises mainly from the desire of the Church to promote the welfare and improvement of the students, by affording the advantage of a boarding house where they may have the comforts of a home at a comparatively small expense. Let this be borne in mind by our people, and let them remember that in contributing to the College Fund they are at the same time aiding and encouraging those, who, abandoning the royal road to wealth and worldly influence, are seeking to equip themselves for the arduous, and humanly-speaking, ill-repaid work of the ministry in the rapidly increasing settlements of our land.

We earnestly recommend to all our ministers, sessions, and congregations, to lose no time in commencing operations. Without prescribing how the contribution shall be made, we may say that it is generally expected that there will be subscriptions in all the congregations. To stimulate to prompt action, and liberality in giving, we think it right to mention that the treasury, in which there was a considerable sum at the time of the Synod, is now nearly empty.

Last year we had the pleasure of recording not a few very liberal contributions, as from Hamilton, Galt, Quebec, Toronto, St. Theresa, and various other places. We trust there will be no falling off this year, but rather an increase; and that there will be no congregation on the roll of the Synod that will have to be reported as neglecting this most important of all our missionary schemes.

KNOX'S COLLEGE.

COMMENCEMENT OF SESSION.

According to the arrangement previously made, Knox's College was opened on Wednesday, 1st November, on which day the introductory lecture was delivered by Dr. Willis. A special meeting of Synod having been held the same day, a large number of ministers and elders were in the city, most of whom availed themselves of the opportunity of being present. There were besides a number of ladies and gentlemen present, among whom were the Rev. Dr. Taylor, Professor of Divinity for the United Presbyterian Church, and Professors Chapman, Buckland, and Hirschfelder, of the University of Toronto. Most of the students were in attendance. The lecture, the substance of which will be found in our pages, was listened to with deep attention. The proceedings were begun and ended with prayer and praise. The Rev. Dr. Taylor offered up the closing prayer.