

constrained to express a most earnest desire, that some adequate remedy may be applied."—(pp. 40, 41.)

We are by no means advocates for indolence or inactivity in that responsible body whose office it is to bear the Saviour's message to a fallen world;—we have great respect for the good maxim, "Better to wear out than to rust out;"—still we consider the strictest adherence to the duty to be faithful in our Master's business, perfectly consistent with the caution against that superabundant exercise which must soon prostrate the Christian minister's most devoted energies.

We are of opinion that too much of one thing should never be done at one time: too much preaching, too much study, or too much exercise in one day, or even in one week;—and we can assert, after some fourteen years' experience and observation, that by a judicious intermixture of all the above,—by thus blending the occupations of the study with the labours of the pulpit or the lecture room, and by uniting with both a moderate exercise out-of-doors in the calls and claims which parochial visiting or causes of sickness may present,—an amount of ministerial labour may be accomplished which is frequently a subject of wonder to those who witness it. Indeed, we are aware of instances in which clergymen, of slender frame and apparently of fragile constitution, have actually experienced a very perceptible improvement of health—by adopting the method above suggested,—under a multiplication of duties the fulfilment of which has often proved the subject of amazement, yes and of alarm, to many of their anxious friends and kind-hearted parishioners.

We might go on to say that diet and climate have, no doubt, much influence in creating or fostering at least the deplorable disease alluded to;—but perhaps the former more than the latter. We are not qualified to enter into particulars; but doubtless too much and too frequent an indulgence in animal food, and too immediate and severe an exercise, whether of the mind or body, after partaking of it, is a cause of injury to the general powers of the body which render the organs, affected by bronchitis, more particularly susceptible of the ill effects of violent or long-continued exercise. But we are falling into an essay ourselves, and must stop to give place to what is more pertinent and useful:—

THE MINISTER'S DISEASE.
(From the Church Advocate.)

"Much has lately been written on this subject. One who has had some experience of the visitant thus named, offers a few remarks which may possibly be of use to his younger brethren. It is a law of nature as well as of revelation, that man should have periodical relaxation and rest. To most of the world this can or does come one day in seven. But when shall the clergyman have it? On Sunday most evidently he is a severe labourer.—He must therefore take some other day. After much trial the writer is clearly of opinion that Saturday should be the clergyman's day. Let him make it a point of duty, and of habit to finish his writing on Friday night. This can be done by the resolute. The mind is as susceptible of habits as the body. It has been the writer's practice to do most of his writing on a Thursday; and on that day after considerable practice his mind came almost as naturally to its task, as the appetite to the hour of dining.

"Having thus disciplined the mind, let Saturday be devoted to pastoral visits, and as much as may be, to exercise in the open air. Particularly, if convenient, let a ride on horseback with a *hard trotting* horse be taken that day. It was sometime before the writer could decide why on some Sundays his voice was several tones heavier and much freer. He at last observed that this always followed a ride on such a horse as has been mentioned, and concluded that his lungs were materially benefited by the mechanical exercise they received, or in other words by their being well shaken. Saturday having thus been devoted to employments which will fatigue the physical system sufficiently for sound and quiet rest, let an hour or two of additional sleep be taken on Saturday night:—then, on Sunday, the clergyman will rise fresh and vigorous, for his labours. He will go through them with a facility which will astonish him—a facility which will contribute immensely to the smooth flow of his spirits and thus to his religious enjoyment. Let his food on that day be light and nourishing. Let him avoid a hearty supper of solid food, when his public exercises are finished: a mistake into which many clergymen fall and for which they pay bitterly in what is called "*mondayishness*." The stomach often craves food after preaching, but then is no time to gratify it; for it is weakened by the unusual exertion of the lungs and less able to digest, though its appetite be ever so keen.

A word as to the tones with which we should speak. We have two tones,—the tenor and the bass. Common conversation is usually conducted in the latter, and every body knows that we can talk for hours without fatigue; so we can preach, if we will talk *in the same key*; only adding to the volume of the voice, according to the size of the church. And less of this adding is necessary than is supposed. It is not *loudness* but *distinctness* which makes us audible and understood. A late Judge in Massachusetts, a very feeble and sickly man, was always heard in every court room in the State, while the stoutest and most vociferous lawyers were often quite unintelligible. He was distinct in his utterance, and taught himself the habit, by reading aloud in his study a half hour every day.

Speaking on the tenor key, straining, screaming, and making the lungs a forcing pump, it is which scales, and exorciates, the throat, debilitates the system, and terminates so often in throat disease, bronchitis, and consumption. Most especially is this the case when the system has been admirably prepared for deleterious impressions, by anxious and hurried labour on Saturday, and protracted writing of a Saturday night. This is a suicidal practice: the clergyman who persists in it, is a traitor to his constitution.

If soreness of the throat have been occasioned less by physical debility, &c. than by some sudden change of weather, let a gargle of cayenne pepper in warm water be used. The writer has experienced great benefit from this; indeed has frequently cured by it, a soreness which might have proved obstinate.

These are a few simple hints thrown together in much haste,

but they are the fruit of sober and painful experience; and if so regarded by our young clergy, may save them many a pang, and continue them as blessings to the church, when otherwise they might go down prematurely to the grave; mourning over squandered health, blasted prospects, and purposes for ever broken off."

We annex the following, as furnishing also upon this subject a very profitable hint:—

NIGHT STUDY.—Never go to bed *direct* from the labour of composition, because the transition is too great, and the vascular balance is thereby destroyed. Night is commonly the literary labourer's best hour; but then the arterial system is excited; and if in this state of excitement he retires to rest, the consequence is, a difficulty in the action of the returning vessels which produces, first sluggishness, then congestion, and from this torpor, and many a fearful evil. Before the act of retiring, the pen should be thrown aside; some work, which does not require much thought or attention, should be taken up, till this excitement has given way to the approach of sleepiness; and then to bed with safety and advantage.—*Essay on the disorders incident to Literary men, by Wm. Neunham Esq.*

CHURCH STATISTICS.

TUSCARORA MISSION.

Rev. Abraham Nelles, Missionary. Besides occasional duties in the Mission as well as among the neighbouring white population, there are three regular services performed at two different stations each week. The prayers of the church are read in the Indian language by the Missionary, and the sermon is interpreted by an Indian who understands English. There is no church in the Mission; public worship is performed in a school house at Tuscarora, and in a private house at Onondaga. A church is in the progress of erection at Tuscarora, and will, it is hoped, be completed this year. During the year ending June 30th, there were, Baptisms, 39 Indians (of whom 6 were adults between the ages of 20 and 85, one having been received into the church of Christ by Baptism at that advanced age, though strongly opposed to the Christian religion through all her previous life)—and 2 whites: Marriages, 5 Indians and 3 whites: Burials, 7 Indians and 1 white: making a total of 41 Baptisms, 8 Marriages, and 8 Burials. The number of communicants is 40, of whom 2 are white persons.

MISSION OF SANDWICH.

Rev. William Johnson, minister; who holds this charge in conjunction with the duties of the District School. During the year 1836, there were Baptisms 14; Marriages 11; Burials 9; Communicants 32.

We are happy to understand that the sum of £17 was collected in St. Peter's Church, Brockville, on Sunday the 8th inst. after a sermon by the Rev. E. Denroche, in aid of the funds for the Propagation of the Gospel amongst destitute settlers in Upper Canada.

The sum of £3 6s. 5d. was collected on Sunday last in the School House at Grafton, after a Sermon by the Rev. A. N. Bethune, in aid of the funds of the Newcastle Committee of the Society for Promoting Christian Knowledge.

TO CORRESPONDENTS.

The valuable communication of the ENGLISH LAYMAN will appear in our next.

RUFUS is received, and his well-written communication shall shortly be published, in two parts.

The subject adopted by H. B.—(as upon reference he will readily discover)—has very recently been illustrated in the able essays which appear under the head of *HORE BIBLICE*.

The author of "Letters on Natural Religion" will find a letter addressed to his initials in the post-office of the place from whence his communications are dated.

We have received two communications on the subject of His Grace the Archbishop of Dublin, but too late for any extended notice. They shall receive the necessary attention next week.

LETTERS received during the week, ending Friday, Oct. 20:—Rev. E. Denroche, rem.:—Rev. R. Rolph, rem.: (his packet we have had an opportunity of transmitting to England this week.) T. G. Anderson Esqr., Coldwater,—to whom the papers have been sent as requested.

To the Deputy Postmaster at Toronto we are much obliged for his information, although we scarcely know how to adopt greater precaution and pains.

Dr. G. R. Grasett,—whose request shall be complied with:—Rev. A. Elliot, who has been written to:—Rev. R. V. Rogers, rem. and add. subs.

APPENDIX

To the Letter of the Lord Bishop of Montreal.

NOTE D.

I cannot forbear from here giving, as specimens of such scenes and occurrences as occasionally characterize the labours of the ministry in Canada, the accounts contained in three letters, written without any idea whatever of their being made use of beyond the quarter to which they were addressed in the way of familiar correspondence.

No. 1 is from the Bishop of Quebec to myself.
No. 2. from a Missionary of the SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS, in Lower Canada, to myself also.

No. 3 is a mere rough memorandum, which I took down from a letter written by a young man who was labouring among the Indians in Upper Canada, and learning their language; and who was under the protection of the SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS, till an arrangement was made to transfer the charge to the New England Company. The letter was shewn to me by his sister, the wife of one of our Clergy, who had asked him to give her an account of his way of living.

No. 1.

"Belleville, Sept. 7.

"MY DEAR SIR,
"We came yesterday from Hallowell to Davenport's (fourteen miles,) afterwards crossed the bay (Quintè) two miles to the Mohawk church—there examined several persons, and confirmed twenty-one—buried one corpse nearly half a mile from the church—performed part of the evening service; Mr. C. and myself exhorted and conferred with some of the chiefs, &c. &c. We were now getting cold and hungry, but we had a good fire made in the stove, which rendered us comfortable. It had rained all day, till nearly five, P. M. Soon after it had become dark we got a supply of bread, butter, and milk; and candles, which were very acceptable. About eleven, P. M. the steam-boat passed—we called and hailed, and showed a light, but stop they would not. We made up our minds to sleep as well as we could in the church, till day-light. At three this morning we were roused by the steam-boat coming back for us; when it had passed, the captain was asleep, and the helmsman, having shortly been changed, did not know of us, and would not stop, which, however, I think he ought to have done for any person. I should observe, that the boat was much later than usual, in consequence of a malefactor having been hung in the morning at Kingston. I awoke at Belleville with a headache, but it has left me three P. M., and my cold is gradually diminishing;"

No. 2.

"I set off myself last Friday afternoon to visit the schools at Mount Johnson, and South-West River on the following day, and to perform service with the people on Sunday; and, after plunging through thick and thin for twelve miles, in a road in which I had frequently to pull up my horse to consider the practicability of getting through, I arrived about eight o'clock, P. M. at the mountain, where I intended to pass the night. Instead of that, however, I met with a messenger, requesting me to lose no time in going to visit a woman dangerously ill, about six miles beyond the mountain, on a new road, still worse than what I had passed. That myself and my horse got back without any broken bones was, I assure you, to me a matter of surprise and of thankfulness. Fortunately I reached the mountain again about three o'clock, a little before the moon set, when it became very dark and tempestuous. At ten o'clock on Saturday morning I examined the school at the mountain, and then proceeded on to South-West River, six or seven miles further, the roads rendered still worse by the rain, which had continued pouring down all the morning. I examined the school there in the afternoon. On Sunday morning, the rain still continuing, I walked some distance to the school-house, and was there occupied four hours without intermission; read the full service, preached, administered the Sacrament to eighteen communicants, baptized and registered four children, and married a couple. I then returned to the mountain to perform afternoon service there; but arrived so late that the congregation had dispersed, concluding that the rain and state of the roads had detained me at South-West River for the night. Next morning I baptized a child, and was just setting off for home, when I received a request to inter the woman whom I had visited before, at two o'clock the following day. Had I complied with this request, I must either have remained where I was another night, (having then been three nights from home,) and possibly, had the weather continued unfavourable, a second; or I must have returned the following day. This, my horse and myself were so jaded and worn down, I was obliged to decline, but stated that Mr. Anderson* would probably go out and read the service; but if he did not arrive in time, that one of their respectable neighbours must read the service on the occasion, as they had formerly done. I mentioned the case to Mr. Anderson, together with the frightful state of the roads, and left it entirely optional with him to go or not. He knew, however, that it would gratify the people, and he cheerfully undertook it, but returned with aching bones, the horse having actually laid down with him in the mud, where, had he not fortunately been within reach of persons to extricate him, he would have been in a perilous situation, his leg being under the horse. I mention this merely as auguring well for his future zeal and diligence in the ministry. For this service he knew he had nothing to receive, but his own expenses of ferries, &c. to pay. Thus you see, though some of us have small parishes, we are not altogether the indolent, useless beings some persons would represent us.

"If the services of our Church were in little estimation, should I have had a congregation of seventy or eighty persons, and eighteen communicants, such a day as last Sunday, in a miserable cold school-house, the rain pouring down the whole morning, and many of them coming two, three, some even four or five miles, literally through the woods? Would the greater proportion of these come regularly once a fortnight to join in the service, and to hear a printed sermon read by a person not yet in orders? It was quite gratifying to me to hear them speak as they did of Mr. Anderson; but at the same time painful to hear them lament their destitution (some even with tears) when deprived of his services."

* Student in divinity, and voluntary lay-reader—since ordained, and engaged in the service of the SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

No. 3.

He occupied a hut made of round logs, filled in between with mud: his nearest white neighbour was six miles off, and he was sometimes a week without seeing a white face. His intercourse with the Indians alike for common purposes, or for the promotion of their spiritual good, was carried on through the medium of an interpreter. No bread was to be had within ten miles.—He baked cakes upon the hearth himself, except on Sunday mornings, when he roasted potatoes. The Indians, however, occasionally brought him a supply of bread made from Indian corn. They lived themselves in a miserable manner. He described himself as their priest, doctor, lawyer, judge, and jury.—Their singing in public worship was beautiful. He expressed, in a most simple and unaffected manner, his hope and prayer that he might be instrumental to their salvation; and his cheerful acquiescence in the hardships of his situation.