

ritual and carnal things, and asks if there was anything unreasonable or unjust in the ministers of the gospel expecting to be supported in a creditable manner, in a way befitting their high and honourable calling? And he lays it down as a general rule that they who minister at the altar should live by the altar. This comes with additional force from the lips of him, who says in another place, that he had not made use of his liberty in this very thing, and that he had not made himself chargeable to his fellow christians; and in his farewell address to the elders of Ephesus, he says he had coveted no man's goods, or house, or apparel, but that his own hands had ministered to his necessities for the most part, in which he seems to allude, to his employment as a tent-maker. This has not unfrequently been used both by infidels and worldly-minded professors to exonerate themselves from the duty of providing for the minister of the gospel. Why do not ministers, say they, follow the example of the Apostle Paul, and procure their livelihood by prosecuting some secular calling, and thus avoid making themselves dependent on their fellow-christians for support? But the design of the Apostle in mentioning this circumstance was not by any means to free christians from the duty laid upon them, but to clear himself from the very appearance of selfishness, in urging the claims of gospel ministers upon the generosity and kindness of those who benefited by their instructions. He knew well that the exigencies of the church in future ages would be such that ministers would have to devote their whole time and energies to their proper work, and therefore he lays it down as a general rule that they who minister at the altar should live by the altar. But though he makes it a standing law in the church of God, he does not condescend on any particular ratio by which the professors of the gospel should be guided in the performance of this duty; on the contrary, he leaves it entirely to their own generosity, to their own sense of the benefits they enjoyed under a gospel ministry. And so far from wishing the ministers of the gospel to be aggrandized or enriched, he barely contemplates that they should be raised above want, that they should be delivered from all corroding and distracting cares with regard to their own subsistence, and that of those dependent upon them. And he puts it to the Corinthian believers, "whether it was not just and reasonable that if the ministers of the gospel sowed spiritual things to them, they should reap their carnal things?"

In a sermon preached at Edinburgh, before the Directors of the Society for the Sons of the Clergy, that eminent servant of God, the late Mr. Bonar, of Cranwood, has the following beautiful and striking passage:

"Just is the plea, good men will reply. From your ministrations we have enjoyed advantages which we can never repay; through your instrumentality, we have by divine grace been rescued from the gall of bitterness and the bond of iniquity—have learned the vanity of created joys, and been taught to set our affections on the noble things which are above—have felt peace and joy in believing amidst the heavy pressure of many trials—have risen superior to all the agonizing dread of dying—have rejoiced in hope of the glory to come, and been enabled to look forward with calm serenity, and often with unutterable triumph, to the glorious appearing of our Saviour and our Judge. We know, indeed, that to the God of all grace belongs the supreme unrivalled praise of those supports and joys we have experienced. But ye are the servants of the Most High, who have shown unto us the way of salvation. Ye were his instruments of good to us, and as such we honour you; ye have administered unto us benefits far more valuable than all the honours, and treasures, and joys of time. And what can we render unto you in return? What can we do for you, or for your sons and daughters? Our silver and gold, the fleece of our flocks, and the fruits of our vineyard, are but carnal and trivial matters, and not once to be compared with the precious and spiritual blessings imparted to us; but such as we have we give unto you; our friendship, our aid our influence, take this cup of cold water from us in the name of

a disciple; take of these crumbs from our table; accept of this mite and of these supplies for your families and your little ones. If we have found favour in your sight, receive this present from our hands, for we have seen your faces as the face of God, and the Lord hath dealt graciously with us, and we have enough."—Gen. xxxii. 10, 11.

B.

KNOX'S COLLEGE.

TESTIMONIAL TO THE REV. DR. WILLIS.—The last evening of the year lately closed was happily spent in devotional exercises by the Professors and Students of Knox's College, in the Divinity Hall,—several other friends of the institution, both male and female, being present. Suitable and impressive addresses were delivered, and all present, it is believed, found the occasion an agreeable and refreshing one. At the close of the services, the Rev. Professor Rintoul, who occupied the chair as Convener of the College Committee, having called on the Rev. Dr. Willis, recently installed as Professor of Theology, intimated to him, in a few appropriate remarks, the desire of the members of the Acting Committee to present him with the following volumes, viz: Bagster's Polyglott New Testament, in 10 languages, a Hebrew Bible, and a copy of the Septuagint. The inscription written on the first-mentioned work is subjoined, as best explaining the views and feelings of the donors:—

"This volume, together with a copy of the Hebrew Scriptures, and of the Septuagint version, is presented to the Rev. Michael Willis, D.D.S.T.P., late of Renfield Street Free Church, Glasgow, by the Acting Committee of Knox's College, Toronto, as a token of the Committee's esteem of his high personal worth and eminent attainments in Theological learning, and especially of their grateful appreciation of the self-denying promptitude with which, disregarding personal convenience and severing many sacred and endearing ties, he hastened, in an exigency of the College, to enter upon the immediate discharge of his important duties."

(Signed) WILLIAM RINTOUL, Convener.

"Knox's College, 31st Dec., 1847."

G.

THE REV. GEORGE INNES, OF CANOBIE.

Our readers will find in the annexed extracts an account of the death of a devoted minister of the Free Church of Scotland. The story of his death should be widely circulated, and with it the estimate which his brethren formed of his character and the cause of his death. The extract from the *Univers*, a London paper, will show the sentiments of noble-hearted Englishmen regarding this event. When we think of the condition of Scotland, where whole parishes are the absolute property of individuals, so that no house, nor manufactory, nor church may be erected if they forbid, may we not congratulate ourselves in regard to the better disposition of things in Canada, where every farmer is an independent yeoman, and where entails, one of the bane of Scotland, are unknown.

Scotland owes most of her liberties to her own reformed church, and her proximity to England. We doubt not that the disruption will eventually hasten the emancipation of her soil from the law of entail, which tempts even well-disposed men—as some of the site refusers are—to act the tyrant. Let those of us who are ministers, with trials peculiar to ourselves—as all Christ's servants must have trials—remember the saying of George Innes, "A minister of Christ has no title to complain of his own sufferings."

Our last number contained a notice of the death of the Rev. George Innes, Free Church minister of Canobie. The illness of which he died was, it is believed, caused by his exposure to wet and cold

in the discharge of his Sabbath ministerial duties in the tent in Canobie Moss. Mr. Innes was the son of the Rev. George Innes, formerly minister of the Established Church at Deskford, near Cullen, but now of the Free Church at Deskford. A short time before the Disruption, his son was ordained minister of the *quod sacra* church of Seafield, near Cullen; but when that event occurred, both the father and the son remained firm to their principles. In September 1844, Mr. George Innes accepted a call from the parish of Canobie. The congregation consisted of about 400 persons. It had been formed at the Disruption by the Rev. Peter Hope, now of Whamfray, then a licentiate of the Church of Scotland. The Duke of Buccleugh, who is the sole proprietor of the parish, refused to allow the congregation to meet on any portion of his grounds, and they had been compelled to assemble on the public road for public worship. Shortly before Mr. Innes's appointment, the interdict had been released, and they were allowed to erect a canvas tent for worship in the parish.—Some men might have shrunk from encountering the dangers and difficulties of such a charge. But Mr. Innes was not one of those. He was too faithful a servant of his heavenly Master to be deterred by the want of a church, by the risk of his own health, or by the frowns of the great men of this world, from preaching the gospel to the people at Canobie. He has left a record of what he had to endure. He was asked in the Site Committee of the House of Commons.—Does the tent protect you from the severity of the weather? Mr. Innes says, in answer,

"In the winter of 1845 to 1846, I often saw the rain freely percolating through the canvas, and falling on the heads of the worshippers. I often saw the seats thoroughly wet, as if they had been dragged through the river. I saw the floor often a puddle of mud. We got a tent better water-proofed for this winter, but in keeping out the rain, we kept in the damp that rises from the ground in the tent,—the vapour in the tent; and I often in this winter received complaints from the people that the seats were covered with hoar frost, and I saw the melted congealed moisture from the roof of the tent falling upon the heads of the worshippers. The cold was intense, and particularly when the Sabbath school was opened for instruction after public worship, it was very difficult indeed for the children and teachers to bear it."

When he appeared before the Site Committee, Mr. Innes had been fully two and a-half years minister of Canobie. It was then too plain, from the unnatural lustre of the eye, and the hectic flush on the cheek, that he was not only a witness to the facts above mentioned, but of their injurious effect on his health. It was probably his own appearance which suggested to a member of the Committee to ask him, "Have you found any prejudicial effect on your own health?" and which elicited an answer which contains one of the noblest sentiments that was ever uttered. He said, "That is a question which a medical person could answer better than I can. I would rather be excused; for a minister of Christ has no title to complain of his own sufferings." He complained not. He never thought of deserting the work assigned to him; and it was only when he became unfit for his duties, that he left the field of his labour. He needed repose and a cessation from labour, and he returned home, but it was to die. The Master whom he served so faithfully, because he loved him so well, had granted him a final discharge from this warfare, and has given him an everlasting rest. "Well done, good and faithful servant. Thou hast been faithful over a few things. I will make thee ruler over many things. Enter thou into the joy of thy Lord." Thus died the first Free Church minister of Canobie, on whose tomb should be engraved his own memorable words, "a minister of Christ has no title to complain of his own sufferings." This event is one of the natural consequences of the late intolerant, unchristian, ungentlemanlike system of refusing sites. How long shall the subordinate rights of property be permitted to deprive the Lord of the whole earth of a piece of ground for a church wherein His name is to be honoured!—*Edinburgh Witness.*