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# THE ECCLESIASTICAL AND MISSIONARY RECORD.

For the Presbyterian Church of Canada.

"Wisdom and knowledge shall be the stability of thy times, and the strength of salvation."

VOL. V.

STREETSVILLE, C. W., SEPTEMBER, 1848.

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## NOTICES.

### HOME MISSION COMMITTEE.

The Synod's Home Mission Committee will meet (D. V.) in Knox's Church, Hamilton, on the second Wednesday of October, at 6 o'clock, p.m., for the distribution of Missionaries for the winter half year, and other business.

Presbytery Clerks are requested to send Statistical statements of distribution, and applications for Missionaries, to the Conveener, at the least a week previous to the meeting.

Applications from Congregations for Missionary services must be made through their respective Presbyteries. Missionaries will be distributed among the Presbyteries, to be by them appointed to the Stations within their bounds.

WALTER ROSS, Conveener.

Hamilton, Aug. 19, 1848.

**PRESBYTERY OF TORONTO.**—The next ordinary meeting of this Presbytery will be held in the Divinity Hall of Knox's College, Toronto, on Wednesday, the 6th of September next, at 12 o'clock.

P. GRAY, Presbytery Clerk.

Norval, Aug. 17, 1848.

**KNOX'S COLLEGE, Toronto,** will be opened at the usual time. More particular notice will be given in our next number, as well as in some of the newspapers.

### THE PREPARATION AND THE MINISTRY OF THE SERVANTS OF GOD.

**A SERMON, IN BEHALF OF KNOX'S COLLEGE, TORONTO, PREACHED IN THE SCOTCH CHURCH, ST. GABRIEL STREET, MONTREAL, BY WILLIAM LEISHMAN.**—Acts xiv, verse xxii: "*Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.*"

Whenever God has a great work to do, he never fails in raising up the proper agency by which the work may be done. Does he need a prophet who can speak to kings? then he trains him up in the courts of princes; or does he look out for a deliverer to emancipate degraded slaves from bondage, and make them a nation of noble freemen? then he chooses the child of the slave for the saviour of the oppressed. It was thus that Moses was made a fit champion to cope with the enemies of Israel and the enemies of Israel's God, and was learned in all the wisdom of Egypt, and was mighty in words and in deeds. The sufferings and the subsequent renown of Joseph, paved the way

for the introduction of the Israelites into Egypt; and the people multiplied and prospered to such an extent, that the very monarchs became jealous of the emigrant sojourners within their borders. It was not enough to make them slaves; their slavery had still further to be aggravated by the most relentless and unpracticable exactions. All this, on the part of their task-masters, was intended to keep them down, and not only to increase their grievous burthens, but to thin their numbers, and wear them of their lives. But still they were used, and the monstrous purpose of their inhuman masters was rendered still more painfully evident to the persecuted race, by the barbarous decree, that every man child, as soon as he was born, should be slain. But the blood of the sons of the Hebrew captives was not to be upon Pharaoh's soul, and all the barbaric commands of the Egyptian monarch were only turned into channels for increasing the greatness of Israel, and hastening and rendering sure the ruin of Egypt. Pharaoh purposed to destroy, but God determined to deliver; Pharaoh wanted slaves, but God spoke to freemen; Pharaoh wished to butcher children, and God sent an innocent babe, saved from the bloody knife, within the tyrant's very palace halls, to be taught the accomplishments of a prince, and to stand before the king as the champion of the people of God; and thus, the mightiest and the meekest of all who wore the Hebrew lineaments and gloried in the Hebrew name, was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds. We know not whether the character of the captive Hebrews resembled that of the broken and fallen and scattered race, whom we find in every nation on the face of the earth, in the wandering and exile modern Jews. Look now at that unbelieving race, once so glorious in their patriarchal history—in their bondage, and in their freedom—in their prophet messengers, and in their temple psalmody—in their Jerusalem pety, and in their Messiah hopes; but now so forsaken and so desolate, without prophet, or country, or temple, or Saviour; look at them, and mourn and weep, because the gold has become dross, and the most fine gold been changed; and while the world points its finger of scorn at their ignoble and miserable pursuits of hockery, and money changing, and money lending, think not on their present degradation, but think on their former renown, and think on him who was a prophet, like the Son of God, and carried a loftier than a kingly look in the noble features of a noble Jew, and was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds. From the character of Moses, as it was formed under the special providence of God; from the great work for which Moses was thus prepared; and from the merciful ends for which Moses was made the instrument, we learn many valuable lessons in regard to God's care over his church, in all the circumstances of men, and in every age of the world. God's servants need to be prepared for God's purposes: the preparation is often such that man cannot bring it about; and the necessities which they are called upon to supply are such that the wisdom of man cannot meet.

In discoursing, therefore, on our text, we shall not confine ourselves specially to the character and the achievements of Moses, but shall take a more general view of the application of our subject to the circumstances of the church of Christ, in all ages and localities, and more particularly in the time and the country in which our lot is cast. In the first place, then, we shall speak of the preparatory instruction of God's servants; in the second

place of the service which God's purposes require; and in the third place of the necessities which God's grace supplies.

I. In the first place we are to speak of the preparatory instruction of God's servants. Moses was called the servant of God; and, in like manner, all the ministers of the gospel are still the servants of the same glorious Master. Moses declined to be the servant, yet, he would not be called a son in Pharaoh's house; and so the ministers of Christ are not to be the servants of the world, nor the children of the evil one. Moses required to be prepared for his sacred work, and so the ministers of the gospel need also to be prepared for their high and holy vocation. And how was Moses prepared? Was he trained among the common bondsmen whom God raised him up to deliver? No. It is true he was taken from among them, was born by a Hebrew mother, and had the strongest sympathy for all the sufferers of the Hebrew slaves. God could have educated him for his purposes in any way he pleased. He made the fishermen of Galilee, Apostles and martyrs; and though the life of Moses had been made as bitter as the lives of his brethren, with hard bondage in mortar, and in brick, and in all manner of service in the field, still God could have made of the sun-burnt and uncounted labourer, with coarse hands and still coarser skin, a spokesman and a leader who could have made the proudest monarch tremble that ever sat on Egypt's throne. But it was not the unpolished slave, but the accomplished man who was sent to speak to Pharaoh. And before he was sent, he was thoroughly prepared; prepared not by the toil of the captive's drudgery, but by the very learning of the captive's enemies, and the courtier knowledge of the palace of the king, whose oppression he condemned, and whose vengeance he braved. Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds. Nor does the minister of the gospel require a less strenuous, or a less accomplished preparation. It may not be necessary to clothe the humble servants of Christ in the attire of princes, nor to bring them up in the soft refinements of a luxurious palace; but they ought to know, and to be thoroughly equipt, for meeting the sophistries of an ungodly world, and all the enemies of the cross of Christ, and then they will stand before the unbelievers as dauntless messengers for the Saviour, as Moses stood in the presence of Egypt's king. Inability and unbelief are not always feeble and unskilful in their opposition to the gospel; and an unlettered ministry might present but a poor championship, in behalf of the most glorious of all causes, in striving with sinners to lay down the weapons of their rebellion. Pharaoh was not easily defied, and the cunning of the carnal heart will not timidly allow itself to be slain. And if, before Moses went in to master Egypt's king, he first gathered all the learning and all the wisdom of the Egyptians, so also before the servant of Christ attacks Satan's throne in the human heart, he will do well to furnish himself with all aids of human learning and human wisdom to which he is able to attain. Human learning, however, was not all the preparation which Moses required. It was not the learning and the wisdom of the Egyptians, which enabled him to bring so many plagues upon the enemies of Israel; nor yet the learning and the wisdom of the Egyptians which made the sea become dry land for the footsteps of Israel, and a grave of waters for the armies of Egypt. The spirit of God was there, and without that spirit, all the learning and all the wisdom of the Egyptians would never have made Moscoo

might in words and deeds. And thus, too, the most finished and erudite scholar that ever trod with feet of iron the halls of most famous Universities, if he has not also trodden in the footsteps of Christ, and has not received, from on high, into the spaciousness of a renewed heart, the spirit whom the Spirit promised to send, shall go in vain as an ambassador for Christ. There is a double preparation required, a preparation which men can give, and also a higher and holier preparation which cometh from the hand of God. Man can give the scholarship, but God alone can give, and he will give the Holy Spirit to them that ask him. Let us therefore do our part in this momentous work, and encourage, to the uttermost of our power, every effort which is made for sending forth rightly qualified labourers into the vineyard of Christ. You have this day an opportunity of this kind afforded to you. The spiritual wants of this young and widely extended country are very urgent and very great. The demand for labourers has all along been far beyond the supply; and instead of looking so much as hitherto to the mother country, new exertions are now being made to educate in this Province young men for the work of the holy ministry. It is to support the institution which has been established for this purpose that we appeal to you. If it is inadequately upheld, the church and the souls of the people must suffer loss. Throughout the Province, in a far greater number of places than can be named, the people have been for many years without the ordinances of the gospel; and there is no prospect whatever of their great and manifold wants being supplied, otherwise than by a ministry educated in this country. Our new College is already giving encouraging promise of far and abundant fruit; and in its infancy it stands more peculiarly in need of strenuous support than it may do after it is more securely established. We therefore call upon you to come forward promptly, and to give your utmost aid in sending forth labourers fully furnished for a work, as great and as momentous for the interests of eternity, as that for which God prepared Moses, with all the learning and the wisdom of the Egyptians, and made him mighty in words and in deeds.

II. The preparatory instruction of God's servants will be seen to be of indispensable importance, still more, when we consider, as was proposed in the second place, the services which God's purposes require. It was an enterprise of no ordinary kind to which Moses was called. He was summoned by God to undertake the liberation of his people from the yoke of Pharaoh. One man was to stand out against a nation of oppressors. A solitary and private individual was to prescribe the course of justice to a potent and despotic king. He had to fight the battle single-handed, and alone, and there was no military organization nor parade in preparing the Israelites for their great and signal victory. But there were mightier armies engaged in watching the advocacy and the generalship of Moses. There were spectators in heaven; and every argument which was addressed to Pharaoh, and every woe which fell on Egypt before Israel was suffered to go from the land of their bondage, were fraught with wonderful interest to the dwellers in the sanctuary above. It was this, and it was this, and the strength which was given to Moses from a higher than human source, which made him mightier than armies, and turned all the prowess, and all the power of Pharaoh and his Egyptian hosts into cowardice and dismay. And this, too, in the salvation of sinners. The great gospel purposes of God must be pressed home upon the understanding, and consciences, and affections of men. They must be told of a darker despotism than that of Pharaoh—of a fiercer and more fatal bondage than the oppressions of Egypt—and of a mightier deliverer by far than Moses. They must be told of sin, and they must be offered a Saviour; and while men are God's instruments, it is the Holy Spirit who alone can make them work effectually, and convince men of the depravity of their hearts, and the all-sufficiency of the Saviour. The Holy Spirit, thus, must be omnipotent alike with preachers and with hearers of the gospel. The one preach in vain, and the other hear in vain,

without the great and Divine comforter, and sanctifier, and helper of their infirmities. Wherever, therefore—since the time that Jesus issued his evangelistic command to his Apostles to preach the gospel in all the world—wherever the gospel sound has fallen on the ears, and reached the hearts of men—the service which God's purposes required in preaching the gospel was just that it might convert men from sin to a Saviour—and therefore it beloved his servants who went on this work themselves first to be converted, before they could tell others, in a ministry which God would sanctify, that "except a man be born again, he cannot see the kingdom of God."

III. But we now hasten on, in the third place, to speak of the necessities which God's grace supplies.

In the work and the mission of Moses, that great leader was prepared by all means human and Divine, for the services which God's purposes required. All the learning and wisdom of the time which could be gathered from the best instructions which men could give, and all the holiness and zeal and courage, with that far higher and more sanctified sagacity, than any human wisdom can impart, were conferred upon him from earthly sources by his Egyptian instructors, and from Heavenly ones—by direct Revelation from God himself. And this sort of preparation, and the service which it fitted him to render in carrying out the purposes of God, were admirably and divinely adapted to meet the great necessities which God's grace, in the case of the Israelites, meant to supply. The wisdom of God, and the power of God were signally seen in Egypt's fall and Israel's emancipation; and the people of God were delivered—yet to become by the greater prophet than Moses—the deliverer who was to be raised up from among them, a blessing to all the nations of the earth. Egypt and Egypt's bondage were a type of sin, and Moses was a type of a greater Saviour. The necessities of Israel required Moses; the necessities of man required Christ; and it was the grace of God, and neither the deservings of Israel nor the righteousness of man which raised up on earth the Hebrew prophet, or drew down from heaven the Son of God. Now, as Moses was the very deliverer for the necessities of Israel, and Jesus the very Saviour for the necessities of all sinners in all countries and in all ages, we may draw a great deal of the highest and most practical instruction from such illustrious instances in regard to the right preparation of evangelical labourers, in the vineyard of Christ. They should know, at least, the spiritual necessities of the people among whom they are to preach their Saviour's gospel, and though prophets have frequently had but little honour at home; they will, notwithstanding, do their Master's work all the better if they do it on the soil where they were born. None of God's Hebrew prophets were foreigners or strangers; but spoke Jehovah's commands amid the secrecy of their glorious native land. Moses was not an Arab, still less an Egyptian but a Jew. And when the Son of God became a man, he was born on Hebrew ground, and as the first and greatest Minister and missionary that ever delivered the gospel message. He spoke to Hebrew hearers the glad tidings of great joy, which they refused to receive. Had as was the reception, however, which the Jews gave their own prophets and their own Messiah, it would have been worse if God's messengers had been total strangers, and had stood among those to whom they were sent, and with foreign look and accent, had spoken to them—a message perhaps unwelcome at any rate—but for such a reason as this, by far more unwelcome still. And so however coldly men may receive God's messengers, it has always been the course of nature, the course of Providence, the course which the grace of God has adopted to supply the religious necessities of man, that whenever his truth has for a length of time been known, or is destined to obtain a permanent and practical influence, his harvest labourers bear the burden and heat of the day in their native land, and tell with most effect their Master's errand in their own tongue. It is true, that Missionaries to the heathen must be sent in

the first instance, from Christian lands; but if the heathenism of the fields of missionary enterprise is changed for Christianity, native labours must be provided to take the places of the first missionaries; otherwise the wants of the community can not be supplied. And it is with a sagacity of this character, truly evangelical and truly profound, that one of the most eloquent, and sanctified, and successful of modern missionaries has caused our venerable Scottish ecclesiastical assemblies to ring with the woes and the wants of heathen Hindoos, and called upon the people of Christ in our fatherland to educate the children of Asiatic India, to preach to Hindoo heathens, beneath the skies of that gorgeous climate, the unsearchable riches of Christ. Nor shall it be otherwise, if this land in which our lot is cast—with many of its people scattered as sheep having no shepherd—with many a spiritual wilderness where no gospel sound is heard—is to be thoroughly evangelized through the universal proclamation of the message of the Saviour. Our back-woods and newly-formed settlements in every quarter, must have their spiritual wants attended to by a native ministry—by a class of labourers born and educated in the country where they are to preach the gospel—or those spiritual wants shall never be attended to at all. It is all very well to desire ministers from Scotland if they can be obtained; and there was, at first, something of a holy beauty as there is a holy beauty still, in the longing and the lingering love with which Scottish emigrants delighted to hear the gospel proclaimed by preachers who were born in the land of their fathers' graves. Those who have travelled as missionaries in these remote settlements, can tell with what cordiality their visits have been received, and how painful in many places are the indications of a famine of the word of God. But Ministers and Missionaries can never be provided in sufficient numbers to meet the existing destitution, otherwise than in the country where the destitution exists. The importation plan has been tried too long, and trusted in too long, and after all it has not been found to succeed; for if it had succeeded, the cry for labourers would have been satisfied long ago. And it is quite certain, that if long ago the other plan had been adopted, by which ministers are educated on the spot, the fields would have already been white to the harvest. This plan, therefore, must be strenuously acted on now, and it must be most vigorously supported by those who themselves enjoy the ordinances of the gospel, in behalf of those who enjoy them not. Wherever Churches and Ministers are to be found, the great head of the Church expects that from such quarters, above all others, the light is to be sent forth to enlighten the most distant, and the deepest darkness. In this matter, there is a duty to the Saviour, which is pre-eminently due by you. We care not how often we remind you of the old and hallowed associations which you should never forget, as the worshippers within these walls. However reckless hands may try to tear them down, we know, from what we have seen elsewhere in these Colonies, that there must have been hearts, now happily cold in the grave, which were warm when first they were reared; and when first in this, the earliest of Scotland's sacred temples in the land of the stranger, the holy music of Scottish psalmody was heard. Men and brethren, do you ask why we speak of these things and why we more than once have spoken of them? It is simply to tell you that these who first of all in such circumstances had their spiritual necessities cared for, ought not to be the last in caring for the like necessities in others. And if you would rather not bear of such necessities, and if you care nothing for the spiritual wants of your less favoured brethren, it is a very certain proof, and a very melancholy one, that you care very little and know very little about your own. Whence have you learnt this apathy, which would leave others to perish as God has never left you? Not from Heaven, nor God, nor Christ, nor Angels; for it was from that High Temple, the first and oldest Church, built by no human architect, that the first missionaries and the first overtures of salvation ever came. The old, old church in heaven was to be the pattern for

every church on earth. It first sent down holiness to a world which lay in sin, and it first sent a Saviour to those who were not able to save themselves. It sent him not a stranger, but a brother and a friend—God in heaven—but born, notwithstanding, a man on earth, and a native of the land where first on earth the gospel was preached. And whether therefore from the instance of Moses, learned in all the wisdom of the Egyptians, and mighty in words and in deeds—or whether from the instance of the Saviour himself, learned in a far higher wisdom, and mightier in words and in deeds than Moses, or any creature ever was—are lessons given for the practical work of the evangelisation of the world, which all who love the gospel of the Saviour would do well to learn. And if you have never learnt them yet, you have now an opportunity to begin. It is an opportunity which becomes less available every day you live. The nearer we draw to the grave, so much the shorter does our time on earth become. We cannot glorify God, or build up his holy temple, or send forth labourers to the harvest, when we make our home among the mansions of the dead. Whatever, therefore, our hand findeth to do, we are to do it with our might, for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither we are all going.

### INTEMPERANCE.

Is the very able Report drawn up by Dr. Burns, Convener of the Committee on Synodical Visitations, we find the following remarks, under the head "*Prevalent Sins*":—

"In almost every instance intemperance was found to be the proximate or direct cause of those sins which rendered the exercise of discipline necessary; and the Committee would strongly urge that, in any pastoral letter which the Synod may issue, the subject of intemperance should be very particularly dwelt upon. . . . O how many young people are corrupted, to their utter ruin, by the vulgar ribaldry and the profane scoffs and jests to be met with daily and hourly in the well-known haunts of intemperance! Your Committee, however, observe, with pleasure and gratitude to our heavenly Father, that, in several districts, the decline of intemperate habits is specially noticed. . . . The Committee wish it were in their power to speak thus of the general state of the Province, but their impression has been that the sin of intemperance has been of late generally on the increase."

The following communication on this important subject, from the pen of the Rev. P. Gray, Norval, came to us very opportunely, and we would bespeak for it the attention and prayerful consideration of our readers:—

ROMANS, XIV. 21.—"It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak."

The Church of God has been opposed in all ages by the same enemies—the devil, the world, and the flesh; but these enemies, while they have continually assailed the whole fabric of religion, have, at different times, varied their mode and point of attack according to circumstances.

Christ and his Apostles were opposed chiefly by the unbelieving Jews; the early Church by Paganism. At the era of the reformation, the mass of sin strove, with too much success in many quarters, to check the progress of the truth, and to stifle it where it had been received. Some time after that, infidelity, in the garb of pretended philosophy, battered the gates of Zion. And, in our day, besides other hostile measures, the hosts of Satan have disturbed and polluted the church, and have made awful havoc of the souls of men by means of intemperance.

At all times the powers of darkness and sin concentrate their forces more especially upon certain points. Then and there, when iniquity is coming in like a flood, the spirit of the Lord lifts up a

standard against it, and we are verily guilty if we neglect to range ourselves under that banner, and oppose a steady front to the advancing desolation.

Suppose that a country were invaded by a foreign enemy, and that the people of that country set to and fortified some strong positions on the frontier to arrest, if possible, the progress of the foe:—When the enemy approached one or other of these fortified positions, and saw that there would be trouble and loss in forcing it, and saw at the same time that other approaches were left unguarded, he would leave the strong position untouched, and enter by the undefended pass. And suppose that the men of this invaded country continued to busy themselves in strengthening their positions, minding nothing else, while the enemy was already behind them, in the heart of the country, laying waste with fire and sword,—whatever we might think of the zeal of these men, we would lightly esteem their discretion; we would pity the land that had only such for defenders.

Now the church—the professing people of God, that do not oppose sin wherever it appears—that do not specially oppose the prevailing and prominent wickedness of their day, are acting just such a foolish part; and there can be no folly of this kind without guilt: the fool of the Bible is not an harmless idiot, but an enemy to the truth of God.

Intemperance in the use of intoxicating drinks is one of the great evils of the present day—a deadly enemy to the gospel of Christ, and also, apart from higher considerations, one of the sorest plagues to our fellow-creatures as denizens of this world.—It is, therefore, our instant duty, as men who would desire the welfare of our fellows—above all, it is our duty, as professing followers of the Lamb, to oppose, by every means in our power, the progress of this desolating plague, ruinous alike to the bodies and souls of men. If there be any true benevolence in our hearts—if there be any true love to Jesus, we cannot but count intemperance our enemy, even as it is the enemy of Christ, and the destroyer of man. Our duty then, as soldiers of the cross, is at once to set ourselves against this foe, with the determination of opposing it in every form, till vanquished it quits the field. And with regard to the path of duty—the means to be employed for the suppression and eradication of the vice, we are not left in the dark. The Word is a light unto our feet, and a lamp unto our path. That holy word, blasphemously and vilely prostituted by ignorant and wicked men, to support and encourage the drunkard gives no uncertain indication, but clearly points out to all who will be guided by it, what course they should pursue in this matter. That we may be led to see this path of duty, let us endeavour to direct our minds of prejudice, and let us come in the Word of God with that reverence and humility, and that sincere desire to be guided by its precepts, which God demands of us.

"It is good neither to eat flesh, nor to drink wine, etc."—*Vide text.*

The occasion that called for this precept was this:—The Church of Rome was composed of various classes of converts; some had been Jews or Gentile proselytes, and some Pagans; some were well-informed strong-minded men; others were comparatively ignorant and weak. They were surrounded by idolatry and idolaters on every side; the very usages and customs of the times were to them causes of annoyance and temptation. The sacrifices and oblations that were offered in the heathen temples, after a part had been consumed upon the altar or poured out before the idols, became the property of the priests, and as they could not make use of all the meat and wine procured in this way, the residue was sold in the public markets for their benefit; and the people who purchased these for necessities of life, not only satisfied their bodily wants therewith, but considered that, in partaking of these things that had been offered to the gods, they were also performing a religious duty to the honor of their idols. Some of the members in the Roman Church, who knew that an idol was nothing, were in the habit of using such meats just as they would any other; others, weaker in intellect and beset by superstitious fears,

were horrified to see their brethren giving countenance, as they thought, to idol-worship; and a third class, with all the weakness and superstition, but without the firmness, of the second, were carried away, by the example of the more enlightened, to do that of which their consciences disapproved—urged also, perhaps, to this course by the desire of securing the good will of their heathen friends and neighbours; in their state of mind they thus actually gave a kind of involuntary worship to the false gods of the Pagans, principle was subverted within them, they had not the answer of a good conscience toward God, they were made weak and stumbled, and very probably, many from this beginning were led by degrees into total apostasy. It was in such circumstances that the Apostle, moved by the Holy Ghost, gave this injunction, "It is good," &c.—that is, it is morally right—in such circumstances it is a sacred duty.—"neither to eat flesh, nor to drink wine," &c. "No harm in the practice of itself in this case, but since it is the occasion of stumbling to the brethren, we must abstain from what in other circumstances would be an innocent gratification of appetite. Observe here that the Apostle does not mean that we are to neglect any command-duty, nor that we are to forego any necessary usage in order to please the unreasonable or the factious—God must be obeyed and pleased rather than man—but the flesh and wine intanced could be got another way, or people could live without these articles of diet. From this passage we deduce the following doctrines:—

1. It is the duty of professing Christians to abstain even from lawful and innocent gratifications, if these prove the means or occasion of ruin or hurt to others, so long as they do not, by seeking to please others, injure themselves, or become unfaithful to God. And it follows from this,—

2. That every soul that sees this duty, and yet neglects it, has the guilt of disobedience to God—self-pleasing—and the death of souls to answer for.

By bringing these doctrines to bear on the matter in hand, our duty, in regard to intemperance, will plainly appear.

One point more to clear up before advancing further. Some have been heard to contend that, because this text had a direct reference to meats and wine offered to the idols, it cannot be applied to the subject of intemperance at all! It is an evident sign of a bad cause when its advocates, in all other respects of a sound mind, make themselves ridiculous in supporting it. Such an argument would never be used by an intelligent man, had he not a deep interest in maintaining the wrong, and did he not largely presume on the dullness of his opponent. In our text the Apostle lays down a broad principle, which will apply to every offence and cause of evil that may occur. It needs not that wine be mentioned; take that word away, and the injunction does not lose one iota of its force, "It is good not to do any thing whereby thy brother stumbleth," &c., therefore, "It is good" not to touch the intoxicating cup. But it is said that the text is directed against idolatry—its real or apparent encouragement. And is not intemperance idolatry, more debasing, and as ruinous to the soul, as was the worship of all the gods of Rome? To this idol—whose temples reared everywhere in Christian lands, are recking with the blood of souls—to this grim idol men come and offer up their substance, their health, the peace and welfare of their families—any feeling of affliction—any fear of God that may be in their minds,—nay, more, they immolate their very souls, the precious soul that worlds cannot purchase, before the vile image that Satan has set up. Therefore, again we say, "It is good" not to touch the intoxicating cup.

But now, in application of the doctrines of the text to the matter in hand, we observe:

1. That intemperance, the use of intoxicating liquors, does offend our brethren—causes them to stumble—makes them weak. These words in the text, "stumbleth," "offended," "made weak," are used in a spiritual sense, and have much the same signification, implying a hindrance to the progress, or an extinguishing of religion in the soul. Such is intemperance, even in occasional indul

gence it has, and, when it becomes habitual, it destroys religious feeling; it is an evidence of want of grace, if not of utter reprobation in its victim. But it is remarkable that the text is as strictly applicable to intemperance in a literal, as in a moral or spiritual sense. Who goes stumbling along the way! *The drunkard.* Who takes needless offence, and indulges in causeless and often bloody quarrels? *The drunkard.* Whose frame is weakened by profligate decay, and becomes, even in life, a putrid mass of intonements! *The drunkard's.*

Intoxicating drinks injure and ruin men in every way. In this world, the victim himself, his family, his calling, are all endangered. Three-fourths of the crime committed is attributable to intemperance. The Gospel and means of grace, the great salvation, is neglected through intemperance. And in this world to come, all is lost, and lost for ever—“*NOR THINGS, NOR COURSES, NOR DEMONSTRATIONS, &c., SHALL INHERIT THE KINGDOM OF GOD.*”

Intemperance is a gigantic and wide-spread evil; an evil which saps the foundations of health and morality, which is debasing and ruinous to individuals and nations. No man will deny these statements. Yet, when we might expect one universal burst of indignation at the vice and its abettors, there are too many interested in its perpetuation—too many who fancy they see some halo round the wine cup—too many who are steeped in the intoxicating draught, to allow that cry of righteous indignation to ascend. Nay, we have almost been led to look at intemperance as one of those necessary evils to be deplored, but which must exist, and which we need not strive to evade. This is a wrong conclusion. Intemperance shall be overcome in God's good time. But even were it right, it is still the duty of every right-hearted man to seek, by every means in his power, the extermination of the debasing vice. Consider,—of all the evils which assail the human family, there is not one more hideous, perhaps not one so destructive as this. War, stripped of its false glitter with which it is so often bedecked, is a monstrous thing. Visions of carnage, desolation, death, bereaved widows and orphans, start up before us when we see a right this “*spot of kings!*” but, even in war, there are some redeeming features. Famine is a dreadful visitation of God. The strong man, and the child, pining away for want of bread. The wasted mother, and her dead and dying children, are sights we hope may never be seen more; but famine has called forth some of the noblest feelings of our nature, in the magnanimity of sufferers towards each other, and in the sympathies and charities of the more highly favored. Pestilence is a fearful spirit-crushing affliction. There is terror before, and dumb despair in its presence. There is death—death everywhere, sparing neither cottage nor palace; but pestilence, too, has called forth generous deeds. It has been made, as during the plague in London, the occasion of showing to a craven-guilt world the heroism and self-devotion of the true Christian—the nature of heaven's nobility.

These are three of the most destructive in the long category of human woes. In all of them there has been some bright shading in the dismal picture; something to cheer the sorrowing heart, and to whisper hope in the ear of suffering humanity. But what is there to redeem the blackness, the universal fitness, and the ruinous effects to body and soul of drunkenness? For some generations back intemperance has swept over portions of the earth with a more stealthy, but with as destructive a hand, as any one or all three of these put together. And who was ever bettered by intemperance? It is evil in an unmitigated form. A master-piece of Satan. It debases and ruins the individual who has become slave to the habit—wastes his time—destroys his health—damages his reputation—and unbalances his moral character. So far in this world. But what of the drunkard in eternity? Here a veil is drawn, which conceals his fate from our view; but enough is revealed to fill us with horror. He has passed the dark river—he has gone before his God—while in the word of that God it is written, “*No drunkard shall inherit the kingdom of God.*”

The evils of intemperance, as has been noticed, are not confined to the drunkard himself. He has

often a family. A heart-broken, sometimes a demoralized wife, and a wretched family of children. On these he pours his filthy abuse. Against them, whom he has vowed to God to protect and love, he lifts his sacrilegious hand. Even when he does not proceed so far as this, in many cases he is the instrument of bringing up his sons to vice and ignominy—his daughters to a life of infamy and woe; and, in every case, the tendency of his conduct is to produce such results. Here, then, is a family, a number of persons, through the conduct of one debased man, let loose upon the world, nurtured in sin and shame, and prepared for every crime. Here, also, are immortal souls, guided not into the way of peace, but led to everlasting ruin by a husband and a father!

The evils of this deadly vice stop not there either. Though the presence of the reeling sot excites only disgust, and scorn, or pity, yet there is an influence wielded by drinking men, especially by moderate drinkers, which induces others to follow their example; and the better and the more esteemed these men are, the more pointed and deadly are the darts which their example casts against society. Numbers are led away—a widening circle is formed—crimes are multiplied in the land—reign is checked—souls are perishing in lust, and every land of wickedness. What is there to cheer in the dismal recital of the doings of intemperance? Nothing. Men picture to themselves enjoyment in the wassail-cup, but it is a costly delusion. A poet has spoken of “*the feast of reason, and the flow of soul,*” and this language has been applied to the intemperate feast, and the debauch; but they knew they had who first made this application, and they know they lie who repeat it. Surely we may now say that intemperance, and the common use of intoxicating liquors, are causes of stumbling and offence—of weakness—yea, of death to our brethren.

2. Our use of intoxicating drinks is at least a thing indifferent. We are not enjoined to use them by God.

I do not, for my part, think that the common use of such liquors is an indifferent matter; the tendency of the evil custom is directly to injure and brutalize the man; and if so, it is a sin to use them—a *sin per se*. But this is not insisted upon now. The most strenuous advocates for the use of spirituous liquors have all they can ask for, when we speak of such usage being at least an indifferent matter to an individual. And this is sufficient to make the case clear. God has not commanded us to use intoxicating drinks. No man considers that he commits sin when he refuses to drink them.

3. We can live in the full enjoyment of health, and in the comforts of life.—We can fulfil our duties in every position to God and man as well without intoxicating drinks. None are more healthy and happy—none have bodies and minds more vigorous and better fitted for earthly business, than those who never taste the wine cup. None are better qualified for glorifying their God, serving him with sobriety and faithfulness, than they.

Spirituous liquors may be of service in some cases of sickness. I do not judge of that; but then they are lawfully resorted to when prescribed by a physician, or, at least, when honestly used as a remedy. They are not necessary for the healthy performance of the functions of life. We can do without them.

Now, mark the conclusion. We have seen.—1.

That the use of intoxicating liquors is a cause of stumbling, offence, weakness; yea, the cause of misery, crime, and death, and eternal ruin to men.

2. That no duty would be neglected—no disobedience to God—no guilt incurred by not using them. And 3. That we do not necessarily require them. It follows then, irresistibly, if the doctrines propounded be truly found in the Bible, justly inferred from our text, that it is the duty of every professing follower of Christ, for the truth's sake, out of love to perishing souls, and at the command of him whom he calls Master, to abstain from the common use of intoxicating liquors, and to mark his abhorrence of drinking usages in the strongest manner. And if this be duty, then, every moment

that it is neglected after a knowledge of it, we live in wilful—known sin.

I will notice here a few objections that I have heard urged against total abstinence, and endeavor to answer them:

Obj. 1. “*Are we to curtail our enjoyments because infatuated men abuse the gifts of God, and make them ministers to sin!*” Yes, if we are Christians. We are to bear each others burdens. Like Christ, we are not to please ourselves. And if indeed the mind that was in Christ be found in us, we'll give up many things for the salvation of a soul and the glory of His name. It is also worthy of observation, that there is a remarkable similarity in this objection to a question which Cain once put to the Lord, “*Am I my brother's keeper?*”

Obj. 2. “*There is no express command in the Bible to abstain.*” There are abundance of inferential ones just as obligatory, and one very pointed in the text. But the whole word of God, as it condemns theatres, immoral publications, &c., and as it enjoins Missionary and Bible Societies, and kindred institutions—condemns what leads to evil, and enjoins the contrary—in this case enjoins total abstinence.

Obj. 3. “*Godless and worldly men are engaged in the cause of abstinence, and speaking and doing evil in promoting it.*” If the conscience of a professing Christian, who employs such an objection, be not seared as with a hot iron, his cheeks should be suffused with shame when he speaks. What was the Church about? What were our Professors, who shrink at the touch of godless men, about, when these godless men had to take up the cause of sobriety? If godless men had done their duty, they would have forestalled the wicked. Let every honest man now see his duty, and seek to remedy his past neglect.

In conclusion, let me urge upon every reader the pressing duty of engaging with all his heart in the promotion of temperance principles. Men will tell you that we speak more of temperance, and seem to set a higher value on that virtue, than on the gospel of Christ. Would to God that we heard less of gospel from such lips, and saw more of it in their conduct. Temperance is one ray from the Sun of Righteousness. Pray that the beams of that glorious sun may soon irradiate every land and every heart, and then intemperance, and false brethren, and every evil, will depart.

Shun the temper and the intoxicating cup. We want it not; the idle vagabond may need it to wile away his time in beastly stupefaction; the cowardly miscreant, who dares not confront a man, his fellow, may need it to put him into a proper temper to abuse his innocent wife and children; the assassin may need it to nerve his hand and steel his heart, when he aims the deadly weapon at the heart of his victim; the murderer may seek its lethæan mixture to drown the voice of conscience, and to shut his eyes from the blood that haunts his footsteps; but I trust, dear readers, that you need it not, and that, as honest God-fearing men, you will abjure the sinful custom, and seek to banish it from your neighbourhood, and drive it from the earth. Consider all again. Test it in the hour of secret prayer with your God, and see whether I have spoken the words of truth and soberness, and then act in the matter as in the sight of, and in view of your accountability to, the Judge of all.

We understand that the Hamilton Presbytery have gone vigorously to work, visiting the congregations within its bounds on behalf of the Sustentation Scheme, a deputation of ministers, named by the Presbytery, obtaining the assistance of one or more laymen to accompany them.

Cannot all our Presbyteries do likewise?

Philip Henry was wont to observe, for the encouragement of such as had meetings in their houses, which sometimes drew upon them inconveniences, that the ark is a guest that always pays well for its entertainment.

## SUSTENTATION FUND OF THE PRESBYTERIAN CHURCH OF CANADA.

The following deliverance on the subject of the Sustentation Scheme, was adopted by the Synod at the meeting in Toronto, June 24th, 1848. (See Minutes, p. 25.)

*First.*—That for the removal of misapprehensions that still prevail, it is declared that no system of regulation respecting the mode in which the funds of congregations for the sustentation of the ministry or any other object shall be raised, has ever been enjoined by the Synod, and that congregations are at full liberty to adopt such arrangements for such purposes, not at variance with the recognised principles and practices of our Church as they may deem best.

*Second.*—That the scheme of distribution at present acted upon be continued, but that it be referred to the Sustentation Board, to determine after due consideration, and especially after careful observation of the practical working of the scheme during the ensuing year, whether the provision which limits the deduction made from the contributions of congregations to 20 per cent. might not be advantageously removed.

*Third.*—That the Synod pledges itself to work the scheme as the scheme of the whole Church, and in order that every congregation may be induced to place itself immediately on the scheme, and that effectual provision may be made for steady and permanent operations, resolves to appoint an agent who shall devote himself to this work under the direction of the Sustentation Board, and whose salary the Synod agrees to guarantee from the Synod Fund, until five sixths of the congregations of the Synod have placed themselves on the scheme, by the payment of their first contribution, after which, his salary shall be charged on the Sustentation Fund—and recommend to Presbyteries that in time to come no settlement of Ministers be made within their bounds, till all due means have been used to induce the congregations to place themselves upon the Sustentation scheme."

"The Synod being unanimous in regarding Mr. John Burns, as being eminently qualified to act as Agent for the sustentation scheme, agreed to recommend to the Sustentation Board to endeavour to obtain his services in that capacity, and in the event of their failing in this, to appoint any other person as Agent whom they may judge to be qualified for the office."

The Sustentation Board, as at present constituted, adds to its number John Burns, Esq., Streetsville.

The Board having been convened by circular to meet on the 12th July, had laid before them the above resolution of Synod.

The Board, after full consideration, cordially concur in the resolution and recommendation as above, and, in order to carry it and other measures into full and immediate effect, resolve:—

1. That an appeal shall be made to all those congregations not on the fund, with the view of their being induced, without delay, to connect themselves with the Board; and, for this purpose, they appointed Dr. Burns, Mr. Gale, and Alexander McCluslan, Esq., as a sub-Committee, to draw up a circular to ministers, congregations, and all having interest; such circular being submitted to the Board before being issued.

2. That in the case of those congregations at present on the fund, or which may be put upon it by the Synod, who may not be able to realize the minimum fixed, a correspondence shall be opened with the members of the Home Mission Committee, with the view of obtaining from their fund such aid as may be necessary to effect this desirable object.

3. That John Burns, Esq., of Streetsville, recommended by the Synod as Agent, shall be cordially hailed in that character by the members of the Board, and application made to him forthwith by a deputation from the Board.

4. That Presbyteries shall be urged without delay, by circular or otherwise, to give every aid to

the Agent or Agents of the Board, in communicating with congregations within their bounds, in order to obtain their concurrence in the scheme, and the resolute adoption of its measures.

Dr. Burns and Mr. McCluslan were named as a deputation to wait on Mr. Burns, and solicit his consent to the proposal regarding the agency.

The Board being again convened by circular on the 10th August, 1848,—Present in the chair, C. C. Ferris, Esq., the Rev. Messrs. Robb and Gale, Messrs. McLaren, Davidson, Cook, Burns, McLellan, and the Secretary.

The sub-Committee appointed on the 12th July, to wait upon Mr. John Burns, gave in their report. Mr. Burns being now present, consented to become the Agent of the Board, and promised to enter upon the duties of that office with as little delay as possible.

The sub-Committee also presented the following address, which was approved of, and ordered to be published:—

## ADDRESS OF THE SUB-COMMITTEE.

Having been appointed as a Sub-Committee of the Sustentation Board to draw up an address to congregations on the subject of ministerial support, and on the special claims of the sustentation scheme of our church, we would, in the outset, seek to impress all parties concerned with a sense of the vast importance of the matter now submitted to them. Any man who is seriously attached to the word of God, and its holy truths and ordinances, cannot look around him with ordinary observation, and have his eyes shut to the fact that scepticism and infidelity are on the increase, and that the question of the existence of a regular standing ministry in the land is, or will soon be, a leading question of the day. Many influences, both of a religious and political kind, are at work to throw into the background the claims of the ministry as an ordinance of God. There are even men of piety, but of mistaken or perverted views, who seem willing to sacrifice the whole concern of man's salvation, and of Christianity, as a divine institute for saving men, to accidental circumstances, or to optional movement. There is something plausible and captivating in the favorite maxim—"they that wish for ministers may help themselves;" but we apprehend that a lurking and sneering infidelity is at the bottom of it, and that in import it amounts nearly to a maxim of the same school—"let every man find his way to heaven as he best can." Both are based on the assumption that there is nothing fixed or determined in the truths of religion at all; and that God hath given us nothing certain or safe as a guide in the way to himself. Assuredly, we are, that no maxims are more agreeable to an infidel's taste, and that nothing gratifies more the enemy of the glorious gospel than the absolute and complete prostration of the Christian ministry.—The reason is plain. Churches regularly organised, and an order of men set apart for the defence and propagation of religious truth, have, in all ages, proved the strongest bulwark against error. The most cunning and, perhaps, the most successful assaults on revelation have been ever made through the church and its appointed guardians; and this consideration, while it should lead us to seek the elevation of ministerial attainment and character, ought also to suggest the necessity of suitable encouragement being given to young men of piety and talent to study for the church. We may depend upon it, as the result of uniform experience, that a low scale of remuneration for the service of the sanctuary, and uncertainty or irregularity in payments, are sure to produce a feeble and inefficient ministry. So long as the estimate formed of the real value of ministerial labour is so far below that formed of all kinds of secular toil; and so long as the rise in the approved value of other kinds of remunerative labour has advanced, during the last thirty years, at a rate so far beyond that at which ministerial services in the house of God have advanced in public estimate, we need not

wonder at the growing difficulty in obtaining pastors for vacant congregations, or an adequate supply of talented and pious aspirants for the ministerial office.

In point of fact, we are not aware of one Protestant unendowed church in Christendom that is not at this very moment complaining of difficulty in these departments; and assuredly, with the rapid progress of public opinion as adverse to civil endowments for sacred ends, the difficulty is one of very serious magnitude. We speak not of the probable issues in regard to commanding literature,—though there never was a time, certainly, in the history of the church, when high attainments in learning were so indispensable in the Christian ministry, as at present—but we now speak merely of such a portion of intellectual acquisition as may raise the church above absolute contempt. Vain is it to plead that ardent piety in students and pastors will manifest itself irrespectively of all secular considerations. It may do so in some instances; but, as a general rule, we would say that it is a very poor encouragement to piety in ministers to be told, that while real worth in every other department may expect valuable encouragement, even as to this world, its inseparable accompaniments in the walks of the church must henceforth be subject poverty and depression. Moreover, stunted circumstances are themselves a blight even on piety; and the very worst thing a people could wish for their pastor, even as to his efficiency among them, would be, an ever vexing and ceaseless anxiety about provision for himself and his family.

But, without enlarging on these views, it is manifest that in this country, and in the present day, it rests, in a great measure, with the Christian people to determine whether the influences of the gospel shall keep pace with the growth of the population, and whether an efficient gospel ministry shall be raised up and sustained in this land. A more solemn and vitally important question cannot be propounded, whether we regard the temporal welfare of our community, or the interests of immortal souls, or the glory of the Saviour; neither can it occur in circumstances more affecting and critical than those in which we are placed in this young, and rapidly advancing, and hitherto spiritually destitute community, whose future moral aspect and destiny must be deeply influenced by the conduct of the church at this stage of its progress. May the Lord, the Spirit, lay it on the hearts and consciences of all professing Christians.

It is further manifest, both from the magnitude of the interests at stake, and from the painfully unfavorable results of experience in time past, that the support of the gospel ministry ought not to be regarded as an unimportant or secondary concern in the administration of the church of Christ—that it ought not to be left to the disjointed, and irregular, and unskillful efforts of individual congregations—but must be taken up and dealt with as the concern of the whole church, in its collective wisdom and energy, and as involving a great ordinance of her Divine head.

Impressed with the views which we have endeavoured thus to set forth, the Synod of the Presbyterian Church of Canada resolved, at their meeting in October, 1844, to organise a scheme for the more effectual sustentation of the Ministry. The leading feature of the scheme was the principle that the support of the ministry throughout the land, is the concern of the whole church, and of each congregation in it—the principle of mutual support—the wealthier congregations contributing in aid of the weaker—and all working together on a well-compact scheme of financial union. It was plain from the first, that the success of the plan depended entirely on a very general concurrence of all the congregations throughout the Province; and with a view of securing this, a plan of co-operation was drawn up with great labour by a Committee of Synod, and approved of by the Commission thereafter. It appeared, however, that objections of various kinds were operating against the scheme; and to the best pains of removing those, the attention of successive Synods has been



directed. A pretty general concurrence there-  
 seemed to be, in favour of the leading principles of  
 the scheme, and on this understanding, a consid-  
 erable number of congregations have for three  
 years past acted on the plan to a greater or less  
 extent; but growing experience has convinced the  
 friends of the church of the necessity of an unani-  
 mous verdict, not only in favour of the principles  
 of the scheme, but of its practical management.  
 Accordingly, the whole subject was discussed in  
 last Synod, and after full deliberation, both in con-  
 ference and in open court, the foregoing "resolu-  
 tions" were with one voice adopted, as the sense of  
 the church on this vital question.

By the terms of these resolutions, all objec-  
 tions to the scheme on the ground of a supposed  
 exclusively ecclesiastical management, the disallow-  
 ance or prohibition of seat rents, and of an absolute  
 and entire control of the resources of congrega-  
 tions are at once swept away, and it is left entirely  
 to congregations, as they shall see fit, to conduct  
 their affairs by managers or by deacons, and to let  
 seats or allocate them merely, according to their  
 pleasure. Provided also, each congregation shall,  
 bona fide, contribute according to the ability of its  
 members, to the support of the ministry, and seek  
 to make good the agreement to which they may  
 come as regards their standing on the scheme,  
 no questions are asked as to the application of  
 any other funds at their disposal, to such ecclesiastical  
 purposes as they may think best. By the  
 third resolution, a measure has been adopted of  
 the very highest importance to the success of  
 the scheme, namely the appointment of an agent,  
 a layman, whose great business it shall be to work  
 out the Sustentation scheme as a measure of the  
 whole Church, and who may at the same time act  
 as agent for the Home Mission and other schemes  
 of the church.

The above resolutions having been laid before a  
 meeting of the Sustentation Board soon after the  
 rise of the Synod, the members of that body did,  
 after full consideration, cordially concur in the  
 same; and, in order to carry them into full and  
 immediate effect, they resolved that an appeal  
 should be made to all the congregations not already  
 on the fund, with the view of their being induced,  
 without delay, to connect themselves with the  
 Board; and we, whose names are appended, were  
 named as a sub-Committee to draw up such an  
 appeal. It is with the view of carrying this mea-  
 sure into effect, that we now lay the subject before  
 the ministers and congregations in this address.

The Sustentation Board did, at the same meet-  
 ing, take up the subject of a minimum of stipends,  
 and while they were pretty unanimous in thinking  
 that the rate hitherto acted on in the scheme ought  
 not to be changed, they were of opinion that cases  
 might sometimes occur of congregations really re-  
 quiring a regular ministry, and yet not in circum-  
 stances to come upon the fund; and they recom-  
 mended a correspondence to be opened with the  
 Synod's Home Mission Committee, in order that  
 from the funds of that scheme such aid may be  
 obtained, as may be necessary for realizing an end  
 so desirable. When this object is distinctly under-  
 stood to be contemplated by the Home Mission  
 fund, there cannot be a doubt that it will be greatly  
 enlarged in extent, so as to meet such an object.—  
 Cases of a very special nature, however, may still  
 be placed on the fund by an act of Synod; although  
 we would recommend some special regulations to  
 be adopted for the Synod's guidance, in order to  
 prevent that undue pressure, which even becoming  
 sympathy may, at times, throw upon the fund.

In conclusion, your sub-Committee would press  
 upon all concerned the important resolution, which  
 has been adopted by the Board, and which requires  
 only to be acted on vigorously:—"That Presby-  
 teries shall be urged without delay to give every  
 aid to the Agent or Agents of the Board, in commu-  
 nicating with congregations within their bounds,  
 in order to obtain their concurrence in the scheme,  
 and their resolute adoption of its measures."—  
 Whenever the steps of the Agent are directed, in-  
 dividual ministers ought, by the appointment of  
 their respective Presbyteries, to be in readiness—to  
 help him in his measures—to remove prejudices,

by personal intercourse and influence with the  
 people—and to secure the hearty co-operation of  
 all concerned, without which the best concerted  
 plan will prove ineffective.

ROBT. BURNS, }  
 ALEX. GALE, } *Members of*  
 ALEX. McGLASHAN, } *Sub-Committee.*

TORONTO, Aug. 1, 1848.

The following SCALE OF DISTRIBUTION is presented  
 by the Board, and Local Treasurers are enjoined  
 to return Quarterly, and that as promptly as  
 practicable, their Minister's receipt for the sum  
 under the head STIPEND, and the surplus, if any,  
 in cash, to the Central Treasurer.

Congregation.	Representative		Multiplier.	Stipend.		Surplus.		Deficiency.	
	£	s.		£	s.	£	s.	£	s.
100	10	0	11	110	0	0	0	10	0
110	10	10	11	115	10	0	0	5	10
120	11	0	11	121	0	0	0	1	0
130	11	10	11	126	10	0	4	10	0
150	12	10	11	137	10	0	12	10	0
180	14	0	11	154	0	0	26	0	0
200	15	0	11	165	0	0	35	0	0
240	80 p. ct.			192	0	0	48	0	0
270				216	0	0	54	0	0
300				240	0	0	60	0	0
350				280	0	0	70	0	0
400				320	0	0	80	0	0

JAMES WALKER, *Secretary.*

The following form of Receipt is approved by the  
 Board, and congregations are requested to make  
 use of the form:—

Received from the General Sustentation Fund  
 of the Presbyterian Church of Canada, per Mr.  
 \_\_\_\_\_, Local Treasurer of this Congrega-  
 tion, the sum of \_\_\_\_\_, being  
 my instalment for the Quarter ending \_\_\_\_\_,  
 \_\_\_\_\_, Minister.  
 £\_\_\_\_\_, Cy. \_\_\_\_\_, 1848.

REPORT OF THE TORONTO ACADEMY.

1848.

The Academy originated in circumstances con-  
 nected with the history of the Presbyterian Church  
 of Canada. The Synod of that body having fixed  
 on Toronto, as the seat of their Seminary, for train-  
 ing young men for the Ministry, a favourable  
 opportunity presented itself of connecting with that  
 institution a Preparatory School, for the different  
 branches of useful knowledge, which might be made  
 accessible to young persons generally, irrespective  
 of profession or denomination. Along with a Day  
 School, for elementary, classical, and commercial  
 education, it was resolved to set up a Boarding  
 House, for young persons from the country, whose  
 parents might desire to avail themselves of such  
 education for their families.

The character which it was the wish of its origi-  
 nators to give to the Seminary, was that of an  
 institution thoroughly imbued with Christian influ-  
 ences, but divested of all sectarian tendencies.—  
 This desire has been, they trust, amply realized,  
 and the Directors are satisfied, from the experiment  
 which has been made, that by a judicious combina-  
 tion of religious instruction with efficient teaching  
 and discipline, much more might be done than is  
 usually attempted in Elementary Schools, to ele-  
 vate and improve the character of young men.

The Boarding Department of the institution in  
 particular, the Directors have been desirous to place  
 on such a footing as to its religious, moral, and in-  
 tellectual character, as should entitle it to the entire  
 confidence of parents and guardians throughout the  
 Province. While they believe that the elements of

a liberal education will now be effectually commu-  
 nicated in the TORONTO ACADEMY, they are assured,  
 on the best of proof, that the youth residing within  
 the walls of the institution will enjoy, in a very  
 high degree, the comfort and care of the parental  
 roof, and will, in all respects, be under kind and  
 judicious treatment.

As the Directors have no pecuniary interest in  
 the institution, they feel they can express them-  
 selves without hesitation regarding its merits; and  
 they look with confidence to the friends of the in-  
 stitution throughout the City and Province for in-  
 creasing patronage and encouragement.

The progress of the institution may be estimated  
 from an examination of the following particulars:

Number of Pupils entered since the open- ing of the Academy, in Sept., 1846, . . . . .	267
Number who left since Sept., 1846, . . . . .	110
Died, . . . . .	2
Number of Pupils at this time, July 1, 1848, . . . . .	155—267
The maximum attendance was, in Spring, 1848, . . . . .	170
Of the Pupils at present in attendance, there are studying English alone, i. e., neither attending Classics nor French, . . . . .	70
Latin, . . . . .	72
Greek, . . . . .	21
French, . . . . .	23
English Grammar, including advanced Classes of English Composition and Elo- cutionary Reading, . . . . .	124
Geography, . . . . .	111
History, . . . . .	120
Receiving Lessons in general Knowledge, Writing, nearly all, except advanced Latin and Greek Classes, . . . . .	94
Studying Arithmetic, . . . . .	112
Bookkeeping, . . . . .	6
Algebra, . . . . .	16
Euclid's Elements, . . . . .	34
Practical Mathematics, . . . . .	8
Drawing, . . . . .	10
Elements of Natural Philosophy, including Astronomy and use of the Globes, . . . . .	13

Scriptural Reading, with exercises on the his-  
 torical and practical portions of the Holy Scriptures,  
 form a regular part of the system.

The following account of the examination of the  
 pupils, in July last, appeared in the columns of the  
 Globe newspaper:—

EXAMINATION OF THE STUDENTS OF THE TORONTO  
 ACADEMY.

"The annual examination of the pupils in this  
 Academy, commenced on Thursday, July 6th, and  
 closed on Wednesday the 12th. The classes are  
 forty in number, and the branches taught embrace  
 all the departments of a good English, Classical,  
 and Commercial education. By a judicious ar-  
 rangement of each day's examination exercises, as  
 exhibited in a printed programme, any one might  
 know beforehand the special subject for each day,  
 and for each hour; and thus the examination of  
 each class became at once an exercise for all the  
 pupils as on ordinary occasions, and also a test of  
 their attainments to be judged of by the examina-  
 tors. The English departments exhibited ample  
 proofs of the solid and substantial character of the  
 instruction given, as respects grammar, orthography,  
 etymology, syntax, and prosody, while some happy  
 specimens were given of attainments in composi-  
 tion, and of skill in detecting and correcting errors  
 in style. In the classical departments it was in-  
 teresting to mark the varied stages of advancement  
 from the simplest elements up to the grammatical  
 niceties of the languages of Greece and Rome; while  
 in the commercial branches, the examiners  
 had alternately before them, adepts in the multi-  
 plication table, and in the higher walks of geome-  
 try, algebra, and natural philosophy. Perhaps the  
 most interesting classes were those for geography,  
 history, and general knowledge. This last title  
 embraces the range of physical science and some  
 of the elementary parts of intellectual philosophy.

"In French, the classes of M. Deslandes ac-  
 quitted themselves well, under the examination  
 processes of that able teacher; while in German

ship and in drawing, many specimens of high attainment were exhibited.

"The religious character of this Seminary forms one of its peculiar excellencies, and therefore it was to be expected that the proficiency of the pupils in Scripture history would be specially marked; and in this there was certainly no disappointment.

"Among the visitors on the different days of examination, and at the concluding exercises, there were noticed, Principal Barron of Upper Canada College; the Rev. Messrs. Scudling, Ripley, and Stennett, of the Church of England; Dr. Ryerson, Chief Superintendent of Education; Principal Pickard, of the Sackville Academy, New Brunswick; Dr. Burns, of Knox's Church; Professor Eason; W. Notman, M.P.P.; Rev. Mr. McColl, of Lewiston; Mr. Harburt; Mr. Luscombe; and the Rev. Anson Green. There were present also a number of ladies and gentlemen of the city and neighbourhood, interested in the pupils.

"On Wednesday, which was the closing day, several of the advanced pupils read Essays of their own composition, and recited passages in poetry and prose, English and French; after which, prizes were distributed, and other testimonies of approbation conferred. The audience and pupils were then addressed by the Principal of the Academy, by Professor Eason, Dr. Ryerson, Mr. Pickard, Mr. Harburt, and Dr. Burns, who, as chairman of the Directors, presided on the occasion, and closed the meeting with prayer.

"It is so usual to bestow indiscriminate praise in notices of such institutions, that we have some difficulty in saying more without being exposed to the charge of pursuing the same course. We must, however, remark that it would be difficult for those who have witnessed education in the mother country only, to form a correct idea of the labour required by the Teachers in such an institution as the Toronto Academy. The pupils who enter such institutions in Britain, generally start fair, and advance together from the first elements of education to the completion of their academical studies. In a young country such as Canada, it is quite different. One youth of 15 or 16 will be enrolled, whose education is not further advanced than a well-trained boy of 8 or 9. The youth wants a half year or a whole year's instruction in everything which he can acquire within so limited a term—others again wish two years' tuition, to fit them for entering on some department of business—while others desire to go through the whole range of a regular education. The amount of additional labour required by the number of classes into which the pupils must be divided to meet the wants of all, is not very easily estimated. The examination, so far as we heard, and from the testimony of competent judges, shows the zeal and ability with which Principal Gale, and the other Teachers, Messrs. Wightman and Henning, and the Assistant Teachers, Messrs. Jamieson and Wardrope, have discharged the duties of their various departments.

"One feature in the examination of the Toronto Academy we must mark—the total absence of display or getting up on the part of the Teachers. The classes came before the public in their everyday state—just as they would appear on any casual call through the course of the season. No examination pieces were prepared to astonish and dazzle. The object of this institution is to give a thorough knowledge of the various branches of education, so far as it can be acquired within the time spent by the pupils. That this object has been attained there is not the smallest doubt. We remarked several fine and intellectual countenances among those who received prizes. Some young men received enough of prizes to stock a small library. Their path to future eminence as scholars lies plain before them, and only requires to be perseveringly pursued.

"Many of the pupils, on retiring to the country, will carry with them a taste for education, and communicate it to others. We hope that this and other kindred institutions will overflow with eager scholars. It would be unjust to conclude this notice without bearing testimony to the care and attention and kindness shown to the boarders by Mrs. Gale, who is singularly well qualified for being

the head of that important department of the institution."

*The following are the Branches taught, and the Terms of Boarding and Tuition:—*

- 1 Elementary Instruction, including English Reading and Spelling, Writing, and Primary Lessons in Arithmetic, Geography, and the Latin Language.—*THREE DOLLARS PER QUARTER.*
- 2 Classical and Commercial Departments, including English in all its details, Reading, Recitation, Grammar, Composition; Arithmetic, Mensuration, Algebra; Geography and History, ancient and modern; Latin and Greek Languages and Literature.—*FIVE DOLLARS PER QUARTER.*
- 3 The higher Mathematical pursuits, together with the more advanced Classics; French and other modern Languages; Drawing, and other accomplishments—to be charged according to circumstances.

*Board with the Principal.—TWO DOLLARS PER WEEK, besides separate charge for teaching. A small charge will be made on pupils in both departments, during winter months, for fuel.*

*Principal.*—The Rev. ALEX. GALE, A. M., Professor of Classical Literature, Knox's College, Toronto.

*First Assistant Master.*—The Rev. THOMAS WIGHTMAN.

*Second Assistant Master.*—Mr. THOS. HENNING.

Classes for instruction, in the French language, are conducted by M. DESLANDES, a highly qualified Teacher. Messrs. GEORGE JAMIESON and GEORGE WARDROPE have also been engaged as Assistants in the institution.

*The dues of pupils, whether Boarders or Day Scholars, to be paid in advance, or at furthest, before the end of each quarter.*

The year is divided into periods of eleven weeks; and the following arrangement of periods has, for the sake convenience, been adopted:—

From September 1st to November 17th.  
From November 17th to February 10th.  
From February 12th to May 1st.  
From May 2nd to July 12th.

*Eight weeks are allowed for Vacation—one week at New Year, and the rest from July 12th to September 1st.*

The classes are closed till the 1st of September, but a commencement will be made with the junior classes three weeks sooner.

Information regarding the branches of education in the Seminary, and other particulars, on which parents and guardians may desire information, will be cheerfully furnished, on application, by letter or otherwise, to

The Rev. PRINCIPAL GALE,  
at the Academy, or,  
DR. BURNS, Chairman of Directors.  
ONTARIO TERRACE, Toronto, }  
August 1st, 1848. }

## Foreign Missions.

*From the London Presbyterian Messenger.*

### THE CHINA MISSION.

HONG-KONG, March 28, 1848.

MR DEAR MR. NISBET,—Instead of writing as usual to Mr. Hamilton, I shall, on this occasion, pen a few lines to you, and endeavour to give you some idea of what I am doing here in connexion with the great work which has brought me to these shores. You are already aware that, on my arrival here in the middle of November, I found a quiet abode in a private family, and proceeded as rapidly as I could with the study of the language, at the same time embracing the opportunities that were afforded me of intercourse with the native population, and preaching from week to week to our countrymen here; at first, in the Chapel belonging to the London Missionary Society, and since the end of December, in a separate place of meeting

which our Presbyterian friends took for the purpose; and where our meetings continue to be held regularly with an encouraging attendance, which is rather on the increase, and embraces a number of our merchants and about forty soldiers. When I last wrote, I had just entered on a new position in reference to the Chinese field, and thus I continue to occupy. About two months ago I had got a suitable teacher for myself, but finding I needed him but for a short time each day, I resolved to go into a separate house, where I might have none but Chinese with me, and where my teacher might teach a few Chinese boys either as day scholars or, if found needed, as boarders. I found a house in a central situation, and had just entered it, along with two Chinese servants, when I last wrote.—My teacher joined me a few days afterwards, and immediately opened a Chinese school with a few boys whom he brought together, and ever since he has gone on regularly, and with an attendance of fourteen or fifteen for the last two weeks. Most of these (all except five) are day scholars from the neighbourhood, and have come of their own accord. They read daily Christian as well as native books; every morning they assemble willingly with the servants and myself for worship in Chinese, which the teacher and I conduct together; and I have also begun to give them a short lesson daily in English, which I may make, should I see cause, a more prominent part of their instruction. The first two Sabbaths after we began, none of the scholars came, but on the last two the greater part have come to learn and repeat a lesson in Christian doctrine, and they have also gone of their own accord to the Chinese worship conducted at three o'clock every Lord's-day by a native preacher, in the chapel of the London Society. You will see from what I have said that, as far as I have yet gone, I have been mercifully encouraged, and we would desire to look to our covenant God and Saviour to guide us onward from step to step, that his name may be glorified, and souls directed to "the Lamb of God, who taketh away the sin of the world." My view, in assuming the position I am now in, has been to bring me into such a connexion with the Chinese population as might facilitate the acquisition of their language, and gradually prepare the way for beginning, when I may be able, the public ministry of the Word among them. The school department can be carried on for its own sake to a greater or more limited extent, according as experience shall indicate its relative importance as a means of spreading the truth among this people. My knowledge of the language, especially as it is spoken, is yet but very limited, still I am able intelligibly to read, sing, and pray with the household, and in ordinary matters I am able to communicate with those about me without great difficulty. The possession of such a measure of knowledge is, in the case of this singular tongue, quite compatible with the inability which I am still under to read a great part of the native books, and to understand the great part of what the people around me say when they converse with each other. I found the study of Morrison's version of the New Testament, when on my passage out, of great use, and I still read it at worship. It is now generally disused by the missionaries as being unidiomatic Chinese, but I find that my teacher prefers it for our daily use, as being more easily understood than the more elegant version which he had been previously accustomed to. I have been seeking in vain here for Morrison's translation of the Assembly's Shorter Catechism; and as I think you have some copies by you, if you could find one and send it I shall be glad to see it. The late Dr. Milne's Chinese publications are now much more circulated than Dr. Morrison's. These were two distinguished and devoted servants of God, and have been honoured by their writings to lay a broad and truly scriptural foundation for the labours of all who succeed them. It gives me hope, along with many other tokens, that God means to set up his kingdom in China, when I consider the character and attainments, both natural and spiritual, of these first founders of this Mission. Oh, that it might please Him speedily to send forth many into this field full of



the Holy Ghost and faith, and that He might sanctify in His service, and increasingly prosper the labours of those who are already in the field! May the spirit of grace and supplication be granted to the churches at home in connexion with this work, so that they who make mention of the Lord may not keep silence, and give him no rest till He arise, and make his kingdom a praise and a glory in these vast and densely-populated regions! The time of your Synod's meeting is now again approaching, and will be past before I can again address any of you. I hope, and shall seek to pray, that it may be a time of blessing to many; and as you meet in the town where Morrison was born into the kingdom of God, and where he received his earliest and greatest preparation for his mission to China, may the same Divine Spirit that visited him rest upon many among you, and fill every soul with love to Emmanuel, with zeal for the advancement of his glory, and with compassion for China's benighted and dying millions. With Christian regards to your household and all friends in Christ Jesus, I ever remain, yours truly,

W. C. BURNS.

### LETTER—REV. DR. WILSON TO THE CONVENER.

BOMBAY, April 1, 1848.

MY DEAR MR. TWEDDIE.—I intended to have given you, at present, a continuation of my communication of last month; but this I am scarcely able to do. Mr. Henderson, of our mission, and I have experienced a painful affliction, associated, however, with many striking mercies, which unites us to the rest of the pen. When, on Friday last—this being the time of our vacation—we were engaged with a few friends and some of the pupils of our Institution, in making researches into the natural history and antiquities of the adjoining Island of Salsette, we were attacked by an immense cloud of wild bees, which had received no sensible provocation from any of our party, and nearly *stung to death*. Mr. Henderson was the first person who was attacked. He soon sunk on one of the jungle roads in the hopeless attempt to ward himself from injury; and he had lain for about forty minutes in a state of almost total insensibility; before he was found by our friends, and any relief could be extended to him. It was on my joining him from behind, when he first gave the alarm, that I came in contact with the thousands of infuriated insects. I sprang into a bush for shelter; but there I got no adequate covering from their onset. In my attempt to free myself from agony and entanglement, I inadvertently slid over a precipice, tearing both my clothes and body among the thorns in the rapid descent of about forty feet. From the number of bees which still encompassed me, and multiplied upon me, and my inability to move from them, I had a pretty strong impression upon my mind that, unless God himself specially interposed in my behalf, all my wanderings and journeyings must then have been terminated, though by the humblest agency, that of the insects of the air. That interposition I experienced! I had kept my hold of a pillow, with which I had gone to Mr. Henderson; and tearing it open on the bushes, when I was unable to rise, I found within it most unexpectedly about a couple of square yards of blanket. It was to me, in the circumstances, like a sheet sent down from heaven to cover my head; and partially protected by it, I lay till the bees left me. When, from the poison of the numerous stings which I had received, violent vomiting and other agitation came on, and my pulse failed and my heart fainter, a native, a Thakur, one of the aboriginal sons of the forest, who had come up, pulled me into the shade, and made a noise which was heard by our friends, including Mrs. Wilson, who had set out in search of me, after they had learned from Mr. Henderson that I had shared in the calamity, and who otherwise would probably never have sought for me in the locality in which I was lying. Among the friends was Dr. Burn, to whose treatment, under God, our resuscitation is in a great measure owing. We were conveyed to our tents, principally by

native carts, and on Saturday we were brought to Bombay. Through the kindness of that heavenly father to whose grace we owe our signal deliverance, we are both doing well, so much so indeed that we hope in a few days to be free from pain, if not inconvenience, arising from this affliction. I have known instances of natives losing their lives by such an attack as we encountered; and our friends from India will explain to you the danger from which we have escaped, nay, from which we have been delivered. "They compassed me about like bees," is one of the appropriate figures of the Psalmist. The wild bee of India, of a dark chocolate colour, and about an inch and an eighth in length, is of the same variety which I have seen in the Holy Land; and 'tut illustration of the Psalmist has to us an infinity of meaning which we had never before realised. When I was a boy I used to think that even the Baptist's fare of locusts and wild honey was not of a very indifferent character; but I now see that at least it must have been somewhat difficult of acquisition.

The affliction which I have now mentioned is that of the *body*; but those of the *soul* and *spirit* often experienced by Christian missionaries in a heathen land, are still more grievous. One of this latter character I have likewise to bring to your notice. The fond and ardent hopes which we had been led to cherish in connexion with the young Persia, whose baptism in most interesting circumstances at Surat, I brought to your notice in my last letter, have been disappointed. That promising neophyte has, I am most sorry to mention, made shipwreck, for the present at least, of his Christian profession, and returned to the bosom of his caste. This he has done under powerful influences and temptations, arising from Persia, Hindus, and Mohammedans confederated together; but, of course, without any reasonable justification in the sight of God or his Church. The matter is altogether one of inexpressible pain. Mr. Montgomery, one of the esteemed Irish missionaries, has come down to Bombay in the steamer, with his family; and being now with me at Anbrolic, he has shown me the correspondence of the young man with the mission. The letters written by him before his baptism, are entirely of the character to be desired from a sincere and anxious inquirer; but those written since his abandonment of the Christian church evince a most lamentable spirit. It is but an imperfect excuse for this, that in the first instance they have proceeded from the pen of the assistant-teacher of a certain Government seminary, and have been transcribed and signed by Nasirwanji; for their import, to a great extent at least, he must have understood. He is made to speak in them of having acted, when he professed to embrace Christianity, in an "insane fit of the most absurd superstitious terror," and affects to "forgive freely all the terrors and anxieties" which the missionaries "had induced in him!" He sees no evil, he says, in "consenting to wear a particular shaped garment, and to tie a white string round his waist," as if there were no professions whatever before God and man associated with these symbols. Holding such sentiments, it is infinitely better that he should be *without* than *within* the bounds of the visible church. The enemies of missions here think that they have got an occasion of legitimate triumph in his case; while their own hasty procedure in it emphatically marks their *weakness* and *inconsistency*. No inquiry and purification have they required. "I take the liberty," says the youth, "to enclose you a copy of a letter which I addressed yesterday to the chief of our community, and in consequence of which I was in the evening formally re-admitted into the caste!"

I have mentioned this lamentable case freely and fully to you; for it is right that the friends of missions in Christendom should know the sorrows as well as the joys of their agents abroad. Let our mutual disappointment be vented in prayer to that almighty and all wise Head of the Church, who can and will bring light out of darkness, and strength out of weakness, and order of confusion; and who can make the opposition of her adversaries conduce to the furtherance of his cause.

A religious inquirer who has been with me for

some months, has, within these few days, been summoned from this earthly scene. All his hopes, he continued to say to the last, rested on the only Saviour of the lost. He had clear views of the work of Father, Son, and Holy Spirit in the scheme of human redemption. Another inquirer, a native of Persia, who, according to his own account, undertook a voyage from the shores of that country to converse with some Christian ministers, in consequence of the convictions awakened within him, now six years ago, by the perusal of my Refutation of Mohammedanism, which was put into his hands at Bushire, has returned to his native land for his family. An Armenian, in whom I have confidence, and who has been long acquainted with him, gives a good account of his character, and testifies to the boldness with which, in Persia, he declared his doubts of the divine origin of the Koran.

With best regards to all the members of our Committee.—I am, &c.

REMITTANCES RECEIVED SINCE OUR LAST.—J. G., Acton; G. W., Melkote; Toronto; Alexandria; M. McF., Norval; Kingston.

## The Record.

LETTER FROM THE EDITOR  
TO JOHN BURNS, ESQ., STREETSVILLE, PUBLISHER OF  
THE RECORD.

Woodfield, near Quebec, 18th Aug., 1848.

MY DEAR MR. BURNS.—After next Sabbath I hope to direct my course homewards, but the most that I can hope to do for the columns of the *Record* for September, is to send you a few notes, suggested by my temporary residence in this part of the Province. It is not my intention to write about the scenery, or the physical aspects of the country, though I think it would be the fault of the writer himself, and not any defect in the materials, if a description of Quebec and its environs were not interesting. Such views as those which may be enjoyed from the Citadel of Quebec, or the high bank of the Montmorency, where it falls over a precipice of 250 feet in height into the St Lawrence, or even from the mansion in which I am now writing, can rarely be surpassed in any country. But the spiritual aspect of the country is far more interesting, and on this I intend to make a few remarks. Here I may just notice that I have often been struck with a peculiarity in the narratives of the New Testament, as compared with the journals of modern missionaries. The latter often descend largely on the scenery and the external aspects of the countries through which they pass; and I am far from thinking that it is out of place, or that it injures the cause of missions for them to do so. But the New Testament writers, while they give us occasion requires many minute topographical notices, write us though the presence of higher feelings excluded from their minds those lighter emotions, which the contemplation of the sublime and beautiful, the romantic and marvellous, in external scenery, and in the incidents of life, is fitted to produce. And this was no doubt the case, when they wrote as the penmen of inspiration. Their minds were occupied with no interests inferior to the kingdom of God, and the eternal salvation of men; and it was no object of theirs to amuse or please their readers. Luke tells of Paul preaching on Mars-hill, in Athens, and he gives a short notice of the subject of his discourse; but he scarcely hints at the historical and monumental interest

which the place had. And Paul wrote several of his letters from Rome, and has much to say of the place and of persons in it; but it could scarcely be gathered from any of them that Rome was at the time the metropolis of the world—that its commanders and soldiers held all the rest of the earth in subjection; and certainly he neither names such famed places in it as the Forum, the Capitol, and its seven hills, nor even alludes to them. But to return to the subject proposed—the spiritual condition of Canada East; and certainly, the prevalence of Popery is one of its principal features.—The conversion of Papists has made slow progress in these times of ours. This is a consideration that may well humble Protestants. And, perhaps, there is not another Popish country in which this most desirable change has advanced so slowly as Lower Canada. Mr. Lambert, a traveller who wrote an account of Canada nearly forty years ago, thus speaks of the Canadian priests and English ministers: “The former seem anxious to discharge only their own functions, without interfering with the English ministers. As to the latter, they cannot be charged with even the most distant wish to convert the Roman Catholics into Protestants;” and he adds, “nor, perhaps, are they sufficiently qualified for the task.” Certainly the Bishop of the time was not likely to do much in this way. Mr. Lambert thus speaks of him, “The Protestant Bishop of Quebec is said to be a man of abilities, and a most eloquent and masterly preacher, but I never had the pleasure of hearing him. His salary is £3,500 per annum, and he preaches two sermons annually.”

Other ministers in Canada, besides those whom this writer mentions, have kept themselves free from the charge of attempting to convert its Popish inhabitants. I fear, my dear Sir, that God has a controversy with the Protestant churches of Canada for this, among other sins, their indifference to the prevalence of the soul-destroying errors of Rome.

Let me mention some of the circumstances in which Popery is found in Canada East, which tend to strengthen its hold of the people:

*First*, It is to a great extent identified with the nationality of the people, and thus gives it a great influence over them. Popery is the religion of the whole French Canadian people. It is the religion which they brought from France, and, more than any other, it is the religion of France still. To renounce this religion then, and especially to embrace Protestantism, must be regarded by the Canadians as something like the renunciation of their country, and as an identifying themselves with those whom, it is to be feared, they still regard with feelings of envy and dislike. Hence the improbability that anything short of thorough and conscientious conviction can lead a French Canadian to become a Protestant.

*Secondly*, The possession of a peculiar language, while it strengthens their nationality, renders them less accessible to any beneficial influence from those intermingling with British Protestants. British settlers, who have lived for any length of time in this city, seem to have no difficulty in conversing with the French Canadians on matters of business, each party being partially acquainted with the language of the other; but, as far as my observation goes, the French language is almost always employed between these parties. But it is to be

feared that of all the Protestants here, who can conduct the ordinary intercourse of business with the French Canadian neighbours or dependents, in French, comparatively few could carry on a conversation with them in the same language on religion. The difficulty which holds in every case of speaking intelligibly to an ignorant person on the subject of religion, is much greater, when he who would act the part of an instructor has but an imperfect acquaintance with the language of the person whom he would instruct. Because of this difficulty, but still more, no doubt, because of the prevailing unconcern of Protestants for the spiritual darkness of the Popish population, it is to be feared that the all important matters of Divine Revelation are seldom brought into discussion between the British Protestants and their French Canadian neighbours.

*Thirdly*, The French Canadians appear to be very much in earnest about their religion, and are in this respect, we believe, quite different from the inhabitants of some other Catholic countries. In some of these, from the utter profligacy of the Priesthood, the tyranny of civil rulers, the agitations of civil questions, or the convulsions of revolution, the people, though professedly Roman Catholic, are to a great extent infidel; but such causes have not as yet operated extensively on our French Canadian fellow-subjects. They cling to the faith and follow the religious observances which their Fathers brought from France, and appear to have little sympathy, so far as my observation and intercourse with them goes, either with the reckless revolutionary character, or infidel spirit of modern Frenchmen. I enjoyed a very favourable opportunity of observing what may be called the religious character of the people, on the occasion of one of their Saint's days, as observed at a church about 20 miles from this city. Of this I may here give a short account. It would seem that the mother of Joseph, the husband of Mary, was called Anne, and that her virtues were so eminent, and so well known, that she has had a place assigned her in the Calendar. The day sacred to her memory and worship is the 26th of July, and a parish and church about 20 miles from this city bears her name. This church has acquired a great celebrity on account of the cures on the lame which have been performed in it; and on this account it is much frequented by the religious of all the surrounding parishes, especially on the Saint's own day. The lame are brought to it, and, in so far as the depositing of crutches goes, many are the proofs that they retire from it without such helps. I very willingly made one of a small party to visit St. Anne's, on the so called Saint's day. A steambot sailed from Quebec in the morning, at 6 o'clock. It was with some difficulty that we could find a seat on deck, on account of the crowd that filled the boat. Our astonishment was not a little increased when, instead of directing her course down the river, she pushed across to Point Levi; and we had some thoughts of abandoning her, when, on reaching the wharf, there we saw an additional crowd ready to rush on board. However, we kept our seats, and by dint of good arrangement, all were admitted and accommodated in one way or another with seats. As I surveyed the crowd of both sexes, and of all ages and stations in the community, and noticed their respectable and orderly appearance, and thought of the object of their journey, I re-

marked to a friend that was with me, that I saw little appearance of superstition among them. He immediately called my attention to the employment of some females in our neighbourhood, whose lips were moving, while they were quietly passing their heads from the fingers of one hand to those of the other. Many of the females too had devotional books, in which they occasionally read. But what gave our large company the most religious aspect, was their conduct as we passed the parish churches on the north bank of the river, for we had the isle of Orleans on the south; then, on the signal as it were of an old, homely-dressed countryman, all got down on their knees, and many joined with him in the chant of some Latin prayers. This was done three different times on our downward voyage, and as often on our return. The scene was on many accounts deeply affecting. There was only one other Protestant on board besides our little party. And both because we had left our dwellings before family worship could be observed, and as moved by the scene before us, we read with each other the chapter to the Romans, beginning with the words, “Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.” In the course of our voyage, we got a few of our fellow-passengers to accept tracts in their own language, which some returned after they had read them, while others kept them. The landing on the shore of the “*Bonne Ste Anne*” was a somewhat difficult matter, as there are no wharves, and the tide was rapidly ebbing. As we approached it we soon saw boats afloat, and great numbers of small carts and light waggons at the water's-edge, waiting for us. The steamer had a batteau in tow; this was immediately filled with an eager crowd, and rowed in shore, and the passengers passed from it to carts or waggons, which drove them up over the beach and partially muddy shore to the road leading to the church, or direct to the church itself. We, after seeing that a second load of the batteau was far from emptying the steamer, like some others, took a small boat, which dashed on to the shore, to the jeopardising the limbs of the horses or the wheels of the carts that were eager for their share in the work of debarkation; getting into a cart, we were soon safely deposited on the road, about half a mile from the church. Thither, with many others, some on foot and some in carriages, we moved on. We were told that a succession of masses had been going on in it from 4 o'clock in the morning. There was now a pause in the service, and the grand service of the day was to commence at 10 o'clock. We looked into the church, and saw its grand altar and the lesser altars resplendent with gold candles, of various elevations; one range, very tall, were burning on the ground altar, but from the background of gold, and the brightness of the sunshine, their light seemed only like white specks. On one side of the church is an elegant pulpit, with a spiral stair-case on the outside, and the image of a Saint or Angel on the top, who seems borne aloft by a vast robe overhead, which is distended with the wind. On the opposite side of the church is a representation of the Saviour on the Cross, seemingly as large as life, and well executed. At the close of the service, I walked through the passages of the church, though it was with some difficulty that I could make my way through the people, who were on their knees before various paintings and prints with which the walls

of the church are covered. I observed many of the devotees kissing the feet of the image of Christ, which were quite within reach. We saw six several bundles of crutches suspended by the walls of the church, three pair of crutches being in each bundle. Those, one man told us, were but a few of the many that were left in the church in the course of the year; he said that the priests had to burn them, they were so numerous. I may here remark that we saw only one lame man, who had been brought to receive the benefit of the Saint's prayers, a young Irishman. His father had brought him in a cart a distance of more than 30 miles.— We exhorted him to apply to the physician of souls, assured, from what we saw, that there was little hope that the change of air, or the excitement of the scene, would enable him to leave his crutches as a trophy of the supposed efficacy of the prayers of Saints or Priests. The father seemed to understand what we said, and took it well. Great multitudes of people were hating on the outside of the church, amongst whom we saw a few Indians.— Of the actors on the occasion, we saw too a number of boys, who, we supposed, were choristers; they wore gaudy and fantastic dresses, and had their heads decked with ribbons, and more resembled performers on the stage of a mountebank, than the assistants in religious worship. We passed on from the church through the village, not thinking it right to seat ourselves in the church with the worshippers, and walked to the top of the high ground, immediately above it. And here I might have been tempted to note the grand and extended prospect that presented itself to us, but that I have said it is no part of my present object to describe scenery. After partaking some refreshment, we returned to the church. The crowd lay or stood thick around it. I made my way to the door, and stood for awhile amongst the crowd within the portal. The mass was now over, and one of the Priests was preaching. From the breadth of the passages in the church, and the open spaces at the entry and before the altar, all of which were crowded with persons on their feet, it seemed as though the whole audience were standing; as I got a little farther into the church, however, I could observe that those who occupied the pews were sitting. All seemed very attentive while the preacher addressed them, with much animation, though without any appearance of pathos or seriousness. The discourse, as far as I could gather from a few expressions which I could understand, was on the duty and advantage of justice. The preacher had on a gaudy dress, and wore a hat without brim, and in shape, a truncated cone; this he once or twice took off his head and held in his hand in the course of his sermon, waving it as an expression of the emotion which he felt. A priestly choir sat opposite to him in the church, some of whom wore similar hats.

In connection with the immediate object for which I have given this account, I may mention that all our party noticed the decorous conduct of the people, both when in the steamer and in the village. We saw them partaking of refreshment both in the one and in the other; but the simple spruce beer, at one halfpenny per glass, or tea, or water, were the only beverages. Very otherwise have I seen it at the gatherings at *teat* preachings, in Newland, or Methodist protracted meetings in this country.

But to return to the general remarks, from which this account forms a digression, I remark:

*Fourthly*, That the Romish establishment in Canada East appears to be thoroughly parochial. From any high ground in this neighbourhood, steeped parish Churches can be seen sprinkled as thickly over the country as in any part of Scotland, or England; and each is accompanied with the Presbytere, or Manse as we would call it, and also, I believe, with the School.

*Fifthly*, The Roman Catholic religion is the religion of the whole population of the Province of French origin, without almost any exception. It is the religion of a vast Irish population also. The whole population of Canada East is about 700,000 souls, and of that scarcely one-seventh belongs to the class of Protestants, manifold as their subdivisions are.

*Sixthly*, Popery is strong in this country by its wealth. It has a right to the tithes of the fruits of the soil; it has splendid endowments for Colleges and Monastic institutions, as well as the parochial clergy. And,

*Seventhly*, Popery has a firm hold of the educational institutions of the country. The Seminary of this city, for example, is at once a theological school for the Priesthood, and a college for classical literature and general science. Its library contains about 15,000 volumes. It has an extensive apparatus for chemistry and physics, and one of the finest collections of minerals in the country; last year it had 25 students in theology, 124 boarders, and 212 out-door scholars. Many of these, I believe, were Protestants. Its terms are moderate, because its endowments are ample.

There are other incorporated schools in this neighbourhood, as the "Seminare de Nicolet," and the "College de Ste. Anne Lapointe." But enough; these things may shew what a work has yet to be done in this land, before it can be recovered from the grasp of antichrist.

Let no man think that the enemy is contemptible, or feeble; yet blessed be God there is a stronger than he—one too who, with greater might, has the right to reign over this and all the ends of the earth. I close in haste.

Yours sincerely, W. R.

#### REPORT OF COLLEGE COMMITTEE, READ IN SYNOD, BY THE CONVENER, JUNE 28, 1842.

In presenting another and that the fourth annual Report of Knox's College, the Committee rejoice that they have to congratulate the Synod on the great measure of success which has attended the College during another year. The Committee see in that success a manifest token of the favor of the Great Head of the Church, and recognising their own unworthiness to be connected with an instrumentality for the advancement of his kingdom, so very important, they would ascribe to him all the praise and glory.

The Committee met immediately on the rising of the Synod last year, and appointed an Acting Sub-Committee, by whom the general business of the College was conducted during the past year; they also met at the opening and the close of the College Session, assisting on the former occasion, in the examination of the students previous to their enrolment, and in the latter, in the examination of classes.

The Committee at all their meetings transacted other matters, and gave directions to the Acting Sub-Committee.

Mr. Hayne proceeded on his important Mission to Scotland in the beginning of August, and was provided with such instructions as the Committee were authorised by the Synod to give.

It may be sufficient here to quote the clauses of his instructions relating to the appointment of Professors:

1st. That Mr. Hayne, in conjunction with the Colonial Committee of the Free Church of Scotland, use his utmost endeavors to effect an immediate appointment of a Professor of Theology, in order that if at all practicable such Professor may enter on his duties at the commencement of the ensuing Session, in the middle of October.

2nd. That in the event of its being found impracticable for the Professor of Theology that may be appointed to enter on his duties at the commencement of, or very early in next Session, Mr. Hayne urge on the Colonial Committee the indispensable necessity of deputed some suitable minister to fulfil the duties of the Professorship in the meantime.

3rd. That in regard to the additional labourers also immediately and indispensably necessary for the efficiency of the institution, it is the mature opinion of the Committee that he ought to hold the status of Tutor in Knox's College, giving such aid in the Academy as the College Committee may deem necessary; and that he ought to possess, as a primary and essential qualification, the attainments of a thorough classical scholar and teacher. That it is also highly desirable that he should possess a thorough acquaintance with the Hebrew, or a competency for conducting the department of Logic, and the *Heber Letters*; his qualifications in these latter respects to be determined by a reference to the peculiar attainments of the Professor of Theology—care being taken that he be a person of such a spirit as that he will enter cordially into the great design of the institution.

4th. That Mr. Hayne and the Colonial Committee use their discretion in fixing the salaries of the Professor of Theology and Tutor, not exceeding £1000 currency for the former, and £250 for the latter.

5th. That Mr. Hayne bring before the Colonial Committee our need of continued aid from their funds towards our College, as in the way of assisting us to support our Professors, and to contribute to the maintenance of students. The College Committee do not, however, desire the Professor to be appointed to be placed in any dependence on the Colonial Committee of the Free Church, though their aid to the funds of our infant institution will be most thankfully received, and gratefully appreciated by all the church.

6th. That Mr. Hayne shall endeavour to collect books for the Library, the Convener to communicate with him respecting those most needed, and to authorise him to purchase certain books in the event of their not being gifted to the Library.

7th. That Mr. Hayne shall explain to the Colonial Committee the views of this Committee respecting our College: curriculum, and confer with the Colonial Committee on that subject.

8th. That Mr. Hayne shall confer with the Colonial Committee on the general interests of this church, and press the importance of continued deputations from the Free Church, and of the mission of an increased number of preachers to us, and also of students to finish their curriculum at our College, they giving in the intervals of the College Sessions assistance as catechists in the missionary field.

Mr. Hayne executed the commission entrusted to him with a prudence and assiduity which drew forth the commendation of the Colonial Committee of the Free Church; and as he went forth commended to the blessing of our Great Master by the prayers of many, so he returned with a success which calls for thanksgiving.

The Colonial Committee entered with the most commendable zeal into the mission of your Deputy, in so far as their co-operation was sought, or could be available towards the furtherance of it. They appointed one Sub-Committee to confer with him on the subject of the appointments of the Professor of Theology and Tutor, another to report on other

matters which Mr. Bayne had been requested to bring before them.

It is not necessary to state here more than the results of the inquiries and conferences of your Deputy with the Colonial Committee; and one of these results was the unanimous appointment of Dr. Willis to the Professorship of Theology.

Dr. Willis happily saw it to be his duty to accept the appointment; and his heart was so entirely with it, that when the way for his departure from Glasgow was made plain, by the submission of his attached flock to what they properly regarded as the will of the Lord regarding their pastor, and by the concurrence of the Presbytery, he disregarded all other considerations, and set out in the middle of November, arriving in Toronto on the 15th Dec.

On the day following, at a meeting of the General Committee, Professors of the College, Students, and other friends, Dr. Willis was, with prayer and other appropriate exercises, admitted to the Professorship of Theology in the College, with all the rights and privileges pertaining to that office.

Mr. Bayne had been an diligent in enquiring after a Tutor amongst the preachers of the Free Church, according to the instructions which he had received from the Committee, but was unsuccessful. He reported, however, several who—on certain modifications of the proposed conditions—would be willing to accept of an appointment in the College. Mr. Bonar, too, the Governor of the Colonial Committee, with your Committee, strongly recommending a gentleman for a Professorship of Classical literature in the College. But your Committee, partly because of arrangements which they had made for conducting the business of instruction during the Session then in progress, and partly from an unwillingness to extend the preparatory department of the College, which your Committee hope may ere long be superseded by the assistance that may be derived from the Provincial University of King's College, respectfully declined making an appointment of the gentleman recommended by Mr. Bonar.

The Session was opened on the 20th October. Mr. Kobb, of Hamilton, at the request of the Acting Committee, gave an introductory Lecture, and undertook the charge of the Theological Class, which he conducted for the space of several weeks to the entire satisfaction alike of the Committee and the students.

Mr. Rintoul was called upon to undertake temporarily the departments which for the two former Sessions he had superintended, viz., Hebrew & Biblical criticism. At this time a communication was received from Mr. Bayne, stating that his prospects of making the appointments in Scotland, which he had been commissioned to make, were not promising; and as Mr. Rintoul felt that he could not, consistently with the duties which he owed to the pastoral charge with which he was connected, continue in the same employment in the College and attend to those duties, the Committee formally called on him to take a permanent place in the College, such as might afterwards be determined, on its being known what the precise result of Mr. Bayne's mission might be.

On this call, Mr. Rintoul's connexion with the congregation of Streetsville was dissolved by the Presbytery. The Presbytery expressly recording that their dissolution of the pastoral connexion was on the understanding that Mr. Rintoul was to be actually engaged in the work of teaching in King's College.

The Committee, after the return of Mr. Bayne, and on hearing his report on the subject of a Tutor, appointed Mr. Rintoul to the Professorship of Hebrew, subject, however, to the confirmation of the Synod.

The business of instruction was prosecuted, we feel warranted to say, with harmony and vigour. The students showed no common alacrity and perseverance in study, and the fruits have been eminently gratifying, and call for special thanksgiving and praise.

The number of students in the preparatory department, that in the Literary and Philosophical classes, was 24. That in the Theological department, 30; making a total of 44; who were distributed in classes.

The Committee cherish an increasing conviction that, as the pastoral office is an institution of the glorified Redeemer, so all who are called to it, must be themselves subjects of His kingdom, and ought to possess some suitable natural talents, besides all the culture which schools and colleges can give. On these accounts, they desire to satisfy themselves so far as can be done, in regard to the knowledge and experience of Divine truth, of all who apply for admission into the college; and in regard also to their capacity for study. At the opening of the present Session, the Rev. Mr. Kobb and Rev. Mr. Reid took part with the resident Professors in conferring with the students, on these all-important subjects.

Your Committee feel called on to acknowledge that these conferences have been felt to be very solemn; and while they add also, in general highly satisfactory, they would not omit to note these things: First.—That they do not, of course, profess to judge absolutely of the reality of a work of grace in the heart of any student, however necessary this is towards his being a right candidate for the ministry. Secondly.—That while students are in no case to be admitted even to introductory studies for the ministry, without much caution; they are not, even after they have been admitted to the study of Divinity itself, to be considered as placed in a status from which they may not be removed, if in the judgment of their Presbytery, or the College Committee, any thing should be found in them inconsistent with their character as aspirants for the ministry. And, in harmony with this statement, your Committee would notice that these examinations, at the opening of the Session, extend to students of the oldest standing, as well as to those who are just seeking admission.

But indeed a mere general testimony to the satisfactory results of the examinations into the religious character of the Students, does not do justice to the case.

The grace of God which we believe has been manifested in them, demands a more distinct acknowledgement. Let it be observed, then, that while we gather a hopeful indication of the piety of our students from their general grave demeanor and devotion to study, we see still more unequivocal tokens of this in the devotional and Missionary spirit which they cherish and exercise, and the evangelical labours to which all of them, more or less give themselves. Thus: They have a Missionary Society which provides for the support of a missionary to the French Canadians, and he, one who has gone forth from among themselves—and which also through the exercises of its meetings, tends to diffuse missionary intelligence, and to maintain a spirit of prayer.

They have kept up prayer-meetings amongst themselves, one of which was conducted in the Gaelic language, another in the French.

They have had district prayer-meetings throughout the city of Toronto, on a very extensive scale.

They have kept up a circulation of tracts throughout some of the more destitute localities of the city, exchanging these to the number of 600, every fortnight.

And while all the students have been engaged in these labours of Christian benevolence, the sessions have been supplying sixteen or seventeen preaching stations and vacant congregations around Toronto, with services on the Lord's day; some of these at a considerable distance, every third Sabbath, a few every second, and the greater number every Sabbath. They have also kept up stated services in the General Hospital, and occasional ones in one of the African churches in the city. And it may just be added, that more than one-half of the whole number are now occupied as catechists in different parts of the widely-extended bounds of the church. They thus come extensively into contact with our people, and it is surely a distinct ground for gratitude to God, that they have obtained a good report amongst them, both as respects zeal for the Saviour's cause and gifts in advocating it.

## OF THE ACADEMY.

This institution, though not incorporated with the College, is yet so intimately connected with it that it claims a notice in this report. And your Committee rejoice that they are able to give a very favourable report concerning it.

The extent of the obligations of the college to it will be understood when it is stated, that a considerable number of our students have been attending classes in it.

The attendance of Pupils has been steadily increasing.

## BOARDING HOUSE.

This part of our establishment has grown with the growth of the Academy and College. It is properly an appendage of the former, as it is entirely under the control of the Directors; but as it was always designed to afford accommodation to our students, as well as to youths sent from a distance to the Academy, it may properly be noticed in our annual reports. It is unnecessary to remark, that no influence is used to bring our students to attend the Boarding House. They are at liberty to seek lodgings for themselves; and there are many private boarding houses in the city in which they can find accommodations. Yet during the past session there were many who preferred the accommodation of our boarding house.

Indeed from the number of Academy youths and Students in the boarding house last winter, no addition could have been made to it without impairing the comfort of the inmates. Your Committee rejoice in the testimony implied in this very fact, to the judicious administration of Mr. and Mrs. Gale.

But it is hoped that extended accommodations may yet be obtained for an increased number of boarders, and our experience thus far, is all in favour of this system of boarding, whether respect be had to the influence on the junior pupils from their intermingling with our Divinity Students, or to the influence on the students themselves from their associating with each other, their being in the immediate vicinity of their class-rooms, and under a common domestic christian guardianship.

## FUNDS.

The funds realized by the Treasurer for the twelve months now closed, from contributions within the bounds of the Church amount to £1006 Ga. 7d.

In addition to this, the sum of £350, being the proceeds of £2000 sterling, has been received from the Colonial Committee of the Free Church of Scotland. This sum has been gifted to the funds of the College on the easy terms of reporting its disbursement. Your Committee intend submitting to the Colonial Committee a general statement of their receipts and disbursements, and they doubt not that the Synod will make a suitable acknowledgment of the benefaction.

The Synod, at last meeting, deliberately resolved to endeavour to raise the sum of £1500 for the College throughout the year which has just closed; and in so far as our own contributions go, it will be seen that this sum has not been realized. Your Committee view this with regret, although when it is taken into account that the year has been one of peculiar embarrassment, both to our agriculturists and merchants, and also that in most cases too much of the year was allowed to pass before exertions were made for raising the College Fund, there is no real ground for discouragement in the short-coming of the contributions.

The Convener, at the request of the Committee, visited all the congregations in the Presbytery of Cobourg, and his visits there were in the company of the Presbytery, or of a delegation of their number; all the congregations that have missions in the Presbytery of Kingston; six congregations in the Presbytery of Perth, besides several stations within the Presbytery of Toronto.

In these visits he found what indeed all who have advocated the cause of the College before any of our congregations have found, that its importance is appreciated by the people, and that they are not slow to recognize its claims at once on their prayers and their liberality.

The Treasurer's report will show the sums raised by individual congregations, which may be regarded as an index of the interest felt in this cause. Of Presbyteries, none are known to your Committee as having prosecuted the work of collection more systematically and generally than that of Hamilton.

Your committee doubt not that your venerable Court will address themselves to renewed arrangements for sustaining the College with promptness and decision.

The question shall we sustain the College? is tantamount to the question, Shall there be a ministry provided for the Churches now vacant and for those that must ere long be so? Shall missionaries be sought to evangelize our scattered settlements, and plant churches among them? In a word, is the kingdom of the Saviour to be set up through our instrumentality in any part of this land?

Heretofore a considerable amount of educational exertions have been put forth at a small pecuniary expenditure on our part. We see it stated in some of the papers of the present day that the four Dissenting Colleges in and around the metropolis of the British Empire, educate in all, about seventy students annually, and that at a cost of about £7000 sterling, equal to about £123 currency for each student, per annum.

Hitherto our Students have been educated at an expense to the Church, for each individual of about one-fifth of this sum.

The progressive increase of our Students is a feature in the history of the Church itself, which requires some more distinct consideration than it has yet obtained. Viewing it in connexion with the promising character of the Students and our great want of spiritual labourers, who can hesitate to recognize it as a token for good from the adorable Head of the Church?

And if it be so, that the number and character of the aspirants to the ministry in any particular Church will ordinarily be according to the measure of Divine influence vouchsafed to that Church, then who should not pray for the revival of religion amongst us; even that more disciples—and these men of elevated character and large powers of mind—may give themselves to the work of the ministry!

To be continued.

## Biographical.

### ACCOUNT OF THE REV. JAMES GRAY, OF BRECHIN.

TORONTO, Aug. 19th, 1848.

MY DEAR MR. EDITOR.—Will you favor me with the insertion of the following memorial of a valuable servant of Christ, lately removed to the Church above. It is extracted from the "Montrose and Brechin Review"; and although I do not know the author of it, I can, from personal knowledge of the excellent man whom it commemorates, certify its truth.

Mr. Gray was well known to me since 1809, and both in later and in earlier life I had much pleasant intercourse with him. My eldest brother was minister of the first charge of Brechin, from 1798 to 1837, and Mr. Gray and he might be looked on as affectionate and laborious colleagues in the same ministry. My last interview with Mr. Gray was just before my departure for this country, in the spring of 1815, when I told him of my efforts in behalf of our theological library, and conversed with him on the prospects of the Colonist in a religious light. He took a deep interest in the subject, and presented me with some valuable books from his library, particularly the two 8vo volumes of the learned and valuable system of theology, by the celebrated Dr. John Edwards. Mr. Gray was the early friend of Dr. McCrie, that distinguished man having been from 1791 to 1794 teacher in the school attached to Mr. Gray's congregation, then under the charge of his father. In writing the life of his father, Professor McCrie could not have applied to a better source of information regarding the early life of the Dr., than to the subject of the fol-

lowing sketch,—and he was not disappointed. The account drawn up by Mr. Gray, and incorporated with Professor McCrie's memoir, is one of the most graphic sketches of a characteristic kind in the English language. No man can read it without feeling himself in the very midst of the scenes and incidents presented; and moreover, the impression produced on the mind is, that the man who wrote such an article, and in such good English, was capable of far greater literary efforts than the cares and anxieties of a laborious charge, in a retired situation, permitted him to put forth.

On occasion of the funeral of Dr. McCrie, Dr. Thomson, of Perth, the Moderator of the General Assembly, and Mr. Gray, the oldest minister of the body to which Dr. M. belonged, this nearest friend, officiated in conducting the devotional exercises.—I had the melancholy satisfaction of being present on that sad occasion, when "the tears of genius" and of piety fell around the tomb of one of the greatest of men. The two beloved friends have now met in glory. May we imitate their holy example as faithful ministers of Christ!

Yours, &c.,

ROB. BURNS.

"THE LATE REV. JAMES GRAY, BRECHIN.

"This venerable servant of Christ, whose sudden death we announced in our last week's Obituary, is one more added to the honorable list of the elders, who by faith have obtained a good report. He was born in Brechin, 1772;—his father, the Rev. John Gray, being at that time the esteemed pastor of the congregation over which he himself so long presided. He received the rudiments of his education at the Grammar School of his native town; and, after completing his literary and philosophical studies at the University of Edinburgh, and studying divinity under the venerable Professor Bruce, at Whitburn, in the same class with the late Drs. McCrie and Stevenson, and other eminent Seceding ministers of the last generation, he was licensed to preach the Gospel before he had quite completed his twenty-first year, and in the following year settled as colleague to his respected father. In this sphere of extensive usefulness, he laboured jointly with him six years, and forty-eight years since his death—in all, for the long period of fifty-four years, with untiring diligence and eminent success.

"As a minister of the Gospel, Mr. G. possessed talents of a high order. To a mind naturally acute, vivacious, and comprehensive, and a heart peculiarly warm and sensitive, he added a most intimate acquaintance with the sacred Scriptures—a large and ever increasing store of theological and general knowledge—an extensive and accurate observation of human character—and the savour of deep and ardent piety. A workman that needed not to be ashamed, rightly dividing the word of truth, he was equally successful in raising the conscience, informing the understanding, and warming the heart. His public services were seldom lengthened, but they generally contained *multum in parvo*. They were remarkably sententious—abounding in original thought and pointed illustration; and hence, though he labored under the disadvantage of a voice naturally of small compass, such was the weight and pith of his matter that in the vigour of life he was one of the most popular preachers of his day, and even to the close of his long service he maintained a high standing of general acceptability.

"In the pastoral department of his work, he was most exemplary, and eminently successful. His tenderness of feeling—intimate knowledge of the human heart—great sagacity—and extensive acquaintance with the Divine Word—with a happy manner of expressing his sentiments, eminently qualified him for administering counsel, reproof, or consolation. His advice was highly valued by his Christian friends in cases of perplexity; and he was always a welcome visitor in the house of mourning. Few men excelled him in conversational powers. He possessed a large fund of general information, and a rich store of entertaining and instructive anecdote, which he seemed to have always at command, and of which he often made a most pertinent and felicitous application. This made him a general favorite with all classes, espe-

cially with young persons who possessed a taste for acquiring information; he was always fond of their company, and took much pleasure in encouraging and directing them in every useful pursuit. Brechin has been distinguished above all its neighboring towns for the large proportion of its youth that have been trained for the holy ministry. This, under God, is no doubt owing chiefly to the privilege which it long enjoyed of pious and energetic ministers, both in and out of the establishment. Among the latter, Mr. Gray occupied a prominent place. A considerable number of highly respected ministers of the Secession were brought up under his ministry; and not a few in other communions will be prepared, we doubt not, to acknowledge the pleasure and profit which they derived in early life from their intercourse with him. To his younger brethren in the ministry, he was truly a spiritual father. Among those in his neighborhood, he set on foot a private meeting for prayer and spiritual conference, of which for many years he was the soul and centre; and it is with feelings of peculiar gratification they now remember that latterly he seldom had occasion to meet with any of them at communions or other convenient opportunities, but a portion of time was at his suggestion devoted to such exercises.

"Mr. G. was eminently a man of a public spirit. A deeply interested observer of all passing events, which he looked at in the light both of Scripture precept and prophecy, he was a regular and most useful member of the church courts, and took a very active part in all the ecclesiastical conflicts of his day. In the "Old Light" controversy, as it was familiarly called, he at first took the side of the majority, like many of his brethren, not observing the tendency of the seeds then sown in the profession of the Secession Church. He lived, however, to perceive and fully to acknowledge his error; and nothing gave him greater satisfaction than when, having twenty years afterwards taken his stand as a professor against the development of these principles in the union of the two great branches of the Secession, he found himself in the course of a short time happily reunited with his old friends, Dr. McCrie and Mr. Aitken, from whom the first aspect of the controversy had painfully severed him. From that time, he continued till his death a most decided and consistent advocate of the Covenanted Reformation of Britain, and, at the expense of no small sacrifice, both of feeling and interest, most cheerfully and entirely devoted himself to its service. His zeal, however, for what he esteemed the present truth had in it no savour of intolerance or bigotry. Defending, as he felt, a key position in the battle field, and anxious only to fulfil his master's command—"Occupy till I come"—he hailed most heartily the forward movement of others in the cause of the headship of Christ. With Christians of all denominations he lived on terms of the closest intimacy; and it is a fact no less honorable to him than to them, that none with whom he had sharp contention, and from whose ecclesiastical fellowship he was painfully and permanently separated, continued to the close of his life his attached and generous friends.

"For many years Mr. G. was the father of the Original Secession Synod, and the last remnant of a generation nearly twenty years in advance of all the rest of his brethren; but to the youngest of them he never yielded in zeal for the public cause, and almost juvenile activity in its service. To this indeed, he may be said to have fallen an honourable sacrifice. On the Friday previous to his death, he left home to fulfil a Synodical appointment to the vacant congregation of Kirkintilloch; but he was taken ill on the way, and was compelled to stop at Castlebury. Next day, having rallied a little, he proceeded to his destination, but his complaint was aggravated by the exertion; and in the course of two days he became rapidly worse, and expired on Wednesday morning, far from his own flock and the bosom of his affectionate family, most of them having the privilege of administering to the necessities of his last hours, except an only and attached nephew, residing in Edinburgh, who had experienced from him through his whole life the affection of a father. In these painful circum-



stances, however, his friends have the consolation of knowing that he died as he lived—a faithful and confident dependant on his gracious Master. Several most interesting notes were written from his dying bed to his beloved wife and children, the last of which—thrice begun, and after all left unfinished—proves, in the most affecting form, how deeply he was already plunged in the waters of Jordan. In all of these, he pours forth the most beautiful effusions of sanctified affection, unwavering faith, and humble devotion to the will of the Lord: the burden of all is the oft repeated prayer—“The Lord be glorified in us and by us.” “The same spirit breathed in his dying words, as these could be gathered by the attendants during the paroxysms of a painful and overpowering mad-dy. “O death! where is thy sting! O grave! where is thy victory!” was one of his answers to a kind inquiry as to how he felt; and, some time afterwards, after audibly commending his wife and family to a heavenly Father, he bent back on his couch and said, “Father, into thy hands I commend my spirit.” His last audible expression was to his nephew, “These are the billows, but —” Here articulation failed. May we not fill the blank with the assurance that the Master was with him, and within sight were the shores of Immanuel’s land.

“We have the best authority for the general adage, that a prophet has no honor in his own country, and among his own kindred. Like all other general remarks, however, it is liable to bright exceptions; or, rather, the natural prejudice it so forcibly expresses may, by the grace of God, be lived down. In Mr. Gray’s case this was honorably verified. Early settled in a very delicate position, by his Christian prudence and efficient discharge of his duty he soon surmounted this prejudice, if it ever affected him, and established for himself a large measure of permanent respect, both in his native town and in all the surrounding country. Few men in his sphere of life had so large a circle of acquaintance among all classes of society; and to his honor it must be said that into whatever company he had occasion to go, he never forgot the dignity and sanctity of his office. A striking illustration of the respect felt for him in the locality was given several years ago, when, on completing the fiftieth year of his ministry, he was invited by his townsmen to a public meeting; and Professor Guthrie, in the name of a large circle of friends, presented him a silver ink-stand and a purse containing 222 sovereigns, 100 of which were contributed by Lord Panmure. Nor has this respect been less emphatically expressed on the present melancholy occasion. On Friday last, his remains were met at the Station by the Provost, the Town Clerk, a number of clergymen, of various denominations, the members of his own session, and a large number of the respectable inhabitants of the city. On the day of the funeral, the shops of the town were generally closed, and the numbers and demeanour of the company that assembled to ‘carry him to his grave’ amply testified that no man in our day has gone down to the dust with a more unequivocal expression of the respectful sorrow of the neighbourhood in which he lived and laboured.

“Mr. Gray married rather late in life. Two of his family, a son and daughter, having gone down to the grave before him. Two daughters, with his amiable partner, remain to mourn his loss. His spiritual offspring will be known in that day when the Lord shall come to be glorified in his saints, and admired in all them that believe—when they that were shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever.”

(From the Free Church Magazine.)

### THE REVEREND DANIEL CORMICK, OF KIRRIEMUIR.

The Disruption ministers are passing away—Brother is fast following brother to the saints’ everlasting rest. How loud the call to those who remain, that they be not slothful, but followers of them who, through faith and patience, are now inheriting the promises!

The Rev. Daniel Cormick died at Kirriemuir, on Tuesday, the 23rd May, 1848. Taken away in the prime of his life and usefulness, we gladly embrace this opportunity of recording a few marks of a ministry it were well to remember, as well as of bearing a tribute of affection to a beloved friend.

After assisting, for a time, the Rev. Mr. Cairns, Cupar-Fife, Mr. Cormick was ordained minister of the south Church, Kirriemuir, in 1839. His first sermon, after his ordination, was preached from the words, “He ye reconciled to God.” And from that day, till the day of his death, this was the sum of his ministry. From the day of his ordination it was eminently true that he desired to know nothing among his people but Jesus Christ, and him crucified. It was said by one whose house he often visited, that “he was never two minutes within the door until he had something to say for his Master.” And it was a striking remark of one of his people, that, “whatever was his text, it always came in the end to the subject of *sin and salvation.*”

One day an elder told him of a place in the neighbourhood where many young people used to assemble in idleness on Mondays. He immediately said, “I’ll go and preach to them.” It was remarked that they would not wait to listen. “Oh, then,” Mr. Cormick replied, “I’ll go and sit down with my Bible and talk to them.” He was ever willing to assist his brethren, and never refused an opportunity, when in his power, of proclaiming to sinners the unsearchable riches of Christ.

We cannot refrain from here inserting an extract from the report by Mr. Cormick (read by Mr. Somerville to the last General Assembly) of his preaching tour through Fife, in the summer of 1847:—

“It was my great object to endeavour to awaken sinners from the sleep of death, and to bring them to embrace Jesus Christ, the Lord. I made choice of subjects chiefly of an awakening nature, and, so far as God gave me grace, I endeavoured, with all the earnestness and tenderness in my power, to deal with the souls of men, in order that all who heard the word at my mouth may be led to serious consideration of the things that pertain to their peace.

“I preached, during my stay within the bounds of the St. Andrew’s Presbytery, twenty-eight times. What the results may be, the day will declare. But if there has been but one soul awakened from the security of nature, and brought to flee to Christ as the only hiding-place from the storm, and the only covert from the tempest, I will rejoice.—There is joy in heaven over one sinner that repenteth. The whole district, so far as I could discover, is very barren. I often thought of Ezekiel’s vision of the dry bones, and cried to the Lord that he would cause truth to cater them, that they might live.

“I preached thirteen times in the open air.—After the sermon was over, I distributed some tracts, and spoke to the people as often as I could about their souls. This gave me an opportunity to know something of the spiritual state of the persons who had been hearing. Oh that the Lord may water abundantly his own precious seed, which has been scattered over this land! Oh that it may be found, when the records of eternity are opened, that this man and that man have been born there!

“I met with several of God’s children. From them I got an account of the spiritual state of this district. I was told that it was no better. Would that the Lord would stir it up. Oh what a call is there for us who are ministers to preach for eternity! I fear, dear sir, that we have yet much to learn, ere we can say, as Richard Baxter, ‘I’d preach as though I ne’er should preach again—a dying man to dying men.’”

We remember reading, the last time we saw him, on the board of a volume of his manuscript sermons, the following striking words: “May the Lord give me light to see his truth—a heart to feel it—a tongue to speak it—and grace to practice it in all my actions.”

Mr. Cormick was singularly faithful, and, as might have been expected, greatly blessed in his personal dealings with souls. Knowing well the

heart’s deceitfulness, he took nothing for granted, even in those whom he believed to be children of God. On one occasion a man whose hope at that time consisted merely in his knowledge, was speaking fluently in Mr. Cormick’s presence about the doctrines of the gospel. Mr. Cormick, turning to him, asked—“But, my friend, what has the gospel for you?” The man was so offended that for long afterwards he could never hear Mr. Cormick’s name mentioned without being angry. The question, however, had left a deep impression on his mind, and was the means of leading him to see that he was an unpardoned sinner, and that nothing but the blood of Christ could save his soul. A few months afterwards he said to his wife, “Oh, I wish I could see Mr. Cormick now; I could tell him what the Gospel has for my soul.” He was felt to be a holy man. An instance is remembered of the awe in which he was held in the district by careless sinners. Once on the Glamis railway, by way of getting quit of a troublesome person who was entreating to be taken into the train, the guard was overheard to say to him, “Well, go in yonder, and sit beside Mr. Cormick!”

He was a man of prayer. One of our earliest recollections of him was the remark of a youth then under his charge, “He is always wanting us to pray.” Nothing disturbed him more than being hurried away from home in the morning without his usual season of retirement. It was always his custom, after preaching, as well as before, to spend some time in prayer. Simplicity and godly sincerity formed another striking mark of his character. His walk was eminently becoming an ambassador for Christ. He had a great fear of the foolish talking and jesting which so often tend to lighten the character and lessen the influence of believers.—Often, in trying to repress this in others, we have heard him say, “Every idle word—O remember that.” Another mark was his unaffected meekness, and his readiness to esteem others better than himself. Few men ever showed a more honest desire to know and to part with everything in them that was sinful. The following verse, from the hymn of his beloved friend, the late Mr. McChyne, often formed an outlet for the breathings of his heart after holiness:—

“O grant that I, like this sweet well,  
May Jesus’ image bear,  
And spend my life, my all, to tell  
How full his mercies are!”

He took much pains with the young of his flock, regularly visiting his Sabbath school, and on the Sabbath evenings meeting with an adult class, to go over the sermons of the day. He showed great anxiety and faithfulness in dealing with the young in respect of the Lord’s table.

About a fortnight before his death he was seized with a feverish attack, produced apparently by extreme exhaustion, brought on by his abundant labours. He used often to say to a dear relative: “Well, I can never praise—I have no power.” But just at the commencement of his illness, he remarked to the same friend, “I can’t read, I can’t pray; the only thing I feel I can do is praise.”—He seemed half aware of his danger, for he added, “I should have written out some comments for S—, (his little daughter), and advice for you.”

At the end of the second week, the worst symptoms of malignant typhus appeared. At one time, while his head was being bathed, though he seemed scarcely conscious, he faintly whispered, “Oh to be bathed in the blood of Christ!” and when it was said to him, “You have been bathed already,” he said, in his own usual way, “Many people speak of being bathed in the blood of Christ, who know nothing about the matter.” On the Monday he rallied a little, and hope seemed to revive. But the hour of his departure was come. His work was done—his testimony for his Master was ended.—On the Tuesday morning he fell asleep in Jesus. Two brethren in the ministry were at his bed-side when he died, one of whom had just arisen from prayer. He was taken to his rest in the fortieth year of his age, and tenth of his ministry.

To exalted talent of any kind Mr. Cormick could lay no claim. But we are sure that all who knew him must have been struck with the likeness he

ture to the model of a faithful minister: "Preach the word; be instant in season and out of season; reprove, rebuke, exhort, with all long-suffering and doctrine." The weapons of his warfare were not carnal; had they been so, his name, most likely, would never have been known as one fitted in any way to influence his fellows. Yet many a proof remains that the word, in his month, was made mighty, through God, to the pulling down of strongholds. If his talents were not many, he was faithful to his Master in laying them out to the uttermost furthing. His unwearied self-sacrificing zeal seemed to increase as the twelve hours were passing away. The last two years of his ministry he seemed emphatically to preach as "a dying man to dying men." Many, we doubt not, when they heard of his early, and, to the eye of sense, his untimely death, would be reminded of the welcome, "Well done, good and faithful servant; enter thou into the joy of thy Lord. Thou hast been faithful in a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." One of his texts on the last Sabbath he preached to his people, was taken from the words, "Behold, I come as a thief."

### FEELINGS AND EXERCISES OF FAITHFUL MINISTERS.

The Rev. Thomas Halyburton was born at Duplin, Scotland, in the parish of Aberdalry, near Perth, Dec. 25, 1674. His father dying eight years afterwards, his training was left to his mother, a woman of remarkable piety and excellence. He was early the subject of religious impressions, and, in his fifteenth year, began to be sorely perplexed respecting the evidences of revealed religion.—These difficulties and his religious convictions continued, and oftentimes made his very life a burden, until in January or February, 1698, he obtained in the scriptures, and at the cross of Christ, new life and views. His joy, he declares himself, was "truly unspeakable and full of glory." Every doubt disappeared, infidelity was abolished, and he longed to preach the gospel he had almost denied. Accordingly, on the 22nd June, 1699, he was licensed, and in 1700 was settled at Camb. In April, 1710, he was appointed by a royal patent of Queen Anne, Professor of Divinity in the University of St. Andrew's, and after filling his chair with distinguished ability for about two years, he departed triumphantly to his eternal rest, Sept. 23rd, 1712.

That death-bed was a remarkable one. A distinguished man of God was there: and around it even ministers might learn to magnify their office. One afternoon, a few days before his death, he said to some of his brethren in the ministry, "I am young, and have but little experience, but this death-bed makes me old; and therefore I use the freedom to exhort you to faithfulness in the Lord's work. You will never repent it. He is a good master; I have always found him so, and if I had a thousand lives, I should think them all too little to employ in his service." Afterwards, to some of his ministerial brethren, he said, "When I have been diligent in study and meditation, I have ever found the Lord shining on me, and testifying his approbation. There is nothing to be had with a slack hand. It was the delight of my heart to preach, inasmuch that it sometimes made me neglect a frail body. I have ever thought that if I could contribute to the saving of a soul, it would be a star, a crown, a glorious crown. I know that this was the thing I aimed at. I desired to decrease, that the Bridegroom might increase, and to be nothing that he might be all; and I rejoice in his highness. I was fond of books, but I must tell you that in the course of my ministry what the Lord let me see of my bad heart, and of what was necessary against it, was of more avail than all my books."

To two other ministers he afterwards said, "The work of the ministry was my deliberate choice, and were my days to be much lengthened, and the times at hand as troublesome as they are likely to be, I would rather be a contemned minister of God than the greatest prince on earth. I preached the

gospel with pleasure, because I tried it, as the salvation of my soul was upon it, and I have not changed my thoughts of it since. I exhort you to be very diligent. There may be hard conflicts.—We are all good untried; but we have need to watch, and be sober, and to have on us continually the whole armour of God."

Rev. Thomas Shepard was born near Northampton, England, Nov. 5th, 1605, and leaving Emanuel College, at Cambridge, he early became a zealous and useful minister. Narrowly escaping arrest by fierce persecutors for his pious principles, he succeeded in reaching Boston, in this country, Oct. 3, 1635, and undertook the charge of the church at Cambridge on the first of the following February, where he continued until his death, Aug. 25, 1649, aged forty-four. One Sabbath evening he says, "I saw this day four evils which attend me in my ministry. First—The devil treads me down with discouragement and shame, from a sense of the meanness of what I have provided in my private meditations. Secondly—Carelessness possesses me when I have done well and been enlarged. Thirdly—Infirmities, as want of light, and life, and a spirit of power to deliver what I am affected with for Christ. Fourthly—Want of success when I have done my best. What then shall I do? Learn and feel that—First, In myself I am a dying, helpless, condemned, useless wretch, but by Christ reconciled and made alive. Secondly, That in myself, and in all creatures, there is only insufficiency, but Christ is all-sufficient, and in him there is enough for me."

On his death-bed, he said to some young ministers around him, "O! how great is your work, and for what seriousness does it call? As for me, I will tell you three things. 1. Every sermon cost me many tears in studying it. 2. Before I preached it I got good from it myself. And 3. I went into the pulpit as if going to give account to my Master at the judgment-seat, and so I preached."

Such are some of the ministering men of God. O! that there were many who will go AND DO LIKEWISE!

### REMEMBER THE SABBATH DAY.

Public attention in our own country and in British Europe seems now, more than usual, awake to the importance of the Sabbath as a day of rest. The time is not far distant, we trust, when all Christian governments will recognize fully their responsibility to the Governor of the Universe, and avoid, by legislative and judicial acts, an infringement of the merciful and just injunction, "Remember the Sabbath day to keep it holy."

In this connection we give the opinion of Judge Randolph in a charge to the Grand Jury at the opening of the Mercer County Courts in New Jersey, in regard to the Sabbath. Having previously referred to the sale of liquor on that day, he says:

"I allude, gentlemen, to the constant violation of the Sabbath day, by means of the various railroads and canals in the State. I speak not in prejudice of any corporations

"Their rights guaranteed by law, and whatever they be, it will be my duty and my highest pleasure to respect and maintain them. But the community of individuals have also rights to be respected and maintained, one of which is, that the Sabbath shall be regarded as a day of quiet and rest, free from the performance of worldly business. Such is the moral law, and such also is the statute law of the State. Why then is it, that individuals are prohibited from their ordinary avocations, from all contracts and sales, and even from labor in some obscure and unobserved corner, while almost the length and breadth of this State is four times each Sabbath day traversed by trains of cars, and the canals literally crowded with boats, more so that day than on any day in the week? Why is it that whilst quiet and rest are enjoyed in all places in the State, that here should be bustle and commotion, and the thoughtless induced to congregate? Why should the sound of the steam-whistle and the boat-horn be mingled with the church-going bell at the morning and evening services? Or why

should the poor laboring man and the over-labored beast, in all other parts of the State, rest in freedom and quiet on the Sabbath, but here, like a galley slave, be chained to the boat, the bridge, or the engine? Why the injustice of prohibiting individual labor, and of permitting incorporated exertion?

"Gentlemen, the fault is not in the law, nor do I suppose it to arise in any desire of the railroad, canal and boat companies to violate its precept; but this evil has rather crept in from want of observation, and from ignorance and laxity of moral sentiment on the subject. The law in regard to the due observance of the Sabbath is applicable alike to all, and if the moral sense of the community require that it be forced alike on all, it will be done and the evil will cease. An individual has no more right to take to market a boat load of produce or merchandise on the Sabbath day, than he has to take a wagon load on the same day.—Both are alike subject to fine, and to imprisonment if not paid. The idea once entertained that trains of cars were necessary to run on the Sabbath, in order to carry the mail, has been greatly weakened, is not destroyed by Morse's invention of the Magnetic Telegraph; and to Jerseymen the suggestion has long been a mere insult, for although under the pretence of carrying the mail, the eastern line of railroad through the State is thrown into commotion four times on each Sabbath, yet on that day there is not a mail changed or opened in New Jersey. I believe these operations to be neither works of necessity nor of mercy, but in violation of public law, and partaking of the character of public nuisances, and that you may take notice of them, and that I have deemed it my duty to call your attention thus personally to the subject, not, gentlemen, for the purpose of enforcing what is sometimes thought to be a mere hollow observance of the Sabbath, but to vindicate the supremacy and equality of the law, (which should be made to operate alike on all classes or be repealed,) so that the freedom and rest of the Sabbath be the absolute right of every laboring man, no matter who may be his employer, and that when the law enjoins rest and quiet and exemption from worldly business, it shall be obligatory on none, or else on all, the powerful and the powerless; and all that is required to produce a remedy for the evil is to call public attention to the subject, for thus have been stopped all Sabbath operations on the Pennsylvania and New York canals, though they are very extensive, whilst ours are so short, that with a little calculation in the time of starting, no boat need be detained a day on its passage, and even the stoppage of one day in seven can cause no detriment from competition, where there exists the exclusive right of freight and transportation; and although individuals may feel justified in traveling on the Sabbath in case of emergency, yet none are bound to anticipate such emergency by furnishing regular trains of communication."

### PURITAN SABBATH.

From the *North British Review* for May, we find in connection with other extended and able criticisms upon recent Sabbath documents, an extract from a new work of Dr. Hamilton's, of London, entitled "Horns of Vindictive Sabbatism"—describing a Puritan Sabbath, he says:—

"Had a household narrative of that Sabbath been preserved, how cheerful and sunny would have been the tale! We may write it from memoirs and diaries, from legends and traditions.—There are families of lineal descent, and yet extinct, honorable in ancestral consistency, unworried among the simple manners of the age. There are households which may be traced, whose posterity stood midway between the older Puritan and the Nonconformist confessor, sometimes the noble grange; at others, the lowlier hall; monuments of piety and perseverance, as they were asylums of devotion and piety—whilst erudition long continued to disturb—such as Houghton Tower in which Howe found refuge—like Broad Oak, where still we seem to commune with our Henry's holy shades. Was that religion stiff and dull? Were

those Sabbaths asocial? An early hour of the previous evening had witnessed the disposal of all business; and the necessary preparations for the morrow allowed a full season to meditative retirement, and afterwards to special domestic sacrifice in respect of the Sabbath which drew nigh. Soon as the morning broke, children anticipated their parents, and while they rose, sang at their chamber door some hymn in salutation of the day. From their knees, they met each other with cheerful embrace and greeting, their first duty leading the gathering group to prayer and praise; never forgetting the perusal of the holy book, the family copy, which, perhaps, had been the companion of prison hours and forest hiding-places, worn by the hands and blotted by the tears of the patriarchs of their house. Supplication could not be made for kindlier times and growing liberties, without thanksgiving that fiercer oppression was somewhat stayed.—They forgot not what their fathers had told them. They blessed their God and their fathers' God for every little lightening of their bondage. Once there would have been peril in this indoors' rite.—Psalmody arose, as a proper part of such worship, not without taste and choral effect, for it was that in which they were accustomed to delight. Comfort and simple elegance crowned their meal; for order and neatness, beyond our more luxurious parade, presided in their home, and were rather more prominent than less, on this happy dawn. If they might attend, by the suspension of some penal statute, their sanctuary, they were seen wending towards it in a natural procession, attired not carelessly but in no flaunting dress, in their country's staple and texture, unpretending yet substantial as themselves—some of which the mother's distaff had produced. Sermons full of thought and powerful in application, having much unity and closeness with doctrine raised and improvement enforced, repaid the long exacted attention. They knew not our miscellany of vocal praise, but breathed their gratitude and adoration through the strains of the sweet singer of Israel. Public prayer was systematic, still various, abounding in intercession, such as the minister's closet had indited, and his heart had already made his own. Homeward, with no loitering pace and frivolous manner, they returned—impressed, happy, thankful, and found no scanty board. They healthily partook, but no surfeit oppressed them. What they had heard supplied their conversation—they discovered something better than to cavil: the heads of the family would have discouraged whatever would have lowered the weight of their teacher in the notion of their offspring and servants; and all could forget an unsmooth manner, if such it was, in edifying matter and deep experience. The men on whom they attended were mighty in their Scriptures.—None other could have been endured. A second service, early in the afternoon, invited their presence once again in the sanctuary.

“More awakening appeals to conscience, more general overtures to the guilty and perishing sinner, relieved the massiveness of the former discourse, and disturbed any drowsiness of the season. Maternal fondness provided for the little ones, when the door of the dwelling closed for the last time on that day, some little deviation from their common fare, the confection—the participation with parents of their less simple diet; winning childhood to obedience and observance—unmuzzing everything by cheerfulness and love. They began with the infant mind. They sought early conversion. They pondered that saying, ‘while there is hope.’ They knew that if that docile, ingenious temper was left untaught and unsanctified, little ‘hope’ could be entertained. They improved the good time: they bent the sapling in its pliancy. The evening came, the household Sabbath's claims and share. The children, if advancing in youth, now repaired to different apartments, conducted according to sex by their appropriate guides. A father counselled his boys, a mother instructed her daughters.—Catechism was heard. Free questions were elicited. There was review of what had been that day preached. The lad leaving his roof was warned and blessed. The girl covered like the dove beneath the wing stretched over her. There

at the father's side, at the mother's knee, was the true school of character and principle. That made their generations strong. Instead of the fathers were the children. Thus were they trained and formed. They shrank not from danger; they yielded not to dalliance. They left histories.—They established names. But where is now the seed of the righteous? Where are the faithful children? In the charge of all this we are weak. An interval followed, and each one took his book. Janeway's Token for Children, or Gook's Young Man's Guide, fixed many a youthful eye. The prayer-bell was then rung, and devotions were presented, suited by their brevity to wearied powers; and by their pointedness to youthful minds; not rarely, different hymns, charming the childish choir by their variety and succession.

“The simple hours of that period, and the still simpler hours of that day, gave fitness to the spreading of their table ere they separated for sleep. The all but infant regarded this as honor and indulgence, and it was the scene of chastened joy. Parent, child, knew no happier banquet than this. Nor had servants been forgotten. Theirs was the fellowship of privilege. They had been exhausted by no labor, they had been deluged from no means. Often growing old in the family, they seemed a part of it; they felt the sympathy of its griefs. In the passages of domestic joy and festivity they took no niggard interest. They reimbursed the tenderness and good will they received. They showed fidelity. ‘The believing masters’ treated them in all religious matters as ‘brethren;’ and they ‘counted them worthy of all honor, and rather did them service because they were faithful and beloved, partakers of the benefit.’ The house now is hushed. Children lie cradled in each others arms. Servants wait but the light slumber for tomorrow's labor, and not to rest from what they have this day done. Parents commit themselves and their endeared charge to their heavenly Father, and angels come down and keep the watch. ‘So he giveth his beloved sleep.’ We need not inquire what was their work. That home would know no idleness, no contented ignorance, no constrained hospitality, no fretful hickering, no controversial strife. Worship still dressed its altar, prayer and praise still awake, instruction and discipline still prevailed. The pastor was often seen at its hearth the welcome comrad, comforter, and guest. Good men resorted thither, and left behind a blessing.—That wicket was the gate of heaven. The law of kindness was on every lip. They forbore one another—they preferred one another. Some of us knew the likeness well. We have seen the counterpart. These customs had come down to us. Such were the families to which birth added us. Such were our fathers, and such the mothers who bore us. We declined no investigations, we drew no pictures, we speak no unknown things. In them was reflected the Parian race. In them those saints revived and stood up once more. In this resemblance, but little degenerated, we may measure their worth, and as by a personal observation, ‘fully know their doctrine, manner of life, purpose, faith, long suffering, charity, patience.’”

WOMAN FITLY SPOKE.—In conversation with a friend a few days since, he related to us the following incidents in his own life, which he said it was pleasant to remember. While a merchant in Tennessee some years since, there came into his counting room a young man who was clerk in another store in the same village. He asked him how they were getting along, and the reply was that they were doing a fine business, particularly on the Sunday. They sold more goods on that day than on any other day in the week. This gentleman asked him, “Why do you sell goods on Sunday? I would not do it for any man living.” He answered that his employer required it of him, and he was afraid of losing his situation if he did not. “Well,” said he, “you had better lose your situation than run the risk of losing a situation in heaven by violating the Sabbath.” The words sunk deep into the young man's soul. He went away, but returned in a day or two deeply affected. In a short time he became a converted

man, finally entered the ministry, and has been preaching the gospel faithfully and successfully for more than ten years. He has been part of the time missionary among the Indians, and when last heard from was on his way to Oregon. In a recent letter to his friend that warned him, he says, “I shall have reason to thank God throughout eternity for that one remark which you made to me.” On another occasion, a gentleman that had been in his company and was about taking leave, uttered an oath, but immediately apologized by saying, “I beg your pardon.” The friend of whom I have been speaking replied in a very mild manner, “you have asked my pardon, but it is not me whom you have chiefly injured. If you will go now and ask your Maker's pardon, you will do right.” He left, but returned some time after, and said that he could not get over what had been spoken to him. The gentleman said, “I hope you are not offended at my rebuke.” He replied no, and with the tear trickling down his cheek he proposed that they should take a walk together. They did so, and the result was that the profane man became a Christian, and a pillar of the Church. “A word spoken in due season, how good is it.”—*N. O. Presb.*

### MARRIAGE.

They that enter into the state of marriage cast a die of the greatest contingency, and yet of the greatest interest in the world, next to the last throw for eternity. Life or death, felicity or a lasting sorrow, are in the power of marriage. A woman, indeed, ventures most, for she has no sanctuary to retire to from an evil husband; she must dwell upon the sorrow which her own folly or infelicity has produced, and she is more under it, because her tormenter hath a warrant of prerogative, and the woman may complain to God, as the subjects do of tyrant princes; but otherwise she hath no appeal in the cause of unkindness. And though the man can run from many hours of his sadness, yet he must return to it again, and when he sits among his neighbors, he remembers the objection that is in his honor, and he sighs deeply. The boys, and the pedlars and the fruiterers, shall tell of this man when he is carried to his grave, that he lived and died a wretched person.

The stags, in the Greek epigram, whose knees were clogged with frozen snow upon the mountains, came down to the brooks of the valleys, hoping to thaw their joints with the water of the stream; but there the frost overtook them, and bound them fast in ice, till the young herdman took them in their strange snare. It is the unhappy chance of many men, finding many inconveniences upon the mountains of single life, they descend into the valleys of marriage to refresh their troubles; and there they enter into fetters, and are bound to sorrow by the cord of man's or woman's peevishness.

Man and wife are equally concerned to avoid all offences of each other in the beginning of their conversation; a very little thing can blast an infant blossom; and the breath of the south can shake the little rings of the vine, when first they begin to curl like the locks of a new weaned boy; but when by age and consolidation they stiffen into the hardness of a stem, and have, by the warm embrace of the sun and the kisses of heaven, brought forth clusters, they can endure the storm of the north, and the loud noises of the tempest, and yet never be broken; so are the early unions of an untried marriage; watchful and observant, jealous and lousy, inquisitive and careful, and apt to take alarm at every unkind word. After the hearts of the man and wife are endeared and hardened by a mutual confidence and experience, longer than artificial pretence can last, there are a great many remembrances, and some things present, that dash all little unkindnesses to pieces.

There is nothing can please a man without love; and if a man can be weary of the wine discourse of the Apostles, and of the innocency of an even and private fortune, or hates peace, or a fruitful year, he hath reaped thorns and thistles from the choicest flowers of Paradise, for nothing can sweeten

felicity itself but love; but when a man dwells in love, then the bosom of his wife is pleasant as the dropping upon the hill of Hermon, her eyes are as fair as the light of Heaven; she is a fountain sealed, and he can quench his thirst and ease his cares, and lay his sorrows down upon her lap, and can retire home to his sanctuary and refectory, and his gardens of sweetness and chaste refreshments. No man can tell but he that loveth his children, how many delicious recents make a man's heart dance in the pretty conversation of those dear little pledges; their childishness, their charming, their little angers, their innocency, their imperfections, their necessities, are so many little emanations of joy and comfort to him that he delights in their person and society.—*Bishop Taylor.*

**FILIAL DUTY.—HONORING PARENTS.**—We had not long since, in the pastoral office, at Staten Island, a Rev. John Miller, who during the last summer was after a short illness, called to his rest, at fifty-four years of age. A few years since he lost his father, far advanced in age, whom I knew well for a man who had his peculiarities, (strongly marked peculiarities.) After the death of that venerable father, my friend Miller, who had gone to the paternal roof to attend the last duty to his deceased parent, shut himself in the room with his father's corpse, and gave himself for two hours to the solemn review of his life before God. The great enquiry in that chamber of death was, how have I treated this parent, now a corpse before me? The result was that he could say, "I cannot recall a word or an act of unkindness, or an act of unfilial opposition, or of disrespect towards him." How beautiful this!—how comfortable to his own heart!—with what peace could he commit that father's remains to the grave!—with what joy look forward to the re-union before the throne of God, which has since taken place! But, alas! how different it is with many! When death has smitten those who should be the loved ones, how bitter the lesson that memory reads to the survivors! What scenes!—what words!—what acts!—what feelings!—what neglect! are brought up to the mind, and fill it with anguish! But then, nothing can erase the sad, and entry, and no reparation can be made! Oh, how important in life to treat with respect those who may soon be taken from us.—*Dr. Ferris of New York.*

**COLLECTION FOR FRENCH CANADIAN MISSION.**

We would carefully remind our readers, and particularly our respected brethren in the ministry, that *Sabbath, 3rd September*, is the day appointed by the Synod for an extraordinary Collection in all our Churches and Mission Stations in behalf of the above very valuable Society. We are happy to find that anticipating the day with the view of meeting the pressing demand, the Congregation of Knox's Church, Toronto, have already collected, and, notwithstanding the difficulties of the times and the expenditure in their handsome Church erection, have transmitted to Mr. Dougall, at Montreal, £22 15s; Mr. George Hardy, at Kingston, has also sent £16 from the friends of the Society there. These are good examples. Let us hope that the cause will be powerfully pleaded, and liberally met. Suffice it to say that a prompt effort now made may be the means of extricating that valuable Society from destitution, and thus securing to Lower Canadians, and the Province generally, the beneficial influence of an institution which promises, under God, to be the means of promoting sound Protestantism and spiritual religion, to an indefinite extent, in a very dark land. And why should we not try to help the Institute of the "Point aux Trembles," by educating some sprightly young habitans, who may be transplanted to our own Academy and College of Theology, and become Missionaries in their own language to their own neglected countrymen? Has this not struck our readers? We know it has occupied the minds of two at least of our Ministers, and others will harmonize in it with them. May the great Head of

the Church pour out his spirit on the rising youth of the Lower Province, and then shall we have the hopeful representatives of the D'Aubignies and the Malans amongst us, to cheer our hearts, and shed a new lustre on our infant institutions.

**TORONTO ACADEMY.**

The Academy, in all its branches, will open (God willing,) on *Monday, September 4th*, at 9 a.m. The Boarding House will be ready for the reception of young gentlemen from the country, at the same time.

Toronto, 25th Aug., 1848.

Mr. Editor,—In name of the Directors and other friends of the Academy, I beg to solicit the attention of my brethren in the ministry and others, to the claims of this institution. The object of its founders (who were entirely disinterested in the matter,) was to provide the means of a solid and useful education at a moderate price. The difficulties which must attend the first establishment of such a seminary in a young country, have been nearly overcome, and I am satisfied that a little more public encouragement in its behalf, is all that is required for its stability and permanence.

The Directors are desirous to avail themselves of every existing means of improving the system of education adopted, and any hints which may be addressed to them with this view, will at any time meet with their respectful attention.

Parents and Guardians who may send their sons from the country, to be educated in the city, will find in the accommodations provided, and in the attention paid, in the Boarding House, everything that their most affectionate wishes could desire for the members of their families when absent from them.

Requesting, Mr. Editor, your insertion of the report, and your recommendation of the institution to your readers, and with best wishes for the success of the Record,

I am respectfully yours,  
**ROBT. BURNS,**  
*Chairman of Directors.*

N.B.—It is of great moment that young persons should enter the Schools and Boarding House at the commencement of the quarter.

**ADMISSION OF STUDENTS TO KNOX'S COLLEGE.**

The Sub-Committee on regulations for the admission of Students to the preparatory, and theological departments, and for bursary competition, is requested to meet in the LIBRARY OF THE DIVINITY HALL, Toronto, on *Tuesday, September 12th*, at 12 o'clock.

**ROBT. BURNS, Convener.**

Members—The Professors, along with Rev. Mr. Harris, Mr. Robb, Mr. Stark and Mr. Hayne.

**SUBSCRIPTIONS TO KNOX'S COLLEGE.**

Dalhousie, per Rev. James Finlay, ...	£3	5	0
Pictou, per A. Macalister, .....	6	1	3
Bytown, per Rev. T. Wardrope, .....	26	4	8
Lambton, Etobicoke, per Peter Mc-Tavish, .....	5	0	6
South Gower, per Rev. McDonald, ...	3	15	0

(The above acknowledgments should have been made in the last number.)

**DONATION TO KNOX'S COLLEGE LIBRARY.**

Per Mr. James McKenzie, Point Levi, Quebec:—

Tragediarum Græcarum Delectus, 1 vol. 8vo.	1	"	"
Oral Delphini, .....	1	"	"
Transactions of the Gaelic Society of Dublin, .....	2	"	"

**TORONTO ACADEMY.**

ONTARIO TERRACE, FRONT STREET (WEST)

Opened on *MONDAY, the 25th September, 1846.*

THE following are the branches to be taught, and the Terms of Boarding and Tuition:—

- 1.—Elementary Instruction, including English, Reading and Spelling, Writing, and Primary Lessons in Arithmetic, Geography, and the Latin Language—*Three Dollars per Quarter.*
- 2.—Classical and Commercial Departments, including English in all its details, Reading, Recitation, Grammar, Composition; Arithmetic, theoretical and practical; Book-keeping; the Elements of Geometry, Trigonometry, Mensuration, Algebra; Geography and History, ancient and modern; Latin and Greek Languages and Literature—*Five Dollars per Quarter.*
- 3.—The higher Mathematical pursuits, together with the more advanced Classics; French and other Modern Languages; Drawing, and other accomplishments—to be charged according to circumstances.

Board, with the Principal—*Two Dollars per week*, besides separate charge for Washing. A small charge will be made on Pupils in both departments, during winter months, for Fuel—perhaps half-a-dollar each.

The Dues of Pupils, whether Boarders or Day Scholars, to be paid in advance, or, at farthest, before the end of each Quarter.

The Year is divided into periods of Eleven Weeks; and the following arrangement of periods has, for the sake of convenience, been adopted:—  
From September 1st to November 17th,  
From November 18th to February 10th,  
From February 11th to May 1st,  
From May 2nd to July 12th.

Eight Weeks are allowed for Vacation—one Week at New Year, and the rest from July 12th to September 1st.

It is desirable that the above scheme should be adhered to by all parties; and it is expected that each Pupil should enter for a Quarter at least.

No allowance for absence, except on the ground of ill health.

Each Boarder will require to provide himself with his own Bedding and Towel, and Silver-spoon. Toronto, C. W., November, 1847.

**Fresh Supply of Books for Sale**

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