

# The Christian Visitor.

A FAMILY NEWSPAPER: DEVOTED TO RELIGIOUS AND GENERAL INTELLIGENCE.

REV. I. E. BILL, "Glory to God in the highest, and on earth Peace, good will toward Men." EDITOR AND PROPRIETOR  
 GEO. W. DAY, Printer. SAINT JOHN, NEW-BRUNSWICK, WEDNESDAY, APRIL 29, 1857. VOL. X.—NO. 18

### English Correspondence.

Extracted from the New York Chronicle.

**Dr. Davidson.**  
 Some time ago I gave you a copy of a resolution on the case of Dr. Davidson. That, it appears, was unauthorized. The official one is now before me. It is somewhat lengthy and minute. The importance of the subject, the connection of the Doctor with one, at least, of some Biblical periodicals, and the influence of his work upon the ministry, must be my apology for placing the matter clearly before your readers. The vestigation of the charges was entrusted to a sub-committee. Each member carefully read through the works upon which the charges were founded. In their report, they state that from many passages unsatisfactory views might be gathered on all the cardinal doctrines of the Gospel, but that from personal intercourse with the Doctor they were led to believe that he held orthodox views upon these great Christian verities. Great haste, the love of paradox, and controversy, and the absolute necessity of a speedy revision of the work—the volume in "Home's Introduction"—are recognized and affirmed. The general committee adopted the following resolution, and your readers will see from it the present state of the case. There was no dissenting voice:

"That while this committee expresses its continued confidence in the general soundness of Dr. Davidson's theological views, its appreciation of the value of his services to the college, and its regard to him personally, it is still of opinion that explanations of several parts of his recent work are due to the constituency of the college, on account of the incautious language which he has there employed, and, therefore, earnestly requests him to afford such explanations as speedily as may be consistent with due care in its revision, and in a spirit as kind and conciliatory as the exigency of the case may require, and a due regard to his own position may allow."

**Patriot.**  
 The general impression is not favorable. Dr. Campbell has announced his intention of devoting an article to it. The bolt is already in the course of preparation, and no doubt will be hurled with all his might, and in certain circles, the noise, if not the power, will produce effect. Referring to the Doctor, reminds me of a change which is going to take place in the "Patriot," the oldest Non-Confessionist journal in existence. Ever since the issuing of the "Banner," they have been published by the same house. They were, in fact, but the echoes of each other. The type of the "Patriot" of to day did for the "Banner" to-morrow, and so they have gone on reproducing each other. Only in this way could they by any possible means be made to pay. Since the alterations of the duty, the "Patriot" has been published three times a week. For many years it was under the editorship of the late I. Condon, assisted by Mr. J. M. Hurd, a Baptist, and a Deacon of the Church at Hackney, over which the late Dr. Cox presided. Since the removal of Mr. Condon, Mr. Hurd has filled the editorial chair. For some time he has edited also the "Wesleyan Times," the organ of the Wesleyan Reformers. Some of his articles in that journal, written as an American Wesleyan, against Calvinistic doctrine, and avowing that many of the leading ministers of the Congregational body were anything but Calvinistic, have no doubt given great offence. But this is not all. Combined with this is the fact of his being a Baptist. Dr. Campbell, before relinquishing the "Banner," adverted to this. Be this as it may, Mr. Hurd retires, and the paper is to be published tri-weekly under new and improved management. We are greatly mistaken if it does not soon die. How it lives with a circulation of some 1,400, is a mystery to many.

**Dr. Halley.**  
 The vacancy created in the College at Undercliff, formerly known as Airdale, near Bradford Park, by the retirement of the Rev. W. Scott, is likely to be filled up soon. The Rev. Dr. Halley, of Manchester, has been invited to accept the Presidency. The Doctor is probably known to some of your readers as the author of the volumes on the Sacraments in the Congregational Lectures, and as the author of the unrestricted theory of admission to Baptism, in opposition to Dr. Wardlaw, and his brethren who restrict it to the children of believers.

**The Episcopal Church.**  
 The Episcopal Church has been for some time agitated to its very depths, about the Cross, and its use, and position in churches; whether there should be a stone altar, or a marble, or a wooden table upon which the bread and wine should be deposited; the covering of it, whether of this or the other colors; and the use of candles. These great matters have all, but absorbed public attention. Churchwardens, Rectors, Bishops, and Judges, have exhausted their minds in the dispute. In the columns of High, Low, and broad church journals, the questions have been discussed with a rare zeal, while Puseyites and Romanists have laid before the public the splendour of their mediæval lore. **Wrightsbridge** Church, near London, has been the centre around which the interest has gathered. In all the Ecclesiastical courts the case has been tried, and the highest court of appeal in this country, to which it has been carried, has just pronounced judgment on the

matter. Both parties claim a triumph. The Puseyite, inasmuch as it is now established that Crosses, not Crucifixes, may be used as ornaments in churches, without restriction as to number or place, excepting on the communion table. Its position here, as assimilating with other things to the Popish notion of Sacrifice, has been one of the grounds of complaint; and the Evangelicals because the judges pronounce against the altar and the fopperies with which it is clothed. Now a wood table, and a clean white cloth there are to be used.

In this section the Primates and the Bishop of London both concur. Poor Church, the bulwark of Christianity, and the only security of this country from the inroads of immorality, and crime, is the sport of every young and half-fledged priest, which may minister at her altar.

**BAPTIST COLLEGES.**—For many years Scotland has been dependent upon the Colleges at Bradford for the theological training of young men for the Ministry in our body. Again and again the importance of an institution for the North has been mooted, and many have talked about forming one. Now, however, some friends are moving in earnest. At the meeting of the last Association such a course was urged, and finally approved. Glasgow will be the *locus*, and Dr. Patterson, pastor of one of the churches there, will take the general superintendence. When it can be done, the students will pursue their literary course at the University, but their theological one under the Doctor. Scotland will reap a large harvest of benefit from this enterprise. Whilst on the subject of Colleges I may add that Mr. Bartlett, of Oxford, has just bequeathed £500 to each of the Colleges at Bradford, Stepney (now Regent's Park), and Bristol.

**Hugh Miller's last Work.**  
 The *Testimony of the Rocks*, by the late Hugh Miller, is just published. Judging from what I see of it, beyond all doubt it is a work of the very highest order. Its array of facts, the brilliancy of illustration, and the power of his reasoning, with the charm of its pictorial pages, will render it a work of no ordinary interest though many will probably be found who will not yield a ready assent to some of his conclusions. In common with Dr. P. Smith and others, he thinks that the Deluge was not universal. The six days of Creation he refers to different epochs of the World's history, and supposes that each successive era passed in a sort of vision before the inspired seer. The description is exquisitely beautiful, and displays the opulence of his imagination, and his acquaintance with the whole geological phenomena, in a striking manner. The fame of the writer will be greatly extended, and I hope, the interest of truth promoted, by this extraordinary production. N. S. H.

**Burman Mission.**  
 Rev. Mr. Underhill writing to the Baptist Magazine London, from Rangoon, Burmah, furnishes the following pleasing intelligence, in reference to the progress of Christian Missions in that field of missionary enterprise:

**BURMAH.**—We left Calcutta as we proposed, and arrived here through God's blessing on the 27th. We have found a home at the house of Mr. Brands, whose wife you will remember as Mrs. Voigt, and as sister of Mr. Marshman. The numerous friends and events we are mutually acquainted with, give great interest to your visit, and the kindness of our host and hostess deserves very honorable mention. Our voyage was a very pleasant one, and with very little incident. Rangoon, like all alluvial rivers, has flat banks; while the city would present no attraction whatever, were it not for the great Pagoda, with its gilded top, which shone upon us for miles before we reached our anchorage of the Government Wharf. Rangoon is a city in process of re-construction. New roads are laid out. The native houses have been pulled down, and only partially rebuilt. Population is gradually returning, while the English occupation is showing itself in metamorphosing everything. The innumerable Pagodas of Rangoon are no more. They have been thrown to the ground, and the bricks of which they were built, have been used for the roads. The Buddhist monasteries have, in many cases, shared the same fate, and from these changes the town very slowly recovers its former magnitude and populousness.

**THE AMERICAN MISSION.**—We did not unfortunately arrive in time to be present at the examinations of the Karen High School, which contains about 190 boys and girls. But for two days this week, the Karen Home Mission has had its meetings, and at most of these I have been present. The Rangoon branch of the Karen Mission, under Mr. Vinton and Mr. Brayton, consists of about 36 churches, with more than 2,000 persons in full membership. There is a school in connection with every church, and 600 children in them. Seventeen of these churches support their own pastors, the other nineteen are comparatively new churches, and do only partially. The remainder of the salary is furnished from the funds of the Home Mission. This society is purely Karen, and has existed only for two years. Last year these Karen churches contributed about 780 Rs. to its funds, which money is spent in supporting the native pastors referred to, and several itinerant preachers. Besides this they erect their own chapels and school-houses, and have contributed towards the erection of a brick chapel at Ker-

meading, the centre of the mission, 3,000 Rs. This will give you an idea of the zeal and liberality of this remarkable and interesting people. During the service, one man was ordained to go beyond Prémie to labour, while there are not men enough to meet the incessant demands in all directions for preachers and teachers. I hope to know much more yet about them, and will not now enter upon the rapid spread of the gospel in their midst, or the singularly interesting phenomena attending their reception of the gospel. Would that the native Christians of India had a tinge of their zeal, self-reliance, and ardour for Christ and the salvation of men! I am endeavouring to obtain some clue to the causes of this great movement. Modern missions present nothing like it elsewhere. It would of itself suffice to answer the sneers and calumnies of the "Westminster Review." The arm of the Lord has wonderfully been revealed in this depressed race.

"I am thankful to say that we continue quite well. God has dealt very graciously with us in this respect during our long sojourn in the tropics. I long to be at home and at work again, trying to impress our brethren with the magnitude of the work God has called us to undertake. We must have more prayer, and more men, even to hold the ground we have taken; but what shall be done with the regions beyond?"

### The Escaped Nun, or Convent Life.

MISS BUNKLEY, a young American lady, having recently escaped from the convent of St. Joseph, Emmetsburgh, Maryland, has given to the world a heart-rending narrative of what she saw and suffered. Her testimony deserves every credit, and has produced a powerful impression in the United States. Our readers will peruse the following short but telling extracts with interest:—

**I. HER ENTRANCE.**—"I waited at the entrance for one of the sisters, who admitted me, and led me through a porch, and along a dark corridor into the 'noviciate,' a room occupied by the novices, or 'seminary sisters' as they are indifferently styled. At the door of this room I was asked, in a harsh tone, for the key of my trunk, on presenting it to the sister appointed to receive it, I was told in a firm and decided manner, 'With this key you renounce your own will forever.' The words fell like a doom on my heart, and I could not but contrast the severity of this language with my treatment upon my former visit. I was then conducted to the refectory, where a small piece of bread and some coffee in a tin-cup were given me. I scarcely tasted this food, and soon left the refectory with a sister, who conducted me to my sleeping apartment. We crossed a passage leading near superior's room, walked down the corridor, on a passage beyond, and ascended a flight of stairs, which communicated with a number of cloisters, on each side of which were a row of cells. We entered a room at the end of the passage, containing seven or eight small curtained beds. The sister who accompanied me pointed to one of these, which was numbered, and, placing a dim lamp in a recess near the door, left the room. It was with mingled emotions of surprise and fear that I gazed upon this novel and unexpected scene, scarcely lit by the faint rays of the lamp."

**II. HER OCCUPATIONS.**—"Some estimate of the amount of individual labour accomplished by the sisterhood may be drawn from a relation of my own experience. For the first three weeks after entering the institution, I was employed in the refectory, where, commencing after breakfast, the following is an account of a day's duties:—Brought in two tubs of water; washed the cups, bowls, knives, and forks; cleared off five long tables and carried the plates—about one hundred in number—to the kitchen to be washed; swept and sometimes scoured and scrubbed the floor of the refectory; brought back the plates, and arranged the tables for dinner; cleaned the knives and forks; kept up a fire in the stove, &c. After dinner, performed the same work, and prepared the tables for supper. After supper, washed and cleaned up everything again; and prepared for breakfast. At the end of three weeks I was transferred to the academy, where I taught music and French, and worked in the refectory at night. My occupations there were varied. Sometimes I cooked and washed; at other times I was employed in the infirmary, waiting on the sick and making their beds, administering their medicines, and assisting in cupping, blistering, and other hospital duties."

It must be borne in mind, that besides the faithful execution of these requirements, the sisters are compelled to be punctual at all the devotional exercises.

**III. THE OBLIVION OF THESE DUTIES AND DEVOTIONS** comprehends an aggregate of endurance and suffering such as will speedily exhaust the strength and destroy the tone of the most sturdy constitution. Numbers every day are so utterly overcome, that when the hour of repose arrives, it is with difficulty that they reach their cells ere they fall fainting on the floor."

**III. HER FIRST DIFFICULTIES.**—Miss Bunkley not having been accustomed to such drudgery, and the manner of living being so totally different from what she had been led to expect, determined to continue no longer, and wrote a letter to her father, stating that she was most unhappy. The letter never reached him, but was taken by the superior of the novices to the mother superior. Miss

B was summoned into her presence, and, on her knees gave the required explanations. Her reasons drew forth no sympathy. Here is her simple tale:

"The mother superior, tearing the letter to pieces, and throwing the fragments into a stove near by, harshly answered that, having renounced my own will in this matter, I must persevere to the end for the good of my soul, and God would bless my determination. No remonstrance was on my part listened to, but I was compelled to write another letter at her dictation, declaring my happiness in my present condition, and my entire contentment with it, and adding that I would accordingly remain and make my vows at the Institution. I was completely cowed, and obeyed in fear and trembling, with the certainty that if I should even then resist I should be finally constrained by punishment to obey. How trying the alternative! What more painful and revolting to the feelings of a daughter than this to be compelled to write a lie to her parents, to persuade the loved ones at home that she was happy and contented, when her heart was torn with anguish, and when the first symptoms of despair, like a gathering cloud, shut out those bright anticipations she had been forming of a speedy reunion with a family circle. I retired from the interview with sensations that no language can express, and such as I trust never to experience again. That night was spent in silent tears and bitter thoughts."

**IV. THE CONFESSORIAL.**—"By this channel he (the priest) becomes familiar with the thoughts and feelings not only of those under his immediate charge, but of all with whom these individual penitents may come in contact; and thus the wide circles of society are open to his intrigues and contrivances to make proselytes, to confound the enemies of the Church, or to accomplish other and fouler purposes. Is there a [Roman] Catholic in the Cabinet? What State secret remains unknown to the confessor? Has a [Roman] Catholic been initiated into the mysteries of Freemasonry or Oddfellow's? Does any one suppose that these will remain unrevealed to the priests? Happy, it may be, are those who in their ignorance are unconscious of this far-reaching influence, for communities and nations would tremble, could they but realize the dangers to which they are exposed through the power of the Romish confessional."

"We trust our readers will ponder on the closing sentences of these remarks."

**V. THE SICK.**—"Poor Julia." Miss B. had to attend "Julia," the daughter of a wealthy merchant, in the infirmary, and thus describes her interview:—

"Though unable at first to draw from her the cause of her distress, at length one evening as I urged her to confide in me, she took from her pocket a small stocking, and said, with much emotion, 'This is the only relic I have of my little baby brother. . . . It was a bitter time, sister, when my mother died, a year before I entered the community, but it is harder yet to give up all hope of ever seeing my little brother again.' Julia's disease was a rapid consumption, and when her death was drawing near, she would say, in answer to Miss B.'s questions, 'I am dying.'—'Do not take cold, sister, for it is always fatal here.' And again, 'I shall soon be gone, and my poor father will not know of my death.' Again, in a flood of tears, she would exclaim, 'My poor father! my mother!' And Miss B. adds, that although Julia's two sisters were residing in the same building, they were only permitted once to see their dying sister, and were prohibited from writing to their father, who knew nothing of the illness of his daughter, till after her death. Now, fellow-Protestants, do you not expend your money and your affections in reclaiming the outcast, and the criminal, and will you stand unmoved by allowing a system to be perpetuated in our own land, and that, too, by the aid of Government, that enslaves the amiable and the most unsuspecting of our fellow-creatures, deprives them of the privilege of communicating with even a parent, and locks them in cells to suffer and to pine, without the sympathy or the consolation of a friend! Fortunately Miss Bunkley made her escape, to tell the secrets of the prison-house, but thousands of similar victims only discover their folly when escape is impossible.—Bulmark.

### ONE WAY TO SAVE YOUNG MEN.

A short time since, the writer received a letter from a Christian father, residing in a city of this Commonwealth, soliciting his interest in a son who had come to this place to reside. The father understood the temptations that beset young men in going into a new place to dwell among strangers, and, very naturally, he cast his thoughts around him for safe-guards. It occurred to him that if the minister knew how a father's heart yearned for that son, he might look after him somewhat, without materially interfering with his regular duties. Doubtless he supposed that this interest, on the part of the pastor, if it were no more than a cordial shake of the hand when he entered the store where the young man was doing business, with a kind word of encouragement, might make him a constant attendant upon his ministry, so that his Sabbaths would not be spent in pleasure, away from the house of God. Whatever may have been the thoughts and feelings of the father, suffice it to say, the letter came; and no letter ever gave me more satisfaction. It was the first one of the kind that ever came to my ad-

dress. It showed to me the deep, deep solicitude of that parent for his child. I asked nothing more than I could grant as well as not. In that daily intercourse which a pastor has with his people, there are many opportunities to hold a friendly chat with such a young man, and to drop good counsel that may tell forever upon his soul. Perhaps many parents are deterred from addressing clergymen in this way, for fear of being thought forward and inconsiderate. This is a very erroneous idea. No man who is fit to occupy a pulpit will think less of a parent for writing such a letter, and making such a request; and certainly nothing will so effectually call the attention of a pastor to a young man, as such an expression of interest by his father or mother. Ever after, as he looks upon the son, he will think of the parents. By the law of association, his present situation, and their solicitude, are indissolubly connected. Other young men, absent from their homes, may be equally deserving of regard, but this epistle, full of parental yearnings, makes him a familiar friend at once. Others may reside in the same community for months, and yet be strangers to the minister; but this young man is brought immediately to his notice, by the above circumstance. Moreover, the acquaintance and union does not stop here. The pastor is introduced to that family, although their home may be a hundred, or a thousand miles off. Two hours since, the writer received a call from the above parent, and that interview suggested the penning of these thoughts for the benefit of other parents and their off-spring. "I feel acquainted," said he, and the cordial pressure of his hand proved that it was not mere profession. I certainly felt acquainted, so much so that if Providence should lead me through the place of his residence, I should not hesitate to intrude myself upon his hospitality.

But the chief thought which I designed to express in the commencement, is the most important one. Few appreciate the conservative influence of a connection with a religious Society, and an acquaintance with the pastor, upon a young man. Send him into a city, or rural town, let him identify himself with a religious society, though he is not a Christian, and become interested in its prosperity, as he naturally would, and more than half the probabilities of his ruin are taken away. There is little doubt that multitudes of young men go to our large cities, where they plunge into vice, and are ruined, solely for the want of those restraints which a bare connection with a religious society would throw around them. They enter the house of God upon the Sabbath, and see not a familiar face. They go from one place of worship to another, without meeting with one friendly recognition, from pastor or people; and the consequent feeling of utter loneliness in the midst of a crowd of worshippers, divests the sanctuary of some of its charms. The result is, no particular interest in any Christian organization; in consequence of which the heart is more exposed to the assaults of the tempter.

There is little doubt that parents would be rewarded, if, when they send their sons away to dwell with strangers, they should do so, not only as the aforesaid father did, but, if the sons have attained to the proper age, should influence them to become members of the parish where they worship. It might cost them a small tax; but it would serve to interest them in supporting the means of grace, and thereby shield them from numerous temptations. Had I a son, old enough to become the member of a parish, no effort should be wanting to connect him therewith. If it cost him a few dollars, the good influence it would have upon him would save twice or thrice the sum, which he might otherwise spend for needless pleasures, besides being of incalculable moral advantage to him.

Every youth, of young man, sent away from home, ought, at least, to have a seat in the House of God, rented and paid for, as a means of saving him. It will tend to prevent the forming of that too common habit of running about from one meeting to another, and which usually results in leaving all. It is a small thing, apparently, to rent a seat, and pay for it; but it may save the youth from a vicious life, and a hopeless hell. Everlasting happiness, or misery, hang upon smaller things than this.

Let no parent fear to intrude upon a pastor's studies, by asking his interest in a child's welfare. If more of this business were done, less unhappiness would appear at the fireside, and less misery in the world.

**PRICION.**  
 How TO FIT OUT A CIGAR.—An elegant dressed lady recently entered a railroad car in Paris, where there were three or four gentlemen, one of whom was lighting a cigar. Observing her, with the characteristic politeness of a Frenchman, he asked her if smoking would incommode her. She turned towards him, and with quiet dignity replied, "I do not know, sir; no gentleman has ever yet smoked in my presence." T. P. D.

For the Christian Visitor.  
**A VISIT TO THE BAPTIST COLLEGE, REGENT'S PARK, LONDON—(LATE STEPNEY.)**

A visit to the above institution quite cheered my heart. We have cause as a denomination to thank God and take courage. A thrill of gratitude ought to arise Heavenward from every Christian heart for the success that attended this institution while at Stepney. We have only to look around us in order to see its fruits. From whence had we the Peares, the Rylands, the Fullers, the Careys, and Knibbs, of the present age? On taking a retrospective view—we find that many of them were educated here, and if we take a bird's eye view of England, we find a sprinkling of them all over; and also on Trinidad, Jamaica, United States, and our beloved Provinces, &c., and their labours are not in vain in the Lord. In London, amongst the number (as we cannot have space to go over them all) we find Rev. C. Stovel, Rev. W. Brock, Bloomsbury Chapel; Dr. Angus, President of the College. In the country, Rev. C. M. Birrell, Pembroke Place Chapel, Liverpool; Dr. Thomas, President of Pontypool Academy; the tutors of Haverfordwest, and Histon Colleges; Rev. Samuel Puford, the revivalist, with hosts of other eminent men, whose names might be mentioned; and we have one among us intimately connected with our denomination in these Provinces, whose labours have been signally blessed; young men are trained by him for the work of the Ministry who are proving themselves workmen that needeth not to be ashamed. The institution he superintends has been peculiarly owned of God. Many that left the home of their childhood in the power of the wicked one, led captive at his will, have returned to the bosom of their families, having been made free with the liberty wherewith Christ maketh his people free, and the hearts of many parents are now rejoicing in the delightful intelligence they receive from their sons, that they hate those things they once loved, and that a new era has dawned upon their spiritual existence; I need scarcely say that I have reference to Dr. Cramp, of Acadia College, whose labors I trust, will be still more abundantly blessed. We have then, great cause for thankfulness for what hath been done in the past for Stepney College; but let us not forget to pray that now in its extended form, its usefulness may be increased fourfold; that the windows of Heaven may be opened, and Heavenly blessings poured down; that these young men who are constantly leaving may be baptized by the Holy Spirit—going forth to their various fields of labor in the power and might of the God of Elias. Hitherto it appears to me, that there has been a want of room with all the comforts and conveniences requisite for a student; but now we have the most eligible site, and one of the handsomest buildings of the kind to be found in the neighborhood of London, situated in the upper part of Regent's Park, surrounded by walks, avenues, &c., beautified by trees, ornamented with beds of flowers; in a few words, it appears like a little Paradise here below. These grounds belong to the Institution. The scenery all around is quite animating; for about one quarter of a mile we see the ornamented waters, groves of trees, &c., &c., more calculated to assist the student in his labours than brick or stone walls, confined streets, &c., &c.

The internal character of the building baffles my descriptive powers. The entrance hall to begin with, is magnificent, of a circular form, surrounded by a gallery with carved representations of some ancient battles (the student that accompanied me round the building, a Mr. Lehman, who is a son of a Baptist Minister in Germany and a native) pointing to the figures said: "they were not quite in accordance with the character of the Institution," but still it has an classical appearance if not Theological. The light is conveyed to the hall through a splendid coloured glass dome which gives it a very fine appearance; from here we enter the splendid library room which is probably 250 feet long, and about 30 feet broad, commanding a fine view of the Park. A great many autographs which are kept carefully in a case, attracted my attention. I could with pleasure have spent some time in examining closely the various styles of handwriting of the men, who have engraved their image on the world, such as Bunyan, Benjamin Keach, McGowan, Abraham Booth, Carey, Hall, &c. &c.; but time was precious, so that I could not gratify my curiosity. The lecture and class-rooms are equally grand and extensive; the bed-rooms are kept very clean, convenient, and airy; only one for each room, unless two joins together, then two rooms are allotted for their use; one to be used as a study.—In a former number of the Visitor, you have been informed of its opening, and the cost of this extensive building which was only £28,000 and £1000 for the fixtures; but you were not informed that £7,000 had been promised as early as January. I trust that by this time it is free of debt. With pleasurable feelings we bid adieu to this spot, having (as our last report states) realized in part the ideal of Milton's educational scheme:

"A spacious house, and grounds about it for an Academy, and big enough to hold 150 persons."—Let us pray for the rest as it also is in part realized. "Students inflamed with love of study and admiration of holiness stirred up to be brave men, worthy patriots dear to God and famous to all ages." T. P. D.