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THE  
**PRESBYTERIAN**

A MONTHLY RECORD

OF

The Presbyterian Church of Canada

IN CONNECTION WITH THE CHURCH OF SCOTLAND,

AND

Journal of Missionary Intelligence and Useful Information,

CONDUCTED BY A COMMITTEE OF THE LAY ASSOCIATION.



MAY, 1864.

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MONTREAL, January, 1864.

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# THE PRESBYTERIAN.

MAY, 1864.

ON the first day of next month, as announced elsewhere, the annual meeting of the Supreme Court of our Church will begin at Kingston. The place is central, and the time has been determined to be the most suitable. We may therefore expect, as in former years at Kingston, a comparatively large attendance of members. We presume, though as yet we are unable to say, that facilities for travelling will be afforded as usual by the Railway and Steamboat Companies.

It is certainly the duty of members to attend, both because to do so is one of the solemn functions of their position, and because in no other way can the mind of the Church on any matter, whether little or much affecting it, be fairly ascertained. Our system of Church government is, as its Scriptural character necessarily implies, very simple. It is also complete as regards the composition of its supreme administrative, every congregation being represented by two office-bearers, the one a preaching and the other a ruling elder. This ought to bring out very fully the sense of the whole Church in its reviewing, judicial, and legislative procedure. As yet, however, it has not done so; and when we consider the great disparity between the number of Representatives charged with the duty of administering our Church polity and directing our ecclesiastical course, and the number of these same Representatives that attend the annual meeting of Synod, we acknowledge that we are sometimes greatly perplexed by the questions which present themselves. The first number is over 200, the second has never been 100. We don't remember a division in which the votes came to within 20 of the latter. Is the Synod properly constituted, when, however formally opened, one half of the most important element in its constitution is wanting? Can any deliverance given by two-thirds of the whole be said to be an expression of the mind of the Synod, or of

the Church? What is the true value of decisions obtained, perchance, as much by the absence of a large majority of members as by a bare majority of those present? If the opinion of a given number of men be fixed as the standard of rectitude, can a judgment which we do not know to be in accordance with that standard be accepted as wise and safe? How ought we to regard a deliverance issued, it may be, in reference to one of the most important interests with which we are concerned, by virtue of a small majority in its favour, when a larger attendance of those who are responsible for it would probably have given it an entirely different complexion? It does not help us to answer these questions satisfactorily, to say that all who have a right to be present have the opportunity, and the fault is theirs if they do not embrace it. It does not reconcile us to the existing state of things to hear it alleged that circumstances of the kind mentioned, operating against a full or particular expression of opinion, must be considered as providentially favouring the determination arrived at. It is poor comfort to be told that the majority of those whose names are enrolled as members are unable to attend, least of all that lack of interest hinders them. We think the subject demands a careful investigation on the part of our ecclesiastical rulers, with a view to some effectual remedy. Should we persist in keeping up a Synodical organization which, to the full measure of its working capacity, is, in the particular circumstances in which we are placed in this country, hopelessly impracticable? Should we continue year after year, with the semblance of solemn formalities, to pass measures which only a fraction of the Church's representatives agree to? What is the use of the farcical procedure of electing men to an office the duties of which they do not perform, and very probably have no intention to perform? These questions indicate sufficiently

the anomaly which troubles us. What may be the best means of removing it is a matter for serious consideration. But that some consideration should be devoted to the subject is manifest to any one who gives it a thought.

We hope the ensuing meeting of Synod will be a pleasant and profitable one, and that the deliberations engaged in and the results arrived at will, with the Divine blessing, tend mightily to promote the interests of our Zion.

THE plan of printing and circulating among the members of a congregation the annual report of its managers is fast coming into favour. A few years ago it was not acted upon, as far as we are aware, in a single instance. Now, every year, a steady addition is made to the number of congregations in which it is adopted. We have repeatedly pointed out its advantages and urged a trial of it. We know of no single case in which it has been acted upon without manifest benefit. By this means the managers give an account of their stewardship, which all belonging to the congregation are enabled to consider fully and calmly. It is ascertained exactly how much is done for the support of ordinances and the advancement of Christ's cause. Every one is made acquainted with the expenditure of the money raised. Defaulters are quietly but effectively reminded of their negligence. Regularity in contributing is secured. A liberal spirit is stimulated. An enlightened interest in the welfare of the congregation takes the place of indifference. Order, peace, and strength prevail over confusion, strife, and weakness. We hold it to be a duty on the part of congregational office-bearers to furnish every one of the members with complete information; and it is certain that the performance of this duty facilitates most materially the discharge of all their functions.

We notice a very considerable diversity in the arrangement of the matters contained in the reports which have reached us. Uniformity is not to be expected; it is perhaps not to be desired. Speaking generally, a report ought to be full and clear, comprehending, in a neat and simple form, everything that is important and interesting. A detailed statement of every fund, whatever be its object, should be given, whether it be congregational, sessional, ordinary, or special. The moneys raised in and for the sabbath school, and the amounts contributed for the schemes of the church,

and for local and other missionary efforts, should be noted. It will be found that brief reports, from those who are specially intrusted with the management of these matters, will be the means of diffusing vitality into the several departments of congregational work.

There is a class of statistics which we especially desiderate in all the reports which have reached us. Besides the objects to be gained by the circulation of information among the members of a congregation, an important end would be served by a statement of their strength, when compared with the statistics of pecuniary affairs. We recommend therefore the introduction, with the authority of the session, of such statistics as these—the number of families composing the congregation, of individual adults, and communicants with the increase or diminution for the year, also the number of teachers and scholars in Sabbath School and Bible Class.

We can conceive of no forcible, certainly of no insuperable objection to the adoption of a plan which is obviously right in itself, and which is found to be fruitful of many good results. The difficulty of introducing it is sometimes urged. This difficulty, we believe, exists only in congregations whose character would be impeached by the publication of long-standing and bulky arrears. The sooner this difficulty is grappled with the better, and we know of no easier way of wiping out the dishonour of unfulfilled promises than the plan we recommend. Of all pecuniary shortcomings, arrears in the payment of contributions, which men—shall we say professing Christians?—voluntarily engage to make, are the most disgraceful, unless a dispensation of Providence reduce the subscribers to absolute poverty.

THE continuance of our Foreign Mission Scheme, the particular course it should now take, and the manner in which it should be conducted, are questions which will probably form one of the most interesting discussions in which the Synod will engage at its ensuing meeting. We have already urged the necessity of something like unanimity of opinion in the circumstances of our situation as a Church; it is surely unnecessary to notice the necessity of a calm and candid consideration in reference to a subject of this kind. We presume one question will be the continuance or discontinuance of the Jewish Mission. The writer of these lines never advocated the espousal by our Church of this particu-

lar scheme. Granting all that can be said in favour of its claims, the experience of churches greatly stronger than ours sufficiently indicates the imprudence of an effort on our part, in behalf of a work so very difficult and as yet unpromising as the conversion of Jews. This scheme, however, had some warm and zealous friends in the Church and Synod, at whose instance chiefly a beginning was made. We do not think it a very admirable policy to change a course, because a little adversity has been encountered at the outset. It is scarcely to be expected that any scheme will mature into a successful working condition, without opposition from unforeseen obstacles and reverses; and if these are to form a reason for drawing back, what mission will ever advance? But if the "missionary element" of the Synod, which we are charitable enough not to limit, is at length against a Jewish Mission, of course it must be given up. In present circumstances there can be no practical difficulty in coming to this conclusion. The deliverance of last meeting of Synod, quoted in the letter of "A Western Man," empowered the Foreign Mission Committee to spend, if they saw proper, the funds which had been raised for the Jewish Mission, on the Beyrout Scheme. The probability is they will report these funds still in their hands, and that nothing has been done for that particular effort. Perhaps it may now be considered impracticable to go on with it, and then the Synod can just say what now is to be done with these Jewish Mission funds. The next question will be the continuance of the British Columbia Scheme. If the *quasi* report, which was submitted to last meeting of Synod and which was "received" but not "carried," contained nothing upon this topic, the Synod determined in very strong and decided language, and, according to the approved record, "by a large majority," at a sederunt we never saw excelled for earnest attention to the business before it, that it should not be lost sight of, but that the consistency of the Synod with its deliverance of the former year should be

maintained. The words may be as well quoted—"direct the Committee to make use of that portion of the funds raised for the Jewish Mission for that purpose if they see fit, *but at the same time renew the expression of their deep sense of the urgent claims of Vancouver's Island and British Columbia upon the missionary enterprise of the Church, and solicit in their behalf the attention of the Committee.*" In compliance with this decision the Convener of the Committee issued, in June last, a very spirited appeal in behalf of the British Columbia Scheme, intimating that it had been resolved to institute a mission in that field, and soliciting such liberal collections as would enable the Committee to employ a suitable missionary. What the response was we are not prepared to say, neither are we able to give any information as to the obtaining of a suitable missionary. We anxiously await the report of the Committee for particulars; but it may surely be expected that this scheme will have a due place in that forthcoming document. Should it be determined to prosecute the Mission to Vancouver's Island and British Columbia as *the* Foreign Mission of the Church, it will never do to prosecute it in a fitful, haphazard kind of way. Let us go into it heartily, or let us leave it alone.

RECENT decisions and events bearing upon the subject of Government Education in Lower Canada, and bringing out the disadvantages under which Protestants labour, indicate the necessity of some well-concerted scheme for the protection of Protestant interests in this important question. The time has come when the whole of the legislative enactments upon the subject must be carefully investigated and a bill of grievances prepared. The formation of a judiciously organized association for this purpose, with its headquarters in Montreal, and auxiliary branches throughout the country, seems the most likely means of accomplishing the end in view. The Commissioners of city Protestant schools might very properly take the lead.

## News of our Church.

### CONGREGATIONS.

ST. MATTHEW'S, MONTREAL.—The printed statement of the managers for the past year gives full details of their income and expenditure. The former amounts to \$849.12; the

latter, \$800.12½. Pew rents brought \$382.45, and Sabbath collections, \$165.67½. A special effort for improvements on the church realized \$155.82½, and a subscription for the Temporalities Fund, \$102.23. The managers have de-



terminated to erect a manse on vacant ground belonging to the church, according to a plan submitted to the trustees. We are glad to learn that this praiseworthy effort for the minister's comfort is meeting with spirited support from the members.

**DUNDAS.**—The printed report of the managers of this congregation, for the year ending 1st March last, shows a very considerable improvement in the state of affairs. The total receipts amounted to \$914.70, composed of the following among other items:—pew rents, \$563.02; collections, \$110.47; subscriptions, \$95; proceeds from a soiree, \$104.46. When the managers took office at the commencement of the year the liabilities amounted to \$365.80 which they succeeded in reducing to \$192.74, against which they have \$120 of available assets. If parties in arrear with their payments only do their duty, a continuance of good management will soon place the financial state of the congregation on a prosperous footing.

**VAGHAN.**—This Charge consists of three congregations with as many churches and sets of managers. The report for the past year, which has appeared in printed form, gives the particulars of income and expenditure, detailed lists of subscribers' names and of contributions to missions, grateful and encouraging remarks by the managers, and a spirited review of the state of affairs temporal and spiritual by the minister, the Rev. Donald Ross—the whole covering nearly eight pages. The subscriptions for support of ordinances amount to \$612; ordinary Sabbath collections to \$93.33; special contributions for missionary purposes, \$11.15; collections for schemes of the Church \$39. The amount raised for the Ministers' Widows' and Orphans' Fund, namely \$12, is small for so large a congregation. The managers express themselves as highly pleased with the success which has attended the submission of their report in printed form, and justly remark that if the response during the past year to the calls and claims of Christian duty shall continue, the congregation will become more happy, harmonious, and prosperous.

**ST. ANDREW'S, HAMILTON.**—A re-union of members and friends, at which Rev. R. Burnet, the minister of the congregation, presided, was held in the lecture room of the church on the evening of the 23rd March. The programme was of quite a different nature from that of congregational "soirees," generally. Instead of the usual refreshments, there were tables covered with a choice collection of Chinese and East India carvings in silver, ivory, and sandal wood, inlaid and lacquer work, kindly lent by a member, long a resident in India, together with choice engravings, specimens of sea-weed, and an excellent microscope under the care of the Rev. John Burnet of Brantford. The vestry was hung with oil paintings by Chinese and Russian artists, Crimean trophies, and a beautifully-arranged collection of autumn leaves. The last were sold in aid of one of the charitable schemes of the congregation. The library contained an interesting collection of curiosities, comprising Hindoo carved furniture, native workmanship from China, Japan, and the East Indies, cabinets of shells and shell work

from Barbadoes and the South Seas, together with models from life of Hindoos of different castes, the work of native artists—the whole kindly lent for the occasion by two or three members, and two friends from other congregations. The evening's entertainment consisted also of a very varied, select programme of music by the choir, led by Mr. A. Grossman on a melodeon lately presented to that body by one of its members, interspersed with choice pieces sung by lady friends and readings by the Rev. R. Burnet. During the intermissions in this part of the proceedings the people circulated through the different rooms, examining the articles provided for their inspection. This meeting was, in a pecuniary point of view, as well as in other respects, a complete success, affording the utmost gratification to all concerned. The proceeds were devoted to the supplementing of the Session's fund for the poor. The chairman announced arrangements for a second re-union at an early date, and invited articles of vertu or curiosities of any kind for the occasion from such as may possess them.

**OSNABRUCK.**—The ladies of this congregation recently presented Mrs. Dobie with a purse of money "as a small mark of esteem and affection for their beloved pastor's wife." The good example was quickly followed by the "sterner sex" in a like testimonial to the Rev. R. Dobie. On the 28th ult., a deputation, representing "both branches" of the congregation met at the manse, at Woodlands, when free-will offerings, amounting to about \$100, we believe, were presented amid sincere and cordial expressions of reciprocal good-will on the part of pastor and people.

**LOCHIEL.**—In the April number of the Church of Scotland Record, the Rev. John Darroch acknowledges in detail the sum of £279.11.2½ stg., consisting of subscriptions and Church collections received by him when in Scotland recently, in aid of the fund for building the new Church at Lochiel, and expresses his gratitude for the kindness and hospitality he experienced. The edifice (75 x 52) is expected to be completed and opened for worship by the end of this year.

#### QUEEN'S UNIVERSITY.

**MEDICAL GRADUATION.**—The Medical classes for the Session have been closed. At the meeting of Convocation, for the purpose of conferring degrees, in consequence of the serious illness of the Principal, Dr. Williamson, as senior Professor, presided. The Convention Hall of the University was well filled by ladies and gentlemen, and by students and their friends. After prayer and a few remarks by the Rev. Chairman, the degree of Doctor of Medicine was conferred upon fifteen gentlemen who had finished their course of study, and passed satisfactorily the required examinations. The names of twelve students who had passed the primary examination were announced. Dr. H. Yates read the valedictory address, touching chiefly upon the responsibilities and duties of the medical profession, medical ethics, and the duties of the public towards doctors, with a reiteration of the charge of irreligion too often unjustly

brought against them. The address, which was listened to with great interest, was also replete with the soundest moral advice to the graduates.

**GIFT FROM THE QUEEN.**—The library of the University has just received from the Queen a beautiful copy of the work entitled the "Principle Speeches and Addresses of his Royal Highness, the Prince Consort." The volume is octavo size, handsomely bound in white morocco, with gilt edgings. The inscription, to which is attached the Queen's autograph, is in the following touching language:—

"Presented to the Queen's College Library, Kingston, in memory of her great and good husband, by his broken hearted widow, VICTORIA R."

The volume was accompanied by a letter from the Governor's Secretary, enclosing a copy of the following despatch from the Duke of Newcastle:—

Downing Street, 25th March, 1864.

MY LORD—Her Majesty has been graciously pleased to present to several of the more important Colonial Libraries copies of the "Principal Speeches and Addresses of His Royal Highness the Prince Consort." In conveying to each of the Libraries mentioned in the margin, (six principal colleges in Canada,) the copy which I have the honour to enclose by the Queen's command, you will express Her Majesty's full assurance that it will be valued as a memento of one who took a lively interest in the welfare of each separate portion of Her Colonial Empire, and who studied at all times to promote the diffusion of that sound and useful knowledge, which is one of the surest foundations of order and prosperity in every community, and which, Her Majesty doubts not, these libraries are the means of spreading in Canada.

I have, &c. NEWCASTLE.

The many incidents in the life of His late Royal Highness which this volume serves to recall, and the circumstances under which the gift is presented, as well as the high station of the noble donor, will render the work deeply interesting and valuable.

#### MISCELLANEOUS.

**MEETING OF SYNOD.**—The Synod is indicted to meet in St. Andrew's Church, Kingston, on the first day of June, commencing at eleven o'clock with divine service, it is expected, by the Moderator, the Rev. John Campbell, M.A., Nottawasaga.

The Committee on Business is appointed to meet in the same place on the evening before, at seven o'clock. Intimations of business other than that to be brought up by reports should be in the hands of the Clerk not later than the 27th of May.

**MISSIONARY APPOINTMENTS.**—The Colonial Committee of the Church of Scotland have appointed the Rev. D. Macdougall to act as a missionary within the bounds of the Presbytery of London.

The Rev. Neil Macdougall, late of Ardisnaig, Scotland, has arrived, with a commission from the Colonial Committee of the Church of Scotland to act as a missionary within the bounds of the Presbytery of Glengary.

**ELGIN—MISSION STATION.**—It is announced in *The Canada Gazette* that application will be made to the present session of Parliament, for an act to empower the Trustees of the Elgin Church to convey all lands and tenements belonging to that church to the Presbytery of Montreal.

**FRENCH MISSION.**—The Montreal Ladies' Auxiliary French Mission Association have agreed to undertake the support of a missionary to assist the Rev. John E. Tanner in the City of Montreal, leaving to the Synod's Committee the selection and appointment of a suitable person. Such a person can be got and we hope shortly to hear of an appointment. This will be a most important step towards the strengthening and enlarging of the operations of the Scheme.

**THE JUVENILE MISSION.**—The April number of the *Juvenile Presbyterian* contains reports lately received of all the orphans supported by this mission at the Calcutta Orphanage. The reports are very favourable, giving highly satisfactory indications of the continued usefulness of the scheme.

**ST. GABRIEL STREET CHURCH, MONTREAL.**—We have before us a copy of a Bill introduced by Mr. Morris into the House of Assembly, to provide for the succession of Trustees to the property of this Church and the manse belonging to it, and to settle pending litigation relative thereto. The Bill recites the acquisition by deed, of date 2d April, 1792, of the site of the Church for the use of the Presbyterian congregation of Montreal and their successors, "according to and in conformity with the usage of the Church of Scotland, such as it was by law established in Scotland"—the adoption on 4th April, 1804 of rules providing that no proprietor should vote for a minister, save one regularly bred to the ministry and licensed by some regular Presbytery in the British dominions, and professing his adherence to the laws, government, and mode of worship of the Established Church of Scotland—the bequest by the Rev. Jas. Somerville, a clergyman of the Church, by his last will of date 1st Sept., 1834, of £1000 towards the erection of a manse for the minister of the Church, and the fulfilment by Mr. Somerville's executors (of whom only one survives) of their trust in securing the ground on which the manse stands and building the manse, which they did by means of the funds bequeathed and certain voluntary subscriptions—the approval on 28th Aug., and 2d Sept., 1844, by a majority of the congregation, of the conduct of the minority of the Synod in connection with the Church of Scotland, and their resolution to adhere to the Presbyterian Church of Canada, thereby virtually annulling all previous rules inconsistent with this course—the adoption on 30th June, 1845, of a series of new rules declaring, among other things, the limitation of the power of pew proprietors by the laws of the Presbyterian Church of Canada—and the existence since 1844 of two distinct organizations of Presbyterians, namely, the Presbyterian Church of Canada in connection with the Church of Scotland and the Canada Presbyterian Church. The preamble also states that there has been much litigation as to the property, between parties belonging to these

organizations, and that the parties have agreed to a compromise and petitioned for this Act to legalize it. The Bill then declares that the whole property shall belong to the Church in connection with the Church of Scotland, and be managed by a corporation of individuals named under the style of "the Trustees of St. Gabriel Church," who shall have all the powers necessary to manage it for the maintenance of one or more ministers according to the Synod's Model Constitution, and provides for their succession until the organization of a congregation and the adoption by such congregation of rules approved of by the Presbytery of Montreal for the purpose. The present occupants of the Church are bound to vacate it on 1st Nov., 1865, and the Trustees of St. Gabriel Church now constituted are required to pay, to a certain number of them named in the Act, the sum of \$5600 to be employed by them in building a new Church to be called Knox Church, of which they are appointed Trustees, the payment to be made in certain instalments. Finally, the Bill declares two suits at present pending to be discontinued on the footing of each party paying their own costs.

**DIED.**—At the Manse, Waterdown, C. W., of erysipelas, on the 24th March, the Rev. John Skinner, D.D., in the 69th year of his age.

Dr. Skinner's first charge was in Partick, near Glasgow, Scotland, where he was settled, soon after obtaining license, over a congregation belonging to one of the dissenting bodies of Presbyterians, and where he remained twelve or fourteen years. Having emigrated to the United States he accepted a call to a large and influential congregation in Lexington, Western Virginia, where he continued some thirteen

years. Coming to this province he was received by our Synod on the 15th July, 1853, and on the 12th of October following was inducted to the charge of London. From London he was removed to the charge in which he died, becoming minister of Nelson and Waterdown, on 31st October, 1855.

The Doctor's father, William Skinner, was a merchant at Auchtermuchty. By his mother he was a great-grand-son of the celebrated divine, Rev. Ralph Erskine of Dunfermline, one of the founders of the United Presbyterian Church, and he had several relatives in the ministry, men of great excellence. He was himself possessed of high scholarly attainments having enjoyed in youth educational advantages which fall to the lot of but few. Besides other accomplishments he had considerable taste for the fine arts. His theological lore was extensive and accurate, and as translator and annotator of Witsius on the Creed, he earned some distinction. As a minister he was most methodical in all his work, sound and animated in his preaching, fervent in devotion, vivacious and agreeable in conversation.

**DIED.**—At Markham, C. W., on the 22nd Feb., James Daniels, aged 84 years. Mr. Daniels was one of the first ordained to the eldership in Markham. Until recent infirmities unfitted him, he was an active and zealous member of the congregation and Kirk-session, which he frequently represented in Presbytery and Synod. He took a lively interest in all the schemes of the Church, to which he contributed liberally. Quiet and unassuming in manners, kind in disposition, and earnest in purpose, he was respected by all who knew him. As a friend, a neighbour, and office-bearer in the Church, his name will long be cherished with affectionate regard.

## Correspondence.

*To the Editor of the Presbyterian.*

### THE HYMN BOOK.

SIR,—I perceive in your last number two articles on the subject of the Hymn Book recently published by the Committee of Synod. It may be as well to state, before the discussion proceeds any further, and in order to prevent misapprehension, that there is no wish on the part of the Committee to force a Hymn Book on the Church, or to hurry legislation on the subject. The Synod having requested the opinion of Presbyteries on Dr. Arnot's collection, it occurred to me that if a Hymn Book were wanted a better collection might be formed without difficulty, and the thing was consequently done. When a Committee was afterwards appointed by the Synod, it was thought that the best way of proceeding, for obtaining the judgment of the Church and exciting a

proper interest in the matter, would be the publication of a volume containing such hymns as in the judgment of the Committee might be advantageously employed in worship. To take such action as this is in keeping with the advancing state of hymnology, and with the general interest at present manifested on the subject. If the collection is not generally approved, let it pass into oblivion. If a better can be formed, let means be taken for the purpose.

But the adoption of a collection by the Synod is a different matter, and should be slowly and cautiously done. As has been properly observed by one of your correspondents, there is in every collection of hymns some that are inferior, finding admission through a mistaken preference, or from want of proper attention, or sometimes from a wish to have certain subjects treated on which there are really no good hymns. It is sometime before a true judgment

is reached in the case of particular hymns, many persons being inclined to turn away at first from what is intrinsically superior, simply because it appears in a new or slightly different form. The sifting process should take place before the sanction of the Church is sought, not after a collection has passed into use.

Neither can we forget the strong opposition which the Paraphrases encountered from a great many, nor the high conservative spirit displayed throughout by our church on all matters of form and worship. It is pretty certain that a similar opposition will be arrayed against any proposal to enlarge our psalmody. So that the Church requires to proceed cautiously, not shunning the obligation of striving after what is right, but paying all possible deference to existing feelings.

At the Reformation the Churches of England and Scotland fell back upon the Psalms of David, and these continued for generations to hold an exclusive place in public worship. As inspired writings, and, from their intrinsic superiority, the best of all sacred songs, we must assign to them the principal place in the worship of God. Yet we are not surprised that both churches should have moved in the matter, and either by legislation or in actual practice added to their psalmody. For the Psalter cannot be rightly regarded as a complete treasury of sacred song. It is not exhaustive of a Christian's sentiment, no more than the Lord's prayer is of a Christian's supplication. Christ is present only in prophecy.

The Paraphrases have answered their purpose admirably. There is nothing gained by unmeasured praise of them all. Many of them are exceedingly beautiful. Others cannot be greatly commended, and have been practically of little use. We are indebted to Watts and Doddridge, Logan, Morison, and a few others for this compendium that we so much esteem. Have we exhausted either the subject matter or the resources of sacred song by this collection from these writers? No one can say so with truth and justice. With the Psalms and Paraphrases a minister is often perplexed from the want of a hymn, which will give apposite expression to the subject of the day, and strike the chord which he has been himself touching. A great deal is lost in our church service from want of this directness, and from one being compelled to fall back too frequently upon a few Paraphrases, which have to do duty for a wide field of subjects. Nor can we place the writers we have mentioned upon a platform above all others. We have writers of equal, some of superior, reputation and success. What is requir-

ed for our church is not that there should be a rigid turning away from everything which has not been publicly our own, however eminent the service it has rendered elsewhere or deep the interest excited privately among our own people; but that there should be great care taken in adding to our stores of psalmody, that simplicity, elevation, strength, and freedom from all gross and vulgar faults should be its characteristics, that we should seek excellence and fitness rather than quantity, and that the church should gather in from age to age the best hymns as they appear.

With regard to the collection which has been issued, it is not pretended that it is either very complete or very systematic. It is simply an attempt to bring together the best hymns, such as they are. Of course they have been made to fall, to some extent, into order, for convenience of access. Some subjects have been bountifully treated by our hymn writers, others have been overlooked. On certain favourite topics there is a great number of good hymns, and yet the limited extent of the collection will prevent the admission of more than two or three, a necessity which, I trust, critics will remember in pointing out favourite hymns of their own which have been left out. The question is not whether these hymns are good, but whether they are equal to others which have been inserted on the same subject. That there should be in every collection however carefully formed, a few hymns falling below the general standard of the book, arises principally, we suspect, from a wish to include certain subjects, on which there is a dearth of good hymns. As the object of this collection was rather to bring together the best hymns than to give the whole a certain mould, there is considerable latitude of style, perhaps more than the Synod may be disposed to sanction.

The most of its hymns are from English sources, but a number of them are from the Latin and German. Of the great superiority of both the latter there can be no doubt. Their introduction into our hymnology will very soon raise its character. When we consider the wide extent of time that the Latin hymns cover, that they are generally the product of seasons, when the heart of the church was stirred and sought vent for its feeling in song, and that as a rule it is only the best hymns that can live through many ages, we shall not be surprised at their superiority. The Morning and Evening hymns of the Ambrosian period, one or two specimens of which will be found in the beginning of the volume, are unsurpassed for their union of power and simplicity and the healthy

objective aspect in which they present truth. There is great variety in the style of the Latin hymns. With some of these styles we have only to get familiar in order to feel the relief they afford from the monotony which has been too characteristic of English hymnology: So long as we are not familiar with them they are of course in danger of being hastily condemned and disposed of.

I need not say anything of the richness and power of the German hymns, as the fact is fast becoming patent to all the reading people of England.

I regret very much that the notes, which were prepared for publication as an appendix to the hymns, were not printed, as they furnished full information, so far as it could be had, with regard to the authorship of the hymns, and stated in every case where a departure from the original was necessary, what the variation was. These notes are ready for the press. Some discouragement was thrown on the printing of them, and they were therefore kept back.

I have no wish to take up in detail the communications of the twin brothers, Jacob and Esau. There is scarcely a thing mentioned which does not admit of a satisfactory answer, but it would take up too much space and time to notice each animadversion.

Jacob is a great admirer of a collection published under the sanction of the Bishops of Toronto and Ontario. I have seen a Toronto collection which was in the main a reprint of an English work, *Hymns Ancient and Modern*. I have heard since that its original was in circulation in the diocese of Ontario. I suppose therefore that it is *Hymns Ancient and Modern* which are now circulating in the two dioceses under the joint episcopal authority. If so I agree entirely with Jacob in his hearty admiration of the collection. It is by far the ablest and best collection of hymns that has appeared in England, and its appearance forms an epoch in English hymnology, from the ability, care, taste, and liberality displayed in it. The best talent of the Church of England has been employed upon it. Its views are rather high for many in the Church of England, and I suspect it would be no favourite in the western diocese, where the Low Church is triumphant. There is this peculiarity about it that it alters the original a good deal, generally with good taste. In the hymns adverted to by Jacob, I have followed the original as may be found by reference to Bishop Ken, Miss Elliott, and Charles Wesley. Mr. Lyte's touching hymn *Abide with me*, I was compelled to alter in the last line, and it is one of the few departures from the original contained in the volume. It

was something very different from squeamishness, which led me to recast the beginning of the line, *Hold thou thy cross before my closing eyes*. I would just as soon have thought of inserting the *Stabat Mater* from the same volume as of offering this line to a Presbyterian Church. In relation to the third verse of the same hymn Jacob speaks without book, when he says, that my rendering is less expressive than the author's. If he consults Lyte, or should he not have the opportunity, Palmer, in his *Book of Praise*, who makes it a point always to give the original, and strenuously protests against interference with authors, he will find that the form I have given is the original.

Jacob speaks very cavalierly of one or two hymns in the collection, particularly of one of which I am no great admirer, but which was introduced as a specimen of the Narrative Hymn so much in use in the early church—"Sing my tongue the Saviour's glory." Narrative in song is as legitimate as either doctrine or sentiment. There are some excellent specimens of this kind of hymn in the Psalms of David and the Border Minstrelsy, proves how useful it may be in transmitting historical facts from generation to generation, and how deeply it may lie in the hearts of the people. If Jacob will turn to an excellent article on Hymnology in the *Quarterly* about two years ago he will find this hymn spoken of in very different terms from those he has employed. It is by Venantius Fortunatus, Bishop of Poitiers.

Jacob proceeds to say "In thus comparing the two books I do not hold up the one as a model of what the other ought to be, for I find two of the Committee's worst hymns, the 73rd and the 147th in the English book, besides a good many others that might with advantage be expunged."

The two hymns, which occupy this inglorious position in the judgment of Jacob are Montgomery's beautiful hymn on the 72nd Psalm, *Hail to the Lord's Anointed*, which I have been accustomed to rank among the very first of our English hymns, and a hymn that is even superior to it, though just coming to be known in an English garb, Bernard the Monk of Clugny's fine hymn on Heaven—but forming the concluding part of a larger poem, entitled, *On the contempt of the world*, beginning *He brece riritur*. There are two hymns in the volume, each in three parts, the one we have referred to, by the Monk of Clugny, and the other by his more celebrated cousin, St. Bernard, on the Name of Jesus, Hymn 109, which resemble each other in their surpassing sweetness and spirituality of tone. I must say that I feel disappointed when I find hymns of un-

questionable superiority, not only reviewed without appreciation, but hastily spoken of with language of unmeasured contempt.

Had the collection of hymns been a little larger, some of those mentioned by Esau would have been included. *Toplady's Blow ye the trumpet blow* is a noble hymn, one of the most perfect in its structure. It was before the Committee, but one of its members thought there was a little too much blowing of the trumpet, every verse beginning with the same line, and so it was left out.

*Jesus Christ is risen to-day,  
Our triumphant holyday,*

is too manifestly an Easter hymn for our church. So with Sir Robert Grant's fine Litany, the last line of every verse is too manifestly Anglican. *Hear our solemn Litany* is very fine, but it would scarcely suit us. *Doddridge's Confirmation Hymn, O happy day*, is one of his best. It is very appropriately used at Confirmation and by Revivalists, but when could it be used in our church? It would not suit the Communion. Will Esau be so good as to look at it again? Addison's hymn was written for a special occasion, and comes rather awkwardly into general use. Keble's Morning hymn is inserted as it is found in *Hymns Ancient and Modern*, where it was doubtless placed by himself, as his assistance is gratefully acknowledged in the preface. The eight lines of Heber on the Communion might be inserted. But our people are very much attached to the 35th Paraphrase, and it is unnecessary to multiply hymns on the Communion. There are three in the collection.

*Nearer my God to thee,*

I do not think at all suitable for divine service, though a very pretty conceit. There are several of Cowper's hymns in the collection, of surpassing excellence. In others he has been less happy. There was every wish to make use of Cowper, so that if his hymns are left out, it is from some good reason. Of the few translations of the psalms given, there are several by Lyte, manifestly superior, and certainly not in the style of Tate and Brady. There are several also by Dr. Watts, one or two of which might be left out, but surely we must retain "*Jesus shall reign where'er the sun,*" and "*O, God our help in ages past.*" There is one actually from Tate and Brady, on the 34th psalm, which might be left out, though a good version. Dr. Ken's Morning and Evening Hymns are given with "Glory" substituted for "All praise," in accordance with the almost universal custom. With this exception the original is followed, save in the omission of verses.

I had better stop or you will not be able to print my letter. Nothing would give me greater pleasure than to find in your columns a spirited discussion on the subject of hymns. There are some persons who affect to sneer at hymns. I need not say that the day is past for that, and that it is a subject which will have sooner or later to engage the attention of the Church. A hymn has its work to do as well as a sermon, and every good hymn should be welcome to those who love and feel the truth. It is an instrument of great power. Instead of dragging down the hymnology of the Church to the level of our own position, we should strive to rise to the enjoyment of all that God has provided for our advantage. We may need a little training. Let us aspire to it. Whatever excellences may belong to us as a Church we are somewhat behind in our Psalmody; and ministers and people will be on the right road to comfort and prosperity, when they stir themselves in this important matter.

There is a point, by the way, to which I had better refer before closing, and to which my attention has been drawn by a private correspondent, who expressed his regret that so many of the hymns should not be of the ordinary measures. We must leave out a large proportion of the best hymns, if we include only the Common Long, and Short Metre. The almost universal use of one measure in the Psalter and Paraphrases may be convenient, but it cannot do justice to the changing spirit and tone of the sacred verse. Nor is the Common Metre by any means, the one which would be chosen for the most sublime or impassioned sentiment. It is fitting that in the service of the Church, the measures employed should be simple and solemn, but variety is necessary for expression and effect; and there can be little doubt that our hymn writers are returning to the right method, when they cease to restrain their muse by the measures actually in use, and, without neglecting them, choose others which may be better adapted to their strain. More than half the hymns in the book are in the ordinary measures. Two or three measures, such as 7s, and 6s and 7s, easy to learn, and for which there are many well known and superior tunes, form the bulk of the remainder. Old tunes are dear to us all, and I never feel so comfortable as when one of the oldest is swelling through the building. So are old friends and old associations dear. But all these old things were once new, and we should never have had them on the principle by which some would seem to be guided, that everything new is an abomination and everything different a sin.

One of the most obvious and legitimate methods of creating a subordinate interest in a congregation is by the cultivation and practice of sacred music. Probably future generations will find it difficult to believe the barbarous condition, in which many of us in the present age have been with regard to music—gifted by God with ear and voice, with mind and feeling, and yet as ignorant as savages of a simple science, which children might acquire, and which, by the way, they ought to acquire, at school; of a science which is necessary for the proper worship of God, and which of all sciences must be tenderly regarded, as we approach the loftier existence where we shall sing God's praises for ever. The first attempts at science are often rude and provoke contempt, and the spirit sometimes displayed by those who are puffed up with a little knowledge is very unseemly in connection with sacred things. This will be the case until there is a more general diffusion of knowledge and skill. But things are fast coming round, and the master is abroad. I trust we shall soon see something like a general interest in the music of the Church. When that is the case, we shall not be frightened at a new tune, but hail every fresh accession to our means of praise.

I am yours truly,

FRANCIS NICOL.

#### OUR FOREIGN MISSION SCHEME.

SIR,—I take the liberty of submitting a few remarks on the state of our proposed Foreign Mission, in the hope that the insertion of them in your next issue may consist with your ideas of propriety.

To facilitate clear and correct ideas on the subject, I shall glance at the history of it. For quite a number of years the desirableness of instituting a Mission to Vancouver's Island and British Columbia was brought before the Church. An Overture was transmitted from the Presbytery of Guelph to the Synod which met at Toronto in 1862, praying that the Synod, either in conjunction with the Church of Scotland or from its own resources, would, *at once*, or with *the least possible delay*, enter upon the great Missionary work of the Church in Vancouver's Island and British Columbia, by sending one or more Missionaries to take the pastoral oversight of the members of the Church there residing, and to advance the cause of Christ in the salvation of souls in that vast and inviting field. I can confidently testify that I never saw the Synod, and I have known it now for a good many years, enter into any object with more apparent cordiality and unanimity than

into this one. The proposal was most warmly approved of and agreed to. Here is the deliverance of the Synod with respect to it—"That the Synod adopt the Overture, and, acknowledging the urgent claims of Vancouver's Island and British Columbia upon the Christian consideration and missionary enterprise of this and the Parent Church, and deeming the present a favourable opportunity for attending to the said claims, refer the subject of the Overture to the following Committee appointed to take charge of the Foreign Scheme for the ensuing year, namely"—(Then follow the names of the Committee, and of an Executive Committee) . . . . . "with instructions to renew correspondence on the subject of the Overture with the Parent Church, and take such steps as may be necessary, wisely, yet with as little delay as possible to give practical effect to the proposal;—which motion passed unanimously." (Printed Minutes of Synod for 1862.)

One would have thought that with such a determination expressed by the Synod and such instructions, the course of action to be taken on the part of the Executive Committee was very obvious. Nothing however was heard of the business beyond surmise and rumour until the next meeting of the Synod, which took place at Montreal last summer. No meeting of the Committee was ever called either while the Synod was at Montreal or previously. The minutes of Synod of June 5th, 1863, state that "The Report of the Foreign Mission Scheme was read by Principal Leitch. It was moved by Mr. Borthwick and seconded by Mr. T. Macpherson, That the Synod, having heard the report, is very much gratified by the missionary zeal displayed therein, yet, considering that the Church represented by this Synod is not now prepared to enter into the scheme propounded with reference to the Jews, but still believing that every Christian church must be of necessity a missionary church, and seeing that the wants of our brethren on the West Coast of this continent are of more urgent necessity than the scheme referred to, this Synod hopes that steps will be taken as soon as practicable to organize a mission to Vancouver's Island and British Columbia. It was moved in amendment by Mr. Snodgrass, seconded by Mr. Black, and carried by a large majority, That the Synod receive the report, and inasmuch as the Synod did last year express itself hopefully, in regard both to the institution of a mission to Vancouver's Island and British Columbia, and to the continuance of the Jewish Mission, now direct the Committee to make use of that portion of the funds raised for the Jewish Mission for that

purpose if they see fit, but at the same time renew the expression of their deep sense of the urgent claims of Vancouver's Island and British Columbia upon the missionary enterprise of the Church, and solicit in their behalf the attention of the Committee, which is hereby re-appointed."

In the report referred to not a syllable, I think, was contained about Vancouver's Island and British Columbia, a fact which alone was fitted to raise the suspicion of the friends of missions in the Synod, that all was not right. Beyrout was recommended as a suitable place to which a missionary could be sent for the special benefit of the Jews there. Ceylon also was suggested as a feasible field for missionary work.

I believe it is not too much to say that a considerable proportion of the Synod—comprising nearly all the missionary element—felt that the Synod was stultified by such a report presented and carried, without one meeting of the Committee having ever been held. It would, I apprehend, have given a more correct impression of the state of parties if the minute had run—that a large minority of the meeting were opposed to the amendment which carried.

It was argued in the discussion that took place that the Synod had, at the meeting of the previous year in Toronto, *relinquished* its Jewish Mission, and though this was loudly contradicted, an appeal to the decision of 1862 will go far to corroborate the affirmative view. I quote again from the minutes of 1862. "The Report of the Committee and Treasurer's Statement of the Jewish and Foreign Mission Scheme having been read, it was moved by Mr. Campbell (Notawasaga), seconded by Mr. Bell, and passed unanimously, That the Synod receive the Report; thank the Committee, and Mr. Morris, the Treasurer, for continued zeal and energy in the management of their trust: while regretting the resignation of Dr. Epstein, yet hope that he may be sustained in his noble resolution of labouring without expense to the church, and trust that its liberality may still be put forth as Providence may open us a door of usefulness; and express great satisfaction at the liberal co-operation of their brethren in the Lower Provinces."

If that deliverance be associated with the other given by the Synod of the same year respecting Vancouver's Island and British Columbia, surely it is equivalent to a withdrawal from the Jewish mission. If it be not, it is undoubtedly equivocal. I am aware that a majority of last Synod seemed to be of a different opinion, but no one needs to be told that a ma-

majority sometimes includes many who have not given earnest and sufficient attention to the business upon which they are voting.

As regards the Island of Ceylon it was referred to in the Synod of 1862. What was then said need not here be repeated. It may however be observed, that however praiseworthy it may be on the part of the Rev. Mr. Sprott or his friends to seek to obtain from our Canadian Church an additional missionary or minister for that important island, it does not seem fitting to spend our energies in that way. What the enlightened mind and Christian heart of our church desires, is, not to send to some Jewish or Foreign field, a solitary, an isolated, or a supplemental labourer to co-operate with any church, even the Church of Scotland, but to found a mission which we may cherish with our prayers, our contributions, and our best efforts. All this might now have been going on had it not been for the unhappy and unjustifiable procedure that has been narrated.

In July last a Circular was sent to each minister asking for a congregational collection in aid of a mission to Vancouver's Island and British Columbia. We had in this fact a tacit acknowledgment that the minority of the Synod were right in their view. Without however wishing to dwell on the blameworthiness that must attach to the course followed—leading to our present pitiable state, as respects our mission, I prefer submitting the way in which I trust, we may, with the divine blessing, recover ourselves, again enter the mission field, and hope for good success.

First, then I propose that we transfer all Jewish moneys at our disposal (including the late Dr. Aiton's) to the Jewish Committee of the Church of Scotland. If any of our ministers or licentiates desires to give himself to the work of the Master in connection with the Jews he can quite as well be employed by the Home Church as by this.

Secondly, I propose that the Synod should return to the position it assumed in 1862 so hopefully. Though Vancouver's Island and British Columbia are more pre-occupied now than they were two years ago, and otherwise we have not the advantages which then presented themselves, still we have many members and adherents in Victoria, Westminster, and other places, for whom we ought to care, and who may be mourning our neglect. I see twenty dollars acknowledged in the last number of the "Juvenile Presbyterian," from a lady—"Mrs. Bisset of British Columbia," in connection with the Orphanage Scheme. Is not this example fitted to stimulate us?



It may be replied, the Church of Scotland has sent out a missionary to that field, and therefore we need not send there. This, however, is not information sufficient to decide that we are not called on to institute this mission, a mission that may take root in the land and spread its ministry and congregations, until they in turn become aggressively a missionary body to many a region beyond. Our ideas ought to be just and comprehensive. If our church in Canada is uncertain as to what ought to be done respecting Vancouver's Island and British Columbia, let her send a Delegation to visit our brethren there and to ascertain the position of things. Let this Delegation report to a Committee authorized by the Synod to take

prompt and wise action. This Committee, I venture to suggest, should have its convener and executive in connection with the Presbytery of Toronto, the largest Presbytery of the Church, specially interested in the North-west, and of excellent missionary capability. If this arrangement were acceded to, the western portion of our church would be led to manifest a very lively interest in its success.

In the department of finance I am confident that if a proper mission were in healthful operation, our christian people would respond to any appeal liberally and adequately.

I am Sir, yours respectfully,

A WESTERN MAN.

April 11, 1864.

## Articles Communicated.

### THE RISE AND PROGRESS OF UNIVERSITIES—THE PRINCIPLES OF THEIR GOVERNMENT.

By PROFESSOR MURRAY.

The term *Universitas* was originally applied to any number of persons or things taken all together as a whole. In its application to persons, it came during the middle ages to signify any collection of individuals, who either were merely classed together in thought or were incorporated into a society for the promotion of some common purpose. In the latter sense it was employed to denote either a municipal or an academical body, and in its academical application it might refer to the whole of the teachers, or to the whole of the scholars, or to the whole of both, as well as to the whole of both divided either according to faculty, or according to country, or according to faculty and country.

The application of the name *Universitas* to an educational establishment probably began with the educational establishments themselves which were designated by the name. The first ordinance of the University of Paris, in which it is used, is one issued by Pope Innocent III. in 1215; and this academical usage continued for some time to be distinguished from the municipal by some such explanatory addition, as *Universitas magistrorum et scholarium*. The origin and early history of Universities it is difficult to discover. We know that Charlemagne, among other measures which he adopted for the introduction of learning into his empire, ordained that schools should be instituted by the bishops in connection

with their cathedrals, and by monks in connection with their monasteries. Possibly it was through some of these schools that Universities came into existence, but it is certain that they had grown into celebrated places of resort by students before they received that civil recognition and those civil privileges by which they afterwards became what we understand by the name of University. Even in the eleventh century the fame of Lanfranc, whom William the Conqueror saw to be fitted for the difficult position of first Norman Archbishop of Canterbury, attracted large numbers to the Monastery of Bee in Normandy, and among them the young Piedmontese, Anselm, by whom the fame of the Monastery, as a theological school, was perpetuated, and who afterwards succeeded his teacher in the primacy of England. It was not till at least the middle of the twelfth century, however, that any school became incorporated into an University, and the earliest which received this recognition were those of Bologna and Paris. To the latter almost incredible multitudes were attracted by the brilliant theological speculations of the unhappy Abelard, and the latter had been raised into the first school of Jurisprudence in Europe by the lectures of Irnerius.

The Constitution given to these Universities at their first incorporation I need not describe in detail, as I have a specific purpose in referring to them at all. That Constitution, it is only necessary to say, was thoroughly democratic; the patronage and government of the Universities were entrusted to themselves; and this Consti-

tution has been the model of all similar establishments. The self-patronage and self-government granted to these old Universities was indeed nothing more than a recognition of the manner in which they had originated. Many of the schools in Paris and Bologna had been formed by a number of students requesting some celebrated master to deliver a course of lectures on a specified subject in one of the faculties, engaging at the same time to pay him a certain *honorarium* for his labours. This was essentially the plan on which classes were formed, even after the Universities were incorporated, and the degrees or honours, to which students advanced by attendance and examination, attained a definite significance. Even at the stage of *bachelorhood*, which seems to have been transferred to academic life from some subaltern military rank (*bas chevalier* ?), the student acquired the right of teaching in the University, and, indeed, after some years' attendance, might obtain the right by special licence, before graduating as bachelor; but when he proceeded to the highest degree of Master or Doctor in his faculty, he did not gain the privilege, but came under the obligation to lecture. The title of *Magister* or *Doctor* in fact was that by which voluntary lecturers were designated before it became stereotyped into a degree or rank to which one could be advanced only by the authority of an University. The last degree then in any faculty really meant, what its title implies, that the student promoted to it had mastered his department so thoroughly as to be able to teach, or as it was termed, *regere*; and accordingly he was called *Regens*, unless exempted by special dispensation, in which case he was said to be *Non-Regens*. Moreover, the period of compulsory regency was limited; in my first Alma Mater, for example, the University of Glasgow, which was founded on the model of Bologna, it extended only to two years (*lectura ad biennium*).

At first no other provision was made for carrying on the work of the Universities, but by means of the *Magistri Regentes* with the assistance of the Bachelors and Licentiates who lectured under them; and this it was that rendered the law compelling regency absolutely indispensable. In these earlier times, moreover, men never dreamt of those splendid endowments which are now regarded as essential to the efficiency of an University. The regents were supported and other expenses met wholly from the fee or *pastus* which they were en-

titled to charge from each of their scholars; and from the crowds which were attracted to the class-room of a distinguished lecturer, the more readily as Latin was the universal language of the learned, many amassed a considerable fortune. In Universities where the number of voluntary regents was such as to meet the demands of the students, the dispensation from regency was obtained with greater ease, and it became more common to graduate without the intention of lecturing. Another innovation, also, in the mode of remunerating the teachers was soon introduced after the University had been once incorporated, and helped to separate more thoroughly the mere degree or rank of Master from the actual performance of its duties. The payment of a fixed salary was, perhaps, first introduced into the University of Bologna; for I find that in 1279 the students agreed to give, instead of the *pastus* from each, a certain aggregate sum to a Master for a course of lectures, and in the following year the city consented, on the petition of students, to pay a specified sum to the Canonist Garsias for a series of prelections on the *Decretum*. Ten years afterwards, 1289, two salaried lectureships were instituted, and their number was continually increased, while other Universities began to imitate the example set by Bologna. To these salaried regents, who taught gratuitously, was given, about the sixteenth century, the title of *Professores*, which, as you are aware, had been already applied to teachers among the post-Augustan Romans. It is easy to see how, when an adequate number of salaried professorships was established, the lectures of the unsalaried graduates, to whom the *pastus* had to be paid, were deserted; and, accordingly, the most of students at the present day, on advancing to a degree, are altogether unaware of the privileges or duties of their rank.

*To be continued.*

## THE HABITABLENESS OF THE MOON.

BY PRINCIPAL LEITCH.

As a mere matter of calculation it is improbable that our world should be the only inhabited world throughout space. Then assuming that the various planets are in a state of cooling from being in an incandescent state, it is probable that other planets besides the earth would pass through that phase, fitting them for the abode of living beings. Some may not have reached that stage, others may have passed beyond it.

The next question is, have we any evidence as to any of the planets or satellites being in the same life stage as our own planet? We cannot well determine this except by telescopic observation. The moon is, by far, our nearest neighbour. Light takes only about a second to come from the moon, whereas it requires eight minutes to come from the sun. We know the moon much better than any other heavenly body, and thus it is matter of anxious inquiry whether it gives any proof of being habitable. We have sufficient optical power to discover traces of cities and cultivated patches of country, but though we should make no discovery of such, we would not necessarily be led to the conclusion that there are no inhabitants. The great point is to ascertain whether the conditions of life exist there as on our earth, and if we find such conditions, a great probability will be afforded that there are inhabitants. The prime condition is that there should be a solid foundation on which the inhabitants may dwell. The telescope satisfies us on this point. It shows us that it is not fluid or gaseous, and the law of gravitation proves that the matter of which it is made is about half the weight of the matter of our globe. We find that the surface of the moon is very much like that of our own globe. There are mountains and vast plains. There are innumerable volcanic craters and solitary peaks. The volcanic craters are on a scale far exceeding those on the surface of the earth. These are some 60 miles in diameter, 17,000 feet deep, with central cone 5,000 feet high. The highest mountain in the moon is 24,000 feet, being very much higher than Mount Blanc. The highest mountain on our globe is 28,000 but in proportion to the size of the respective spheres, the highest mountain in the sun is four times higher than the highest on the earth. The rims of craters, peaks, and mountain ranges are higher than on the earth generally from the circumstance that the material is not so dense, and the gravity of the moon is so small that the same materials would weigh six times less at the moon than upon the earth. A stout gentleman of 18 stone would only weigh on the moon as much as a child of 3 stone; and if he retained the same muscular strength, he could perform astonishing feats of agility; he could clear broad rivers and the highest fences at a bound. From the facility of raising great blocks of stone we would expect stupendous structures in the moon. However, no traces of buildings

have been discovered, and, what is more, no trace has been found of the prime conditions of life in this globe—air and water. The seas of former days have all disappeared under improved telescopic power, and our means of detecting the existence of an atmosphere is so perfect that if there was the two-thousandth part of the atmosphere of our globe we could detect it. But no trace whatever has been found. It may be said that inhabitants may have been created to live without air. But the question is one of probability, not of possibility. It might as well be maintained that inhabitants might be created who could live amidst the molten waves of the sun, or on the ethereal particles of the comet. The moon had probably once an atmosphere and seas like the earth, but these have disappeared by the cooling down of its mass. Supposing that she was once in a molten state, she would cool about fifty times faster than the earth; and it is probable that if ever she had a life period it is now long past. The central heat of our globe prevents the air and water from disappearing in the interior; but were the interior sufficiently cooled, it is probable that both the air and water of the earth would similarly disappear.

A discovery has, however, been lately made which still renders it possible that the moon may be inhabited. It has been found by the Danish astronomer, Hensen, that the centre of gravity does not coincide with the centre of figure—the latter being 33 miles nearer the earth than the former. The consequence is, that if there was air and water, it would flow to the other side. But the moon never shows but the one barren side. She keeps the other side carefully hid; so that our imagination may clothe it with verdure, stud it over with numerous cities, and fill it with a teeming population.

Great attention is bestowed by many astronomers on the delineation of the moon's surface by the aid of Photography. Mr Warren De la Rue has executed very admirable photographic pictures; still they do not supersede the art of the draughtsman. There are many appearances in the moon which it requires the mind to interpret. The sensitive plate cannot do this; but it greatly aids the artist in filling up the landscape after he has discovered its nature from careful study through the telescope.

## CHRISTIAN WORK.

There is a certain passage in the life of Pascal which we have always regarded as one of great sublimity. The noble veteran spent his old age in the loved labours of his earlier years, confuting the Jesuits, and exposing their errors. His friend Arnaud, weary of the strife and anxious to pass the rest of his days in peace far away from the war of polemics, wished to bring his fellow-labourer along with him, that they might enjoy the evening of life together in quiet repose. "Pascal," he said "the night cometh—it is time to rest." Pascal gazed upon him for a moment—"Rest," he replied, "Eternity will be long enough for rest—here let us work." Grand old hero! what a worker he was; cheerful, zealous, unflinching, carrying his armour to the last, and only casting it aside when unbuckled by the hand of death! Who doubts but he has "entered into his rest," and has been enjoying it ever since—a rest made more glorious and delightful by his earthly labours.

But Pascal's view of life was no less true than sublime. For is not life terribly earnest? Can we afford to spend any time in dreamy listlessness, or in empty folly or sin? One thing is certain, spend it how we will, it shall soon be ended. A little longer and the sands in life's hour glass shall be found in another portion of eternity. A brief space and life's sun shall set and the glory fade from the skies, and the light and beauty from the landscape, for the shadows are already lengthening, and the cold damps of night are beginning to gather and fall softly around us. A few more pulsations and the heart shall cease its beatings and become cold, and the hands unable to labour. We do not wish to utter any wail over the shortness of life. For if life's work be done it is well, yet if nothing good has been accomplished, and "the one thing needful" disregarded, surely it is very fearful to die.

Say you this is a very morbid and gloomy view of life? we ask—Is it true? for if it be true it cannot be very gloomy or morbid. Were it indeed possible that inactivity and listlessness could give the greatest amount of happiness through *the whole of your life* then we would never trouble you with a thought of "work," but would ask you to dream your day-dreams and doze away life-like the Lotus-eaters in the land of rest. If we thought that no storms could arise or no rude winds could blow to

blast life's blossoms, or spoil the gaudy glitter of your wings, then would we strongly commend a sort of butterfly existence, and pronounce all sterner views of life not only useless but extremely cruel. And if it be shown even that "work" means "misery," and that "earnestness" has anything to do with "gloom," we shall hesitate before we recommend them. But who does not know that day-dreams must some day be broken by stern realities and that the flowers of earth however beautiful soon wither and die? Yet who can say that our all-wise and merciful Father has connected work and misery? Nay, on the contrary, has he not coupled work with the happiness of his creatures? Perhaps you have often watched the bustling active bee, intent upon his work, darting from wild-flower to apple-blossom and back again from apple-blossom to wild-flower. On a calm summer day when the skies are blue and the air still and the blossoms fall softly as snow-flakes on the green sward, you have listened to his murmurings to know whether joy or sorrow was the burden of his song. And it was a song of joy—an anthem of praise murmured forth to Him who did not make his life devoid of purpose, but gave him a work to accomplish. There is no tone of sorrow in the notes of the thrush or red-breast pouring forth from the leafy groves of summer. Yet they are both workers, and pass their days in cheerful praise. Somehow or other we have come to associate "work" with suffering and imperfection. Yet Adam in Paradise had his share to perform. Idleness and innocence never were nor could be companions. What was the sinless life of the God-man but a life of earnest and holy work? He calls and justifies and sanctifies, not for careless but for earnest labour, and says to each child of his, "go work in my vineyard." And how gloriously wide has he made the field of labour!—so wide that the strong man and child may find their own proper work. The Church could not want the life and labours of Mary or Lydia more than she could dispense with those of Paul or Peter. Still the special kind of work in which each was engaged was very different. The impulsive Peter was ill-qualified for performing the work of the gentle Mary, and the gentle Mary as ill-suited for performing the work of the impulsive Peter. Yet was not the work of each equally important in its own place and in furthering its own specific object? The Temple of Truth requires the united

labours of many and various workmen. The strong arm of the rough mason, the gentle touch of the painter, the skill of the architect in forming his comprehensive plan, and the labours of the different workmen that fill up the details are all equally necessary. Without the soft finishing and delicate touches which require no great strength, how cold and gloomy and uninviting would the Temple of Truth really appear! How very different too from what it was intended to have been by Him who laid the foundation—Jesus Christ the Saviour! Oh if we be engaged upon any part of the building let us not think our work unimportant. All the labourers shall receive their reward.

Life is terribly earnest; we cannot begin our work too soon. In a very little time we cannot do it for the night shall be upon us—the “night wherein no man can work.” We know not what particular portion of the Temple has been assigned you by the great Master, but this we know that you were never intended for passing your days idly; so take up some portion of the work, resolved through God’s grace to do it earnestly and well. Perhaps like many you have been waiting for your “mission” and in the mean time life has been passing. Still you wait; believing that if you could see your work you would take it up willingly and perform it diligently. But stop a moment. Perhaps you have been gazing to the clouds for some grand project through which you might know Christ, while the special mission for which your Master intended you lies at your feet. “To bring the Gospel to the heathen, to do some deed of Christian heroism which shall thrill through the hearts of the million, to be a martyr for Christ, to die for Him on the scaffold or at the stake”—yes, this is the mission of some, and through God’s grace they accomplish it nobly. Yet your calling may be something very different and yet equally noble. The self-sacrifice may not be so popular nor apparent, yet Christ knows it. It may be unseen by the great world, confined within the range of the family circle, among a few friends and acquaintances, very humble yet very noble and glorious. Don’t say “there is nothing for me to do.” Are there no ignorant ones to instruct, no weak ones to strengthen, no desponding ones to encourage? Can you not by kindly words, by Christ-like acts, by unselfishness in conduct, promote the happiness of others? Is there not some one whom you can take by the hand

and help along life’s rugged and difficult pathway? Is there not some individual who may listen to your words rather than to those of any other? If so there is your work; take it up cheerfully and ask God to enable you to do it well. Don’t think it a useless work: angels would not think so, and even Christ did not think so when on earth. If you win one soul you are wise. If you can bring one sinner to the foot of the cross, you bring a treasure greater than all the gold of Ophir, and do a work, the consequences of which shall be felt through eternity. God may do it through your instrumentality. Begin now: the family circle, the society in which you move, the Sabbath School, the Church, a thousand avenues are open. Don’t weary in the work. You will meet with many difficulties, be often tempted to give over with weariness, but, courage and joy! Eternity will be a long, long rest! S. Mc. G.

#### THE ADAPTATIONS OF MUSIC.

There is not a greater error than the supposition that music is a mere invention of science, confined to a gifted class of persons, and enjoyed only by cultivated nations. Music is an attribute of human nature, it is a universal language which addresses itself to all men, and the more it is cultivated according to the dictates of unbiassed nature, it becomes the more simple and expressive. Proper pitch, time and tune, accent and rhythm, are not the creation of science; they have their native and unchangeable foundation in nature. Science has done much by giving music a visible form, and the construction of a written language which addresses the whole human race, and makes the productions of one nation accessible to another; and no language on the face of the whole earth is so extensive and powerful. It oversteps the barriers fixed by the curse of unknown tongues, and it addresses and entrances the hearts of all men and inferior animals in every climate under the sun. It is a peculiar language, more minute and tender, more powerful and comprehensive, more delightful and entrancing than any other known to the human race. In a word, music is a language not formed by dire necessity and human convention, but framed by the infinite wisdom and unerring power of our Great Creator. It is the pure offspring of heaven, and its influence is divine; for the attendants of pure and unaffected music are wisdom and kindness, love and hospitality, purity and goodwill among all men, and profound veneration, ceaseless gratitude, heart-

felt ecstasy and sincere veneration among saints and angels. Its native and simple attributes express, therefore, the language of the universe and of heaven; its all-pervading power melts, elevates, and entrances the whole rational creation, and on this immovable foundation, science has during successive ages raised a singular configuration, which makes its magical productions accessible to all nations and to every class. Music is like the simple and independent language which speaks in forms, in diagrams, and in figures, to children and full-grown men, to peasants and philosophers. It imparts to all nations, without any regard to language, customs or manners, rusticity or refinement, its mesmeric charms, by means the most simple and easy, and its electric and tremulous effects on the human heart are unlimited. We find, therefore, that many popular airs, the productions of the great masters, possess so much beauty and adaptation to the condition of all men that they are sung and played with the greatest enthusiasm by the bond and the free, the saint and the savage, on both sides of the globe. As in common music, the "Hunter's Chorus," "Old Powler," "Copenhagen Waltz," and the like, so in sacred music the "Vesper Hymn," Haydn's "Creation," or Handel's "Messiah," and the like, touch directly the common tender musical chords which vibrate in every heart. These generalizing reflections on the universality of music, viewed as a language, may carry our thoughts over the vast inconceivable regions of diversified material creation, or beyond their limits to creation invisible to mortal eye; and do we say too much if we assert that music is the most expressive language of those mysterious and spiritual empires, whose thrones, principalities, and powers govern myriads of myriads who love and obey, adore and praise infinite wisdom, boundless benevolence, and spotless glory? Professor Hitchcock says, "The creation is one vast sounding gallery; the word which is going out of my mouth causes a pulsation in the air, and these, though invisible to human eyes, expand in every direction until they have passed through the whole globe and produced a change in the whole atmosphere;" and Professor Babbage says, "The air is one vast library on whose pages are for ever written all that man has said or woman has whispered. Not a word has escaped from mortal lips, whether for the defence of virtue or the perversion of truth; not a cry of agony has ever been uttered by the oppressed, nor a mandate of cruelty by the oppressor; not a false and flattering word by the deceiver, but is registered indelibly upon the

atmosphere which we breathe." So say these great philosophers, and who can gainsay it? And let it be admitted that the universe is one great sounding gallery, and that notwithstanding some discordant notes, the prevailing sounds are sweet, orderly, and harmonious; then what a sublime and comprehensive art is music. Music is language which may be either cheerful or lugubrious, and the same law extends to common speech. Its terms may express adversity and poverty, deep sorrow and great consternation, lawless anarchy and brutal cruelty, shocking bloodshed and appalling massacres; and if such terms be used in depicting sombre scenes of suffering, they must be uttered with suitable intonation, tender feeling, melting compassion, and plaintive elocution in the minor mode—word and feeling, passion and features, action and attitude, must all agree; but, contrariwise, if the terms depict great prosperity and abounding wealth, real happiness in this life and endless immortality, they must be expressed in the brisk, lively tones of the major mode—feeling, passion, features, action and attitude must all correspond. The major and minor modes are, therefore, alike common to speaking and music. They differ only in compass; speaking uses the upward and downward slides, by 5ths, 3ds, 2ds, and half-tones, and these modes are as perceptible to a good skilful ear in speaking as in singing. While the sense of sight addresses the understanding and the fancy, hearing has a direct and most powerful influence over the heart and affections. Whether the brisk or the plaintive mode be used, they excite corresponding feelings in the bosom of every auditor, and thus diffuse mutual sympathy between man and man. The poor, ill-fed mendicant, whose emaciated and shivering frame is penetrated by the acute and piercing cold, the cravings of whose irregular and unappeased appetite are seldom fully met, and who never knows the elevating joys and the inexpressible comforts of domestic happiness, soon learns from dear-bought experience that nature has an appropriate language of her own, and stern necessity teaches him to employ the plaintive tones of woe in order to excite and command the sympathy of others; and persevering with the incessant and tender intonations of the plaintive mood, he finds that he has more power over the hearts of men by its weeping strains than the use of formal polite words.

"These tattered clothes my poverty bespeak,  
These hoary locks proclaim my lengthened years,  
And many a furrow in my grief-worn cheek  
Has been the channel to a flood of tears."

Only observe a little street beggar boy playing in the brisk merry mode with his vociferous and ragged companions, until he observe the approach of some fully-expanded, majestic, and shining citizen, or some ghostly reverend father of the church, whose white linens bespeak the charity of a feeling heart,—then all at once he changes to the plaintive mode, and sending forth the deepest plaintive tones, he plies them continuously along the pathway with quivering lip and melting voice, as if he were suffering the pangs of perfect starvation, so that the stoutest heart melts, and the most grasping hand is opened. In all this you may see the first germ of the musical modes and their close relation to the versatility of common language, and how acutely the human ear is constructed for the discrimination of different sounds, so that a succession of one order produces the most exquisite pleasure, and a succession of them in another order produces the greatest uneasiness, if not positive pain. The perfect adaptation of music to the subject is, therefore, very evident; for nothing is so essential to the proper effect of music. How much was Burns indebted to Mr. Thomson, who by his sound judgment, poetic learning, extensive information, and musical lore, was in his own place as essential as the bard in acquiring the popularity and immortality which have been so justly assigned to Burns! The sweet and natural strains of Tannahill owe very much to the most appropriate and original music assigned to them by the distinguished R. A. Smith. There is, however, this difference between common and sacred song—the matter and the music in the former is a fixture made with skill and great care once for all, but in the latter the preceptor must daily select and adapt his tunes to the matter and measure of the appointed psalms with musical skill, sound judgment and good taste. As golfers and cricketers may be divided into the agile and the non-agile, the clumsy and stiff, and the supple and active, so the human race may be divided into three classes in relation to music. First, a small class of nondescripts, who want the essential attribute of human nature, and dwell either on the confines of musical nonentity, or within its gloomy region; I mean those who have no musical ears. In the opposite extreme there is a second very large class, many of whom have youth and vigour, good ears and voices for correct time and tune, but they know nothing of music as a science; they have more extensive attainments than the feathered songsters of the sylvan groves, but they have made their acquisitions in the same way, and their melody, though

sweet, is sometimes as artless and wild. And there is a third class, who possess all their natural gifts in a state of high perfection, with the advantage of scientific cultivation.

#### BEAUTY OF GOD'S WORKS.

The mind of man having been made in the likeness of the Divine will be in harmony with the principles of nature, except in so far as a moral bias interferes with or prevents the existence of this harmony. Hence it is natural for man to delight in the truths and forms in which God delights. The beauty of God's works we can see at present only in part, like the unfinished figures of a piece of embroidery or textile fabric. The word of God declares that He "hath made everything beautiful in his time," and a careful search into the works of God will well illustrate this truth. Let us notice a few instances.

The various kingdoms of nature, as they are called, not only exhibit a wonderful system of adaptation of means to ends within each, but their mutual dependence is a source of wonder and admiration. The animal kingdom not only depends on the vegetable ultimately, for food, but the kinds of animals that may exist in any era of the world will depend on the kind of vegetation which belongs to that era. In the gorgeous flora of the coal period, the vegetation was quite unsuitable for the nourishment of oxen or sheep. The botanical orders of the grasses and the roses belong to the time when the world was assuming a fit state for the habitation of man, who was to be a keeper of sheep and tiller of the ground, and a cultivator of the beautiful flowers. The more minutely this subject is examined, the more fully will the beauty of the Divine arrangements appear.

In chemical arrangements we do not find a mere chance mixture of various ingredients, but a combination of elements in weight and volume, arranged with the utmost mathematical precision. When we speak of photography, we are apt to think of a man with a camera obscura and a supply of chemicals, making use of the sun as a portrait painter. But do we reflect that the brilliant colours of the flowers, the rich tints of the works of the Indian and Persian looms, nay, the colour of everything we see depends on the same source? God has clothed the world in a robe of serene beauty, all woven from the same beams of light as clothe the rainbow and the clouds with purple and gold. Geology tells us of former worlds clothed with beauty, when there was no human eye to see them.

The animal kingdom displays many forms and colours of beauty. Not to speak of the larger races, the gorgeous hues as well as the delicate structure of the myriads of forms of insect life are directly illustrative of our subject. Shells which number probably upwards of 100,000 species, not only display great beauty of form, surface, and tint, but also show the wisdom of the Creator in producing so many forms from so few types. The mechanical principles involved in the structure of many of them are very interesting. In the ribbings and curiously formed chamber-partitions of many which have to resist great pressure in the depths of the sea, we notice the engineering principles used in the corrugated iron roof, and the diaphragms of tubular bridges. Man is often considered successful if he can accomplish an important result by the use of various means combined; God's works show great and varied results from the use of simple means.

The beauty of form is to be found in the smallest matters. The microscope reveals forms of animal life so small that a cube of one eighth of an inch will contain several thousand millions of them, and the polishing power of chalk, polishing slate, &c., depends on immense numbers of minute shells of flinty substance. Yet the wisdom and skill of the Creator are shown in the structure of these, as well as in that of larger animals.

In the vegetable kingdom the forms are manifold, while the types are few. The bare earth is speedily clothed with a coat of the lower orders of vegetation, while higher types speedily follow. The beauties of the flowers are many and various, and well fitted not only to afford a sensuous delight to man, but also to minister to the love of beauty, and so to develop that faculty of the mind.

In astronomy, the study of sun, moon, planets—then of systems—the vast depths to which we can explore the regions of space—all tend to expand the mind, and teach the wonders of order, obedience to law, change and development.

The beauty of the laws of electricity, so far as they are known, the fundamental principle of music dependent on seven sounds produced by definite, unvarying numbers of vibrations perfectly adjusted to one another and to the human ear, the beam of light divisible into its primary colours, and the adjustment of complementary colours in nature's painting, as well as the use of the soft neutral tints of landscape, suited to the nature of the eye, furnish a rich fund of instruction. The voice of God speaks to His children in the singing of the

brook, the rustle of the leaves, the sigh of the mountain breeze, and the moan of the sea. He has given the world to man as a home, not merely as a lodging. With its carpet of verdure and its ceiling of blue, its grandeur of mountain and cataract, its loveliness of tone and zephyr, its beauty of forest and clouds, of lake and stream, its home thoughts of the fertile and populous valley, it tells that God is good. To obtain the full value of this lesson of God's goodness, the soul must have a poetic sympathy with nature. If there be no such sympathy, there will be a deficiency of perception of all that should be learned from the fragrance and music, the brightness and symmetry of the material world, in which God has clothed his goodness so as to be seen by us. Probably it is for this reason that Bible landscape has so much freshness in it; that it is so full of God. The study of this Divine influence will tend to make the soul more pure, and enable it to see angels' footprints on the rocks and the impress of their fingers on the flowers.

The beautiful robings of nature are to be looked upon as emanations of beauty from the unseen. These can then awaken in our minds longings, which, however, they cannot fill. The heart which is being purified by the Holy Spirit has a longing for the beautiful and holy, which nothing here can satisfy. There is ever before it a vision of beauty, eternal and pure, ever thirsted for, and an unknown beauty beyond the sight, which we desire to reach.

The influence of the Holy Spirit directs this feeling aright, but its existence is natural to the mind. A careful study of the history of man's efforts in the past will bring out the mighty influence it has had. The monuments of Nineveh tell of the mystic grandeur of the Assyrian worship, and how genius laboured to embody in visible form conceptions of unseen beauty. Those of Egypt indicate a seeking to penetrate the shades of death, a labouring for the dead, an attempt to trace the fortunes of the soul in the spirit world. Greek art seems to have been guided by the endeavour to find out and possess that beautiful spiritual world which the mind conceives of behind the visible creation. All these efforts had an influence in preparing the world for the New Testament revelation, and leading men to know that real beauty can only be found in real truth.

The desire for ornament is universal, and the reappearance, age after age, of the same forms and colours, shews that a taste for the lovely in form and line is natural to the mind. Many of these forms, although as specimens of human art, they have been what is called "invented"



by man, are yet much older than man. That which is called invention is in reality a sympathy with or likeness of the soul of man to the nature of God, by which he works out in imagination those forms upon which God has set His stamp of eternal beauty. Many of the forms of beauty, which are the most reliable in architecture and in minor works of art, are copies of the ornamentation of God's manuscript in the stone book, in which He has written the ancient history of our world, although the inventor may never have seen them. One of the powers which God gives to man as a fellow-worker, is to have a certain influence over nature. By cultivation he increases the beauty of flowers and the size and delicacy of fruits. An analogous influence is exerted to some extent over the domestic animals. Where will this power stop? If the losing of Paradise caused a change from Eden to a wilderness, what will the restoration of Paradise do? If nature is now under an evil influence, and yet man can do so much with it, what will he be able to do when there shall be "no more curse?" These questions open up a subject on which we cannot enter, but they suggest that a time may come when the labour and art of man, combined with the power of nature, may cause the earth to bloom with a beauty such as the most gorgeous oriental dreams never imagined. There is a wide field before man for the exercise of his faculties, and physically as well as morally great advances may be made in beholding the beauty of the Lord.—B.

#### MY FRIEND.

I have a friend—a friend above  
All other friends most dear to me;  
O let me tell you of his love,  
His boundless grace and favour free.

I once was homeless, friendless, poor,  
A wretched being steeped in woe;  
I'm happy now for ever more,  
It was his hand that blessed me so.

In rags I wandered through the land,  
Without a shelter for my head:  
He clothed me, took me by the hand,  
And to his own fair mansion led.

Hungry and thirsty, by the way  
I fainted, and laid down to die  
He passed, and saw me when I lay  
And looked on me with pitying eye;

He brought me where the waters sweet  
Gushed from the rock, a living rill,  
He fed me with the choicest wheat,  
The manna which his lips distil.

Beat down and wounded in the fight,  
Bleeding and bruised I lay as dead;  
He came, and straightway at the sight,  
My ghastly foes turned back and fled.

He took me from the bloody field,  
And nursed me with a brother's care,  
My wounds and bruises all he healed,  
And taught me how to do and bear.

Condemned, with none to plead my case,  
Guilty before the judge I stood;  
He saw, and, O amazing grace!  
He paid my ransom with his blood.

And now I am no more mine own,  
He bought me, and the price for me,  
I am my Lord's and His alone,  
Henceforth to all eternity!

This is my Friend—a Friend above  
All other friends most dear to me.  
O hear the story of His love,  
And taste His grace and favor free.

C. I. G.

## Notices and Reviews.

**AID TO SACRAMENTAL COMMUNION:** By Rev. George Macdonnell. John Lovell, Montreal.

The title borne by this book is very general, conveying no idea as to the nature of its contents. There are many devotional works which form excellent aids to sacramental communion, though they have not been prepared expressly for that purpose. From a book professing to be an aid one naturally expects something like a treatise

upon the Lord's Supper, together with directions as to the due observance of the solemnity. This volume consists of thirteen chapters, in which remarks of a varied character are made upon the circumstances related in the Gospel narrative, in connection with the institution of the Church's great privilege, and the betrayal, seizure, arraignment, and death of Jesus, to whom the Church is indebted for that privilege, the aim being to present from the words

of the narrative such topics as may be serviceable to the intending communicant. The plan followed is unfavourable to a systematic treatment of the subject, which indeed can scarcely be said to be attempted. It is also the occasion of giving too great a prominence to incidental points, of unnecessary repetition, of interruptions in particular trains of thought, and of a want of compactness in the work as a whole. Although we think the author has placed himself at a disadvantage in this way, and the book, considered as an aid to sacramental communion, suffers in consequence, we have found it contain much instructive matter which the devout communicant can hardly read without edification. An earnest spirit pervades it, and the author's intention to promote a devotional sentiment is manifest throughout. We wish we had seen a fuller explanation of the sacramental actions, and a specific indication and enforcement of the various exercises which form an indispensable part of the preparation due to the observance of the Lord's Supper. The style is somewhat redundant and too exclamatory. Should the volume reach a second edition, it will doubtless be improved in grammar and punctuation.

**INDUSTRIAL BIOGRAPHY; IRON-WORKERS AND TOOL-MAKERS:** By Samuel Smiles. Dawson Brothers, Montreal.

As the author of "Self-Help," and the "Life of George Stephenson," the name of Mr. Smiles is already most favourably connected with the biographical literature of mechanical industry. This book is offered as a continuation of the series of memoirs of Industrial Men introduced in the author's *Lives of the Engineers*. The history of iron and iron manufacture bears intimately upon the progress of civilization, and is therefore full of interest to all men. This volume will be found to contain a large amount of curious and useful information, which, but for the labours of Mr. Smiles must have remained inaccessible except to a very few. To those who are acquainted with the author's admirable manner of presenting his details nothing need be said in commendation of his style.

**COUNSEL AND COMFORT SPOKEN FROM A CITY PULPIT:** By the Author of "Recreations of a Country Parson." Dawson Brothers, Montreal.

A. K. H. B., the Minister of the Parish of St Bernard's, Edinburgh, has the pen of

a ready writer, and what is necessary to wield that useful weapon to some purpose. a large, well-stored, busy mind. His writings are widely read at home, and his volumes, which come in very rapid succession from his laboratory, promptly reproduced on this side the Atlantic, have a great circulation, especially in the United States. Some of his articles "upon subjects not directly theological or religious," we do not admire, in fact we have not the patience to read them through. The fault may lie with us, in our inability to appreciate; our opinion may not be worth much, and any one who thinks so will of course not agree with us, when we affirm that they contain a good deal of twaddle. We remember, however, the old adage about the wisest of men relying a little nonsense now and then; and we accept as a qualifying circumstance the author's appropriate and important distinction between *recreation* and *work*. The writing of that class of articles just referred to is, with him, clerical recreation; the preparation of sermons for his City Pulpit is work. The specimens in the volume now before us indicate the possession of a large amount of working power, which, while it is employed with apparent ease, is also most skillfully and usefully employed. The proper mode of testing a man's quality is to judge of him by his chosen work, and we have a particular pleasure in recording the opinion we have formed in this instance—that A. K. H. B. is "a workman that needeth not to be ashamed"—earnest, hearty, and strong, with the soundness and wisdom which are requisite for an effective utilizing of these characteristics. The counsel imparted is firmly based upon the essential principles and higher doctrines of Christianity, and from these, too, the comfort is drawn. The sermons show an attentive observation and just appreciation of human nature; they are distinguished for perspicuity of arrangement, consecutiveness of thought, and force of practical application; they sustain the reader's interest by their homely, flowing, illustrative and convincing eloquence.

**ESTHER PARSONS OR TRY AGAIN, AND OTHER STORIES.**

**PAYING DEAR, AND OTHER STORIES.**

**STORIES FROM JEWISH HISTORY. FROM THE BABYLONISH CAPTIVITY TO THE DESTRUCTION OF JERUSALEM BY TITUS.** Dawson Brothers, Montreal.

These are three volumes of Carter's Fire-

side Library. The contents, with the exception of two or three portions, are from the busy pen of A. L. O. E. The stories are simply but effectively told, and form an

attractive medium of sound instruction for the young. They inculcate with great art, love of the Bible and of its doctrines and precepts.

## The Churches and their Missions.

CANADA.—We take from the *Witness* the following statistics of the religious denominations of Canada, the result of the census of 1861.

1. Church of Rome.....	1,201,394
2. Church of England.....	375,052
3. Methodists:—	
Wesleyans.....	244,379
Epis. Meth.....	74,152
New Con. Meth....	29,492
Others.....	24,204
	372,227
4. Presbyterians:—	
Ch. of Scotland....	132,693
Canada Church....	214,426
	347,119
5. Baptists.....	69,310
6. Lutherans.....	25,136
7. Congregationalists.....	14,284
8. Bible Christians.....	8,985
9. Mennonites and Tunkers.....	8,965
10. Quakers.....	7,504
Other sects, and not classed.....	77,671

Whole population..... 2,507,657

At a recent preliminary meeting of Zion Church, Montreal, (Congregational,) called to consider the matter of church extension, it was announced that \$14,000 had already been subscribed, and that a few thousands more would enable present plans to be carried on without debt.

A meeting of the congregation of Dr. Taylor's Church, Montreal, (Canada Presbyterian,) was held lately, when the sum of \$14,000 was subscribed towards the erection of a new Church on St. Catherine street.

The Wesleyans in Montreal have resolved to raise \$60,000, of which between \$35,000 and \$40,000 are already subscribed, for the erection of three additional churches in the City.

Thirty years ago there was scarcely a Congregational church in Canada. There are now about seventy churches, and property worth at least \$160,000. (One half of these churches are supposed to have been in existence only twenty years; twenty of them are less than ten years old; between forty and fifty of them are still dependent on assistance.)

Some eight or nine new Churches are about to be erected in Montreal, which will do something to meet the large want of accommodation for Protestant worshippers, acknowledged to exist in this city.

IRELAND.—The Irish Presbyterian Church consists of five Synods, thirty-seven Presbyteries (including the Missionary one of India,) 547 congregations, and 588 ministers. Unfortunately, there are no fewer than thirty minis-

ters from whom no replies could be got, and the statistics will continue imperfect till means be adopted for obliging them to report. Meanwhile there is a return from 498 congregations of 78,302 families, 117,549 communicants, 2,074 elders, 865 deacons, with a stipend of £27, 674 3s. 3d., and ministerial incomes of £4,698, 5s. 7d. from other sources. The total annual amount raised in these congregations for religious and charitable purposes is £83,560. The total income of the ministers who have made returns is £33,493 14s. 8d. This does not include the salaries or endowments of the professors in the Assembly's College, Belfast.

The question of national education is still unsettled. The Romish Prelates continue their denunciations of the model schools.

Mr. Webster, Chancellor of the Cathedral at Cork, having attacked the Irish Church Missions, received an indignant reply which evoked the rejoinder that the charges of drunkenness, lying and other crimes which he made against agents came under his own observation, but that his accusation was much more directed against the principles of the Society.

A deputation from the Presbyterian Church has waited on the Lord Lieutenant to request an augmentation of the *Regium Donum* from £69 4 8 to £100 a year. The early Scottish settlers, invited to Ulster by James, were accompanied by their ministers, who enjoyed the tithes of the parishes where they were located. In the confusion that succeeded, the tithes were lost, and by the operation of the act of Uniformity, the Presbyterian ministers were ejected from the Church. Charles II. afterwards granted £600 a year to the body in consideration of their loyalty, and compensation for their sufferings. The grant was doubled by William III, and gradually augmented, until, in 1838, at the Union of the Secession Synod with the Synod of Ulster, and the formation of the General Assembly, the endowment was fixed at £75 a year, Irish currency (£69, -4s. 8d. English) to each minister. At present 586 ministers receive the *Regium Donum*.

GREENLAND.—The total number of Greenlanders in and around the four Moravian mission stations is 1,913. Of these, somewhat less than eight hundred consist of baptized children (the great majority), "inquirers, &c." More than eight hundred are communicants, and 311 only are registered as "non-communicants."

In Labrador, the Esquimaux under instruction number, in all, 1,149. The baptized children, "candidates, &c." are about five hundred (the former class forming three fourths of that number); the communicants, 373; and the non-communicants, 283.

The missionary staff consists, in Greenland of 20, and in Labrador of 33 persons. These numbers do not, of course, include the native helpers. The recognition by the missionaries of the value of the services of these helpers is amongst the most pleasing features of their reports. But the native character still appears to be very far from possessing that self-reliance which could enable either the Greenlanders or the Esquimaux to stand alone. The supervision and assistance of the Brethren continue to be necessary; and afforded as these are at the cost of such self-denial as is involved in exile, freely undertaken, to an Arctic latitude, a life-long endurance of all its rigours, and a death hastened, it may be, humanly speaking, by the absence of medical aid—the last struggle certainly thus unsoothed—the entire Church may well be edified by the example, and it has but to look upon it in order to feel that these brethren should be often remembered in its prayers.

**SWEDEN.**—Ten years ago a Swedish ship captain when on the coast of Guinea, obtained from the King of the Bonga tribe, a boy—one of his own thirty children—as a slave. The youth was about 17 years of age. After arriving in Gothsberg he was placed under Christian instruction. The truth made such an impression on his heart that he resolved to make a profession of his Christian belief, and to devote himself to missionary labour among his fellow countrymen. He was baptized by the Dean of Gothsberg, in Haga Church on the 17th of January last. It is intended that after a few months he shall be sent to enter on a course of study in the Missionary Institute of the Evangelical National Society in Stockholm, in order to qualify him for his future work in his native land.

The friends of home Evangelization in Sweden are at present raising a fund of about 550*l.*, in order to promise the issue of a cheap edition of the Bible, which may be sold at a little more than one shilling (sterling) a copy. The cheapest edition on sale at present costs upwards of two shillings.

**FRANCE.**—The presbyterial council of the Paris Reformed Church has just decided on the celebration of the three-hundredth anniversary of Calvin's death, for the 27th of next May. A distinguished professor has been requested to give lectures on the great organizing Reformer, in the largest Protestant Church; his works have been subscribed for as the basis of a synodical library, in which the first place will be reserved for the "Codex Sinaiticus," presented to it by the Czar. **A**

Dr. Frederick Monod has bequeathed to the Presbytery of the Reformed Evangelical Church his unique collection of periodicals and documents referring to French Protestantism, amounting to 600 bound volumes, stipulating that the collection shall be continued year by year; all the French Protestant journals being received and bound up. And this is to form a library open to all, but subject to the rules which the Presbytery may think proper to establish. This gift is invaluable to the Churches.

**ITALY.**—The news from this country is of the most inspiring and encouraging character.

In Lombardy, especially, the progress of Evangelical opinions is so marked and rapid as almost to assume the character of a general religious awakening. A monthly volume might be filled with reports of the fruits of missionary labour appearing here and in other parts of the field. There is no parallel to be found for the present shaking of opinions going on all around, except in the ferment of mind that preceded and accompanied the Reformation in England.

At a meeting of the Society for the Evangelization of Italy held in Edinburgh, Jan. 11th, Dr. Andrew Thompson, said: "In Piedmont there is scarcely a town or village of any size in which there is not a little company of believers; in Florence we have many meetings for Evangelical worship every Lord's day; in Genoa there are two native congregations; at Leghorn the church of M. Ribetti is crowded every Sabbath; in Naples, under the evangelistic labours of M. Buscarlet, the Marquis Cresi, and others, there are flourishing little churches and thriving schools; we have our own Mr. Kay with a little congregation at Palermo; and even in the Island of Elba three stations, comprising a membership of 200 souls, not to speak of many churches and stations in more obscure localities. The part of Italy, however, in which there is the greatest awakening at the present moment is Lombardy, with its capital, Milan."

In the town of Milan alone there are already 1,000 church members, men and women, whose names are on the registers of the various congregations, and who partake of the ordinance of the Supper. About 700 belong to the Free Church, and 300 to the Waldensian and Wesleyan missions. This is but a small portion, of course, of those who hear the Gospel preached, or are perusing the Scriptures in private. The most noticeable characteristic of the revival is the love of the word of God. Generally speaking, all the artisans and townspeople connected with the different centres of evangelization carry the Testament about with them in their pockets, and occupy their spare hours and leisure moments in reading it. The utmost liberty of conscience is enjoyed in this part of Italy.

**ROME.**—It is probably unknown to most of our readers that a Scotch religious service has been begun in Rome. It can scarcely as yet be said to be established, but a fair and hopeful commencement has been made. During the last two winters, certain Free Church clergymen have had a private service, which was renewed at the commencement of the present winter by Mr. Carlyle, lately a Free Church missionary in Bombay. Shortly afterwards Mr. Aitken of St. Luke's, Glasgow, arrived with the intention of spending the winter months in Rome, and ready to devote his invalid leisure to the institution of such a service if practicable. When he found Mr. Carlyle occupying the field he very wisely entered into communication with him, and the result has been a happy combination. The service is held in a large room in the *Via della Croce*, where Mr. Carlyle lives—a central and excellent place, above the English Club. Mr. Carlyle undertakes the conduct of the service in the forenoon and Mr. Aitken in the afternoon, or *vice versa*. There is no formal union

—each clergyman represents his own Church, and merely professes to do so; but there is local concurrence and the most brotherly sympathy. Established Church and Free Church, if not forgotten, are never mentioned, and there is no reason why they should be so. It would be ruinous, as well as unspeakably paltry, to allow such distinctions to govern any Christian action in a place like this. The writer of the present notice has been glad to render any assistance to Mr Aitken in the discharge of his duties: he was privileged to preach for him on the first Sunday of the New Year, and to assist him in the dispensation of the Lord's Supper last Sunday—a service peculiarly touching in its great simplicity; but he has had no responsibility in the arrangements, and deserves no credit for any success which may attend them. It has been to him peculiarly pleasing to assist in a service so far catholic—a feature which was peculiarly shown last Sunday, when the Lord's Supper was partaken of not only by Established and Free Church communicants together, but by two clergymen from America and a clergyman of the Church of England. "Behold how good and how pleasant it is for brethren to dwell together in unity!"—*Missionary Record of the Church of Scotland.*

**NEW HEBRIDES.**—The last Halifax Record contains letters respecting the Nova Scotian Presbyterian Mission to New Hebrides. Mr. Inglis has arrived at Aneiteum, where he met with a hearty reception from the natives Erromanga and Tanna are again open to Christian teachers, and native assistants have gone with their wives to resume the work of the Mission. Mrs Geddie gives an interesting account of the schools and of the improvement of the children under instruction. A member of the Nova Scotian Church, now studying for the ministry in Scotland, has addressed the Foreign Mission Board on the subject of establishing a mission to the Jews. He offers himself as a missionary. The Board lay his letters before the Church; and, if the people are willing to sustain a Jewish mission, one will be commenced.

**POLYNESIA.**—The death of the King of the Sandwich Islands, Kamehameha IV., took place on the 30th November. He is succeeded by his brother. What the effect of the change will be upon the moral and religious interests of the people is not yet known. Bishop Staley describes the new King as a man of education and capacity, and friendly to the Anglican mission. He has appointed the bishop to be his chaplain and a member of his Privy Council.

Letters from M. Arbousset, of the French Protestant Missionary Society, give some particulars of the commencement of his work at Tahiti. As we mentioned some months since, Queen Pomaré was absent when he arrived. They afterwards met, when the Queen gave him a cordial welcome. "I began to think," said she to him, "that you would never come. Now I see you I am happy and thankful. The Lord be with you!" Service is celebrated every Sunday, both in French and in the native language. The Queen attends without any display, taking notes, and placing herself on a

level with the humblest Christian. "The congregation, on the 7th of August," writes M. Arbousset, "was numerous. According to the usual custom, we proceeded, before dispersing, to call over the names of those present. When I called "Pomaré"—without adding any title, without pronouncing that name with more emphasis than any other—a gentle voice replied, 'Present.'" At a conference, held on the 18th of the same month, it was resolved to send a letter of thanks to the Christians who have facilitated the sending of the French pastors now at Tahiti. The letter was drawn up on the spot, and is signed by twenty-two Tahiti pastors.

**AFRICA.**—Captain Speke writes to a contemporary, urging the establishment of a mission among the tribes he has visited. The following is the principal portion of his letter:

"I heartily trust that a mission will be set on foot, without delay, to the regions of Eastern Africa which I have recently visited. There seems to me to be no reason for not uniting in this with the Scandinavians, as suggested in your 'Chronicle,' especially as Dr. Krapf's representations have induced them to meditate attempting something among the Gallas. For my own part, I should wish for no better plan than that of a 'United Church Mission,' for opening those extremely fertile and beautiful territories at the head of the Nile to Christianity, and so to commerce and civilization. The three kingdoms, Kanague, Uganda, and Uayoro are, in my opinion, the key to Africa, and the centre from which the light ought to radiate. A mission thither, if properly managed in combination with government officers having authority to maintain the rights of the kings of these countries against the violence and fiendish oppression of the White Nile traders would prove of the greatest benefit both to ourselves and the Africans. The great fault which has hitherto existed and dispirited missionary enterprise, is that of selecting places where no strong native governments exist, and where the land is poor in consequence of being subject to periodical droughts and famines. In the three countries I have mentioned, neither of these two evils at present exist; but if they are not attended to at once, there is no knowing what will happen as the White Nile traders push further south. In short, I am inclined to believe that the traders themselves will bring down those semi-Christian Governments, and ride over those splendid lands, as the Moors of old made their way into Spain; hitherto the traders have confined themselves to the poor lands without the fertile zone, but now they are entering into this, and the result will be conquest—accompanied, of course, by the firm establishment of that more stubborn foe to Christianity than Judaism itself—Mohammedanism. I would strongly advise the Zambezi Mission, and also the Zanzibar Mission, to be moved up to the Equator.

**UNITED STATES.**—Rev. Edward Hitchcock, D. D., LL. D., from 1845 to 1854 President of Amherst College, and both before and after, Professor at that institution, died of consumption at Amherst, Mass., on Saturday morning, at the age of 70. For two or three years his

health has been gradually failing. Dr. Hitchcock was born in Old Deerfield, Mass., May 24th, 1733. In 1825 he accepted the professorship of natural history and chemistry in Amherst College. From 1845 to 1854 he was President of the College, and also gave instruction in natural theology and geology; and it was through his exertions that a professorship of natural theology and geology was permanently founded, the chair of which he filled to the day of his death. Dr. Hitchcock suggested and executed the geological survey of Massachusetts, the first scientific survey of an entire State, under the authority of the government, in the world. He was the first to scientifically examine and classify the fossil footprints in the Connecticut Valley, and his ichnological cabi-

net at Amherst contains specimens of all those known remains. He was the originator and the first President of the American Scientific Association, and the last Congress very properly named him as one of the fifty corporators and members of the American Academy of Arts and Sciences. Dr. Hitchcock will be lamented, especially by all Christian students of nature who desire to see God acknowledged in all scientific pursuits, and who believe that there is nothing in science, properly so-called, at variance with the doctrine of the plenary inspiration of the Scriptures.

The contributions of the California Churches to the American Board of Missions during its last complete financial year were \$1,090.05

## Articles Selected.

### THE LATE DUCHESS OF GORDON.

"DIED, at Huntly Lodge, Aberdeenshire, on the 31st January, her Grace the Duchess of Gordon." This announcement has filled many hearts with sorrow, aggravated by some degree of surprise; for although the Duchess died in her seventieth year, her last illness was short, and her death almost sudden, and she was not herself aware of being dangerously or even seriously ill before she had sunk into complete unconsciousness of all around her. No member of the church of Christ in Scotland could leave a wider blank by removal, or be more deeply lamented by a large circle of mourners far and near, in all ranks, and of all denominations. The spectacle was deeply affecting as the funeral passed through Huntly. All work was suspended in the town, the shops closed, the places of business vacated, and the schools set free, one object engrossing rich and poor, young and old. At the gate of the lodge the funeral was met by a large procession of many hundred mourners, and by nearly seven hundred children from the schools built and supported by her Grace. In the town it was lined on both sides by crowds with sorrowing hearts and weeping eyes; the spectators gazing with no vacant or curious stare at the plumed hearse, followed by the carriages of the more immediate mourners, but looking with wistful grief on the last they were to see on earth of their beloved and honoured lady; and the mourners comforted in their own affliction by the rare sympathy of a sorrow at once so wide and so deep. Her life had been passed amongst them for half a century, with the exception of a break of nine years spent at Gordon Castle; it had been mingled to nearly all with their longes; to most with their earliest, and to many with their happiest associations, many were mourning for the loss of a personal benefactor, and all as if for the loss of a personal friend. Conveyed thirty miles by rail, the funeral passed through Elgin, in the midst of deep silence and respect and universal regard, to the burying vault of the Dukes of Gordon, in that most noble cathedral, the coffin was placed beside her husband's, in the last space that remained untenanted by the deceased

wearers of the ducal coronet and their children, and till time shall be no more the vault was forever closed on the last and the best of an illustrious race, who had ennobled the title far more than it could ennoble her.

On the following day the first man that we chanced to meet, thinking that he spoke to a stranger, made these remarks in these exact words, while the tear moistened his aged eye: "This is the greatest calamity that ever befell this district; of a' the dukes that reigned here, there was never none like her; there's none in this neighborhood, high or low, but was under some obligation to her, for she made it her study to benefit her fellow-men; and what crowds o' puir craters she helped every day, and then for the spiritual, Huntly is Huntly still in a great degree, but the gude that's been done in it is a' through her." The next but one upon the road was a soldier, who had seen hard service in the Crimean trenches, amidst the flowing blood of friend and foe. His countenance was changed by the force of a sorrow only beginning to subside; it was too evident that his tears had been both many and bitter; and even now he could not command his strong emotion, but broke out at once: "You know that I have seen much to render my heart callous, but I never was unmanned till now; I never knew before how tenderly I loved that honoured lady." Let these two suffice out of many; such tributes are not paid to characters of every-day occurrence. But we can scarcely hope to unveil the secret of her power over the hearts of men, except in the general statement: By the grace of God she was what she was; and His grace bestowed upon her was not in vain, but she laboured more abundantly than all; yet not she, but the grace of God that was with her.

Elizabeth, Duchess of Gordon, was the only child and heiress of Mr. Brodie, of Arnhall, of the ancient Morayshire family of Brodie, of Brodie. She was born in 1794, and was married in 1813 to the Marquis of Huntly, the most popular nobleman in that part of the country. She had been carefully educated, brought up in the highest principles of moral uprightness, and

kept far from all associations fitted to contaminate the mind or blunt the moral susceptibilities; a training that can scarcely be too highly prized. But she was a stranger to the covenant of promise, having no hope, and without God in the world; and after her marriage there was much in the brilliant circle in which she moved to beguile the heart with the seductions of time and sense, and extremely little to lead her soul to the truth as it is in Jesus. How far she was herself at this time from any serious thought may be gathered from a single incident: an old uncle found her reading a novel on the Sabbath and chid her for the impropriety, though he could not guide her further in the way of life. But there were several ministers in the Church of Scotland of eminent piety related not remotely to the young Lady Huntly by the ties of marriage; these bore her on their hearts as a special burden before the Lord, and after some years their prayers were heard on her behalf.

The first direct instrument in the Lord's work upon her heart was an humble one; the rich and the poor meet together, the Lord is the Maker of them all; and the little captive maid of Israel, that waits on Naaman's wife, directs the lordly leper to the true source of healing. The Marchioness repaired in summer to a Highland residence of the Dukes of Gordon; and there she found a pious servant who had been left in charge of the house, whose fidelity she could appreciate, though she could not discern her grace. The mountain clanswoman could not but welcome her youthful lady with joy and pride, as so meet to wear the honours of the name; so tall and graceful in form, so beautiful in countenance, so noble in her bearing, so engaging in her manners, so full of life and mirth. But she was deeply grieved with her entire thoughtlessness for her immortal soul, and found occasion to drop some little seed of counsel on the heart that seemed so hard. There it lay unheeded for a time, but in due season the rain descended from above, and the root began to strike.

The next influence was one that seemed not favourable, but adverse. In the large circle in which she now moved she was brought, for the first time and unexpectedly, to witness vice bearing a bold front that did not seek to veil itself from society. Her conscience was deeply wounded, and she was driven to her knees and to the Word of God. Her friends began to call her saint and Methodist; and she concluded, with characteristic vigour, that since she had got the name without deserving it, she might as well seek and find the reality, and become a saint indeed. She was knit to the Marquis with a most intense attachment, which only grew with length of years throughout his life, and his memory seemed more deeply cherished every year till her own death. In the end she trusted that the same Lord called him who had awakened her; but now he had no more thought of things eternal than she had herself at their marriage. But her attachment and regard were fully reciprocated on his part; although he could not sympathize, he neither despised nor thwarted her in her choice; and he had seen so much of the world and its emptiness, that he rather liked her choosing the domestic life which she now preferred.

But Lady Huntly had not yet found Christ, and if the first arrow in her heart was in the lonely Highlands of Scotland, and the second amid the gaieties of England, the last seems to have reached her in Geneva, that old citadel of the Reformation. A pious Swiss lady in that city appears to have been at length the means of leading her mind to the truth as it is in Jesus, and there He said himself to her soul, "Come unto me, and I will give you rest."

With her feet once fairly Zionward, she soon discovered in London a ministry that would guide her to the green pastures; she searched out a school companion with whom she could hold sweet fellowship; and she read the old divines with an intelligent earnestness that resulted in singularly clear views of scriptural truth, with a most discriminating judgment of her own, from which no opinions of others could move her. Her progress throughout was marked by the deliberation and slowness with which she took every step at first, and then by the firmness with which her foot was planted on the ground that had once been gained.

Side by side with her glorying in the Cross of Christ as *oh* her hope, there was a prompt, patient, and courageous taking up of the Cross and bearing it after Jesus. Her Christian character was thoroughly practical from the first and the knowledge of the Lord's will throughout was followed step by step with walking in the Lord's way. Soon after her widowhood in 1836, and her consequent return from Gordon Castle to Huntly Lodge, she began to invite godly ministers, both from the neighbourhood and from a distance, for Christian fellowship and religious exercises; ministers who could enter into each other's sympathies, for it never occurred to her that "the life, literature, and doctrine," which sufficed for a Presbytery, could constitute a man of God. Those meetings were often singularly refreshing and fruitful, especially when, after an interval of absence, they were resumed in later years with a special view to conference amongst the ministers themselves. They were continued to the last, and one of a very impressive kind took place within three weeks of her death; she had invited the next for what turned out to be the day after her funeral. Yet she looked on this as merely giving her house to the Lord's servants; she interfered in no way with their arrangements, and counted it an ample recompense that she and her friends should afterwards hear of the more interesting topics of conversation. It was exactly the same when latterly she gave her grounds for large gatherings of people for the preaching of the everlasting Gospel. Before this time the ministerial meetings had been often followed by more public exercises in the Church; and the quickening of the ministers by conference was not without a marked effect in the quickening of all their congregations. For the last four years one of the parks was thrown open to the public for two days in Midsummer for prayer and preaching. From far and near many thousands eagerly assembled, with much awakening in the earlier years and abiding fruit, and always with deep solemnity, interest and impression. Her house in every room was occupied with ministers and gifted laymen of all denominations and from all quarters; yet

the Duchess was nothing in it all; it was very little good she could do in the world; throwing open her house to the Lord's servants to make their own arrangements, and her grounds to the people to hear God's Word, called for no personal interposition on her part, and no gratitude from them towards her. So also in her munificent gifts for missions, for the poor, for religion, for education; if her liberality was half refused, as being too great, she answered, "I am such a useless log, I can do no good directly to any body; but I have got a little money from the Lord, and the only service I can be of is to give it away for Him."

Her love for the means of grace, for the Word and sacrament and prayer, was most intense, and literally insatiable and boundless. Others may have excelled her in grace, the Lord only knoweth; but we have never known man or woman, old or young, who exceeded her in love for the means of grace. The Word and prayer in secret, the Word and prayer in private, the Word and prayer and the Supper of the Lord in the meeting of His people, were loved and resorted to with unwearied perseverance and unceasing delight. Under bodily weakness she was often revived by a continuance in religious exercises which would have fatigued others in health and strength. Her spirit and habits were altogether the reverse of some who affect spiritual independence either of the regular ordinances of the Gospel or of more occasional opportunities; and till within a few days of her death, through frost and rain, sleet or snow, she was always in the house of God, at whatever effort, and always in time. Few ought to have been less dependent on outward means, yet none ever valued those means more highly, or improved them more earnestly; and her joy in the Holy Ghost, her assurance of the love of God, her steadfastness in holy walking and fruitfulness in all good works, amply proved how invaluable the means of grace are, and by the Lord's blessing how eminently effectual for growth in grace and in the knowledge of the Lord Jesus Christ.

The Duchess had built various schools, and largely assisted in the building of several churches in Scotland; but her religious sympathies were not limited to her own country. From an early period of life she was frequently abroad; she took a deep and helpful interest in the maintenance and spread of the Gospel in France, Italy, and Spain, and cultivated the friendship of many Christians on the Continent. Amongst these, she cherished a special love and esteem for the late Archduchess of Hungary, whose spirit was truly kindred with her own in love to the Lord Jesus Christ, zeal for the honour of His name, and desire for the salvation of souls.

Her end was rather sudden, and she left no parting words, and bore no dying testimony; for she was not aware of the approach of death, when she became unconscious to all that was passing around. This may have been ordered lest others should exalt her above measure, for all His saints must decrease, that Christ alone may increase. But three years ago she was brought to the very brink of the grave, and lingered long on the borders of the eternal world. She was then filled to over-

flowing with the joy of the Lord; she spoke one by one to her friends and servants, and in such a manner as deeply to move the hearts of all.

The Duchess had a remarkable power and perseverance in intercessory prayer, and never forgot any person or object that had once engaged her interest. A thoroughly characteristic instance occurred a few months before her death, when one morning she said to her maid before rising, "I have been engaged with three things this morning that are all so different, and yet all occur to-day. I have been thinking of the Queen, who is to make her first public appearance to-day at Aberdeen, to inaugurate Prince Albert's statue; of Mr. M——, in London, who is to preach to-night for the first time in what was a dancing academy in his parish; and of John's (a young man who had formerly been in her service) examination this afternoon."

One of her great delights for several years had been to commit hymns to memory. These she loved to repeat at any time; till her strength failed she would sing or hum them over in the early morning hours before she rose, and when weaker would rehearse them mentally. There were two which she had repeated with great earnestness to her friends within the last fortnight of her life. One was that founded on the dying words of Samuel Rutherford, "Glory dwelleth in Immanuel's Land," commencing thus:—

The sands of time are sinking,  
The dawn of Heaven breaks;  
The summer morn I've sighed for,  
The fair sweet morn, awakes.

Dark, dark, hath been the midnight,  
But dayspring is at hand;  
And Glory, Glory dwelleth  
In Immanuel's land.

The other is entitled "Rest," and begins—

My Saviour, thou hast offered rest,  
Oh give it, then, to me;  
The rest of ceasing from myself,  
To find my all in Thee.

Before sinking into unconsciousness and lying down in death, the last words she was heard to utter were taken from this hymn—

In thy strong hand I lay me down.

Having thus spoken, she fell asleep in a deep insensibility to all around; and two days later on the Sabbath evening, she fell asleep in Jesus, her soul entering on the rest of the everlasting Sabbath. It is narrated of one of the Dukes of Hamilton, who died in early youth, that he called his younger brother to him the day before his death, and said, "To-morrow you'll be a duke, and I'll be a king." This beloved mother and princess in Israel wears the ducal coronet no more; but her spirit mingles with the kings and priests above, and with them she casts her crown of glory before the Throne, saying "Thou art worthy, O Lord, to receive honour and glory and power; unto Him that loved us and washed us from our sins in his own blood and made us kings and priests unto God, unto him be glory and dominion for ever and ever. Amen."—*Evangelical Christendom.*



## CONVERSATION OF CHRISTIANS.

Is it not very painful to listen from time to time, to the conversation of many who call themselves, and who, perhaps, are, "the children of God?" It is frequently the merest gossip, it is at times not wanting in the elements of slander, it is just "all about nothing," when the whole thing is over we are just about as wise as before it began. In every step we take in life we leave a footfall behind us; it will not be unprofitable to ask, what footprints have we left in our neighbours' houses? We hope we shall not be misunderstood. If we were to attempt to put a stop to social intercourse, we should be doing what we believe is not according to the mind of God; we would say to God's people; Can not the tone of your visiting be raised?

And to turn from our converse in visiting and company to that of domestic relationship: might we not also profitably ask whether this, too, could not be improved? What speaking is there in our houses of the glorious honour of the majesty of God? Are there not many professing Christians' houses in which God, and Christ, and all holy things, are very seldom spoken about? Are there not many husbands and wives, many brothers and sisters, who never interchange a word upon the highest, and holiest, and noblest themes? Are there not comparatively few who can say, "We take sweet counsel together, and walk to the house of God as friends?" Have not we, alas! not only been backward in leading to holy converse, but do we not feel to our shame that we have damped it and often been the means of extinguishing it?

And by so doing we have suffered loss; the heat which comes from the friction of mind with mind, has never kindled into a flame; the power of sympathy, which is as great in spiritual as in temporal things, has had no opportunity of gathering, and of putting forth its energies; mind has not been drawn out to mind, and souls have lost that strengthening and comfort, which, had they gone forth together to a common object, might have been theirs. See what a oneness exists between the parents of children, from the very fact, that the father and mother have a common interest, and talk about it as well as act for it. Insensibly they become knit into each other; their own love is drawn out towards each other, while they are spending and being spent upon the common object of their affections. They do not love their children with this design; they do not act together with the view of producing this result; it comes naturally: and just so, when those who dwell together, love the Lord, and talk of Him, their hearts burn within them, as they journey on the road of life; and they are joined together by a peculiar bond, they feel that their interests for eternity are one, that they love the one Saviour, and are travelling on to a common home! May the Lord enable us, henceforth, to sanctify more and more the converse of home. That blessed word will be invested with new and more sacred associations; it will have a fresh halo of light thrown around it, if Jesus occupy his true place in it, as the relation above all others; as the ONE who, with self-existing light, walks amid earth's lesser lights, from the grandsire, whose exhaus-

ted flame is glimmering in the socket, down to the last-born child, whose feeble life is like the taper that has just been lit. The familiar household words of home will be all the more precious, if our home be Jesus' home, and His be the most familiar name, He the most frequent theme; for wherever He is admitted, He diffuses a fragrance which perfumes all within its reach; whatever He touches He anoints with an oil which forbids the rust to eat, and the heavy wheels of life's daily work to creak.

Oh, I can easily understand how in a household where Jesus is a well-known name, life's weary work is made light, and much of its hard pressure is removed, and much of what must else have proved bitterness, is made sweet.

If Jesus enter into the thoughts and converse of daily life, the servant will not be afraid of profaning His holy name by encouraging a fellow-servant to do that day's work to Him; and the husband will not forget to soothe anxieties, and to hush the cares, and still the woman's fears of the one who looks to him for support and counsel, by bringing into their conversations that well-known name—the name of Him who is touched with a feeling of our infirmities, and whose heart is so soft, that it takes the impression of every line of our sorrow: and so responsive, that it echoes every sigh we breathe: and she will be to him, even as he has been to her, and, having been counselled in the name of God, will, by the re-active law, counsel in the same name again; and having been strengthened in His name, will in that name repay, by strengthening in return; and parents will not forget to make Jesus the subject of their teachings to their children, and it may be, that children as they talk of Him, may, in so doing, unwittingly fulfil the great re-active law, and ask some question which will lead the parent into some new, and hitherto undreamed of truth. Thus may Jesus be in our homes on earth, for thus, assuredly will He be in our home in heaven.—*Power.*

## TO-DAY.

Every day is a little life; and our whole life is but a day repeated, whence it is that old Jacob numbers his life by days; and Moses desires to be taught this point of holy arithmetic to number not his years, but his days. Those, therefore, that dare lose a day are dangerously prodigal; those that dare mis-spend it, despise.—*Bishop Hill.*

Lo here hath been dawning  
Another blue day:  
Think wilt thou let it  
Slip useless away.

Out of eternity  
This new day is born;  
Into eternity  
At night will return.

Behold it aforeside  
No eye ever did:  
Lo, soon it forever  
From all eyes is hid.

Here hath been dawning  
Another blue day;  
Think wilt thou let it  
Slip useless away.—*Carlyle.*

**EARLY INFLUENCES.**—There can be no greater blessing than to be born in the light and air of a cheerful, loving home. It not only insures a happy childhood,—if there be health and a good constitution,—but it also makes sure a virtuous and happy manhood, and a fresh, young heart in old age.

### INNISMURRAY.

Not the least interesting among the many retired corners of Great Britain is the island of Innismurray. It is situated in Donegal Bay, about five miles from the mainland of Sligo, on the North-west coast of Ireland, where the Atlantic breaks with extreme violence on some of the finest rock-scenery of that country. Though not in itself picturesque, the peculiar superstitions and half savage customs of the natives render it remarkable. These are little known even in the immediate neighbourhood. Visitors at the rising sea-side village of Bundoran, on the mainland, hear of them with astonishment, and it seems to us that a short account of the island would interest a large circle of readers. It will serve, at all events, to show a point at which the spheres of primitive and civilized life touch each other, where ancient institutions and modern manners coalesce at no great distance from all the boasted marvels of science.

Innismurray forms one of that fringe of islands skirting the west coast of Ireland, which is evidently a continuation of the Hebrides. It is a mere speck of a mile long and half a mile in breadth, round which the wild waters of the Atlantic are continually chafing themselves into foam. The rocky shores fall back upon patches of cultivation, which, when manured with kelp obtained from burning the sea-weed, produce oats, barley, and, needless to say, potatoes. Lobsters are found in great abundance round the coast. The population used to be large, some sixteen families; but half of them sailed for America in 1847, and the ship was lost with all on board. The remaining eight families are governed by a local Sovereign. Lord Palmerston is nominally owner of the island; but his rental is not much increased by the revenues of this distant part of his property, as the inhabitants claim complete immunity from all rents and taxes. In common with all the Celtic tribes of Great Britain, they have likewise lax views on the subject of Custom House duties, and a great hatred of "gaugers." The name of the last King was Herity. His widow, the present Sovereign of the island, actually made a journey to London in the lifetime of her husband to ask Lord Palmerston to obtain pardon for him, that monarch being then in prison (by no means for the first time) for having infringed Queen Victoria's laws relating to illicit distilling. His subjects follow his example still, and, in spite of all laws and gaugers, annually make large quantities of "potheen."

The religion of the island is supposed to be Roman Catholic, but as in temporal so in spiritual matters, this eccentric community takes the liberty of differing from orthodox views. They have two graveyards—one for men, the

other for women. In the former, which is of course the more honourable situation, is a small ruinous chapel of very old masonry, and in a cell off this chapel is enshrined a half-length figure of a monk, the dress and features unmistakeably Spanish. The natives treat this image with almost divine adoration, deeming it a likeness of one "Father Malash," an old priest who once lived on the island, who was very good to the people, and, after his death, sent them this image to take care of them. He sent it by sea, and it landed several hundred years ago at a certain point, which is still shown. This figure is considered to have been the figure-head of one of the vessels of the Spanish Armada, several of which were wrecked on the north-west coast of Ireland. The following anecdote seems a confirmation of this:—A few years ago, a gentleman, who had been cruising off the island in his yacht, wished to play the natives a trick, and perhaps break them off their idolatrous habits. He landed a body of sailors, who carried off the image, and when the yacht was well out to sea it was thrown overboard. Curiously enough, the Rev. Father was once more washed ashore at his former landing-place, of course much strengthening thereby the faith of his devotees.

Outside the chapel there is a heap of round stones, which when turned in some particular manner by the Queen (Mrs. Herity), have the power of bringing misfortune on any one with whom she is displeased. It is said to be impossible to count these; and, in fact, from their similarity of appearance and irregular disposition, it is almost impossible to arrive twice at the same result. The same matter-of-fact gentleman who carried off, "Father Malash" overcame this difficulty by placing a pea on each stone as he enumerated it.

A friend, from whom we have derived the foregoing particulars, visited Innismurray in 1850, and inspected its curiosities, but gave dire offence to the natives by refusing to take a cask of potheen back to the mainland. It would have been dangerous to the equilibrium of the rowers to have done so, and unpleasant for all parties had the revenue officers detected it. As it was, the islanders grumbled and cursed, and finally an old crone rushed off to turn the stones on such profitless visitors. Despite the dangers of tide and currents, which run there very swiftly, the party reached home safely. Sad to say, the natives found their charm equally inoperative in another case. Owing to their acquaintance with the sea round their coasts, their smuggling operations used to give the Custom House officers much trouble, until they procured a small steamer. The stones were turned a dozen times then, and a very large amount of cursing done, but all to no purpose.

Camden, who had evidently a fellow-feeling with them in this matter of whisky, tells us apologetically that mead used to be the favourite Irish beverage, but that bees do not abound now. The "usquebagh," however, which they now make, he affirms to be "excellent, much less heating and more drying than ours." Perhaps St. Patrick drove out bees along with toads as vermin, and thereby unluckily introduced spirits in their place, which have had in their turn to be exorcised by Father Mathew.

May all the success attend his efforts which be-  
fell those of St. Guthlac, who effectually ban-  
ished all the frightful "fen devils" which used  
to haunt Croylund!

Camden gives us the clue to the marvels of  
the island. "There was early an abbey here,"  
he says, "whose ruins are very rude and mas-  
sive, with underground cells lighted only by  
holes at the top or side. There are also two  
chapels and a cell dedicated to St. Molas, with  
a stone roof and rude wooden image of the  
saint. An altar hard by is called the cursing  
altar, and north of it is that of the Trinity.  
The walls of the inclosure are from five to ten  
feet thick, built without mortar, of large  
stones. One of the chapels is dedicated to St.  
Columbkil, and in common with the other and  
the cell above-mentioned is evidently of later  
date than the rest of the buildings, as lime is  
used in its construction."

Such are some particulars of this curious  
island. Travellers to more distant lands see  
Nature's features on a larger scale, and bring  
back proverbial tales of wonder to their less  
fortunate home-keeping brethren; yet localities  
close at hand, but slightly remote from our ex-  
perience, always contain much interest and  
amusement if diligently examined. We have  
attempted to illustrate this in the case of Inuis-

murray. To the archæologist, the artist, and  
the naturalist our western isles are replete  
with instruction. He who only travels for the  
sake of changing his usual horizon need not  
necessarily seek the Continent. However rich  
the nation may become, it will always be be-  
yond the power of the multitude to penetrate  
into foreign lands; yet, so universal is the taste  
for travelling, it is well to be assured that the  
man "with eyes" (to adapt the good old story)  
may find much more at home than the one  
"with no eyes" will discern abroad.

In conclusion, it may be remarked how sin-  
gularly Ireland has been left high and dry, for  
the most part, by that flood of civilization and  
improvement which has so long been streaming  
from the East over us to the New World. May  
such relics of superstition as we have been  
gathering together be soon, like the original  
Father Malash, things of the past! That the  
country of Brian Born and the O'Neils, which,  
like ourselves, struggled in vain against the  
inroad of Norman civilization, may abound in  
every expression of civil freedom, social fellow-  
ship, and individual self-respect, momentary  
impulses passing into settled convictions, and  
all national ill customs vanishing before an  
enlarged sense of responsibility, is the earnest  
prayer of all who love Ireland.—*Once a Week.*

## Sabbath Readings.

### THE WISE MEN'S VISIT.

MATTHEW II.

*Concluded from page 126.*

But they did not find the Saviour in Jeru-  
salem. He whom they sought was not  
in the king's palace, nor in the home of the  
noble and great. In vain they sought  
him there. But the jealousy of Herod was  
roused by their inquiries, and he caused  
those versed in sacred lore to search and  
see where the Messiah was to be born.  
"And they said unto him, In Bethlehem  
of Judea: for thus it is written by the pro-  
phet, and thou Bethlehem in the land of  
Judea, art not the least among the princes  
of Juda; for out of thee shall come a Gov-  
ernor, that shall rule my people Israel."  
The wise men were not guided at once to  
Bethlehem, but brought by the Providence  
of God to a city where they might learn  
more accurately about the place of his na-  
tivity—a very common mode of dealing.  
When God's people pray, and seek to Him,  
He does not immediately bring them to  
the land which they desire. He does  
not grant their prayer in the way they  
expect, but opens up the way gradually  
before them, that their faith may be tried,  
and they may be encouraged not to faint,

but still pursue. So it often happens with  
those who are aroused to an earnest search  
after God. They cry aloud for Him. They  
are instant and continual with the cry,  
Where is he that is born King of the Jews?  
They are driven by deep convictions of sin  
and they are invited by the promises of  
God to seek after Him, if by any means  
they may attain to a true knowledge of  
His ways and to a closer communion. They  
pray and pray earnestly; but heaven is  
not opened at their prayer, nor does the  
glory of the Lord instantly appear at their  
cry. Nor is their evil nature in a moment  
eradicated. The love of God does not at  
once fill the heart; but there are periods  
of forgetfulness, and the strong resolutions  
by which we bound ourselves to serve the  
Lord are snapped, like burned hemp, and  
the vows by which we dedicated ourselves  
to Him lie broken around us, and the oaths  
of fealty which we swore have been falsi-  
fied. Then the incipient saint is disheart-  
ened. He promised himself far other  
things than these. He is wearied with  
his failings, and discouraged because no  
angel appears to comfort him. His faith  
fails, and he is ready to give up in despair.  
No star appears to guide him—no sign of

the Saviour having come. In such ways God tries and disciplines his servants that they may become steadfast soldiers of the cross. By such hidings of His countenance for a season, He tests the zeal and earnestness of those who are seeking Him. And many are discouraged and give up the search, because their zeal is the flash of a moment, and their fiery ardour is soon cooled by the returning love of the world. But the faithful struggle the livelong night and though sorely tempted will not let go the promises, and in the morning they receive the blessing. Yea though the Lord delay his coming, and there seems no answer or sign of answer to their prayer, still they cease not from their supplication. At the seventh time, the Lord God of Elijah shall fulfil His promise, and send abundance of rain upon the thirsty heart.

The wise men receive certain tidings of the Saviour, and are put on the right road. The place which seemed dead, and wanting all spiritual illumination was yet most gifted with knowledge. Those who knew where Christ was to be born, who had been taught from earliest infancy to have faith in a coming Messiah, were careless about his coming, while the poor Gentiles, who had groped darkly with vague rumours instead of the sure word of prophecy, were earnest and indefatigable searchers after the Saviour.

The information they wanted was found in Scripture, the only fountain of saving knowledge. Thanks be to God this Book is not confined to scribes and priests! The well is open that all may drink of its streams and be refreshed. Hither comes the labourer and finds rich promises to console him for the hard work and trials of his daily toil. Hither comes the sinner that as in a mirror he may see himself as he appears in the sight of Heaven. Hither come the weary and the heavy laden, sick of the round of worldly joys, oppressed by cares, finding nor rest nor satisfaction in all things that are done under the sun. Hither comes the homeless, destitute sinner, driven from the earthly things in which he trusted, and having no hope from the wrath to come. Hither comes as to a house of refuge the conscience-stricken one, who sees the law as a relentless avenger thirsting for his death. Hither comes the pilgrim, wayworn with the journey of life, and the warrior tired with the sounds of battle and faint with the toil of the ceaseless conflict. And the weak and the strong, the wise and the foolish come;—and for all

there is a portion provided in Scripture. There they learn of Christ, the Saviour, who supplies all wants, nor says to any of the house of Jacob, Seek ye my face in vain: and when all other books have lost their charm, there is an undying interest, an unfading glory in the Bible. When we stand on the shores of time, and launch our frail bark upon the ocean of eternity, the spirit of God breathes from its pages a gentle wind that wafts the soul to heaven. The Saviour descends as our pilot, and guides us through the darkness and tempest of that lone hour. He quells the angry voice of an accusing conscience. As of old He spoke to the tremulous waves on the sea of Galilee, 'Peace, be still,' and there was a great calm, and immediately the shore was reached; so a present God He is with his saints, and will still the angry tempest of the soul.

Amid the howling wintry sea,  
We are in port if we have Thee.

They departed from Jerusalem to seek the child in Bethlehem; "and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts, gold, and frankincense, and myrrh. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way." The scene of this story opens abruptly with the wise men on their journey and almost at the gates of Jerusalem. We follow their history till they turn their backs upon Bethlehem. A natural curiosity would impel us to pierce the impenetrable night from which they are seen advancing, and to demand their race, their habits, their hopes, their acquaintance with the Messiah. Did they understand the object of their journey as we do? How came they to have any knowledge of it at all? How were they selected as the ambassadors of the heathen to present the homage of the Gentile world to the king of the Jews? And now that they have escaped into the darkness again, fain would we ask the particulars of their after career. We cannot help wondering whether they sunk silently into oblivion without monument or sign of their journey, or whether they devoted

themselves to the spread of the Messiah's fame. But this very darkness, on the preceding and subsequent parts of their history, drives in our attention and centres it more upon their emotion on beholding the star and their devotion on seeing their Lord.

Oh, Blessed Star, that shonest so clearly on the plains of Judea with steady light, and didst guide the wandering Gentile to his Saviour—blessed above all stars that stud the firmament and nightly kindle their twinkling fires in the fathomless depths of space—send us but one ray to guide our benighted souls, to cheer our drooping hearts in our search for the Saviour, that we too with humble piety and earnest devotion may take the way from Jerusalem to Bethlehem, and join ourselves to the eastern sages, and see the young child with Mary his mother!

For their labours are at length crowned with success. They find Him in whom their soul delighted. They find Him who is born king of the Jews. God may try the faithful by a long and perplexing search, but at length he brings them to the Saviour. They may lose their guiding star, and wander not knowing well whither they are going. For a long time they may travel as pilgrims in a strange land. Light shall at length dawn upon them, and when they see the star they shall rejoice with exceeding great joy. Thus by devious paths God led his ancient church for many years through the wilderness, purifying it and fitting it for the promised land. Thus for long ages God allowed the Gentile nations to stray farther and farther from the true path and from the way of peace, and give themselves up to worship false Gods that are none. But we cannot help believing the eye of a Father followed the erring children, and prepared to rescue them from the depths into which they had fallen. The star which shone when the world was young had guided the steps of the patriarchal church; and though the mists and impeneable gloom of heathenism obscured its light, yet again it re-appears and the Gentile world sends her wisest and her best with humble offering to the Messiah. Though for a small season God hide his face from his people, it is that he may shine forth in the more brilliant effulgence. If he has sent darkness, yea, thick darkness upon the nations, it is that the Gospel light may shine the more clear'y, when the Sun of righteousness arises with healing under his wings. For of this we are assur-

ed that those who seek the Saviour shall find him, and to those who knock at the gate of mercy it shall be opened. The road to the cross of Calvary is marked by the footsteps of those who found peace. The road of the world, like the track of the heathen god's car, is strown with the mangled corpses of the slain and the bones of its victims bleaching unburied in the desert air. Still to all willing pilgrims shines the Star of Bethlehem. The eye of faith discerns it and follows its guiding light. Still keep its light in view, and remember the journey of the wise men of the east who sought the infant Saviour and found Him.

Ne'er may we lose it from our sight  
Till all our hopes and thoughts are led  
To where it stays its lucid flight  
Over our Saviour's lowly bed.

#### THE GREAT TEMPLE.

There stands a wondrous fabric old,  
Whose sides around grey mist enshrouds  
Three-score and five fair shafts uphold  
The base; the dome surmounts the clouds

Full many an age, our sires surveyed  
This pile with contemplation deep;  
And as they upwards gazed and prayed,  
Sweet tears of rapture oft would weep

In heights, and deeps, in east and west,  
With searching eye the critic sought;  
And all he found of fairest, best,  
He for this temple's service brought.

The monarchs in the realms of mind  
Stooped to the humblest office here;  
And science's proud lord inclined,  
Docile as little child, his ear.

O happy times, when Christ the Lord  
Found simple hearts to own his sway!  
What phantom from the gulf abhorred,  
Has scared those generous loves away?

Where now the priests of spirit meek,  
Who ere they teach, deign to be taught,  
Choose the good part, and lowly seek  
At Jesus' feet what Mary sought?

Each for himself a temple rears,  
And his own image sets on high.  
*Men are as gods*; lo! now appears  
Fulfilled the serpent's prophecy!

O love eternal! fix once more  
Thy dwelling-place in man's cold heart;  
Our members dead to life restore,  
And Thine own sacred rights assert.

'Tis Thine to teach; 'tis our's to bow  
With meek docility to Thee;  
Our only rightful Master Thou,  
The children of Thy wisdom, we.—*Thol*

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25	1 18 0	2 12 6	3 7 3	5 14 0	34 2 0	25
30	2 1 8	2 15 4	3 11 2	6 0 1	36 4 0	30
35	2 6 10	3 0 2	3 16 11	6 10 0	39 2 9	35
40	2 14 9	3 7 5	4 5 2	7 3 7	43 2 10	40
45	3 5 9	3 17 6	4 16 4	8 0 7	48 0 8	45
50	4 1 7	4 12 1	5 12 4	9 2 10	53 19 3	50
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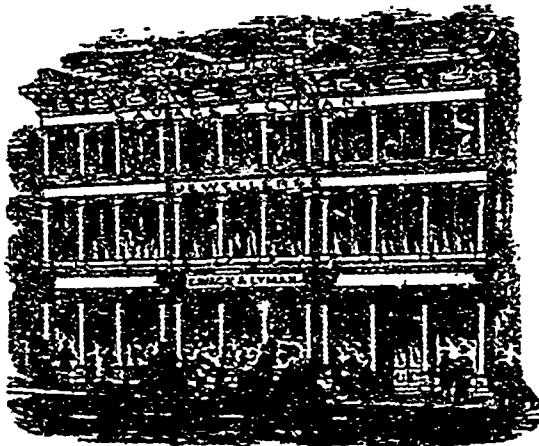
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