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Vol. XVII.

No. 2.

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.



**FEBRUARY, 1864.**

Everything intended for insertion must be sent in before the 15th of each month. Communications to be addressed to the *Editor*, and Remittances to the *Publisher*.

**MONTREAL:**

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**HOME MISSION SCHEME.—RECEIPTS FOR JANUARY PAYMENT.**

*Received too late for July payment, and applied towards that for January, 1864.*

Guelph, Rev. John Hogg.....	\$ 25.00
Dundas, Rev. James Herald.....	13.00
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*Received in authorized deductions and in cash from commuting ministers.*

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*Received from congregations not permitted to commute.*

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Received from St. Paul's Church, Montreal (non-privileged).....	100.00
<i>Add, received from ministers added to the Roll since 1st July last.</i>	
Kincardine, Rev. Mr. McCrea.....	26.00
Pittsburgh, Rev. Mr. Bell.....	13.00
Kingston, Rev. Mr. Inglis.....	50.00

In all.....\$2959.65

**HOME MISSION FUND.**

Kingston, per A. Drummond, Esq.....	\$169 00
Mrs. Macahr's donation, per John M. Macahr, Esq.....	20 00
Osnabruck, per John Croil, Esq.....	78 80

J. W. COOK,

Secretary-Treasurer, Temporalities Board,  
Quebec, 16th January, 1864.

**JEWISH AND FOREIGN MISSION.**

Melbourne, per Rev. T. G. Smith.....	\$5 40
Montreal, January 28th, 1864.	ALEX. MORRIS, Treasurer

**MINISTERS' WIDOWS' AND ORPHANS' FUND**

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Pittsburgh, per Rev. Wm. Bell.....	\$ 6 00
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Valcartier, per Rev. David Shanks.....	2 00
Clifton, per Rev. Geo. Bell.....	20 00
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King (west), per Rev. Jas. Carmichael.....	11 00
Mulmur & Tossoronto, per Rev. A. McLennan.....	4 00
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Cornwall, per Rev. H. Urquhart, D.D.....	20 00
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Niagara, Rev. Chas. Campbell.....	21 00
Montreal, St. Paul's, Rev. Wm. Snodgrass.....	162 15
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*Seymour, per Rev. Robt. Neill for 1863.....	13 00
Orangeville, per Rev. W. E. McKay.....	2 00
Lindsay, per Rev. Wm. Johnston.....	4 00
Woolwich, per Rev. Jas. Thon.....	8 00
Hamilton, Rev. Robt. Burnet.....	36 30

JOHN GREENSHIELDS, Treasurer

\* Credited in June number of Presbyterian to *Wilmamstown*, should have been *Seymour*.

**TEMPORALITIES BOARD.**

**SYNOCDICAL HOME MISSION FUND.**

James Johnston, 4th inst on \$500.....	\$100 00
John Rankin, last inst on \$100.....	15 00

THOS. PATON.

Montreal, 16th January, 1864.

The Bursary Committee beg to acknowledge receipt of a liberal donation of one hundred dollars from the Lay Association of Montreal.

JOHN PATON, Treasurer.

Kingston, 11th January, 1864.

**FRENCH MISSION.**

**GENERAL FUND.**

Darlington, Congregational Collection, per W. R. Deau, Esq.....	\$ 8 00
Kingston, collections at monthly prayer meetings per Rev. W. Inglis.....	39 50
Smith's Falls, Congregational Collection, per Rev. S. Mylne.....	6 00
Melbourne, (additional) per Rev. J. G. Smith.....	3 20
Oakhill collected by Misses Main and Pease.....	0 50
Melbourne.....	0 50
Windsor.....	0 33

**BUILDING FUND.**

Darlington, subscriptions paid.....	\$8 50
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ARCH. FERGUSON, Treasurer.

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## MUSEUM OF QUEEN'S COLLEGE.

**D**ONATIONS received by the MUSEUM OF QUEEN'S COLLEGE, since the publication of the Calendar for 1863-4

1. REV. J. ROBERTSON, A large collection of curious coins from various countries.
2. DRS. THIBODO, Valuable collection of Minerals, (silver, mercury, gold, copper, &c.) from California, Oregon, and British Columbia; also, a collection of dried plants from the western part of the continent.
3. J. BELL, B.A., Specimen of shell marl from Belleville.
4. REV. D. ROSS, A very large specimen of *Polyporus*.
5. MR. G. P. DRUMMOND, 20 coins.
6. A. T. DRUMMOND, B.A., L.L.B., About 300 European and American coins; 100 specimens of Canadian recent shells; 60 specimens minerals and fossils; 12 specimens of fishes and reptiles in spirits.
7. J. BOYD, ESQ., Copper ores from the Bruce Mines.
8. DR. LAWSON, Large specimen of fossil coral from Belleville.
9. JOHN REID ROSS, B.A., Several geological specimens from Canada West.
10. REV. DR. WILLIAMSON, An additional collection of fossils, named by Mr. Billings, Provincial Palæontologist; specimen of a foreign turtle; specimens of gold washings from the Chaudière; polished specimen of fossil wood; native silver and copper and other minerals.
11. ALLAN McPHERSON, ESQ., (per Rev. Dr. Williamson), Interesting collection of 156 copper and 5 silver coins.
12. SIR W. E. LOGAN, Collection of the invertebrate animals of the Gulf of St. Lawrence.
13. ANDREW DRUMMOND, ESQ., Specimen (preserved in spirits) of a large water snake from the Catarqui River.
14. J. F. WHITEAVES, F.G.S., Recent fresh water shells from Lower Canada.
15. DR. DAWSON, 2 specimens of *Mactra ovalis*, and a large specimen of *Limulus*.
16. NATURAL HISTORY SOCIETY OF MONTREAL, Collection of miscellaneous Zoological specimens, for which exchanges are promised.
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December, 1863.

# THE PRESBYTERIAN.

FEBRUARY, 1864.

THERE are some portions of the Calendar as applied to Montreal which might have their character changed without much loss: to many, we dare say, especially Protestant employers, the change would be an improvement. There is, however, one week, that one, namely, determined by the fourth Wednesday of January, which very many of our fellow-citizens will agree with us in regarding as a proper exception to this remark. In itself it is no holier than any other. It may or may not be that some of its days are Saints' days, by virtue of a Papal decree of canonization. From the frequency with which these occur this is very likely to be the case; but we confess our ignorance. This week, however, like every season devoted to good works, has a consecration peculiar to itself. We know that multitudes esteem it as a very precious and refreshing time. By long use and wont it has acquired no inconsiderable influence. It is a regulator of dates. It affects public and private arrangements. It increases to some extent the railway passenger traffic. Its advent makes evening parties and church meetings give way. It is looked forward to with the eagerness of an expectation all alive, and looked back upon generally with agreeable remembrances. The associations connected with it turn up from time to time to gladden many hearts amongst us; we know that amid the wild spiritual wastes of far distant lands these associations have frequently afforded a delightful repast and cheering stimulus to eminent and devoted missionaries who have been permitted, in the course of Divine Providence to spend the week, and, greatly to our advantage, to spend themselves amongst us. As we begin to think of, and try to estimate, their hallowing, far-reaching influence, we feel that much must be left to the revealings of a better and brighter dispensation, when, life's fitful changes over and time's little horizon gone, God's children shall have a long, long day

to talk of the value to their souls, and of the modifying effect upon their career, of those appointments which brought them together, once and again or only once for all, in sweet and edifying converse as to the affairs of the Redeemer's Kingdom throughout the world. After what has been said we need scarcely name the hebdomad referred to. It is popularly known as *the Anniversary Week*, from the fact that all its evenings, save one, (and even it is sometimes a very agreeable one) are devoted to the annual meetings of certain Religious Societies, constituted and maintained by the Protestants of Montreal, on broad catholic grounds and with a spirit of hearty co-operation.

Of the specific character, object, condition, and fruits of these associations much that is interesting might be written; but we refrain from entering upon these topics at present. If spared, another occasion of referring to them will occur. The reader's attention is, instead, directed to a report of the meetings prepared for our use and inserted under the head of *The Churches and their Missions*. In order that it might appear fresh from the hands of our reporter, we have been much later in going to press with this number of our periodical than usual. But as we have had the interests of our readers and the usefulness of our paper at heart, we believe that the delay is excusable.

UNDER the head of *The News of Our Church* will be found a report of the operations of the Toronto Presbytery in connection with their very extensive and efficient Home Mission Scheme, and along with that may be perused with advantage the communication under the same head, respecting the Missionary Association of Queen's College. These papers, with others that have recently appeared in our columns, contain statements which must



be very gratifying to the members of the church throughout the country. The details presented in this number are very judiciously selected, and furnish an important sketch of the Church's current history, in the particular section of the Province to which they refer, reflecting great credit upon the zeal and activity of the Presbytery of Toronto. They record the erection of new churches, and indicate that the building of others is in contemplation. They inform us that Mission Stations, carefully nurtured, have been formed into distinct charges ripe for the settlement of ministers, and lead us to hope that other fields of labour are approaching the same stage of importance and maturity. They also note the fact that bodies of people, till lately neglected and undecided, are resolving to place themselves in close connection with our Zion, while the readiness with which some of them contribute of their means for the supply of ordinances shows that they are alive to the duty devolving upon them in that particular. We have surely, in the simple and unostentatious manner in which these valuable facts are presented, some reliable evidence that the church is progressing, good tidings to cheer and encourage all faithful Presbyteries, ministers, and missionaries, and a ground for hoping that similar efforts in other sections of the Province will be similarly blessed.

It is noticed in one instance that a missionary took charge of a singing class, and we are aware of another case of the same kind from which excellent results have followed. Of the varied labours of the missionary we do not think this the least important. Our people need to be trained for

the due performance of the "service of song," and the ability of students to conduct singing classes is a most valuable means to that end.

WE publish elsewhere a list of important donations to the museum of Queen's College, the greater part of them received quite recently. Hitherto the museum has been almost destitute of zoological specimens and it therefore affords us much pleasure to be able to chronicle such valuable additions as those mentioned in the list. We trust that the friends of the College throughout the Province will appreciate the advantage of placing this museum in an efficient condition. This can be accomplished by contributing either specimens or money. Now that the great importance of natural science is universally acknowledged, we should do our share to promote its advancement. The growing interest manifested on this subject is shewn by the fact that a Natural History Association has been recently established in Ottawa, an Entomological Society in Toronto, and a Nova Scotia Institute of Natural Sciences in Halifax, while the Natural History Society of Montreal is progressing with new vigour. Good practical museums are possessed by Toronto University and McGill College, as well as some of the Roman Catholic Colleges of Lower Canada; and we hope that Queen's College will not be allowed to remain much longer behind the age in this respect. Every one of our readers could, without inconvenience, send a useful donation of some sort to its museum where it would be well cared for; and the united contributions would prove a lasting benefit.

## News of our Church.

### PRESBYTERIES.

TORONTO—HOME MISSION.—At a recent meeting of the Presbytery of Toronto, interesting reports were handed in by the catechists employed during the past summer; a brief outline of which, with a few extracts, I send you at the suggestion of members of Presbytery.

It is now about eight years since the Presbytery of Toronto began to employ catechists, and it has been found that as pioneers they perform an important work, in the extension of our church, while they minister to many of our spiritually destitute adherents. Their duties are to go from house to house, catechise the young, read the Word, exhort, and also to conduct

divine service on the Lord's day at one or more stations; organize and encourage Sabbath schools, teach Bible classes, and in every possible way disseminate religious knowledge among old and young; and it is generally thought that, apart from the good they do in forming congregations, their labours are highly useful in the present circumstances of our Church. Their reports are full of interesting details which are valuable to the Presbytery, as showing the condition of the people at the various stations and as a guide to future operations. Omitting those it will be our aim to convey a general idea of the mission field and the work done during the past summer.

Mr. McQuarrie was assigned to the following

stations: Purple Hill, South Line of Osprey, Sunnidale Corners, and New Lowel.

Purple Hill is on the fourth line of Nottawasaga in the midst of a wealthy settlement, where thirty-one families are firm adherents of our Church. Last summer, a commodious church edifice was erected on a pleasant site one mile from the village of Crimon. The people here take a great interest in church affairs, and are very desirous of having Gospel ordinances regularly dispensed among them.

At the station on the South line of Osprey, Mr. McQuarrie officiated on the same day as at Purple Hill, though the distance is twelve miles. Twenty-three families are decided in their adherence, and many others would gladly join with us if services were regularly kept up. The people here have suffered severely from summer frosts that have blighted their crops for several seasons. Notwithstanding this, they have persevered until they have erected a neat church, which was opened for divine service on the 12th July, by the Rev. John Campbell of Nottawasaga. Surely such a people, struggling with difficulties, and after years of hard toil often unable to procure the bare necessities of life, will not be forgotten by our wealthy congregations.

At Sunnidale Corners we have twenty-one families, but no church building, a fact that is attributed by the catechist to their slumbering state; but, as he expresses the belief that a suitable edifice will be finished by next spring, and ready for use in the summer, we conclude that the people have been thoroughly roused to their duty.

On the 7th of June a station was opened at New Lowel, where, although our adherents are few, yet the services were well attended, and the people showed their appreciation of the catechist's labours among them, by contributing liberally of their substance to his support.

Mr. McQuarrie says in conclusion, "From the second Sabbath in May, until the last Sabbath in October, I conducted service 48 times and visited 109 families. What the fruits may be it is not for your catechist to judge. He, however, undertook and carried on the work under a deep sense of his own weakness, trusting only that the Lord of the harvest would make perfect his own strength in that weakness. I experienced much happiness in the work in which I was engaged. One fruitful source of pleasure was the friendly spirit in which I was received by other denominations. Another and a greater source of comfort was the very cordial manner in which our own people received me and lent me a helping hand in my labours."

Mr. Alexander McDonald laboured at Manchester, Ashburn, and Stouffville, a comparatively new field and hitherto only partly explored. In his report he says: "Manchester affords sufficient scope for missionary efforts, the bulk of the population being in a state of great indifference to religion, and many being unconnected with any religious denomination. The first object, however, of your Presbytery in employing catechists is, I believe, to supply the wants of the adherents of our own Church. No such want being felt at Manchester, it was deemed proper to discontinue the supplies to it, especially as it was found that Utica, a short

distance from Manchester and accessible to the people residing there, was the centre of a considerable Presbyterian population, many of whom desired service from your Presbytery. The attendance was encouraging, but the prospects depend upon the decision of the people.

"The station at Ashburn is distant six miles from Utica. I held services in both places on the same day, alternating between them and Stouffville and its neighbourhood on the other. When I left Ashburn the people were undecided, and hesitating to commit themselves to any definite course, so that I was unable to form any opinion of that station, which I could make the basis of any suggestion in regard to it. At this place I visited about 20 families, half of which may be considered as adherents of our church.

"At Stouffville our prospects are better; there the nucleus, at least, of a congregation exists. Through the untiring efforts of the Rev. Mr. Gordon, a neat and commodious church has been built, and paid for. A number of the pews are let, and from the rents this station will be able to pay a fair proportion of a catechist's salary. Our adherents at Stouffville are not sufficiently numerous or wealthy to secure a missionary for themselves. They want a little encouragement; and this, I trust, you will deem proper to give them, especially as I think the station would soon become self-supporting if combined with another at a convenient distance. I visited in Stouffville and vicinity about 81 families. The people received me cordially, evinced considerable interest in church affairs, and regard for Gospel ordinances, it being an oft expressed wish that they should have divine service every Lord's day."

Mr. Part was sent to Dummer and Belmont, a very interesting mission field east of Peterboro, where the Rev. A. Dawson of Kincardine, when a student, laboured for two summers with zeal and success. Collecting the scattered remnants of our people, and gaining many new adherents, he left the place ripe for the settlement of a pastor. Of Dummer Mr. Hart says: "It is still in a prosperous condition, able and willing to contribute its share to the support of a settled minister. It has now arrived at that stage in the progress of a mission, when it is essential to its further advancement that it be erected into a settled charge, as there are many who hold aloof, fearing to identify themselves with us until they see a reasonable prospect of receiving regular weekly supplies. The attendance at this station was, on an average about 100; the number of children attending the Sabbath school was 25; of young people at the Bible class 12. I had also a singing class, which met once a week."

"The Belmont station is in the Western part of the township in the middle of a considerable Presbyterian settlement. Almost all the inhabitants of this neighbourhood would at once connect themselves with us, were they sure of having regular services continued to them. Here service was held in an Orange Hall, which when finished will make a comfortable place of worship till the erection of a church. The average attendance was about 70, and the number of children in the Sabbath school 20. I visited 80 families in this township, the greater

part of which have identified themselves with our cause."

In August, Mr. Hart was compelled by ill health to cease from his labour and return home, he will, we know, rejoice to hear that the long cherished hopes of the people to whom he ministered,—hopes that he did his utmost to keep alive, are now about to be realized as regards a fixed pastor.

From Mr. McMillan, who laboured in Artemisia and Proton, we have as yet received no report, but learn that his zealous labours are not without good results. Nor have we any written report from Mr. Goodwill, who laboured in Erin, where he was no stranger to the people, but we are cognizant of two facts that speak volumes. The people of Erin pay Mr. Goodwill his entire salary, thereby relieving the mission fund of the Presbytery; and the congregation has so increased, that the Presbytery was asked to make it a distinct charge, and complied. Formerly Erin and Caledon were united. So great is the attachment of the people of Erin to Mr. Goodwill, that they have resolved to wait for a pastor until he is ready to receive a call.

Besides catechists, the Presbytery have had the services of one ordained missionary, the Rev. D. Stott, and two licentiates, Mr. D. Ross and Mr. D. McDonald. Mr. Stott was employed as travelling missionary, and did good service to the church in supplying vacancies, when he not only preached on the Sabbath but visited among the people during the week.

Mr. D. Ross laboured with much acceptance in Chinguacousy until the last meeting of Presbytery, when he was transferred to the city of Toronto to labour under the direction of the session of St. Andrew's church, where we hope his talents and zeal will not only strengthen the hands of the Rev. Dr. Barclay, but so increase the number at the mission station, that the Presbytery will be warranted at an early day to erect a second charge—a great desideratum for the prosperity of our cause in the western metropolis of Canada.

Mr. Duncan McDonald itinerated between Priceville, Caledon and Mono, and Dummer and Belmont. His acceptance as a preacher of the Gospel is evidenced by the fact that the people in all these places were desirous that he should become their pastor. Dummer and Belmont have been preferred and steps are being taken by the Presbytery for his ordination and induction, so that our people there, after many years of comparative spiritual destitution, will enjoy stated ordinances; and we hope, under Mr. McDonald's pastorate, our Zion will rise among them in strength and beauty, blessing them and their children.

The home mission of our Presbytery has already borne much fruit, every year of its operations having added to the list of congregations and increased the number of preaching stations, and at no former period have its efforts been more vigorous and extended or the results more encouraging than during the past summer. May the Great Head of the church abundantly bless the labours of our devoted missionaries, and may the work go forward until all the desolate places of our Zion have been made to rejoice and blossom as the rose.—G. Dec. 22, 1863.

OTTAWA.—This Presbytery met in St. Andrew's Church, Ottawa, on the 13th ult. There were seven ministers and two elders present. Commissions were received in favour of Messrs. Petrie and Blackburn, elders, as representatives from their respective sessions, and sustained. A good amount of minor business was transacted, not, however, interesting to the Church at large. A motion was brought forward by Rev. H. J. Borthwick, of Chelsea, seconded by Rev. G. D. Ferguson of L'Orignal, and passed unanimously, That a meeting of the Presbytery be held in the Church of Huntly, on the 9th March at noon, for Presbyterial visitation, to take into consideration the state of the congregation.

#### CONGREGATIONS.

CHELSEA.—The annual reports of this Charge were presented to a meeting of the congregation in the Church at Chelsea on the 13th ult. They were in the form, (1) of a financial statement from the treasurer, from which, we are happy to learn, there is a considerable balance on the right side of the accounts; and (2) a very full and interesting statement from the Rev. H. J. Borthwick, as pastor, and moderator of the session. The Charge consists of the Church and congregation at Chelsea, and the station at Cantley. Regular service had been maintained at both places during the year, with very few exceptions, the pastor being indebted to members of Presbytery for supplies when absent on duty. Occasional services had also been held in the old Church, five miles up the River Gatineau from Chelsea, and latterly in the fall, in the new school room two miles still further up. It is recommended to secure the property in the first of these places and repair the Church, which could be done at a small cost, while comfortable accommodation would be furnished for a very considerable number of people. The stations at Portland and Denholm have also been visited a number of times, and the people there have it in contemplation to erect a Church. A new station has recently been opened in the third Concession of Templeton, and it is intended to employ a missionary there during the summer. The field, it will thus be seen, is a very large one, entailing a great amount of labour. The minister is encouraged by a good attendance at all the places, though the frequent absence of some who might be present occasions disappointment. "The minister," we quote from the report, "is expected to be in his place, rain or fair, roads or no roads. It is right he should be so, and strong should be the reason which prevents him. But I think the same necessity is laid upon the people, especially those of them, who, by sitting down at the Lord's table, are in closer relationship to the Church than others. It is very discouraging to any minister to find that those, to whom he looks to strengthen his hands and encourage his labours, absent themselves, Sabbath after Sabbath, from the ministrations of the Sanctuary." There are 33 communicants, the removals during the year having been equal to the additions. The Sabbath school at Chelsea had been kept up, except on a few Sabbaths. There are 51 names on the

roll; the average attendance was about 30. The library had received an addition of 110 volumes, by means of \$14 from the Society of Good Templars and \$20 from Allan Gilmour, Esq., who has always proved a liberal friend of the Church. The Sabbath school at Cantley had been kept open for five months, with an average attendance of 15, there being 23 names on the roll. Several material improvements had been made in the Church at Chelsea; the windows had been furnished with blinds, the pulpit adorned with handsome fittings, and an elegant Bible and Psalm book had been placed on the preacher's desk. In behalf of these objects Messrs. Mather and Nicholson had been particularly active. On the whole, if the minister had not met with all the success that might be expected after five years' labour, there had been some progress in both the spiritual and temporal affairs of the charge, and it became both pastor and people to work on in the service of their Lord and Master.

**INTERESTING SABBATH SCHOOL MEETING.**—The annual New Year's day morning meeting of St. Paul's Church Sabbath School, Montreal, had a peculiar interest this year from the presence of between 20 and 30 French Canadian children from the Mission church, Dorchester Street, while the proceedings were more than usually varied. One of the French children, a little girl, seized the moment when silence was called for the opening hymn, to step forward and read an address to Mr. Snodgrass, in the name of her fellow scholars, testifying their gratitude for the interest taken by him in the mission day-school and in their welfare. The teachers presented T. A. Gibson, Esq., with a handsome plated ice-jug and salver, as an expression of their respect for him; the occasion of the presentation being his retirement from the superintendence of the school, after a faithful service of nearly twenty years. The French children sang very sweetly some of their hymns, with which performance the other children were greatly delighted; and to those of them who have been most diligent in the mission school, conducted by Madame Doudiet, copies of the French Scriptures were presented. Addresses were delivered by Mr. Snodgrass, minister; Mr. Hay, superintendent; T. A. Gibson, Esquire; and Mr. Tanner, student. The latter gentleman spoke in both French and English. After a service of cake and confections, the benediction was pronounced, teachers and scholars having spent an hour together in a very pleasant and profitable manner.—*Witness.*

#### SCHMES AND ASSOCIATIONS.

**HOME MISSION SCHEME.**—Many will perceive with satisfaction the statement given in another part of the present number, of the result of the last effort of the Temporalities Board to pay every Minister on the roll of the Synod, his usual half yearly allowance. But it will also be seen that the congregations of many Commuting Ministers neglect altogether the claims of this most important scheme. Of fifty-four commuting Ministers, the congregations of only twenty have sent contributions to the fund. Of ten Ministers receiving £100 per annum from

the fund, the congregations of only four have come forward. We are aware that there will be a greater number of contributions to the next payment, that various Presbyteries, particularly that of Toronto, have formed plans for the special advocacy of the claims of the Scheme during the present winter; and that from several charges of which the ministers are privileged, there will be double contributions for next half year. But still, unless great exertions are used by the privileged Ministers of the Church, it will be impossible for the Temporalities Board to pay every one. St. Andrew's, Quebec, has again sent \$800 to the Scheme from subscriptions to the Home Mission Fund. The continuance of such a contribution is not, of course, to be expected; and it rests with the congregations of the church to say whether they will not generously and unitedly support a Scheme, which, while it in no degree relaxes voluntary effort, gives our Church in some measure, the advantages resulting from an endowment.

**FRENCH MISSION.**—A soiree and bazaar were held in the basement of the French Mission Church Montreal, on the evening of the 21st inst. But recently thought of and hastily got up, it was nevertheless a great success. The whole building, both the church and the basement, was filled with the assembly. The Rev. John E. Tanner presided. Addresses, short and appropriate, were delivered in French by the Rev. Messrs. Tanner, Duclos, Mauny, and Doudiet, and in English by the Rev. Messrs. Tanner, Wolff, and Snodgrass, and J. L. Morris, Esq. The Missionaries spoke in very hopeful terms of the work with which they are connected in their several missions, but also very emphatically of the duty and necessity of the Protestant Churches beginning to do what they ought in their behalf. Music was furnished by the choir of St. Paul's, alternating with hymns sung by a band of young French Canadian Protestants. The spirit which pervaded the meeting was most agreeable, and the sales were quick and remunerative. Besides the pecuniary result, what has been gained in awakened interest and fresh support in behalf of the Mission will be a most valuable fruit of this meeting, while there is no doubt that the effect on Mr. Tanner's congregation will show itself in a gratifying manner. This humble effort has thus been brought more distinctly than ever before the notice of many friends in the city, who we hope will hereafter consider its claims more largely in the dispensation of their liberality.

**LAY ASSOCIATION OF MONTREAL.**—The annual meeting of this association was held in the session room of St. Paul's on the 8th ult; John Greenshields, Esq., president, in the chair. The office-bearers presented a report briefly sketching the history of the association from its formation in 1845 to the present time. The original intention was that the Montreal association should be one of a number throughout the Province in behalf of the Church, and that a Provincial association should be formed out of these. But no similar association was organized, and the project soon came to be considered a failure. The Montreal one, however,

for a number of years pursued its objects with considerable energy. The support received by it was never great, and it carried on its work at a growing disadvantage. About three years ago its operations were restricted to its publication scheme. The association being in possession of some means, the office-bearers represented that, in their opinion, the time had come to turn these into some useful channel. The money was raised in Montreal, and it was recommended that the greater part of it should be devoted to objects which may be supposed to be of special interest to the members of the Churches there. It was accordingly advised that \$400 should be paid to the French Mission Committee and \$400 to the trustees of St. Matthew's Church, to assist in liquidating the debts upon the buildings. *The Presbyterian* was published for many years at a loss, and it was almost determined to discontinue it. Recently, however, a series of improvements was commenced in the periodical itself and in its business details, with most gratifying results. All old debts had been honoured, and out of last year's revenue \$100 had been voted to the Synod's Bursary Scheme. The office-bearers recommended the continuance of *The Presbyterian* and of *The Juvenile Presbyterian* as hitherto, the management to be intrusted to a committee of four, and the employment of a sum not exceeding \$400 in agency in behalf of its circulation. These appropriations would leave about \$500 of the capital fund for contingencies. An act of incorporation had been obtained for the association at last session of Parliament, which among other provisions vests the management of the corporation in a board of not less than five nor more than seven directors, and it would be for the Association now to act upon that enactment.

The report, of which the foregoing is the substance, having been read, was on motion unanimously adopted, and a board of directors, consisting of Messrs. J. Greenshields, J. Kingan, A. Morris, W. R. Croil, and J. L. Morris was chosen, as required by the act of incorporation.

**MISSIONARY ASSOCIATION OF QUEEN'S COLLEGE.**—This Association held its usual Annual Meeting for the election of officers in the College buildings, Kingston, on the 21st December, 1863, when the following gentlemen were elected for the current year:—

Thomas Hart, B. A., *President*; John McMillan, B. A., *Vice-President*; Alexander Hunter, B. A., *Corresponding Secretary*; Robert Jardine, B. A., *Recording Secretary*; Henry Edmison, B. A., *Treasurer*; Charles Tanner, *Librarian*; and Alexander Jamieson, B. A., W. S. Wilkins, B. A., Donald Fraser, William Bethune, A. E. Malloch, and Edward Nesbitt, *Executive Committee*.

The Association was never in a more prosperous condition than it is at the present time. Year after year it has been quietly extending its operations, and increasing the number of its agents. In the year 1851 the Society sent out its first Missionary, and in the year 1863 no fewer than fourteen were labouring in different parts of our wide country as agents in connection with it.

On the opening of the Divinity Hall, in Nov-

ember, the Missionaries returned to Kingston to resume their studies, and they, almost without exception, express themselves, as having been delighted with the kind, Christian welcome they received from the people among whom they laboured, and bear decided testimony to the increasing favour with which our Church is regarded by the people both East and West.

They also speak in warm terms of the encouragement and kind attention they received from our Ministers with whom they came in contact in their various fields. It may be that there were some rare exceptions, but as a Church our ministers and people extended to them that sympathy and support of which the young missionary stands much in need.

The Association employs, as its agents, none but persons who have been at least one year in the Theological Hall, and a due discrimination is exercised in allocating Missionaries to the various fields which the Church invites it to occupy.

It ought to be a matter of sincere thankfulness to God, with every true lover of our Zion, that she possesses an instrumentality within herself, so well adapted to do the work of the pioneer in the more destitute parts of the country. Many Presbyteries have availed themselves to a considerable extent of the services of these student-missionaries, and those who have employed them most largely are most firmly convinced, that the Church possesses no agency better fitted for opening up new stations and gathering congregations in the newer settlements.

Any communications, from Presbyteries or private individuals bearing on the objects of the Association, addressed to the Corresponding Secretary, Alexander Hunter, Kingston, will receive attention.—*Com.*

#### MISCELLANEOUS.

**COMMISSION OF SYNOD.**—From the printed Synod Minutes we learn that the Commission of Synod is indicted to meet in St. Andrew's Church, Toronto, on Wednesday, the 17th inst. at noon. This Court is composed of all ministers and elders who were members of last meeting of Synod, and who are still in status; nine, of whom five must be ministers, being a quorum.

**MORRIN COLLEGE.**—The governors of Morrin College have, we understand, appointed the following gentlemen lecturers on Law in that Institution:

**Commercial Law.**—George Irvine, Esq., M. P.

**Customary Law and Law of Real Estate.**—J. B. Parkin, Esq., Q. C.

**Roman Law.**—T. K. Ramsay, Esq., Advocate.

Mr. Irvine will commence the course on the 1st February, and will be followed by Mr. Parkin and Mr. Ramsay successively. Arrangements are in progress by which attendance on this course of lectures will entitle students of law to present themselves as candidates for degrees in law, in McGill University. The authorities of Morrin College deserve credit for their zeal to turn to the best account the limited means at their disposal, and from the well known tal-

ent and learning of the gentlemen whom they have named Professors, we have no doubt that a large class of professional students will speedily be formed.— *Quebec Chronicle*.

**PRESENTATION TO REV. J. H. MACKERRAS.**—The congregations which form the Charge of the Rev John H. Mackerras, minister of Darlington, presented him, on the 24th of December last, with a valuable horse, harness and waggon, complete and ready for use. This is a pleasing evidence of the popularity and acceptableness of the laborious ministrations of the reverend gentleman. The value and usefulness of the present reflect much credit upon the donors, and will have the effect of greatly facilitating the pastor's work. The presentation took place at the manse, Bowmanville, and was managed by a committee consisting of Messrs. W. R. Dean, J. McLeod, and J. Milne, who at the same time presented an address, stating that the gift proceeded from a desire to "render honour to whom honour is due," and to express in some tangible form as well their appreciation of Mr. Mackerras' labours and self denial, as their esteem for him personally, and that their only regret was that they could not convey, in suitable terms, the many warm expressions of approval which accompanied the contributions to the testimonial. The ladies of the congregation also waited upon Miss Mackerras at the manse, and presented her with a valuable set of furs as a New Year's day gift.

**SISTERS OF THE LATE REV. W. MAIR OF CHATHAM, C. E.**—In *The Home and Foreign Record* of the Church of Scotland for last month there is an appeal from a correspondent signing himself R. H. S. in behalf of two surviving sisters of the late Rev. William Mair, who was for nearly 30 years minister of our Church at Chatham, C. E. These relatives of this most excellent man used to receive assistance from

their brother, many a time when he could barely afford it, and this together with their own ability to do something for themselves was the means of their support so long as he lived. Now he is dead, and their powers of self support by reason of increasing age and frailty have failed. Their only fixed income is an annuity of £10 apiece. An appeal was made on their account to the Colonial Committee, but it did not consort with their rules and precedents to make any grant to them. The Committee regret this, but agreed to recommend any statement of their case that might be drawn up. The writer of the article truly says, that if Mr. Mair had been less unworldly and unselfish he might have left his sisters a much larger income than they now have. "Perhaps," he writes, "among those members of the Church who are blessed with enough and to spare, and especially among those who have made money in the Colony of Canada, some good Samaritans may be found who will do something to increase it." Dr. Mathieson is named in the appeal as one who will be ready to forward any contributions from Canadian friends. Our insertion of this notice of course implies our sympathy for the Misses Mair, and our hope that some friends, of whom Mr. Mair had not a few in this country, will act the part of the good Samaritan suggested by the correspondent of *The Record* who, we presume, is the Rev. R. H. Story of Roseneath.

**AN OPINION OF OUR HYMN BOOK.**—The copy of hymns prepared for the use of our Church in Canada, is the best we have ever seen. The hymns are excellent and the metres common, and on the whole it is such as was to be expected from the fine taste and discrimination of our old friend, Mr. Nicol, the Convener of the Committee.—*Monthly Record, Nova Scotia*.

## Articles Communicated.

### SCOTTISH CHURCH HISTORY.

"Some time ago there appeared in this journal sketches of the lives of a few of the more eminent of the great and good men, who in the sixteenth century reformed our National Church, from the many and grievous errors in doctrine and in discipline, into which it had fallen in the course of ages. The attempt was approved by many who felt that, although few men had ever been engaged in a more blessed and glorious work, there were nevertheless few heroes who had, from writers in general, received scantier justice than the Reformers of Scotland. It was felt that many Presbyterians at the present time are inclined to join in the weak and foolish cry, that the Priests and Nobles who reformed our Church went somewhat "too far," that they were violent men; that

although they doubtless deserved some praise, they also deserved at least an equal share of censure and reproach. It is now proposed to continue these sketches, and to extend them far down the long line of history, down even to the times of that later generation of heroes who maintained the work of our earlier Reformers, and who ceased not to labour and to suffer till that historic Church, so deeply seated in the affections of true Scotsmen, finally triumphed at the revolution of 1688, and became recognized by law as the Church of the Scottish people.

It may, however, be well in this preliminary article briefly to review the history of that Church, for the reform and restoration of which to Gospel truth, the Scottish Reformers were favoured instruments in the hand of God. We live in an age of

sects; and yet we are told by an inspired apostle to prove all things, and to hold fast that which is good. Why are we Presbyterians? Why do we remain in affectionate communion with the church of Scotland, as that church was reformed in the sixteenth century? It will be attempted fully to argue these important questions in the biographical sketches which will appear in *The Presbyterian*. But these sketches may be well preceded by a brief review of our Church's history.

There is one thing that the Scottish Churchman should always and in all circumstances vigorously deny. Right or wrong as to the faith which is in him, he is never to be accounted a Dissenter. His church is no new institution; it is the church planted in Scotland by the missionaries of Apostolic Churches. Its ministers are the successors of these missionaries, deriving from them their ordination to the ministerial office; teaching the faith which they taught; maintaining the order which they maintained. As was meet and right the tricentenary of the Scottish Reformation was celebrated everywhere throughout the British Presbyterian world. But it occurred to many that the celebration of our Reformation was conducted on too narrow a base. It is a great concession and a great weakness to glory in our church as ancient, because it has the prescription of three hundred years. Its age is far greater; its claims to prescriptive respect infinitely higher. A true and living branch of the Catholic Church of Christ, it is in one sense eighteen hundred years old. As a National Church its first foundations are to be traced to two hundred years after the coming of our Lord. For then it was that holy missionaries from the churches of Asia Minor, burning with the Christian fire of those Apostles who had founded their own churches, and from whom in due succession they had received their ministry, bore to the cold and savage wilds of Scotland the ark of the New Covenant, and planted amid bloody persecution and heathen oppression a fair church, of which ours is at this day the true successor, and the true representative. Tradition by word of mouth, although always to be received with caution, is never rejected inconsiderately by the true historian; and while documentary evidence comes to us very early in the Christian ages, giving us incontestable evidence of the antiquity of our church, it would be a great mistake in reviewing our church history to disregard the Chris-

tian legends, which for ages descended from father to son in Scotland. Take for instance the tradition that Andrew the Apostle lies buried in the ancient city which bears his name. History does not establish this; it indeed almost refutes it. But what a strong circumstantial proof is even such a tradition of the antiquity of our National Church. So early in the primitive age was Christianity planted in Scotland, that many learned men have believed, and some do still believe, that even St. Andrew himself had been the first to introduce it. But all proof—the proof of tradition—the proof of written documents—the proof of the peculiar structure of most antique buildings—unites in establishing not only the antiquity of our Church, but its Eastern origin. Whatever may be said of other Western churches, the Church of Scotland is in no sense the child of the Church of Rome. When the Roman successors of the Apostles were but like the Presbyter-bishops of our restored Presbyterianism a pure church had been established in Scotland, destined long to withstand the blandishments of afterwards corrupted Rome. And in honouring the men who restored pure Christianity to Scotland, should we not honour and hold in the most grateful remembrance the transmitted names of those glorious servants of the Cross whose lessons, long altered by man's device, they taught once more; whose sacred work they happily restored, and whose church they rescued from Italian usurpation? It is little to the honour of our modern Church historians that we have often, in studying the early history of the Church of Scotland, to turn from their works to those of secular writers for the most carefully worked out proofs of the antiquity of our Church, and of the names and the race of its founders.

And what was the subsequent history of the Church thus founded? For generations—for ages—it remained independent, and it remained pure. We are indebted to Fordun, a monk of the thirteenth century, for elaborate accounts of its history and progress. His writings show incontestably that the Church of Scotland was at first very widely different from what it afterwards became. Singularly enough, this Scottish Roman priest actually establishes its original Presbyterian character. "*The church of this country was,*" he says, "*governed as well as founded by presbyters without bishops, in accordance with primitive custom.*" And long after, when cor-

ruption had crept in, the Culdees, who appear to have been a pious sect within the Church, maintained the ancient truth, and advocated the ancient order. But at last the Romish usurpation over other churches triumphing in all the West, triumphed in Scotland. And with the independence of our Church, departed its apostolic purity; the gorgeous Romish ritual gradually replaced the orderly and decent, but simple Scriptural mode of worship. As early as the tenth century, Popish intrusion on God's heritage seems to have corrupted Gospel truth, and overcome the primitive order of the Scottish Church. But no subsequent generation was without its witnesses. We meet in the history of Scotland with continued protests on the part both of the clergy and the barons against the innovations and the tyranny of Rome. It was, however, reserved for the Reformers of the sixteenth century to restore what was ancient and pure, and to demolish with a hand strong and violent, but neither too strong nor too violent, that in their National Church which was modern and corrupt.

And as we are neither by the origin nor the history of our Church, dissenters from the Church of Rome, so neither are we dissenters from any Protestant communion. As our Church was Presbyterian in its origin, so did it again become Presbyterian at its reformation. Our Church in the dark ages fell under the wiles of Rome; it was attempted in modern times to conform it to a foreign and less perfect Protestant church. Had the intrusion of that Church on Scotland succeeded, or had it been now, as it was for a short time, established by law, even then the Presbyterian Church, the church of the first missionaries, the church of the Reformers, would have been *jure divino* the Church of Scotland. But happily the attempt to intrude a foreign church on our fathers failed utterly. The law became in Scotland, after a long struggle, the handmaid of Divine truth and of Christian antiquity, and gave its sanction to the apostolic and continuous Presbyterian Church.

The leaders of the Reformation and the leaders of the Covenant were neither inventors nor discoverers. In neither of these departments, in which too many ecclesiastics had become famous, did they do or attempt to do anything. They were restorers of what was ancient and Scottish: they were enemies of what was modern and foreign. They were the successors

both in orders and in spirit of the Eastern missionaries. Their work was in some sense a work of demolition. But it was a work of conservative demolition. For both the defeats of Romish and Episcopal innovation were defeats of what was new, and triumphs of what was old. And a gallant Scottish work, too, was the work of the Reformers and the Covenanters. As Wallace and Bruce fought for the freedom of our State, so did they fight for the freedom of our Church. As Wallace and Bruce regained us civil liberty, so did they regain us religious liberty. As Wallace and Bruce restored an ancient State, so did they purify and restore an ancient Church, which now again bears down the stream of time Scripture truth and Apostolic order, with honoured memories crowding around its name, and deep in the hearts of all true Scotsmen as the people's home, and the people's friend.

#### REMINISCENCES OF HALIFAX, N. S.

Halifax has perhaps more of an English character than any other city in British America. The moist air, the blooming complexion of the people, and the domestic manners give one the impression that it is an English provincial town. The American accent also has not taken so deep a root as in Canada and New Brunswick. The fogs of Halifax are far from unpleasant. They afford a delightful shade in the scorching heat of summer.

MR. DOWNE'S ZOOLOGICAL GARDENS.—The collection though small is very interesting. Perhaps the point of greatest interest is the familiar terms on which Mr. Downes is with all the animals. The timid deer, as well as the more forward monkeys, come up and search his pockets for some *bon bouche* which they hope to find. Mr. Downes, pointed out a remarkable provision for comfort in the case of the moose deer. The hair of the head is not, as in the horse, turned towards the snout but in the opposite direction. This is adapted to his mode of feeding—his head being turned upwards towards the twigs of the trees on which he browses. The wet runs off without penetrating, as it would if the hair lay in the same direction as that of the horse. The use of the projecting snout was also seen. It is used as a hand to catch the twig and guide it into the mouth. The most amusing animal is the prairie crane. Most animals have more or less of playfulness, but perhaps none has a sense of the comic like



this singular bird. He stands about six feet high, mostly neck and legs. On entering his yard, he struts about majestically, pretending that he does not observe you. When, however, the visitors retire by the gate, he slyly darts his long bill down and picks at the heels of the last of the retreating party; he then thrusts his head over the gate to enjoy the confusion he has created. But he does this so solemnly and with such a fixed and serious eye that you are irresistibly impressed with the idea that he is acting a grave comedy. He sometimes dances in an amusing manner, but no coaxing on the part of Mr. Downes could make him exhibit. This bird is sometimes called the dancing crane from the frequent enjoyment of this exercise even in the wild state.

THE BARREL GOLD DIGGINGS AT WAVERLEY receive their name from the circumstance that the quartz seam from which the gold is extracted presents, when exposed, the appearance of rows of barrels, or rather of logs laid side by side on a raft. The vein is about 18 inches thick, and is contorted so as to present the appearance of the folds of a curtain. It is nearly horizontal, and as it is usually worked by scalping the surface, the folded structure is presented in a very striking manner. The vein lies between whin above and slate underneath, both metamorphic rocks of the lower silurian formation. The rock termed *whin* by the miners is quartzite of a greenish hue. When quarried it is burned in a kiln before being subjected to the crushers. The crusher consists simply of a pestle and mortar worked by a steam engine. The pestle is raised and then allowed to fall by its own weight. The rock is thus reduced to a powder, suspended in water. The particles are caught by mercury by various ingenious devices, and the amalgam thus formed is put into a retort, and the mercury being sublimed by the heat, the gold is left pure behind. It is calculated that 3oz. of gold for each ton of quartz would be a satisfactory yield. Sometimes, a claim will yield 25 oz. per ton. Taking, however, the average gain over the whole district, it is believed that it would hardly equal the wages of an ordinary labourer. The great majority of the miners make less than at their former occupations, but the prizes, not the blanks, determine the numbers that resort to the diggings.

THE LUNATIC ASYLUM was shown by the superintendent, Dr. Wolf. It was built at a cost of \$50,000. It enjoys a very perfect

system of heating by means of steam. The cost, however, is enormous; sometimes \$2,000 a year. The great objection to general systems of heating is the cost. Science has as yet failed to make a central furnace equally economical with stoves distributed throughout the building. The character of the insanity of Nova Scotia and the United States, as contrasted with that of England, is that it is less controllable. The patients are, as a whole, more demonstrative.

THE ROCKING STONE is a huge boulder, poised on a convex surface of rock. It is calculated to be about 400 tons weight, but one person can, with the help of a lever, rock it very sensibly. It rocks on the same principle as a rocking chair. It has two points of support, and the centre of gravity is so situated as to prevent rolling while admitting the rocking motion. Lord Dundonald interested himself much in this stone, and it is said that his mechanical genius set it a rocking after it had for a time ceased to act.

LOCKS OF THE SHUBENACADIE CANAL—At one place, instead of locks, there is an incline with rails up which the ships are drawn on a cradle. The power used is that of the turbine, an improved form of the old Barker's Mill. The water of the canal is that which supplies the wheel. This single incline supersedes the necessity of constructing several locks. The canal has had a very discouraging history. The work has been repeatedly commenced and abandoned. Locks were built up and then allowed to fall to decay, without any return for the outlay. Dr. Avery, with a persevering faith similar to that of the Duke of Bridgewater, at last took the work in hand and it is now all but complete. He may not live to see the full tide of commerce for which it provides a way, but the substantial works will stand for generations, as a monument of his prophetic genius, and indomitable resolution.—*Memo. by Principal Leitch.*

#### A FEW WORDS ABOUT OUR FRENCH MISSION.

It is of indisputable biblical evidence that the church of God, as a body, and every one of its members in particular, should be animated by a missionary spirit, to propagate, as far as possible, the precious instructions of the Holy Scriptures, among those who are not yet enlightened by their divine light. An indubitable duty devolves on each Christian to do as much as he can to

contribute to the salvation of every unpardoned sinner, having no hope and without God in the world. To work for the advancement of the kingdom of the Lord and the salvation of souls, seems to me to be one of the best works which are ordained of God that we should walk in them.

For many years I have followed with an anxious and hearty interest the line of conduct of our mission among the French Roman Catholic Canadians, for whom I profess a high degree of commiseration. To be able to weigh to its right value the moral character of that interesting people, it is necessary to live among them, with them, to sit by the family fireside: by such friendly intercourse you will soon be a friend of the family from whom they shall have nothing hidden. Their temporal and spiritual state will soon become known to you. Then, you will be constrained to take a warm interest in them. By speaking so, I have in view our country people whose natural character, habits, and doings have not been altered by city customs or intellectual unfolding. The inhabitants of the city are an exception to my statement.

It is beyond all doubt that the anti-biblical system of popery, under which our French people are held as slaves by the Catholic clergy, is the great obstacle which impedes all improvement as regards both their morality and industrial activity. Popery kills intellectual progress. Its victims are unfit for any high views and enterprises whatsoever. Every one who will take trouble to observe the mode of existence of the mass of Romanists, will be convinced of what I advance on that point. On the other hand, those who have been brought under the influence of the Bible by our missionaries have received a considerable measure of amelioration. We find young and old much improved, not only on religious matters, but also on the side of the comfortable, in industry and domestic economy. Children, by becoming Protestant become sociable, intelligent readers, writers, friends of instruction for which they have a good deal of natural disposition. For proof of what I say, we have many French Canadians, ministers, teachers, and missionaries, who were drawn out of the dark empire of popery.

During twenty-five years and more, many Swiss and French missionaries, colporteurs, and school-masters, moved by an earnest and sincere Christian desire to labour for the Lord have come into Canada East to

preach in the French language the good news of the Gospel of peace, under the protection and auspices of their Protestant British brethren settled through the country. These servants of the Lord met formidable obstacles. The Catholic Clergy set up their battery. The people of the towns and villages were warned; all churches resounded with calumny to disgrace them, with the view of destroying their influence. Bibles, New Testaments, religious books, tracts distributed free or sold and lent, were burned or taken away from the hands of the people. Some colporteurs and preachers were outraged and beaten. Our own missionary was almost killed in Quebec.

In spite of the clergy's opposition, two French missionary establishments were at first founded, viz., the Grande Ligne and Pointe aux Trembles missions. Our church also established a French mission having for a labourer the late Rev. M. Lapelletrie. Still later, two other churches, the Episcopalian and Methodist, took their part in the large evangelical field of Canada. Of these five missions, the Grande Ligne and Pointe aux Trembles received a rejoicing impulse. Much good was done by their instrumentality, though neither is under the control of a national church. The mission of the Presbyterian Church in connexion with the Church of Scotland is the one to which I wish to attract the attention of the reader.

In the year 1847, Mr. Lapelletrie, our only missionary, was in Scotland, collecting money, in order to build a French chapel in Montreal. He met with a very fraternal reception from our Scotch brethren who were much rejoiced at such a good work for the welfare of our French Protestant Canadians. It was at that time that two French missionaries were commissioned by him to come to Canada to labour in connexion with our Church. One of them was sent to Quebec, where he laboured for three years among the French Romish people. Many Canadians were awakened in spite of the opposition of the priests. The other was working in Montreal in the small French congregation which was without worship owing to the departure of Mr. L. for Scotland. About a year after his arrival that missionary left our mission to join another society.

Some time after his return from Scotland, Mr. L. becoming sick took his leave for France, where he died.

Our only missionary was then labouring at Quebec, and our French congregation in Montreal, having no religious worship, was

annexed to the Pointe aux Trembles mission without any previous notice.

Having lost our French congregation in Montreal, our missionary removed from Quebec to that city, but too late to recover it. He devoted a part of his time to journeying in the country parishes, and another part to colporting in the City from house to house, conversing on religious topics and placing a large number of French tracts and copies of the Holy Scriptures in the hands of the people. This good man, always alone in such a hard work, seeing the little general interest of our Church for the mission, was discouraged. He then took his leave for another field, having laboured for about six years with us.

Soon after, a call was made to our committee, by Rev. Mr. Charbonnel, from Milton, C.E., to annex his congregation to our Mission. After inquiry, we did so. Mr. C. was commissioned, and after a time, he left our Society, and we were without a missionary and without a field.

It was at that time or nearly that our old Swiss Missionary, Mr. Baridon, was commissioned anew to work in connexion with our French mission.

*Since last year, I am happy to tell it, our mission has much improved. We have now a chapel erected in Montreal, with a French congregation under the care of Rev. Mr. Tanner. May it please the Lord to bless, for his glory and for the spiritual welfare of many people, that work of faith!*

By the above brief statement, every one can see that our French mission from its whole commencement was far, very far, from receiving a satisfactory support, as a Christian work, a work of faith, unquestionably agreeing with the spirit of the Bible and the will of God. Its importance as a Christian work cannot be contested, except by those who have no part nor inheritance in the kingdom of Christ and of God.

It is not suitable to glorify one's self, but we can say that much light has projected over our country its benevolent influence. Several thousands have been drawn out of the tenebrous regions of popery by the united efforts of our missionary societies: Many evangelical churches have been erected; schools and colleges are preparing the young generation to be soldiers of Jesus Christ, who hereafter shall be fighting in the good fight among their fellow citizens.

The noble and living fraction of the Church of Scotland in Canada, might she forget her powerful influence in past times! Her old zeal to propagate the light of the

Gospel of salvation, can it be quenched? Truly, I think not. AN OBSERVER.

#### THE CHURCH IN CANADA.

In Canada the Presbyterian minister occupies a very different position from that which he occupies in Scotland. There he is a minister of the Church of the great mass of the people; he is an officer not of a sect, but of the great body of the nation; his work is national, as well as Christian, and in the execution of it he meets not only with the protection, but with the active support and encouragement of the law. Here the case is very different. All the Presbyteries together hardly constitute a seventh part of the population of the Province. The mission work of a Presbyterian minister seems rather sectional than national. And although in strict ecclesiastical sense a Scriptural and apostolical branch of Christ's Universal Church can never be rightly called a sect, yet does our Canadian Church occupy practically in regard to other denominations, no higher position than that of a party and a sect. When in Scotland a man rises to eminence in the ministry of the Presbyterian Church, he speaks to a whole nation. But let any minister attain any position in Canada, in most things he speaks only to a sect. It is well to look things fairly in the face. We have not in Canada the advantage resulting from the position of a National Church; we are practically but a sect. We may feel and know the superiority of our system to the systems of Methodists and Episcopalians, of Baptists and of Independents; but the intrinsic merits of the Church give it no higher position than that of any of these sects. In the eye of the Canadian people we are but one of the sects. And we have to fight our way to a position of usefulness just as Episcopalians, and Methodists, and Independents have to fight theirs.

At first sight, however, we venture to maintain, that this difference in our position appears a greater disadvantage than it really is. Mighty for good as is a strong Church, it has also its dangers and its weaknesses. No system, however pure and admirable in itself, can be worked by weak and erring men without being injured by their weakness, without suffering from their errors. Nor is there in the whole long record of the Christian Church an account of any one strong, unopposed National Church which did not at some period shrink into unworthy and un-Christian sloth.

Schism—the rending of the seamless coat—is an offence for which those who wrongfully lead to it, will have to account at the great day. But God maketh even the wrath of man to serve a good and holy purpose. Divisions of the Church, cruel and unhappy though they be, tend in many things to keep up the activity of the Christian life. The object of every true church is the furthering of the cause of the Gospel; and although our Canadian Church is without the advantages of state support—although civil rulers in Canada, differing widely from the pious rulers of old commended in Holy Writ, think it none of their mission to aid and to support the Church of God—yet the very absence of such support and the antagonism of rival sects should and will nerve us to exertion. A sect, and but a sect, for many a long day our Presbyterian Church must be in Canada. But as our Church is the purest so let it be the most active of the sects. A Church which bears within it the fulness of Gospel truth, and which has been blessed of God in choosing His way for the teaching of that truth, need, if but pastors and people do their duty, fear neither the indifference of rulers, nor the rivalry of opposing sects.

And although it is in a sense restricted, let not the Presbyterian minister think lightly of his work. St. Paul magnified his office; and of many of the functions of that office, he is by his ordination and his ministry the direct inheritor. He is entrusted with that Divine commission which Christ gave to His Apostles; faithful witnesses for the truth in every age, even when corruption most prevailed, have proved the promise of our Lord, that He would be with them and their successors always; and through many a faithful witness has that commission been continued to him which makes him an ambassador for Christ and an heir of His promises to His ministers. And although the chief authority of the Presbyterian minister is derived from the truth of what he teaches, let him not think lightly of an order and a succession which connects them with the pious pastors of every age of the Church's long and chequered history. He may be poor; his congregation may be weak; worse still it may be niggardly and undutiful. But no external circumstance can take away the innate dignity of his holy office. To Presbyters did the Apostles commit the feeding of the flock of Christ; and from Presbyter to Presbyter the Divine commission has been in long succession passed to him. World-

ly fame he may have little of now. But even men's praise will yet be his. For as there is no more Christian, so is there no more national work, than the building up a Scriptural Church in such a country as ours. Let the faithful minister take courage. God is with him in all his labours. And men will yet praise the pioneers in Canada of a Church which, in whatever land it has been planted, has been the fruitful source of many blessings.

## LINES

SUGGESTED BY THE DEDICATION OF ST. ANDREW'S CHURCH, NORWICH, C. W.

When kings for mastery shook the earth,  
And thrones fell prostrate in the dust,  
For thee our fathers bled and died:  
In God alone they put their trust.

When hideous persecution's form,  
With sword unsheathed pronounced thy doom,  
The Lord stood by his chosen few,  
And led them conquerors through the gloom.

And when from house and home pursued,  
They raised their voices in the glen,  
Even *there* our God our fathers heard,  
And answered to their loud Amen.

And when gigantic minds arose,  
To tear thee from the parent stem,  
The Lord his servants' prayers heard,  
And evil councils did condemn.

O! may the watchman on thy towers  
Held up to view the Gospel light,  
To guide the weary pilgrims home,  
To dwell with Christ, their chief delight!

Ah! well may reverend Scotland's flag  
Appear the foremost in the van;  
Her Church's prayers, her martyrs' blood  
Secured the sacred rights of man.

May He who is the King of kings,  
With solemn zeal his church adorn,  
Until the bright millennial sun  
Shall usher in the wished for morn!!

S.

## OPENING LECTURE TO THE MEDICAL STUDENTS OF QUEEN'S COLLEGE.

By OCTAVIUS YATES M.D.

Session 1853-4.

GENTLEMEN:—To those of you who have already completed a part of your curriculum in this or any other medical school, I need not particularly address myself; but to those who

for the first time seek medical instruction within the walls of a University, a few words of advice and instruction may not be out of place, while I hope they will not be unprofitable to any. I am in a better position, perhaps, than any of my confreres to give advice. Having been, not very long ago, a student of medicine in this University, I may be supposed to know the wants as well as the weaknesses of students better than those, whose reminiscences of college life are less vivid. At the same time the position is the cause of not a little embarrassment, for I find myself associated with those, my colleagues now, who but a few years ago were my teachers. The circumstance, however, is a source of no little satisfaction to myself, and should be to you, gentlemen, as inaugurating, in this Faculty at least, the rule which I hope may become permanent, of selecting from the graduates of the University persons to fill such chairs as may, from time to time, become vacant. There can be little doubt as to the propriety or policy of the rule; for, if from the list of her graduates no one can be selected, qualified to occupy the chair of a professor, the fact of itself must react to the injury of the University, as being a tacit confession of the deficiency of the course of instruction pursued within her walls.

With these introductory remarks, I will proceed to enquire of you who appear to-day as students, *For what have you come here?* Are you fully aware of the difficulties and dangers that are before you, and are you thoroughly imbued with that spirit of determined perseverance on the one hand, and that moral rectitude on the other, by which alone you can expect to pursue your studies satisfactorily, and then to become useful and honourable members of a useful and honourable profession and of society? You have all come here, I hope, to work; for whatever may be said of other professions, that of medicine cannot be picked up at one's leisure or obtained by imbibition. To work then—heartily and laborious work, you must apply yourselves. But remember, while pursuing your studies, and indeed at all times, that the human body is not a machine made up of inert matter, but that it possesses, in addition to its physical frame-work, a mind which, though unlike the body in composition and character, yet like it requires recreation and rest. That our intellectual faculties may be in that state best calculated for profitable study the body must be kept in health. For much mental exertion deranges the physical man, while a derangement of the physical functions renders the individual incapable of the highest and most profit-

able kind of mental labour. You should endeavour, then, to keep your bodies in a state of health by regularity in bodily exercise and diet, that your time may be employed to the best possible advantage. As the lectures in the different branches progress you will be taught the better how to do this, as well as more fully the great connection which exists between the mind and body.

With this view of the matter it will readily be seen why the examinations have been divided, into *Primary* and *Final*. The subjects are eight, taught by eight professors and a demonstrator of Anatomy, and it is believed that a greater proficiency can be attained by disposing of four of these at the end of the third year, when a more undivided attention can be given to the remaining four at the end of the fourth year; particularly when we remember that to master thoroughly these final branches, one must be perfectly conversant with the primary ones.

I said just now, that to preserve the body, and with it the mind, as a natural consequence, we must observe regularity in bodily exercise and in diet; I should have said regularity, and *temperance* in exercise and diet. *Temperance* as the world understands the term, is most essential to the student. If a too free indulgence in the use of ardent spirits is practised, depend upon it, it will sooner or later unfit the mind for that degree of culture necessary to success in a liberal profession, at the same time that it saps the body of that physical stamina upon which both physical and mental health depends. My firm conviction is that while an intemperate use of strong drink is injurious to all, even a *temperate use of it* is worse than useless to the student. It is a stimulant, which, under certain circumstances and in certain diseases, may be useful, but when the student requires it to enable him to get through with his allotted work, it is high time that he quit his studies altogether.

The world is full of instances in which even young men have destroyed bright prospects upon the great stumbling-block, Intemperance. I dare say, gentlemen, that there is not one among you who cannot call to mind an instance of this kind.

I could point to many professional men, who but a few years ago were what the world calls talented young men, but who are now either sleeping in untimely graves, forgotten, except perhaps by a mourning mother, or sister, or wife, or walking the earth, wrecks in mind and body, the shame of their relatives and friends. They may, however, accomplish some good by

their example, for they stand as signal-posts along the great highway, to warn us all of the pit into which they have fallen!

But the medical practitioner, of all others, should abstain from a too free use of ardent spirits, for there is hardly a calling in which the mental and physical faculties require to be so constantly in readiness. If the mariner, in the neighbourhood of a rocky shore, requires to keep a sharp look-out, with which a too free use of ardent spirits is sure to interfere, so should the medical man, whose services are liable to be required at any moment, day or night, in cases of life and death. The lawyer can shut his office at three or four in the afternoon and snap his fingers at business until next day; the merchant can put away his ledger, and never dream of being called out at night to minister to the crying necessity of a suffering fellow mortal; and the mechanic, when his daily task is done, can retire to the undisturbed rest which is to fit him for the duties of the coming day. If these indulge in an extra glass at night it has no immediate effect upon you or me, though, if continued, the habit will quite likely have a melancholy effect upon themselves, their families, and society. But the medical man is expected to be ready at every moment, "in season and out of season," by day and by night, "in fair weather and in foul," to go out at the call of his patient: and he should be so ready that he may perform the responsible duty, in such cases devolving upon him, as becomes one into whose keeping the life of another is placed. But perhaps he, who is thus at work, in all hours and in all weathers requires stimulants to "keep him up." None but those wedded to the habit of too free indulgence will urge such excuse, at least so I think, and I am not alone in my opinion. Dr. Carpenter, one of many authorities, in his "Treatise on Human Physiology," (a work recommended to you for reference in that branch), sums up the effect of alcoholic drinks in the following words:—"Extended experience has shown that, notwithstanding the temporary augmentation of power which may result from the occasional use of ardent spirits or fermented liquors, the capacity for prolonged endurance of mental or bodily labour and for resisting the extremes of heat and cold as well as other depressing agencies, is diminished rather than increased by their habitual employment. On these grounds the author has felt himself fully justified in the conclusion, that for physiological reasons alone, habitual abstinence from alcoholic liquors is the best rule that can be laid down for the great majority of healthy individuals."

I have dwelt upon the effects of intemperance, principally physiological but in some respect moral, because I am satisfied that the practice of temperance should be commenced, as far as the medical man is concerned, during student life. If this is not done, habits may be formed which it were next to impossible to overcome, and which might blast the prospects of a future graduate utterly and for ever. I am firmly convinced that you will never feel occasion for regret if you adopt and follow it strictly without exception.

But you will require to observe also a systematic arrangement of your studies. Success, to a far greater extent than is generally imagined, depends upon this. If you imperfectly master one subject and leave it for another, to drop it in turn for a third, you will never get on satisfactorily; but if you have a certain allotted portion of your work set down for a certain hour, you will soon find that you can keep up with your lectures easily and profitably.

I will now indicate to you what you are to study. I repeat the question; "For what have you come here to-day?" One might reply "I have come to study *the Science of Medicine*;" another, "I have come to learn *the Healing Art*." Both of you would be wrong; neither would become a good and scientific practitioner. If you analyze the subject correctly you will readily agree with what I have just said. The terms are far from being synonymous, but they cannot well be separated. Empirics and quacks, upon whose illiterate and conceited minds the thought even of the science of medicine never dawned, acquire a certain kind and amount of the art of healing. Take, as an illustration, the science of chemistry. It has evidently arisen out of the art of the alchemist, but every new discovery in the science of chemistry can by no means be regarded as an advance in alchemy. The chemist is able to explain upon truly scientific principles every step in his art. The alchemist only learns by experiment that certain results follow certain operations; he could not explain the mode of operation as the chemist can do, for the science of his art had no existence. The wide difference between the art and science of music may be referred to as another illustration. The art of music, like all other arts, can only be learned by practice. Practiced long centuries ago, perhaps by rude and unlettered peasants, the art gave birth to the science, starting necessarily from some superior mind moved to it by the practice of the art. As the art of the chemist can only be learned by practice, whilst the science can only be acquired by reasoning

upon chemical philosophy and by studying the principles of the practice, so the art of music can be learned only by practice whilst the science must be obtained by a study of the principles.

If, then, we would never imagine that a man could be a good musician or chemist without understanding thoroughly the science, of how much greater moment should we hold it to be, that, in a profession which has to do, not with musical instruments and the production of harmonious sounds, or the handling of test tubes and retorts and the production of beautiful colours and wonderful compounds, but with the moving and breathing body of man, "fearfully and wonderfully made," we should take care that we are well grounded in the science of the art we profess to practice; and not, like the empiric, grope our way in the dark, regardless of consequences, if reputation or the pocket is not made to suffer. We should be careful about it, not merely because our reputation and with it our pocket will sooner or latter suffer by a neglect or deficiency in this particular, but above all, because the responsibilities we assume as practitioners of medicine are tremendous! Let us suppose a case. A man, for a long time on unfriendly terms with his neighbour, at last in an unlucky moment gives a death blow. The murderer is arrested, tried, found guilty, hanged. Another, in a social point of view perhaps worth a thousand of the murdered man, falls sick; we are sent for to attend him, and through our ignorance or blundering he does not recover. Society mourns his loss, the widow and orphans cannot be comforted; but an indulgent public says "poor man, art could not save him." What, do we say within ourselves? We have saved our reputation with the public, we even get our money to the last farthing; but in our consciences there remains a sting which even the "wasting tooth of time" shall not remove. We cannot quiet our uneasy consciences by the thought that we did the best we could; his

god is upon our ignorant heads. "Ignorance the medical practitioner is as the sin of blood-guiltiness." The difference in these two cases does not need to be pointed out. Strive then, gentlemen, in preparing yourselves for the practice of the medical profession, so to combine the art with the science, that when you find yourselves unable to save your patient, you can, at least, feel the happy consciousness that it was not through your ignorance that he died.

But there are cases that even the best educated and most experienced medical men do not understand; new diseases and unaccountable

features and developments of disease never seen or heard of before. The only sound hope for such cases is in a thorough application of scientific medicine. And if the science fail, if the treatment founded upon general principles fail, and the patient die, we must seek for an examination of the pathological condition of the parts thought to be involved. By this means art is established, and a science at fault corrected. And this leads me, for a moment, to consider the importance of autopsic examinations. A great obstacle to this is the unreasonable squeamishness of friends who entirely lose sight of the fact, that, while the dead suffer not, the living reap the benefit.

To *post mortem* examinations the medical practitioner, more than the student, owes a deeper insight into the pathology of disease than is generally supposed. The late lamented President of this Faculty has often assured me, that when a young man, he would willingly have walked twenty miles to be present at one; and he has often expressed astonishment at those students, and practitioners as well, who make boast of their indifference to this part of a sound medical education. In his peculiar style he characterized such men as "conceited fools, too ignorant to know that they can learn anything more." And I may mention that the same venerable physician and surgeon, who for years was looked up to, and justly, as the "leading practitioner" in this part of the province, to the day of his death, seemed to take pleasure in bearing evidence to the value of *post mortem* examinations, when properly made.

But, in our appreciation of the science of medicine, we must remember that its birth, like the birth of other sciences, has not been instantaneous. It has been a gradual and laborious production. Dating back many centuries ago, it has been drawing yearly nearer and nearer to perfection. Other sciences have been no mean auxiliaries to its advancement. To chemistry it owes much, for not only by its aid are we enabled to determine the character, and detect the existence even, of certain diseases, but also it supplies remedial agents, without which the *materia medica* would be but inefficient and barren. And while in our study of the science of medicine we devote our attention to its important branch, chemistry, we should ever keep in mind the names and memories of Cavendish, and Priestly, of Davy and Boyle, with whom its new era began. It has been justly remarked that the discovery of oxygen was the starting point for other great discoveries, and that its importance cannot be too highly estimated. Before then, the composition of the air we

breathe, of the water we drink, and of the solid crust of the earth we inhabit, and their influence upon animal and vegetable life, were not correctly known.

From the discovery of oxygen, arts and manufactures, and the profitable and successful separation of metals from their ores, take their date. Both have made wonderful strides since basing their succession upon that discovery, and it is no exaggeration to assert, that the wealth of nations and empires has thereby been increased a hundred-fold. Every new discovery in chemistry produces its fruits for the prosperity and comfort of man. In your study of this science you may be led to speak with irreverence of chemical equivalents and reactions and of compound radicals; yet, when you see the delicious flavouring of the pine-apple and jargonelle-pear produced from old, decayed cheese, and the beautiful colours in the shop of the milliner from crude coal-oil; or, on the other hand, when you see the one-hundredth part of a grain of arsenic or strychnine detected with unerring certainty in the stomach or tissues of a dog, you will forget your annoyance in admiration of the results.

I might refer to the science of electricity as to a certain extent helping to a solution of the phenomena presented by the nervous system, and to the relief, if not the cure, of certain diseases. And while we investigate the bearings and benefit that this science and its kindred one, magnetism, have upon the treatment of disease, we should bear in grateful remembrance the names of those from whom mainly a correct knowledge of them has been obtained—Otto de Guericke and Wall, who by their researches made the first step in their induction, De Romas in France and Franklin in America, who first satisfactorily established the fact that the electric spark, resulting from friction upon amber, is identically the same as that which they drew from the storm-cloud by means of their kites. We should emulate their example; and who knows but some of you, gentlemen, may, like Franklin, render your names immortal, if, by patient and careful study, you hit upon a discovery as important to science and as brilliant as his!

But it is not in medicine, or in the treatment of disease that we see to the greatest advantage the fruits of this discovery. By the knowledge derived from it, man has dared to deal with the lightnings of heaven and to say that here, if they fall, they shall fall harmless. By its aid also, the peaceful pursuits of commerce, the sweet interchange of friendship and the terrible casualties of war are, in a wonderful degree

influenced. Look at that line of out-drawn wire; along its single thread are conveyed with lightning-speed words of weal or woe, of profit or loss, from man to man, thousands of miles.

Take into consideration now the study of the science of Therapeutics and what do we find? The Therapeutics of our day is not the blind, unscientific thing that it was even a century ago. Now we understand the nature and pathology of disease and are able to combat it the better with our remedies for we know their action, and in many cases can tell beforehand their almost certain effect.

By the study of Physiology you will not only know more of the elements forming the body and comprising our food, but you will become, to a certain extent, familiar with those more intricate and wonderful operations by which the important functions of Respiration, Digestion, and Reproduction are carried on. You may also know more of the constitution of brain and nerve matter and their connections, and will, therefore, be the better able to understand those investigations and phenomena of a psychological character to which the learned professor of Forensic Medicine will call your attention. And I feel that I cannot too strongly impress upon your minds the importance of a close attention to this branch of your studies, particularly as the facilities are unusually great. If there is any one malady "to which flesh is heir" demanding our most earnest attention and sympathy, it is that in which the mind swings from its moorings and, like a rudderless ship, drifts about upon the sea of a troubled world.

In your career as medical practitioners you may sometimes be called upon to determine whether a criminal—probably a murderer—standing at the bar of justice, is responsible for his acts; and therefore you should so understand all the subjects taught from the chair of Forensic Medicine, that your professional opinion may not, on the one hand, screen the guilty from a just punishment, or, on the other hand, consign the irresponsible maniac to a murderer's doom. Other cases will arise in which your certificate will send to the mad-house, or restore to society. In either case, the confidence reposed in your professional knowledge would be grievously misplaced, were you rashly to venture an opinion without a clear understanding of those psychological phenomena resulting from mental disease, which take every varying form, from the babbling of the idiot to the raving of the murderous maniac. Your culpability would then be only equalled by your presumption.



I will presuppose that you are well grounded in the science of medicine, or at all events that you are laying well the ground-work of the science. You understand perfectly the anatomy of the human body; if shown two drugs you can give the name, can describe the manner of preparation and mode of action of each, and if asked the diagnostic marks of difference between two diseases or tumours named to you, you can give them readily and correctly; but if you are taken to the bed-side of a patient and are there asked the question, What is the matter? you find that you have been cast beyond your depth and are utterly at a loss to give a reasonable answer. You have, in other words learned the *science of medicine* but you have yet to acquire the *art of healing*. Be anxious and diligent, then, to perfect yourselves under the instruction of those who have already learned and who are appointed to teach you, this important branch of your education.

Fortunately, for that express purpose, we have the Kingston Hospital, connected by act of Parliament with this University, where you will have an opportunity of seeing a great variety of diseases and injuries, and of following the treatment adopted in each case. But there is a right and a wrong way of following Hospital practice. I have seen students, at much personal inconvenience, attend Hospital to witness an amputation. A few cuts of the knife, a few strokes of the saw, and the leg lies under the table, when they erroneously imagine that the operation is completed and so go away. They look upon the ligation of the arteries, the closing of the wound, and the after treatment as of no use or importance to them. But in this they are vastly mistaken. Oftentimes upon these small matters, as they are thought to be, the success of the operation and the life of the patient depend. Take a different case; an acute disease. The student seems particularly interested, and listens attentively to the clinical instructions given. He notes the attending physician's diagnosis of the disease, the reasons for its formation, and the remedies ordered; and he foolishly imagines that he has learned all that there is to be learned about the treatment. Pleasure, or indolence, or ignorance prevents his return to watch for the result and to note the effect of the remedies applied. I hope you will eagerly embrace every opportunity, not only to be present at the examination of medical and surgical cases, but to follow attentively the treatment to the end, whatever it may be. Do not forget that thoughtful *observation* is a means to an end and that the end is *experience*, which is nothing

more than an accumulation of many observations on the same subject, and it is by the massing of observations of success and failure, guided by a sound knowledge of the general principles of medicine, that we come to know how to practice this art of healing.

Finally, gentlemen, all our labour and study but conduct to this, the discovery of truth, and the application of it to the relief of human suffering. Both the science and the art of medicine are necessary to this end. Let me beg of you to bend every nerve to master the truth, and being masters of it you will be prepared to ward off the death, or shorten the career of disease, or assuage physical anguish, or (when art and science and all that we can do avail no more) to smooth the passage to the grave, and thereby confer as great a blessing upon your fellow, as mortal is capable of conferring.

You are all of you probably aware, that when you entered upon the study of medicine, you joined what some people look upon as an anomalous class of society; for there are those, even in this community, who regard the medical student as a lawless and godless person. To the student I need not say that such an opinion is both grievously untrue and grossly libellous, while to others I need only point out the high and elevated mission of the medical man, to convince them that reckless and lawless conduct in the student is inconsistent with the benevolence and correct conduct of the practitioner, and to remind them that the student is *only preparing himself for weighty responsibilities*. This opinion has probably been formed through an erroneous idea of the nature of the studies. Many people have the idea, too, that certain branches of medical education are calculated to beget feelings of irreverence and irreligion; but this idea also is totally erroneous. Instead of destroying natural sensibilities, or deadening the sentiments of religion which every one in a Christian community should entertain, the study of anatomy is rather calculated to increase the feelings of reverence for the Creator and to teach the student of it to look "from Nature up to Nature's God," the Author and Finisher of all. To say that an acquaintance with the many blood-vessels of the body along which coursed, in the full tide of health, the rich blood moved by the finger of God, or with the origin and distribution of those thread-like nerve fibres along which once flashed, "swifter than a weaver's shuttle," the will to speak—to say that these beget in the mind of any one a disregard or irreverence for Him, who created and adapted them for the

performance of their marvellous functions, is to publish a libel upon the common sense, to say nothing of the religious sentiment, of a rational and intelligent creature. On the contrary, the evidence that the anatomist and physiologist finds forced upon his reason by an investigation and study of these sciences, wherein he sees the wisdom of adaptation, should be enough to convince, even an infidel, by "confirmation strong as holy writ," of the existence of a Great First Cause and the directing and sustaining power of an omnipotent hand.

Let me urge you, then, knowing that certain people ignorantly entertain these erroneous ideas of your character, to show the world that you are no reckless law-breakers, no disrespecters of sacred feelings or sacred things, but that you are fully alive to the plain duties and responsibilities involved in the profession of your choice.

And now let me conclude by offering a few

words of calm though bright encouragement. The duties of the medical profession, not only in the studies required for its attainment, but in its practice, call upon you now, and will call upon you always, to spare no toil, to shrink from no sacrifice of ease and enjoyment, that you may acquit yourselves as men and as Christians in the great battle of life. If you do this, you will in the end have the proud consciousness that you have been the instruments' in the hands of Providence, of relieving human suffering and anguish. You will receive honour and wealth at the hands of your fellow men and the commendation of your own consciences and of your God. Be diligent, and honest and manly then, in your studies to acquire fitness for your profession,—a profession, the mission of which is so honourable, and so exalted, and so eminently worthy of the most ardent aspirations of the best and wisest of earth, short of those which we know to be for that which is immortal.

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## Notices and Reviews.

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**FIVE YEARS OF PRAYER WITH THE ANSWERS:** By Samuel Irenæus Prime. Dawson Brothers, Montreal.

On the 23rd of September, 1857, daily prayer meetings were begun in the city of New York. These have been continued without the interruption of a day. After the Fulton Street prayer meeting had been in existence for one year, the author of this volume gave to the publishers his book called "Power of Prayer," in which a record of such results as could be authenticated and traced to the prayer meeting agency was presented. The book was widely circulated and read with great interest, not only on this continent but also in England and Wales, Scotland, and Ireland. Two translations were printed in France, and another in the East. Now that five more years have passed away, and very eventful ones they have been in the history of the Church and the world, another volume of annals is published, showing by well authenticated and tested facts the fruits of Christian labour and prayer. These are "exhibited in the various departments of public, social, and domestic life, showing the remarkable answers which God has given to praying parents, husbands, wives, and children; to Christians in the army and navy—a wonderful display of sovereign grace and power; and as we follow the

narrative across the sea to Europe, Africa, and Asia, and the isles of the ocean, we see that the same Spirit worketh all in all, over the whole earth and in answer to the humblest believer's prayers." Believing the report to have been carefully prepared and accepting its annals as reliable, we cannot but cordially recommend to our readers the procuring of this volume. It is indeed a wonderful record of the power of simple, but earnest and believing prayer, and of the Lord's mindfulness of his many rich and gracious promises to sincere suppliants, more especially such as agree in the requests which they present at his throne.

**THE WORSHIP, RITES, AND CEREMONIES OF THE CHURCH OF SCOTLAND:** By a Churchman. Blackwood and Sons, Edinburgh.

We are under obligations to the author—a colonial bishop in the true Presbyterian sense of the term—for a copy of this ably written, erudite, and interesting pamphlet.

It consists of notes upon church ritual, in the form of a comparison between that of the Church of Scotland and of the other reformed churches and the primitive church. The occasion of it is the frequent notice in the Scottish newspapers of innovations in public worship, and the published statements of Scottish Episcopalian ministers.

The latter have awakened the author's surprise—"first that they were ever made, and secondly that they are not answered." The argument of the pamphlet is the argument from antiquity, and it is attempted to show that, while the executive government and the system of worship of the Scottish National Church admits of certain improvements, these are not likely to be in harmony with Christian antiquity and with our own history and traditions, if the Church of England is looked to as a model. The church planted by the Apostles and maintained by their immediate successors is the only true and safe model, and the Scottish churchman, if justified at all in looking to the models of later times, ought not to take that of the Church of England, because it happens to be territorially near, but that which is presented by the Reformed Church, of which our own forms a part. Here we may hope to find far more of the pattern of apostolic doctrine and order than in the Church of England, which, "according to interpretations now commonly given, neither regards the Reformed churches as true churches, nor their ministry as valid," and between which and our own ecclesiastical system there is "the whole difference between Rome and the Reformation." And the reason of this expectation is the very obvious one, that, on the one hand, the party in England who loved the Reformed Church was forcibly put down, and, on the other, in Scotland, where a similar attempt did not succeed, the design of the Reformers, in common with that which effected the renovation of the continental churches, was to bring the Church "into strict accordance with the appointments of the Lord of the Church, and the practice of primitive times." These men were mighty in the Scriptures and in the knowledge of antiquity; they were animated by the Spirit of God and the love of civil liberty; and their motive for changing church usages, was not that which is often alleged by Episcopalians, and what is worse, assented to even by some Reformed churchmen, namely, the unworthy and paltry one of differing as widely as possible from the Church of Rome, but the noble and heroic determination to restore the ancient foundations of doctrine, worship, government, and discipline. If, therefore, there are defects to be remedied, if there is room for exercising the spirit of improvement—and we may admit that, even with the strictest vigilance, this is from time to time the case with the church as with every other institution with which er-

ring human agency has anything to do—the cure is not the reckless introduction of innovations borrowed from any modern church, but the careful and jealous imitation of the Reformation pattern compared with the primitive model. This course, if followed, will undoubtedly be adverse to any order of ministry but the threefold one of bishops or preaching ministers, presbyters or counselling and ruling ministers, and deacons or collecting and distributing ministers; adverse to all that is loose and irregular in the administration of sealing ordinances; adverse to all that is sensuous and imposing in the order of worship; but then, we shall have a system in accordance with that beautiful simplicity which is the most appropriate exponent of the genius of the Gospel, which is characteristic of that order which we think plainly enough indicated in the New Testament, and which is, therefore, the most likely to be to the edification of the body of Christ. It would extend our present notice of this pamphlet over too great a space were we to add much more to these observations. We have endeavoured to state as clearly as possible the nature and spirit of the author's argument. The principle of it is applied in a very exhaustive manner to the worship, rites, and ceremonies of the church as at present practiced. We may revert to the subject in a future number.

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THE MERCY-SEAT, OR THOUGHTS ON PRAYER: By Augustus C. Thompson, D.D. Dawson Brothers, Montreal.

The contents of this volume are very exhaustive, embracing all topics which appear to have any relation to the important subject treated of. Though both the illustrations and the style jar at times with our notions of the manner in which one should write concerning prayer, there are many striking thoughts thrown out for the instruction and encouragement of the reader.

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GEOGRAPHICAL STUDIES: By the late Professor Carl Ritter of Berlin. Translated by William L. Gage. Dawson Brothers, Montreal.

The name of Carl Ritter occupies an eminent place in the circle of scientific men and evangelical Christians. It is the name of a man of marvellous learning and talent, of singular purity and sweetness of character, and of great religious power. The manifestation of feeling at the time of his death in the early autumn of 1859, at the

patriarchal age of eighty, expressed an appreciation of worth which is seldom realized. His life was devoted to the discovery and illustration of truth, and the accumulated results of his labours are an imperishable monument of his rare genius and indomitable perseverance. The fruits of his geographical studies form the greatest distinction of his scientific career. In the short sketch of his life prefixed to this volume, he is justly described as "the most eminent geographer in the world—the man who not only gave the first impetus to the study of physical geography, but also raised it to the dignity of a science." With him the study of geography was the study of relations—the relation of Nature to History, of the Country to its People, and of the Individual to the Globe, and it was always conducted with his eye upon the principle of an inward union, the existence of which in the collective natural sciences was a fundamental article of his faith—a principle which, in its discovery and illustration, has for its highest and most useful end the demonstration of an Omnipresence in which all relations at once originate and culminate. The book which is the subject of this notice contains translations of portions of voluminous writings, from which the reader obtains a very satisfactory conception of the scope and method of Ritter's geographical studies.

#### CHRISTIANITY THE RELIGION OF NATURE:

By A. P. Peabody, D.D., LL.D., of Harvard College. Dawson Brothers, Montreal.

The particular phasis of scepticism at present extensively prevalent raises its objections to Christianity, not, as is too readily admitted, on the ground of historical criticism, but on the *à priori* assumption that the Gospels are for the most part false. The hypothesis is supported by the production, from the sacred writings, of alleged contradictions of the facts and laws of nature. But the great difficulty with the sceptic is to account for the origin, character, and rapidly increasing circulation of books which he supposes to be full of absurdities and untruths. Under this difficulty he flounders in the most irrational attempts at a solution. The argument from historical criticism against the infidelity of the last century, as presented in such works as those of Lardner and Paley, is complete. Now that infidelity has shifted its ground or rather resumed its earliest stand, Chris-

tians should be prepared for the attack with suitable weapons. The objection that Christianity is against nature must be met by the argument that it is properly speaking a system of natural religion,—a system which is not true because it is revealed; but revealed because it is true. This is the attempt in the volume before us, and the author makes it with great skill, though with avowed diffidence. The book more than repays a careful perusal.

**THE WITNESS PAPERS.** The Headship of Christ and the Rights of the Christian People: a Collection of Essays, historical and descriptive sketches, and personal portraits. With the Author's celebrated letter to Lord Brougham: By Hugh Miller. Edited with a preface by Peter Bayne, M. A. Dawson Brothers, Montreal.

Of all the strokes of policy employed by that party in the Church of Scotland, which rejoiced in the name of Non-intrusionists during the years of agitation that preceded its Secession in 1843, the greatest, without doubt, was the appointment of Hugh Miller to the editorship of *The Edinburgh Witness*. Like some recent inventions, revolutionizing the conduct and materially affecting the issues of war, it was the creation of an engine of tremendous power, which, while skilfully placed in the most important position as regarded the progress and determination of the conflict, possessed a calibre and a range to influence the result in the most distant corners of the battlefield, which was Scotland, in its entire length and breadth. *The Witness* became as much a leader as any of the foremost combatants whom it delighted to call "The Evangelicals"; more than that, it gave both a leading and a following to the leaders which they could never otherwise have had. It was no mere recorder of successes and reverses, but as keen and doughty a hero in the fight as any of the companions in arms, whom it exalted to the first legion of ecclesiastical braves. It is not sufficient honour to think of it as a standard-bearer or bugler. Its work, it is true, consisted in an eminent degree in rallying the forces and forming the ranks; but what it did of this, it could do and did, while serving with one hand its mounted gun, and wielding with the other its ponderous battleaxe. Considering the obligations under which his services laid his employers, we have always felt that Hugh Miller has received but scant justice at the

hands of such of them as have written upon the history of the struggle. Perhaps it can be said that he has embodied himself so thoroughly in the literature of the question, that he needs not another pen to describe how great a part of it he was.

This book will have many readers. The name of Hugh Miller will secure for it a wide circulation. But by most readers it will be perused now, particularly on this side the Atlantic, with considerable deductions from the weight of both the matter and the manner of the discussions. There is of course exceeding brilliancy, but also great bitterness; much genius but a lack of generosity. Everywhere we trace the pen of a powerful writer, but also the weapon of a strong partisan. One thing which will soon be discovered is a restless anxiety that the cause and the party should be popular. Every straw that floats is intently watched to see how the current goes. Every movement in the gallery of a packed Assembly is an omen of great significance. This anxiety is not blameworthy, especially when important principles are felt to be involved; but it is a most dangerous motive as regards the preservation of the genuine complexion and the true meaning of transient circumstances. It will likewise be found that the articles proceed from a faith which prescribes its own kind of triumph and lives upon its certainty, a faith so bold and daring as to speak with the mouth of a prophet. According to it there can be no power, no piety, no life in the Church of Scotland after the departure of the "Evangelicals," for what remains is but the dead body of Moderatism "in which the fermentation of patri- tridity has long since begun." "Let but three hundred of the better clergymen throw up their livings, and the Scottish Establishment inevitably falls." Some things are more easily putrefied, some structures more quickly dilapidated, than others. The processes are seldom instantaneous, so that the time for the fulfilment of these prophecies may not yet have come. Meanwhile if we cannot cite it as a disproof, let us simply note it as a curiosity when considered in the light of these predictions, that twenty years ago 451 "evangelicals" threw up their livings, and the Church of Scotland then left with an incubus of 752 "Moderates," is still living yet, and that, mightily quickened after the Secession of 1843, she does more and gives more annually now, in the service of her Divine Head, than when all the great and good men who went out occupied watchtowers within her pale.

This may or may not be in accordance with the law of an illustration, which, as it repeatedly occurs in the "Witness Papers," must have been a favourite one—to wit, that when the body is cleared of the cumbersome and wasting humours which a diseased condition induces, its action is all the better, and all the more useful for the riddance. From these deliberately expressed vaticinations, it is quite obvious that had the doom of the Church of Scotland been committed to the tender mercies of *The Witness*, it would have been sealed and completed ere this. Even where positive and bold assertion is not hazarded, the presence of a sinister faith is manifest. Take for example the "personal portraits." These are in some respects the cleverest of the many clever articles culled from *The Witness*. They are devoted to the leading members of the General Assembly of 1841, one article to the "Moderates," and three to the "Evangelicals." Those of the first class, in which few are found worthy of notice, are all men of little weight, morally and intellectually—a race of mental pigmies. The physical characteristics are minutely described, and there is positively not one of them who is really a handsome man. One is "a very large man, cut down to the middle size," another is "a man of the middle size stretched out to a stature of some four or five inches more than nature seemed to have intended." However faithfully nature fulfils her designs in geological formations, there is scarcely aught but distortion and ugliness discoverable in the collective mass and individual forms of the flesh of Moderatism. Supposing the *tout ensemble* of the Moderate side of a subsequent Assembly to be faithfully represented, when those who composed it are described as requiring only a slight alteration of dress in order to "pass admirably for a conclave of monks met to determine some weighty point of abbey-income or right of forestry," in that age when "the Churchman had little else to do than just amuse himself with the concerns of the chase and the cellar, the larder and the dormitory"—supposing this to have been the case, it occurs to the reader to inquire by what singular interposition of Providence the only fate to be expected for the Church of Scotland in the hands of such men—the fate of an utter downfall and complete extinction—has been so long averted; just as, with reference to the Evangelical side, where every specimen is the pink of perfection in both body and soul, it will occur

to the reader to inquire how it has ever happened, that, within the Church of whose purity and peace such men or the successors of such men are the guardians, there have been Presbyterial bickerings, and disputed settlements, and ministerial depositions and abscondings.

This book is issued from the press with some apology and many explanations by the editor. A portion of the preface is expressly addressed to the American reader. The omission of some of the most brilliant articles from Hugh Miller's pen is accounted for by Mr. Bayne, because it is *impossible to revive the interest* which made them effective. He alleges also that there has been a *careful endeavour* to avoid inflicting pain upon any still alive who were engaged in the conflict. To quote one sentence from the preface, "when the dust of the fight is laid and the din is over—when the grave has closed over so many of the combatants—it would be useless and it would be ungracious to reawaken its animosities." We are not ill pleased to have the articles selected in the form of a book; they are a specimen by themselves of the literature of a great controversy and a severe struggle, and we shall no doubt now and again, take the volume from the library shelf.

But with such views and objects as those professed by Mr. Bayne, most men would have suffered the bulk of these papers to remain in the columns of the more perishable tomes in which they originally appeared.

MAUD SUMMERS. Dawson Brothers, Montreal.

This book for the young has a healthy tone and a genial influence. The story is very simple, with few characters, and no stirring adventures. The heroine, blind from her birth, lives with her grandfather in a quiet country village in England, and her spiritual and mental development, under the influence of every-day life, forms the subject of the story. The narrative flows on easily and continuously, never tiring the young reader's patience, nor ceasing to interest. There is a power of pathos in the concluding scenes which appeal to the feelings all the more strongly that they are clothed in the simplest and most unpretending language; and, scattered throughout, there are slight but very effective landscape sketches which reveal the influence of beautiful scenery on the mind of the author.

## The Churches and their Missions.

### MONTREAL ANNIVERSARIES.

The annual meetings of the general missionary and religious societies of Montreal were held, as usual, on the evenings of the last week of January, in the Wesleyan Church, Great St. James Street, in the order in which they are noticed below. The attendance was large and well sustained throughout, particularly, as is always the case, at the meetings of the Bible and French Canadian Societies. The committee on arrangements were successful in getting the services of some good speakers from a distance.

The *Religious Book and Tract Society* observed its anniversary on Monday evening. The chair was occupied by T. M. Taylor, Esq., in the absence of D. Davidson, Esq., who has left the city. The devotional exercises were conducted by Professor Cornish. The Chairman, in his opening address, paid a tribute of respect to Mr. Davidson, for the deep interest he took in the affairs of the Society during the time he lived amongst them. The report showed that a great amount of work had been done by the Society during the year. It employed two agents, who visited various parts of the country, and circulated a large number of the Parent Society's publications.

The Report also showed that the Society had

entered upon a new but very important field of operations, having employed two Scripture readers for the troops now stationed in the city and these readers two friends had promised to support. The committee, however, had to report that the state of their funds was such as to compel them to suspend some of their operations for the present.

Several resolutions were submitted to the meeting, all of which were very ably supported by some of the clergymen of the city, and a number of the officers of the garrison.

At the anniversary of *The Sunday School Union* the chair was occupied by Principal Dawson in place of the Hon. James Ferrier, who had been elected president of the Bible Society. The devotional exercises were conducted by Rev. Dr. Taylor. The chairman, in a few introductory remarks, made reference to the growing interest that was manifested by all classes towards the education of the young, observing that it is just as the moral, spiritual, and intellectual wants of children are attended to that a people or nation makes progress in everything that tends to elevate and benefit humanity, and that this is one of the most important subjects that can engage attention. The best means at our disposal should be employed in this great and truly good work.

The Report, of which there was but an abstract read, contained many things of interest and importance with respect to the moral and spiritual condition of several parts of the country. It stated that the object of the Society consists in employing agents whose duty is to visit the destitute parts of our land, so as to establish Sabbath schools where none exist; to give free grants of libraries to such as are not in a condition to purchase them; and also to visit Schools for the purpose of giving information to teachers and children whose circumstances, in a great measure, prevent them from knowing what is doing at home and in other lands, in the way of Sabbath school instruction. The success that has attended the labours of the agents has been truly encouraging, for hearts and homes have been made glad through their efforts. Many now rejoicing in the glorious hope of a better life, were sitting in darkness and in the shadow of death before the missionaries of the Society visited them. The spirits of many teachers living in the back-woods of the country have been refreshed by the words of encouragement imparted to them. The Report showed that the supporters of the Society had every reason to rejoice in thinking, that what they give of their means towards its maintenance is only bread cast upon the waters, which they will be sure to find after many days.

The Society had employed two clergymen for the purpose of carrying out its designs. One of these, the Rev. Mr. White, died during last summer. A very high eulogium was passed on him. It might be truly said that he died in harness. His sickness and early death were brought on by over-exertions on behalf of the great objects of the Society. He has left a family unprovided for, and it is to be hoped that the appeal made in the report on their account will be responded to.

The report closed by giving the statistics of the Sabbath Schools of the various churches in the Province, and expressing the hope that the prayers of all would be offered up to God on behalf of a society that has done so much for the spiritual welfare of a large portion of our fellow countrymen living in settlements without having the ordinances of religion regularly observed amongst them.

Several resolutions were submitted to the meeting. Their object was to show the relationship in which Sabbath schools stand to the church: the duty of parents in giving their support to the teachers who take an interest in their children: and to affirm that Sabbath schools overtake a work to which the ministers of religion cannot give that undivided attention that is necessary, owing to their other duties, and that just as ministers and members of churches work and pray so will there be fruit. A number of very excellent addresses were delivered. One of the agents of the Society gave an account of the sad condition in which he found many parts of the Eastern Townships. He solemnly declared that in some districts that he visited last summer the people were so sunk in moral degradation, that if he extended his preaching to them beyond a certain time, they would rise and tell him "that the yarn was long enough," and that they would light their pipes during the time of

service. We believe that however low the moral condition of some parts of the Eastern Townships may be, there are many exceptions to the descriptions given by the Rev. Mr. McKillican at the meeting. The impression of many friends of the Society is that the statements made by their agent may have a tendency to do much evil in the districts in which he labours, as these statements are sure to reach the through the press. It is of the utmost importance for agents of missionary societies to be judicious in what they say at public meetings, with respect to the immoral and disorderly condition of the people amongst whom they labour. We know that some of the most enterprising churches in the country are to be found in the Eastern Townships. That there are some dark spots, is not to be wondered at. It is the duty of the church to see that such places are lighted up by the Gospel of Jesus Christ; and we are glad to learn that the efforts put forth by the Sunday-school Union have done much to accomplish this highly desirable end.

All the addresses delivered bore on the character of Sabbath-schools. It was affirmed that they are well fitted to advance the spiritual interests of the young, and influence their hearts with the love of God; that they have done much good, and are destined by the blessing of God to do more; and that they are, as it were, but in their infancy, and are only beginning to give promise of the benefits with which they are fraught; that they already enjoy a large patronage, which will increase in proportion as they grow in efficiency and usefulness.

The Auxiliary Bible Society had its meeting on Wednesday evening. The Chair was occupied by the Hon. James Ferrier, President; and the devotional exercises were conducted by the Rev. Mr. Harper.

The Chairman stated that before proceeding to business, he had to remind the members and supporters of the Society of the death of Capt. Maitland, its late President. For above twenty-five years Capt. Maitland took a very warm interest in promoting the welfare of the Society. His departure from amongst them was deeply felt by the committee. The Chairman hoped that he would be enabled to discharge aright the important duties of the honourable position that he now occupied as President.

T. M. Taylor, Esq., Secretary, read the report, from which we learn the following:

The Society during 1863 was enabled to employ three colporteurs and one travelling agent. There were circulated in various parts of the Province 14,913 copies of the Scriptures, and since the origin of the Society, forty-three years ago, no less than 286,275 copies. The income of the Society, twenty years ago, was \$2000; now it is nearly \$11,000. There are 169 branches, and during last year above 500 lectures were delivered at the annual meetings of the branch societies. With respect to the Parent Society, in London, the report stated that there were issued in 1863, 2,138,860 Bibles and Testaments. Since its establishment 40,334,334 copies had been printed in 109 different tongues, and circulated throughout the world; and its income overreached the large sum of £158,000.

For two years past the Committee had entered, along with the committees of the other societies, upon a new work—circulating copies of the Scriptures, by means of Bible women amongst the poor of the city. Much good has been done through this agency; and the Committee hope and believe that the members of the Society will support them by giving of their means as God has prospered them, so as to increase the operations in this new field. Several resolutions put to the meeting were unanimously adopted.

In support of these resolutions able addresses were delivered. Mr. Green, the Travelling Agent of the Society, made feeling allusions to the way in which he saw disappearing, from year to year, the names of the men who had helped to establish the Society, and make it what it now is—one of the greatest institutions of our country. As he looked round on the platform he missed such men as the Hon. Peter McGill and Capt. Maitland; and as he looked on the people before him he missed the presence of many members who had taken a deep interest in it, but who have now gone to a better world. Mr. Green gave an account of his reception amongst the people whom he visited during the last year. In no parts was he so enthusiastically received as in the settlements in the backwoods.

The speaker of the evening was Principal Dawson. The resolution which he offered to the meeting, and which was ably supported by Dr. Taylor and the Rev. Mr. McVicar, was, "That the aspect of our times, and more especially of the present state of religious discussions and controversy, rendered it more than ever the duty of Christians to extend the circulation of the Word of God and to promote its study." This resolution Dr. Dawson supported in an address that could not fail to produce a salutary impression on all present. Its main features were; 1st. That the Bible is a book to provoke opposition, because its spirit, amongst other things, is to condemn the sins of mankind; 2nd. That there has been brought to bear on the Bible in this age a new form of hostility called scientific criticism; 3rd. That the Bible has to go through a severe ordeal; the fire is heating through which it has to pass; this fire consists of superstition, infidelity, and the pride of human intellect without the knowledge of the true God. But however great and severe this trial may be, we may rest satisfied that those glorious truths which God has given to us so as to meet the deep felt wants of man's spiritual nature will be rendered brighter and purer, and shall come forth from the furnace like gold twice purified, while all that is human will perish; 4th. That however much has been done in meeting the objections to the Bible being from God, the battle has to be fought over again, that the real struggle has yet to begin; 5th. That there has seldom been a period in the history of the Church that demanded on the part of Christians a more careful and prayerful study of the word of God, and this is the more necessary for the sake of the rising generation; 6th. That a glorious future awaits the Bible. The progress of spreading Bible knowledge may be slow, but it is sure, for it keeps possession of every step

of ground that it takes. Human speculations and errors may seem to triumph and make more headway, but they shall all perish and pass away like the morning mists before the rising sun. The dawn of a happier and better time for God's Word has already appeared—the night of moral darkness is passing away, and the glorious rays of the Sun of Righteousness are lighting up the dark places of the earth.

The meeting of the Bible Society this year was the largest religious gathering ever held in the city of Montreal. Hundreds had to go away who were not able to get admittance. We are within the mark in saying, that there could not have been less than three thousand present; and never have we seen such interest shown in hearing the addresses delivered. Such meetings are sure indications of the deep hold that the Word of God has on the hearts of the people. It is sufficient to strengthen the hands and encourage the hearts of the Committee, when they know that their exertions to spread the Bible throughout the country are appreciated by the people.

At the anniversary of *The French Canadian Missionary Society*, the chair was occupied by Col. Wilgress, R.A., and the devotional exercises were conducted by the Rev. Mr. McVicar. The Chairman, who is far advanced in life, made no remarks; indeed it was with much difficulty that he could be got on the platform. The Rev. Mr. Kemp read a very lengthened report, in which were stated the objects of the Society—the conversion of French Canadian Roman Catholics, the instructing of their children in the Word of God, and the employing of missionaries to visit the people in their homes, and preach to them the simple story of the cross. There were brought out some striking facts with respect to the success that has attended the efforts of the Society during 1863. Much opposition was shown by the priests to the missionaries, but the Lord had made them the instrumentalities of doing much good.

During the past year the Society was enabled to overtake a great amount of labour in the city of Montreal and throughout the country generally. There are no less than six ministers in connection with the Society, and they have formed themselves into a Synod, and adopted a constitution for the government of their churches. Twenty-seven of those living in the Institution at Pointe-aux-Trembles, at one time Roman Catholics, are said to have been converted to God. This fact is sufficient to encourage the Society, and all kindred societies, in their work.

With regard to the income of the Society, very large donations were given by individual members of the churches in Montreal. The annual revenue was above \$10,000; but even this large sum was not sufficient to carry on with vigour, and as the Committee would wish, the noble work that God had given them to do. A new church had been erected in the city for the French Protestants. There was still a considerable amount of debt upon it, but it is expected to be extinguished before the church is opened for Divine service. The report closed with an earnest appeal to the people to come forward and help on, by their prayers and their means, a work that is destined by the blessing



of God to bring many from darkness into the glorious light of the gospel.

The resolutions passed referred more particularly to the work of the Society. The Rev. Mr. Topp of Toronto, the Rev. Dr. Wilkes of Montreal, and the Rev. Mr. Hanks of Boston, spoke with considerable power on the present condition of the Roman Catholic Church throughout the world, representing that the gigantic idolatry of Romanism is about to be shaken to its fall; that increased exertions are demanded on the part of Protestant Churches for the spread of the Word of God amongst the members of the Church of Rome; and that as the Papacy has for more than twelve hundred years exercised a most powerful influence for evil in the Cabinets of States, and has kept millions of the human family in spiritual bondage, it is the duty of all enjoying true liberty and experiencing the blessed influence of Christianity to do all that in them lies to wipe away this great evil from our homes. The field is large, the work is inviting and important: there are men waiting to be sent, but the means are wanting by which they are to be supported. The Jesuits, who are the great enemies to civil and religious liberty, are putting forth all their efforts to extend the power of Popery in this country. Let Protestants but do their duty in supplying the means whereby the men waiting and willing to be employed, may be sustained, and ere long that Church, which is tottering and shaking to the very core on the Continent of Europe, will be a thing of the past.

One of the pleasing features of the meeting was the presence of the pupils from Point-aux-Trembles, They sung several hymns much to the satisfaction of all present. One feeling seemed to pervade all—the duty of the Church at this moment in sending Protestant missionaries amongst the French Romanists of Lower Canada.

The last meeting of the series was that of *The Canada Foreign Missionary Society*. John Redpath, Esq., occupied the Chair, and the devotional exercises were conducted by the Rev. Mr. Alexander. T. M. Taylor, Esq., read the report. The Society has now been in existence for six years. For a long time there was a desire on the part of many that something should be done by the Churches in Canada in sending missionaries into the foreign field. It is to the honour of the Churches in Montreal that they took the lead in this noble work; and although the Society has been but a comparatively short time in operation, the committee are in a condition to report that abundant success has attended the feeble efforts that they have put forth. Notwithstanding that the committee had to depend altogether on the people in the city, they were enabled to employ three agents, two of whom labour in Labrador, and the other in the North West.

Letters of a truly encouraging nature had been received from the missionaries, and very interesting reports from Miss Brodie, whose labours have been blessed to the people of Labrador. The committee, in the close of their report, expressed the hope that, as they have had considerable difficulty in raising sufficient funds to keep the missions in good working order,

there would not be wanting generous hearts that would be moved to give liberally, so that the good work which they have begun may go on and prosper with the blessing of the Head of the Church resting upon it.

The Rev. Dr. Wilkes spoke at considerable length on Foreign Missions generally, and with respect to the duty that Canada has to do in particular. In this it is much behind other less favoured countries. The Lower Provinces have shown an example worthy of being imitated. The people there have built a mission ship, and have occupied a large field in the South Seas, and yet little has been done by Canada, where we have more wealth and more people. What is needed is that all the Protestant churches should combine together, leave all their little differences aside, and enter upon the work that Christ has commanded them to do. If the churches could only be awakened to a sense of their duty and form one great society, there would not be men wanting to go into the field, nor money to support them. One of the great obstacles to the formation of a society was that sectarian spirit that pervaded the churches generally; and so long as such a state of things exists, it will be in vain to think that much good can be done at home or abroad; or that Canada can be said to be in its proper position in the mission field.

The Rev. S. W. Hanks, Secretary to the American Seamen's Society, Boston, addressed the meeting on the work that has been doing by the various societies in the States for the benefit of seamen. He said that the society he represented had no less than 800 libraries afloat on the ocean. The principal seaport cities and towns had societies similar to the one with which he was connected, and that there were no less than 8000 libraries belonging to those societies, on board of their merchant ships. This was, he said, a great work which God had given them to do; and it had been happily blessed to seamen of all nations. Reports to that effect are constantly received from different parts of the world. There are many instances in which sailors, brought to the Saviour in the way indicated, have become ministers of the Gospel, and some of them are now labouring as missionaries in the foreign field. The spiritual interests of seamen were for a long time greatly neglected both in the United States and in the mother country, but it was otherwise now; there was no class of men more cared for and more deserving than they.

There were several interesting addresses from other clergymen bearing on the importance of such meetings as were now coming to a close.

INDIA.—What progress has the Gospel made in India in the last ten years? It must be admitted, that it is still the day of small things, and that the Indian churches wait still for the impulse from on high—the Baptism of Fire.

During the decade that is past, more than two millions and a quarter sterling have been expended by Christian beneficence on missions in India. New ground for mission enterprise has also been broken, as in Oude, in Nagpoor, in Rajpootana, and in Pegue; the Punjab has also been more adequately occupied. The central stations have risen from 313 to 386 and the

out-stations to 2307. During the same period while 185 missionaries have either died in the field, or been obliged to quit the country in bad health—a number amounting to nearly one half of the staff—their ranks have been replenished by 350 fresh labourers; so that the number now engaged has risen during the ten years from 395 to 541. Perhaps the most striking fact is that the native churches have more than quadrupled, having increased from 331 in 1852, to 1542, including Burmah, at the close of 1861. But these are statistical details. What is more interesting is that the native churches are increasing in intelligence and piety, and that while the false religions of India are receding in their influence, Christianity alone makes real advance—its knowledge extending, its impression deepening, and its agencies more compact, more judiciously located, more steady in working, and more devoted in spirit. “The pine-tree has replaced the thorn, the myrtle grows where the briar flourished, and the garden of God is preparing to offer to its Master all fruits and flowers of immortal beauty and undecaying bloom.”

The deficiency of vernacular education is a fact deeply to be deplored. In the Mission Vernacular Schools some 50,000 are taught; and, in many instances, very imperfectly; for, as Dr. Mullens shows, no department of missionary labour needs elevation more than this. In the Government Schools, there are 105,625 scholars. In the schools aided, &c., there are 179,076, constituting a total of 336,249. If we add to these, those receiving a higher education in Anglo-Vernacular Schools, and perhaps some 650,000 receiving the poor and almost worthless elements of knowledge in the indigenous schools, we have as the result somewhere more than a million receiving education in India, constituting thus only one-half per cent. of the population. Estimating the children of India at an age fit for attending school at forty millions—only one in forty is taught even the lowest elements of knowledge.—*Christian Work.*

Most interesting intelligence has reached the Indian Mission Committee of the Church of Scotland from the Madras Corresponding Board, respecting the progress of the work of conversion. At the out-station of Kundiapootoor between sixty and seventy of the Vallulu Caste, or cultivators, have by the blessing of God upon the faithful teaching of the Rev. Joseph David, a native licentiate of the Church of Scotland, been brought forth from the darkness of idolatry. After due probation and a very searching examination forty-one of them were baptized recently at Vellore by the Rev. J. Ruthven McFarlane. The scene was intensely interesting and created a deep impression upon the crowds of spectators who were present. From Seal-kote the Rev. R. Patterson writes respecting the baptism of two new converts under his ministry, namely, Badar Deen and Jawala Sing, who in spite of very severe and annoying persecution from their friends and relations have been enabled to witness a good confession.

WEST INDIES.—This month it will be fifty years since the first Baptist missionary to Jamaica landed at Montego Bay. The Baptist Churches of the colony propose to hold a jubilee celebration of the event.

There are seventy-four regularly-organized Churches, containing 30,000 members, besides several other Churches in the island which have sprung from the operation of the mission though not now in connexion with it. All these Churches are entirely self-supporting. They are presided over by forty-one pastors, twenty-two Europeans and nineteen native pastors. They have a college and training school for the education of ministers and teachers, at a cost of 300*l.* a year for board and residence of students. They have their own missionary society, and raise for home and foreign purposes from 1,000*l.* to 1,300*l.* per annum. They have ninety day-schools, about seventy Sunday-schools, with upwards of 1,100 teachers and 13,000 scholars, a large proportion of whom are able to read the Holy Scriptures.

## Articles Selected.

### THE FOOTSTEPS OF DECAY.

Oh! let the soul its slumbers break,  
Arouse its senses and awake,

To see how soon

Life, like its glories, glides away,  
And the stern footsteps of decay

Come stealing on.

And while we view the rolling tide,  
Down which our flowing minutes glide

Away so fast,

Let us the present hour employ  
And deem each future dream a joy,

Already past.

Let no vain hope deceive the mind—  
No happier let us hope to find

To-morrow than to-day.

Our golden dreams of yore were bright,  
Like them the present shall delight—

Like them decay.

Our lives like hasting streams must be,  
That into one engulfing sea

Are doomed to fall—

The sea of death, whose waves roll on  
O'er king and kingdom, crown and throne,  
And swallow all.

Alike the river's lordly tide,  
Alike the humble rivulets glide

To that sad wave,

Death levels poverty and pride,  
And rich and poor sleep side by side,  
Within the grave.

Our birth is but a starting place!

Life is the running of the race,

And death the goal;

There all our glittering toys are brought,  
That path alone, of all unsought,

Is found of all.

See, then, how poor and little worth  
 Are all those glittering toys of earth  
     That lure us here?  
 Dreams of a sleep that death must break.  
 Alas, before it bids us wake,  
     We disappear.

Long ere the damp of earth can blight,  
 The cheek's pure glow of red and white  
     Has passed away;  
 Youth smiled, and all was heavenly fair,  
 Age came and laid his finger there,  
     And where are they?

Where is the strength that spurned decay,  
 The step that roved so light and gay,  
     The heart's blithe tone?  
 The strength is gone, the step is slow,  
 And joy grows wearisome, and woe!  
     When age comes on!  
*Ancient Spanish poem translated.*

#### WINTER.

Winter in the country without snow, is like a summer without a rose. Snow is winter's speciality, its crowning glory, its last exquisite grace. Snow comes naturally in winter, as foliage comes in summer; but although one may have been familiar with it during forty seasons, it always takes one with a certain pleased surprise and sense of strangeness. In each winter the falling of the first snow-flake is an event. It lays hold of the imagination. A child does not ordinarily take notice of the coming of leaves and flowers, but it will sit at a window for an hour, watching the descent of the dazzling apparition, with odd thoughts and fancies in the little brain. Snow attracts the child as the plumage of some rare and foreign bird would. The most prosaic of mortals when he comes down stairs of a morning and finds a new soft white world, instead of the hard familiar black one, is conscious of some obscure feeling of pleasure, the springs of which he might find it difficult to explain. I do not care much for snow in town. but in the country it is ever a marvel; it wipes out all boundary lines and distinctions between fields; it clothes the skeletons of trees with a pure wonder; through the strangely transfigured landscape the streams run black as ink and without a sound; and over all, the cold blue frosty heaven smiles as if in very pleasure at its work. On such a day, how windless and composed the atmosphere, how bright the frosty sunlight, from what a distance comes a shout, or the rusty caw of a rook! "Earth hath not any sight to show more fair." And somehow the season seems to infuse a spirit of jollity into everything. As I walk about I fancy the men I meet look ruddier and healthier; that they talk in louder and cheerier tones; that their chests heave with a sincerer laughter. They are more charitable I know. Winter binds "earth-born companions and fellow mortals" together, from man to red-breast. And interior domestic life takes a new charm from the strange pallor outside. The good creature fire feels exhilarated, and licks its pliant tongue, as if pleased and flattered. Sofa and slippers become luxuries. The tea-urn purrs like a fondled cat. In those long warm-lighted evenings,

books communicate more of their inmost souls than they do in summer; and a moment's glance at the village church roof, sparkling to the frosty moon, adds warmth to fleecy blankets and a depth to repose.

We are accustomed to consider winter the grave of the year, but it is not so in reality. The stripped trees, the mute birds, the disconsolate gardens, the frosty ground, are only apparent cessations of nature's activities. Winter is a pause in music, but during the pause the musicians are privately tuning their strings, so that they may be prepared for the coming outburst. When the curtain falls on one piece at the theatre, the people are busy behind the scenes making arrangements for that which is to follow. Winter is such a pause, such a fallen curtain. Under ground, beneath snow and frost, next spring and summer are secretly getting ready. The roses which young ladies will gather six months hence for hair or bosom, are already in hand. In nature there is no such thing as paralysis. Everything flows into the other, as movement into movement in graceful dances; nature's colours blend in imperceptible gradation; all her notes are sequacious. I go out to my garden and notice that when the last leaves have fallen off my lilac and currant-bushes—like a performer at the side-wings waiting his turn to come on, the new buds are all ready. To-day I beheld great knobs of buds on a horse chestnut of mine, liquored over with an oily exudation which glittered in the sunlight. In my plants, the life which in June and July was exuberant in blossom and colour, has withdrawn to the root, where it lies *perdue*, taking counsel with itself regarding the course of action to be adopted next season. The spring of 1864 is at present underground, and the first snows will hardly have melted till it will peep out timorously in snow-drops; then, bolder grown, crocuses will hold up their coloured lamps; then, by fine gradations, the floral year will reach its noon, the rose, then, by fine gradations, it will die in a sunset of hollyhocks and tiger-lilies; and so we come again to withered leaves and falling snows.—*Good Words.*

#### SCOTCH COLONY IN FRANCE.

In the year 1422, the constable, or commander of the Scotch forces in the service of France, was Sir John Stuart of Darnly, who is also generally supposed to have been the founder of the celebrated Scottish Archers, the bodyguard of the kings of France. He was a soldier of distinguished prowess, and owing to his success against the English invaders, was in high favour with the court of France. The victory of Bugé, in which the English were defeated, and their commander, Thomas, Duke of Clarence, slain, added fresh laurels to the Scottish soldier's fame, and fresh grounds of gratitude and favour with the French monarch. Both Charles VI. and his son the Dauphin, afterwards Charles VII., loaded him with gifts and honours. Besides large grants of money, and the high honour of bearing the arms of France quartered with his own, there were bestowed upon him at different times, the Comté of Erreux, the castle and lands of Concessault, and the estates and lordship of Aubigny-sur-Nerre

This last mark of royal gratitude concerns us most of all at present, as the lordship of Aubigny comprehended the lands now occupied by the Scotch colony. The letters patent, dated at Bourges, March 26, 1422, convey the said lordship to "Jehan Steuart, Seigneur de Darneli et Connetable de l'armée d'Ecosse," whose great services to the crown of France are recounted, special mention being made of the battle of Baugé. This valiant leader afterwards fell, along with his brother William, at the siege of Orleans in 1448, and they were interred together in the cathedral of that city. He was succeeded in his French estates by his third son, and the lordship of Aubigny continued for a considerable time in the family of Stewart. Previous to the great French Revolution, the castle is said to have contained a gallery of very curious portraits of the successive lords of the Stuart family.

This Sir John Stewart of Darnly was the founder of the Scotch colony of St. Martin.\* According to a history of Berry, written in 1810 by Bougy-Puyvallée, Sir John induced a number of his countrymen to settle in France with their families; and out of regard to his favourite general, Charles VII., gave them allotments of land in the forest of St. Martin d'Auxigny, distinguished them by peculiar privileges, granting them exemption from certain taxes, and established a criminal and civil judicature of their own, presided over by a judge of their own body.

This is all the information we have from history, and tradition is, after this, our only authority as to the subsequent condition of the Scotch colony. But this tradition is so consistent, and supported by so much collateral evidence, that there can be no doubt of its truth. The colony have continued in possession of the property originally allotted to them up to the present day. They cleared the forest in the bosom of which they had been established. They cultivated the soil, and smelted the iron ore which is found in abundance on the surface; but the cultivation of fruit-trees became their principal occupation. They have always kept themselves entirely separate from their French neighbours, and up to the present day have married exclusively among themselves; so much so that, at this moment, an intermarriage with any of the neighbouring peasantry is an almost unheard-of-occurrence, and would be regarded as an intolerable *mésalliance*. They have, from time immemorial, been regarded by the inhabitants of the adjacent districts as a distinct people, and it is very remarkable that the two names by which they have universally been distinguished, refer to a state of things of far distant date. They are called *les Forçétins*: the forest from which they derived this title having ceased to exist before the memory of man; and *les Anglais*, in evidence of their British origin near four centuries and a half ago. *Les Anglais* is their most common appellation, which probably came into use after their neighbours began to lose sight of the distinction between Scotch and English. The 'History of

Berry,' already quoted, gives the following account of their condition in 1810, which is equally correct at the present date:—"The inhabitants of this canton, which is still called 'the Forest,' preserve many traces of their origin. There are several of them whose names are still Scotch, such as Jamys, Willanlys, Jawy, &c. They are intelligent, active, industrious, and devoted to traffic, and are much employed in the conveyance of goods. They are almost all proprietors. The land which they have cleared is covered with fruit-trees, from which they derive a considerable revenue; in fine, they bear no resemblance in anything to our Berry peasantry."

It may be difficult for us to recognize, in the above names, any trace of Scottish origin; nor was this to have been expected after such a lapse of time, especially as we know what transmigrations Scottish names underwent in France even in the first generation, when Wishart was converted into Ouschart, Stewart into Estevard and Astuard, Seton into Ston, Graham into De Grain, Abercromby into Abre Commier, and so forth with many others. Nevertheless, there are still names among them which are obviously British, if not purely Scottish, such as Turpin, Cleaver, Cowe, &c. There is also a very numerous family of the name of Villaudy, which is known to have been written Willoby, and so bears a strong resemblance to Willoughby. In the same neighbourhood we find very numerous representatives of a family named Aupic, who in all ancient charters and registers, are called *OPic de Perth*. This family are very decided in claiming to be descended from Scottish ancestors; and, though now poor and in the rank of peasants, they still possess their letters of nobility, and boast of a connection with the principal families of Berry. Another family, who claim to be descended from the Scotch, bear now the name of Estut. They trace their origin to a Scottish gentleman of the name of Stuc (whatever Scottish name that may represent), who accompanied Sir John Stewart of Darnley to France, and whose son, Walter Stuc, was one of the Scotch Royal body-guard, and became possessor of the property of Assay in Aubigny, which is in the possession of his descendants at the present day, having been transmitted from father to son from that early period. But however little trace of Scottish origin may now be found in the names of the colony, one remarkable fact is, that unquestionably their names are not French. They are certainly of foreign origin, and that origin doubtless Scotch.

*Les Anglais*, or *les Forçétins*, as they are called, number, at the present day, about 3000 souls. Their habits and manners are quite different from those of the inhabitants of Berry generally. They are reserved and distant; they eschew the cabaret and the caffè; and even when carrying their goods to market, after having disposed of them, they return directly to their homes without joining in the gaiety and amusements of their neighbours. They are rarely or never known to sell their little patrimonial property; but frequently purchase more. They are industrious and thriving—several of them being able to realize upwards of £300 a year from the produce of their land. They are, without excep-

\* Some have pretended that Lord Archibald Douglas was the actual founder. This, however, is erroneous. The estates conferred upon Douglas were in Touraine, not in Berry.

tion, Roman Catholics. The valley which they inhabit, and in the midst of which stands the village of St. Martin, is about two leagues in length by one in breadth, and is situated betwixt two extensive forests, about four leagues from Bourges, the favourite residence of Charles VI., and three from Mehun, where Charles VII. died in the magnificent chateau, whose ruins still form one of the most remarkable objects of curiosity in the district.

The object of Mr. Verrue in persuading us to visit these descendants of our forefathers was, that we should make known in Scotland the circumstances I have thus narrated, in the hope of enlisting Scottish sympathy in aid of a missionary work among them. The tie of consanguinity has been, I think, clearly established, and it is hoped that this alone constitutes a claim which our Scottish Churches will not readily ignore. Besides this, the facilities for evangelizing operations in this part of France are peculiarly great. The law of the country does indeed protect ministers and missionaries of the Protestant Church in their duties; but our French brethren have had but too much experience of the impotence of an impartial law when the execution of it is confided to partial hands. This is the grand difficulty which Protestantism has to contend with in France. In this district, however, there is nothing of the kind to be apprehended. M. Monnier's influence alone is sufficient to secure the fair and impartial administration of the law, thus affording the ministers of the Protestant Church facilities for the work of evangelization such as are not often found in France.—*Church of Scotland H. & F. Miss. Record.*

#### RE-UNION IN HEAVEN.

*How short is the earthly history of a family. A few years, and those who are embraced in the family circle will be scattered. The children, now the objects of the most tender solicitude, will have grown up and gone forth to their relative stations in the world. A few years more and children and parents will have passed from this earthly stage. Their names will be no longer heard in their present dwelling. Their domestic love and anxieties, happiness and sorrows, will be lost and forgotten history. Every heart in which it was written will be mouldering in the dust.*

And is this all? Is this the whole satisfaction which is provided for some of the strongest feelings of our hearts? How can such transitory beings, with whom our connection is so brief, engage all the love we can feel? Why should not our feelings towards them be as feeble and unsatisfactory as they? But blessed be God, this is not all. Of this He has given us perfect assurance in the Gospel of His Son.

Though to the unenlightened nature the ties of domestic love seem scattered into the dust, the spiritual eye of faith perceives that they have been loosened on earth only to be resumed under far happier circumstances in the region of everlasting love and bliss.

Though the history of a family seem to be forgotten when the last member of it is laid in the grave, the memory of it still lives with immortal souls, and when the circle is wholly dissolved on earth, it is again completed in Heaven.

### Sabbath Readings.

#### A WORD TO THE UNDECIDED.\*

There is nothing more reasonable in the world than the claims of religion. Man was made to glorify God and to enjoy Him, and reason, when rightly exercised, as well as Revelation, proclaims it to be at once our highest privilege and most bounden duty to render unto Him the sincerest worship of our souls—to serve Him with our bodies and spirits—which is but our reasonable service. And yet in the face of all this and while they cannot gainsay it, there are multitudes in every age and country who respond to these claims, in the silliest and what, in the affairs of this life, would be called the most insulting manner. They will stand midway between God and Satan, and while others are doing "with all their might whatever their hands find to do," to advance the kingdom of light or darkness, they are undecided, neither hot nor cold.

\*By the Rev. John Cameron, M., A. Dundee, C. E.

Now there are few things productive of greater evils to man than indecision. Whatever is really worthy of him not only deserves, but demands the whole of man's energies. And in consequence men have never achieved anything great, or noble, or good, but by holding fast to this fundamental principle. Indecision is only a cloak which is used to hide and conceal what is low and base—in most cases it is only another, perhaps a more polite, name for indifference, and it is often surprising how men will accept of the thing signified, while they reject the name by which it is expressed. Man is so constituted by Him who hath made all things good, that devotion and assiduity are real and normal, and, as such, necessary conditions to all true success. The listless and careless, the indifferent and undecided, waste their time and energies in ennui and discontentment—they live like the slug-gard and unfaithful steward in the Parable, who, having received a noble talent, went

and hid it in the earth ; and then the meanwhile, it may be, accuse the world of favouritism or partiality ; mope over their destiny as a cruel one, and cherish hard thoughts concerning and towards God. And as it is true in regard to all human pursuits in mundane things, that prompt decision and a strict adherence to a certain fixed principle or course of procedure are the only grounds on which success can be relied on, equally so, yea doubly so, is it, when the eternal realities of the unseen world are the objects to which the attention of men is directed. And doubtless did men but realize their true relation towards it in the light of reason and revelation, and really believe the testimony of the Eternal One, that this is only a probative state, in which we live upon earth—that the Eternal interests of a spirit immortal may be irrevocably sealed—that a soul immortal as Deity Himself, possessing capacities of infinite enlargement that might shine for ever as a star in the firmament of God's glory, may be lost—lost for ever by a hankering, wavering, halting between two opinions—there would be earnest pressing forward, with unceasing, untiring activity “ towards the mark for the prize of their high calling of God in Christ Jesus our Lord.” Man, from the very constitution of his being cannot live without some form of religion ; in other words, there must be some object external to himself to which he may resort for happiness. What this may be very much depends on early training—on disposition, taste, and temperament ; and it would be vain to endeavor to enumerate all the fountains to which men resort for the quenching of their insatiable thirst after happiness. And yet the word of God does so—in general terms it is true, but most accurately, when we are told that we must either be for Him or against Him, either gathering or scattering. Now then, here are two objects present to your choice, and only two—God or Satan—God or the world—God or Mammon. To serve them both is impossible—which will you serve ? Think not it may be deferred or that it is a trifling matter. On the choice you make must depend your weal or woe, for time and eternity. Examine the claims which they respectively put forward. Sit down and deliberate well. Dismiss every other care from your thoughts. Let the dead bury its dead. Let the business of life, if needs be, stand and gaze like Joshua's moon in Ajalon, “ for what is a man profited if he gain the whole world and lose his own

soul, or what will a man gain in exchange for his soul ? ”

1. God claims your service and worship—your heart—yourself, because He alone can satisfy the longings and yearnings of your immortal soul. Well, but the world says always with smiling face, “ I can do the same.” Examine then into the reasonableness of these promises—and then decide. And first of all you have the experience and testimony of all that ever lived, and put the matter to the test ; and what say they ? “ Mark the end of the perfect man and behold the upright.” Yea the universal cry that has arisen from the heart of humanity has ever been “ let me die the death of the righteous, and let my latter end be like his.” But mark the end of the wicked that sought their life *without God*—that refused to serve Him, and what means that shrinking, cringing fear ? Why that tremor and awful dread that fills and kills the soul ? Why that piercing cry that is extorted from the soul passing away in gloom and darkness without hope ? What is the meaning of that earnest but vain prayer which is addressed to heaven for one drop of cold water to quench the parched tongue ? To be undecided is to be against God. And who have fared best ? Verily the world has had experience long enough, but men will not be taught by the experience of others. They are philosophic and must see the reason of the thing. We challenge investigation. Come, let us enquire into the matter, and see why it is your highest interest to serve the Lord. Man was not made for time, but for eternity. That immortal spirit implanted within every breast is destined to live for ever in the freshness of eternal youth, when sun and moon shall have grown dim with age. It is endowed with capacities that cannot be satisfied with anything short of that which will continue to expand as they enlarge. And where in God's universe shall we find such an object ? Behold, the glory of the world passeth away ! Your pursuits here below must sooner or later come to an end. Disrobe the sun of his glory and make the beauty of the moon your own exclusive inheritance. Disinherit all the kings and nobles throughout the wide world and call the universe your own, and then wilt thou be happy ? Nay, my brother, it cannot be. All these will cease and come to an end. The universe shall melt with fervent heat, and the heavens shall pass away like a scroll. The glory of the sun shall fade and the moon shall cease

to give forth her light. All nature shall perish and die away. But thy soul shall live—live on for ever, “unhurt amid the wreck of matter and the crash of worlds.”

“Oh pur-blind race of miserable men!

How many among us at this very hour  
Do forge a life-long trouble for ourselves,  
By taking false for true or true for false.  
Here thro' the feeble twilight of this world,  
Groping, how many, until we pass and reach  
That other, where we see as we are seen,  
And know as we are known.”

2. Besides we are told and we feel it to be true that “man does not live by bread alone.” This world and the things thereof should they be destined to endure for ever, cannot impart food and nourishment to that which is spirit; and in order that the soul may live, it must be supplied with spiritual food. The animal creation, so far as we know, are satisfied when the wants of their physical and animal natures are administered to. They have no higher wants, and are capable of no higher enjoyments. But man whose spirit is from above must be nourished by the bread that cometh down. Nothing impure, nothing stamped with adulteration, will supply the place of the heavenly manna—and while it is made to live upon anything else it is being poisoned, it languishes, grows sick and dies—dies eternally. And finally, your consciences declare unto you that you have offended against a holy God, and broken His law. How can you remain contented under the curse of that law, for it is written, “cursed is every one that continueth not in all things that are written in the book of the law to do them.”? Canst thou abide the burning fury of Jehovah's anger? Behold if he but touch the hills they smoke. He gives command and the seas do roar by reason of their swelling. His voice breaks the cedars. The Lord breaketh the cedars of Lebanon. The voice of the Lord divideth the flames of fire. Yea our God is a consuming fire, and will not allow his law to be violated with impunity. How then can you meet Him? Doth not experience teach us if we violate any of those laws that are in operation around us in the world, we must suffer in consequence? According to the constitution of things the law inflicts a punishment, and is it not equally true in regard to God's moral laws? Hath he not said, though hand join in hand the wicked cannot escape punishment? The attribute of mercy doth not exhaust Deity. He is merciful but he is also just and holy, and will by no means screen the guilty. Whom

then will you serve? Will you not serve Him who hath taken away that curse under which you have lived all your days, and opened up a new and living way of access to his presence and love. Will you not serve Him who bids you read a pardon—a free and full pardon of all your sins, written in letters of blood, and who declares that the love wherewith he loved the world is so great that he gave up His only begotten and well beloved Son—freely, as a sacrifice to redeem it. Go unto Calvary's cross and there behold the Lamb of God bleeding, dying, forsaken by God and cruelly treated by man, without a ray of light beaming upon his soul, and all nature shrouded in gloom. Go unto Calvary's cross and in the light of that terrible deed—in the face of that awful darkness, make up your mind whom you will serve. Stand no longer halting—no longer undecided.

Peter seeing him, saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou Me.—ST. JOHN, xxi 21, 22.

“Lord, and what shall this man do?”

Ask'st thou, Christian, for thy friend?

If his love for Christ be true,

Christ hath told thee of his end.

This is he whom God approves,

This is he whom Jesus loves.

Ask not of him more than this,

Leave it in his Saviour's breast,

Whether, early call'd to bliss,

He in youth shall find his rest,

Or, armed, in his station wait,

Till the Lord be at the gate.

Whether in his lonely course

(Lonely, not forlorn) he stay,

Or with love's supporting force

Cheat the toil and cheer the way;

Leave it all in his high hand

Who doth hearts as streams command.

Gales from Heaven, if so he will,

Sweeter melodies can wake

On the lonely mountain rill

Than the meeting waters make.

Who hath the Father and the Son

May be left, but not alone.

Sick or healthful, slave or free,

Wealthy or despised and poor,

What is that to him or thee,

So his love to Christ endure?

When the shore is won at last,

Who will count the billows past?

Only, since our souls will shrink

At the touch of natural grief,

When our earthly lov'd ones sink,

Send us, Lord, thy sure relief:

Patient hearts, their pain to see.

And Thy grace, to follow thee.

—Christian Year.

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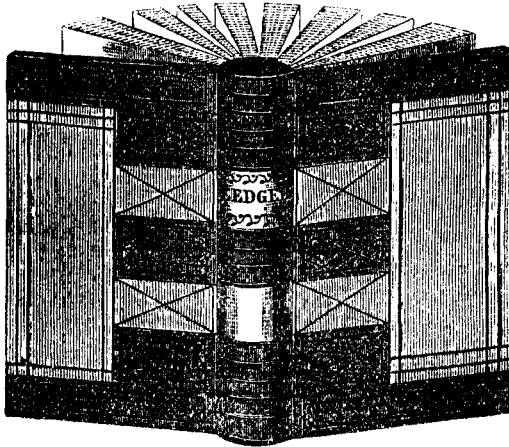
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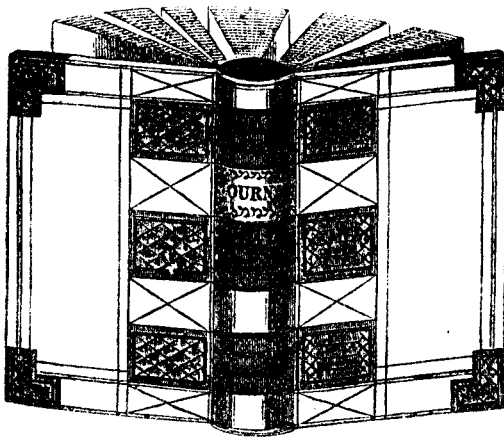
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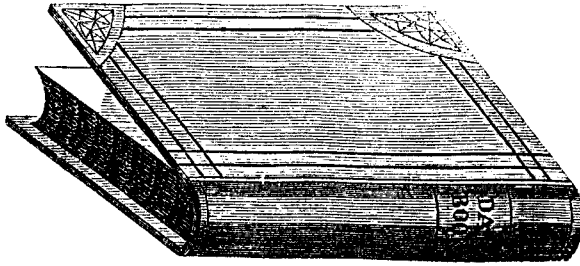
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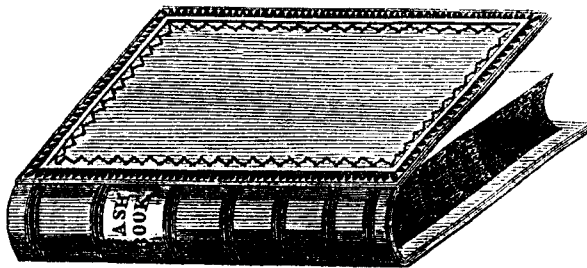
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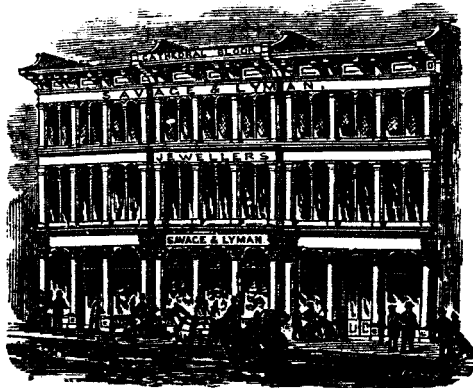
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