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Vol. XVII.

No. 11.

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.



**NOVEMBER, 1864.**

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# THE PRESBYTERIAN.

NOVEMBER, 1864.

THE question as to the employment of catechists is one of some delicacy. In some respects it has its advantages, more particularly in charges whose limits are but ill defined, and which answer to the description of his field of labour given by a worthy minister of our Church now gone to his rest. His parish, he said, was bounded on the south by the Ottawa, and went north as far as he could win. In a position of this kind it is impossible for a minister to attend to his stated duties among those who have placed themselves under his pastoral care, and at the same time look after others, who, being at a distance, are apt to become regardless of the outward observances, and dead to the inward influences, of religion. In such localities catechists may often be employed successfully. But it cannot be disguised that there are dangers which must be guarded against, more particularly in the case of those who have not been educated, and who are not preparing for the ministry. Even with theological students much caution is necessary. If they are to preach, it should be made a matter of regulation that they shall, at the outset, have as many discourses prepared as may be considered necessary by the Presbytery within whose bounds they are employed; that they shall submit these and all subsequent discourses to the Presbytery for approval; and that no extemporaneous preachments shall be allowed. Under these and similar restrictions much good might be accomplished by students whose course of study has not been completed. But with another class of men who are sometimes employed, this cannot be done. Other and more stringent regulations must be made; and not only *made*, but *observed*. Many who have been thus employed are pious men and sincere Christians; but great caution and deliberation are necessary in ascertaining that they are really so. Their duties should be confined to reading the Bible, prayer, and perhaps a short exhortation.

The discussion of controversial points should be strictly forbidden; the exposition of doctrinal texts should be prohibited. Nothing but unmixed evil can possibly be expected if such topics are allowed to be introduced. We know enough of the history of "The Men" in the North of Scotland to teach us caution. The extent of the Highland parishes was such that no minister could possibly attend to them properly. "Hence," says a writer on *Fanaticism in the North*, "arose the demand for catechists to supplement the acknowledged lack of instruction. The persons appointed to these duties were commissioned to hold meetings for prayer and the reading of the Scriptures, in those hamlets that were far removed from the parish church; but as they used the English version, which the people did not understand, they began to interpolate comments and opinions of their own, which were better relished by the imaginative Celts than the mere "letter of the Word." The transition was easy, from reading and praying, to expounding in public, and it was unscrupulously made. The catechists became lay preachers, and had regular meetings for the display of their oratorical powers. To please their rude audience, they indulged in fantastic declamation, which drew away crowds to their meetings, instead of attending at the parish church. The consequences were, that the expounders increased in number and influence; and many were tempted to assume the office for the worldly advantages which it secured." The results were most distressing. Scenes of wild excess, licentiousness, and wickedness were common, and the exposure of the practices of "The Men" opens up a very painful page of religious history.

Nor are instances of the same thing wanting on this side of the Atlantic. The Cumberland Presbyterians, a body attempting to unite Calvinism and Arminianism, but in reality Universalists, dates its origin

from what is known as the "Great Revival," which took place in 1800, in the Cumberland Valley, situated partly in Kentucky and partly in Mississippi. In consequence of this revival the want of ministers was felt, and the Reverend Mr. Rice, the oldest Presbyterian minister in Kentucky, recommended the employment of Church members, apt to teach, and sound in the faith, although not possessed of the advantages of a classical education. Several were set apart for this special work by the Presbytery of Transylvania. This Presbytery having been divided, one of its branches, the Cumberland Presbytery, appointed additional men for the ministry, although not trained for it; but the Synod, dissatisfied with their proceedings, issued a commission to inquire into their actings, with instructions to have these irregularly ordained missionaries examined. Puffed up with spiritual pride, they refused to appear; and being supported in their contumacy by certain members of the Cumberland Presbytery, from whom they had obtained ordination, they became schismatics, and a new sect, holding the most erroneous views, was founded, and now numbers many adherents.

It is for us to watch over the very beginning of such things: it is for Presbyteries and Sessions to exercise such watchful care, that a repetition of scenes and errors like those we have referred to, may be rendered impossible in connection with our Church. The Act anent Catechists, passed by the Synod in 1860, gives ample powers to our Church Courts, but unfortunately these acts are too often allowed to become a dead letter.

ONE sure sign that a country is advancing in civilization, is the increased attention paid by its government to statistics. Spain, Italy, Germany, even Russia, have shewn within the last few years, that they are becoming alive to the importance of obtaining accurate information as to their population, wealth, and material progress. Innumerable social problems depend for their solution upon the details obtained from day to day of the causes bearing upon the increase or decrease of births, marriages, and deaths. A well-arranged and correctly-taken census is of great benefit, as shewing the difference every ten years in our relative position at the beginning and end of each decennial period. But, however accurately it may be taken, however correctly the results may be shewn,

a census can never supersede the daily registration of the changes which are taking place in our population. The census, like the records of the storms of a past year, comes too late for a speedy remedy for the evils which it may point out; the daily register, on the other hand, like Admiral Fitzroy's signals, gives warning of danger. It points out the source of disease, the cause of death, the growing morality or immorality of our cities, towns, and rural districts, as evidenced by the relative numbers of marriages and births; and, in short, presents to those who can read the information contained in dry tables of figures, an explanation of many of the mysteries of our social life. In Great Britain, previous to the establishment of the General Registry, there were no means of ascertaining what town was healthy and which was the reverse. A careful record of the number of deaths in each town and district, the ages at which they occur, and the causes of death, has, however, afforded most valuable information; and since these records have been given to the public in monthly and annual reports, a complete revolution in sanitary matters has followed. Formerly the health of the people was considered of no importance; now it is held to be of paramount interest. Month by month the Registrar-General compares the vital statistics of every considerable town and district in the Kingdom,—says to one, you have too many deaths from such a cause; to another, too many of your children of tender years are cut off; to a third, diseases arising from foul air, insufficient drainage, defective sewerage, or over-crowded dwellings, are carrying off your inhabitants in large numbers. And thus pilloried before the whole country, the local authorities feel compelled to search out, and, if possible, get rid of, the cause of the excessive mortality. St. Leonards and Hastings, in England, are an instance of what we mean. The mortality in St. Leonards, from preventible causes, such as fever, diarrhoea, &c., was very great, and the cause was traced to the discharge of the sewage of these two large towns on the beach in front of the houses. The inhabitants, with true wisdom, have resolved to lay out no less than £10,000 sterling in carrying this to a distance of ten miles from the town, to a place where it may be discharged harmlessly. Other considerable towns have laid out large sums and with beneficial results; and thus by means of the registration system, there has been a direct saving of many valuable lives, and

a marked addition to the wealth of the country, from the increased working capacity of those who, but for this, would have annually lost days, perhaps weeks, from ill health. Our legislators, the great bulk of whom are professional men, do not seem to understand that the system we advocate can serve any but a legal purpose. In their eyes, it is only of use as a ready means of establishing before a court of justice legal rights and titles, validity of marriage, or questions arising out of the death of individuals. Even for these ends it is as defective as it well can be, and seems contemplated to provide for the growth of tedious lawsuits. The statute itself recites that in many Roman Catholic parishes and Protestant congregations registers have not been kept, or, if they have, cannot be found. It was well to find a remedy for past neglect; but we think it was equally a duty to take care that neither Catholic priest nor Protestant clergyman should have an opportunity in future of committing a similar fault.

It is not, perhaps, for us to say how the system should be worked. We are in favour of making use of our municipal machinery, appointing either the county clerk or registrar of titles to the new office of registrar of births, &c., for the county. But inasmuch as a most mischievous rule for the election of municipal secretaries and treasurers prevails in country parts, namely, to call for tenders and give the situation to the lowest bidder, as if it was an offer to dig a ditch, it would be necessary, or at least advisable, that they should undergo an examination before being appointed as local registrars. The expense of the whole thing would not be great. There is a fund already in existence to pay part of it, if the tax on marriage licences, which in Lower Canada has been taken to pay the rebels for their losses in 1837-38, were applied to its right use from which it has been diverted. After deducting the cost of the present mode, which is altogether thrown away, the increase would be found to be very inconsiderable.

In taking these statistics, we would be training up a body of men who would be ready every ten years to obtain at once, and intelligently, the census returns; the Board of Statistics would then be of real use, and not, as now, a mere name; and we would have the satisfaction of seeing a well-digested and carefully-compiled census, instead of the wretched collection of blunders issued under the direction of an extemporised staff of inexperienced men. To

the statesman and the philosopher such statistics are invaluable; but we have merely pointed out the material and immediate benefit to be derived from them, contenting ourselves with having indicated to our readers the path of improvement in this department which ought to be followed.

A very important meeting on Protestant Education in Lower Canada was held in Montreal on the 27th of September last. Great dissatisfaction with the present school laws, has long been felt by Protestants in Canada East; and the fact that the whole control of the Education office is held by Roman Catholics has excited, very naturally, a feeling of indignation, and the more so as the power thus held has been unscrupulously used. It appears from the report of the committee appointed at a former meeting that correspondence had been entered into with individuals throughout Lower Canada. The expression of opinion thus obtained was that a change in the present law was absolutely necessary, that in those parts of the country where the Catholics were a majority every means was used to render the establishment of Protestant schools impossible, that Roman Catholic parishes were so divided as to put Protestant families, although living but a short distance from each other, into different parishes, and these divisions were sometimes made after dissentient schools were formed so as to break them up. It may be explained that the law here is that a dissentient school cannot be formed by the inhabitants of two or more parishes joining. They must be composed altogether of the rate payers of one parish; whilst in Upper Canada, under the Separate School Law, it is perfectly competent for Catholics from various districts to associate themselves for that purpose. Roman Catholic schools are used for the dissemination of that particular creed, and Protestant children going to these schools are forced to join in Roman Catholic worship or are persecuted. Protestant rate payers are compelled to support these schools, and the whole system appears to be a well arranged scheme for propagating the "true faith." In fact the whole thing is rotten to the core. A new school law is imperatively demanded, and we shall endeavour in a future number to bring the matter more fully before our readers. In the meantime we would call attention to an article which will be found among our extracts, entitled "Education of the Poor in France."



We republish entire an article from the *Kingston Daily News*, of 11th October, believing that the importance of the subject and of the suggestions thrown out entitle it to serious consideration :

A few remarks let drop by the Principal of Queen's University at the College meeting on Monday, relative to the desirability of a uniform standard of legal qualification for the medical profession, are well worthy of consideration by the general public, since the subject is in reality a matter which deeply concerns every individual in the community. Principal Snodgrass's remarks were intended for the ears of students and professional men ; but having been reported by the press, they have become public property, and like such waifs, may in their dissemination exert their proper influence by being pondered, criticised, or enlarged upon.

Medical education is a subject which has of late years attracted very much the attention of thoughtful men in England. A great stride of improvement was achieved in the United Kingdom in 1858, by the passage of what is known as the Medical Act. This Imperial piece of legislation insisted that all practitioners of medicine, to be legally qualified, should hold a diploma from one or more of the licensing bodies, and should be registered according to the date of their license, with particulars of what every practitioner's qualification consisted, whether a member of the Royal College of Surgeons, a licentiate of the Society of Apothecaries, or otherwise. Further, the Medical Act established a deliberative and executive body of eminent men, belonging to all parts of the United Kingdom, known as the General Council of Medical Education and Registration. To this body was entrusted the revision of the new national Pharmacopœia, which supersedes the old London, Edinburgh, and Dublin Pharmacopœias, and also the care of medical education. The Act did not interfere with the existence of the old corporate licensing bodies, but it placed the Medical Council as a watching body over them, and to whose recommendations they will have to attend with proper observance.

The beneficial effects of such a piece of legislation are now beginning to be felt in Britain. One of its first fruits was to excite still more in the minds of medical men themselves, and of learned gentlemen having at heart the interests and the advancement of the medical profession, attention to the subjects of teaching, and of setting up a uniform standard of qualification for lawful practice. It will be enough to show that this awakened interest is not confined to members of the medical profession alone, to mention that his grace the Archbishop of York has quite lately taken an active part in the general discussion on medical education. Much remains to be done, but a great deal has been already accomplished. The Medical Council have devised a system for the registration of students, have fixed the age of twenty-one years as the earliest age at which any professional licence shall be obtained, and they have published a set of regulations as to professional study (which must occupy four years) and as

to pass-examinations. An able English journalist in alluding to the general effects of this legislation, claims with good argument and every show of reason, that the medical profession is most likely to be and is now being elevated by the operation of the Medical Act. The measure has in fact done something to secure the desirable uniformity of standard below which none are entrusted with the weighty responsibility of attending to the individual health of the community.

In Canada, as in Britain, the desirability of a uniform standard in the course of study and pass-examinations for University degrees in Arts and Medicine and in granting simple licences to practice physic, surgery, or midwifery, has been long felt by those who have been in a position more clearly to see the disadvantages to the public weal of what may be called a competitive system. The late lamented Dr. Leitch, the predecessor of Principal Snodgrass, earnestly contended for a central examining body who should give to the degrees of all Canadian Universities a uniform value, and confer upon students of all affiliated colleges a recognized stamp of proficiency. Principal Snodgrass has given enunciation to a similar thought, more particularly as regards the medical profession. He says that as it is the duty of the government to legislate for the protection of life, it is necessary to legislate in such a manner as that the art of healing shall be practised only by competent and reliable men. He believes that the time has fully come when a legally recognized uniform standard of qualification should be insisted upon.

This we may take to signify a wish that the academic institution over which he presides should be placed above the competition of certain other colleges in Canada, where quantity rather than quality seems to be the end aimed at in the sending out of licentiates and graduates. It is proper to mention here that the curricula of McGill and Queen's Colleges are in accordance with the regulations of the British Medical Council, and their degrees and class certificates are recognized by the Royal College of Surgeons in England and other licensing bodies. The requirements of the University of Toronto are also worthily high, but the latter is not a teaching body. It is quite possible that the Medical Council have jurisdiction in Canada. Their Pharmacopœia sets up a claim to be followed in all the colonies. Certainly the Council have jurisdiction in the Crown colonies if not in those to which responsible self government has been accorded. Under the new confederation the matter of establishing such a standard as that proposed by Principal Snodgrass would become doubly important, and might with great advantage be pressed upon the attention of the federal legislature. In the meantime it may be hoped that the subject will have its claim upon the attention of the public.

We publish a copy of the note of the Chancellor in the case of *Weir v. Mathieson*, the decree itself not being yet issued. From the tenor of the note, it will be seen

that the opinion of the Chancellor differs from that of the Vice-Chancellor,—the former holding that the engagement was a simple contract of hiring. Under these circumstances, we presume the trustees will take the judgment of the whole Court, so that the question may be settled authoritatively. The following is the note:—

Mr. V. C. Esten, on the argument of the motion for injunction, has, I find, held the employment of the plaintiff by defendants, was during good behaviour: in other words, "ad vitam aut culpam," that the Court has jurisdiction, and ought to interfere to protect him in the enjoyment of his office. These are the only two questions of law in the case; and I think I should hold that they having been disposed of by my learned brother, the plaintiff is entitled to a decree; as it is admitted that if his tenure of office is such as the V. C. decides it to be, he has not been properly removed therefrom. I doubt very much the jurisdiction of the Court to interfere. The evidence before me in no way alters the character of the case as presented to Mr. V. C. Esten. The decree will be to restrain the defendants from interfering with the exercise by the plaintiff of his duties of office as classical master, from appointing any one in his place, and from withholding from him his salary until he be legally removed—with costs.

As to jurisdiction, I do not think the Court

has jurisdiction. There is no trust fund subjected to plaintiff's claim, more than in the case of any other corporation employing officers. It is a mere contract of hiring, in my opinion.

A correspondent from Upper Canada, in sending us a communication, uses the words, "if you can find room for anything from the West, which you ought to do, having asked so often for contributions," &c. Now we have but one word to say on this matter. We know, neither East nor West in *The Presbyterian*. We desire to know all that is passing in every congregation that it is of importance for other congregations to know. We have not space to give long *details* of meetings, addresses, names, &c., which are only of local importance, and are, we presume, published in the local newspaper. All such details we unscrupulously cut down. We have no choice in the matter. We are not conscious of there being more news from the East than from the West. If there has been in time past, the remedy is in the hands of our Western friends. That remedy is simply to send to us every interesting item they can; and, if suitable to our pages, it will be inserted.

## News of our Church.

**CHURCH BUSINESS.**—All communications to the Synod Clerk are requested to be addressed hereafter to Kingston, Canada West.

**ST. ANDREW'S CHURCH, GALT.**—The annual missionary meeting of this Church was held on the 15th September. The Rev. Mr. Campbell occupied the chair, and interesting addresses, in connection with the schemes of the Church, were delivered by the Rev. Messrs. Dawson and Macdonnell, a deputation from the Presbytery of Guelph. From the report, read by the chairman, we learn that during the past year the ladies had collected the sum of \$132.15½ which, added to the balance from last year, and a small sum from the general church fund, amounted to \$145.20, which sum the Kirk Session appropriated to the various schemes as follows:

Home Mission Fund, \$50.00; French Mission Fund, \$25.00; Widows and Orphans Fund, \$20.00; Jewish and Foreign Mission Fund, \$15.00; Bursary Fund, \$15.00; Presbytery's Home Mission Fund, \$18.00; Postages, 45 cts. Total \$143.45; leaving a balance of \$1.75.

This does not include collections for special purposes in the church, but only the sums received by the ladies of the congregation through the system of small quarterly subscriptions.

**PRESBYTERY OF OTTAWA.**—The quarterly meeting was held in St. Andrew's Church, Ottawa, on the 14th September, Rev. Dr. Spence, Moderator. The minutes were read and sustained and the Rev. Dr. Spence was unanimously reelected Moderator for the current year. A resolution, expressive of deep regret at the loss sustained by the Church at large by the death of A. Petrie, Esq., of Cumberland, was unanimously agreed to, and the Presbytery, desiring to sympathise with Mrs. Petrie and family, instructed the clerk to forward to Mrs. Petrie a copy of the resolution.

A commission from the Kirk Session of Huntly, in favour of Robert Holme, was read and sustained.

The Rev. W. M. Inglis, of Kingston, and J. Fraser, chaplain to the forces in Montreal, being present, were invited to take part in the deliberations.

Mr. Smith, of Cumberland and Buckingham, reported that he had preached, according to the appointment of Presbytery, in Chelsea and Cantley, and given intimation that those, if any, who had objections to Mr. Borthwick's release from his charge would have an opportunity of stating them at the next meeting of Presbytery, to be held on the 14th September. No compearance being made on the part of the congregation, and Mr. Borthwick having pro-

viously given in his reasons for resigning, the Presbytery, after due consideration, agreed to loose him from his charge and to declare the church vacant, and Mr. White, of Richmond, was accordingly appointed to make the usual intimation at a diet to be held on the 18th September at Chelsea and Cantley.

Mr. Borhwick, who has opened a collegiate school in Ottawa, is still retained as a missionary.

Various appointments were made and Messrs. Spence, Ferguson, Sinclair, White, and Mullan reported that they had made the annual collection in behalf of the Home Mission Fund. The next meeting will be held in the same place on the second Wednesday of January next, at ten o'clock forenoon.

UNIVERSITY INTELLIGENCE. — *Installation of Principal Snodgrass and opening of College Session, 1864-65.*—On the 5th ult. a meeting of the Board of Trustees was held according to adjournment in the Senate Chamber of Queen's College. After being constituted, the members present together with the Professors proceeded to the Convocation Hall which was completely filled with students and an assemblage of ladies and gentlemen. The governing and teaching authorities were received with demonstrations of applause. On entering this plain but neat and commodious apartment one is immediately struck with the beautiful life-like portrait of the late Principal Leitch, which has been procured during the vacation by subscription and suspended on the wall at the upper end of the room to the left of the chair of honour, that of the late Principal Machar occupying a corresponding place to the right. The Honorable John Hamilton, chairman of the Board of Trustees, presided. The Rev. W. M. Inglis of St. Andrew's Church, Kingston, having, by request, opened the proceedings with prayer, Mr. Hamilton intimated the occasion of the meeting, and then called upon the Secretary to the Board to read the minute appointing the Rev. William Snodgrass, of St. Paul's Church, Montreal, to be Principal of the University and College and Primarius Professor of Divinity. This having been done, Mr. Hamilton left the chair, and called upon the Principal to take his place and open the classes for the ensuing session in the manner prescribed by the statutes. Principal Snodgrass, on rising to respond, received a welcome which must have been very gratifying and encouraging to him, indicating, as it did unmistakably, that the sympathies of his audience were entirely with him on this trying occasion, his first public appearance in the discharge of the duties of the position to which he has been elevated. He delivered an address on *the sacredness of learning*, in which he treated of learning as an art and showed that the characteristic he claimed for it should be held as eminently distinctive of its cultivation as regards subject, means, and results. According to the *Daily News*, "the address occupied rather less than an hour in delivery, and was listened to with close attention, and was often interrupted with applause. It was an eloquent and useful address, of a high religious character, and one well befitting its author in the

initiatory work of a Professor of Divinity and Principal of a University and College." At the close of his address the Principal called in succession upon Professors Mowat and Fowler, Secretaries to the Senate and Medical Faculty respectively, and upon Professor Murray, Registrar, for the necessary announcements for the enrolment and entrance examinations of students, and these having been made he pronounced the Apostolic Benediction. Thereafter the chairman of the Trustees introduced the Principal to the several Professors present, of whom the following had received appointments since the close of last session—Rev. John H. Mackerras, M.A., of Bowmanville, Interim Professor of Classical Literature; Donald McLean, M.D., L.R.C.S., Edin., Professor of the Institutes of Medicine; Octavius Yates, M.D., translated from the chair of the Institutes of Medicine to that of Surgery; and Horatio Yates, M.D., Professor of the principles and practice of Surgery, Dean of the Medical Faculty.

*Opening of Medical Classes.*—On Monday, the 10th ult., the Medical classes were formally opened in the Convocation Hall, the Principal presiding. Having offered prayer, the Principal expressed his satisfaction with the number of students who had made their appearance at the commencement of the session, and indulged in some remarks upon the importance and utility of the medical profession, and upon the sympathy and encouragement due from the intelligent portion of the community to the medical student. Adverting to the universally admitted obligation of Government to legislate for the protection of life, he said that it is their duty so to legislate for that end as that the art of healing shall be practised only by competent and reliable men—a remark which has since been made the subject of a very lucid and able editorial in the *Kingston Daily News*, pointing out the immense advantages that have resulted from the passage in 1858, by the Imperial Legislature of what is known as the Medical Act, and contending for the adoption in this country of a uniform standard in the course of study, and pass examinations for University degrees. He also expressed the hope, that for the stimulating of industry in preparing for the noble profession of Medicine, Scholarships and other honours would very soon be founded by private beneficence in connection with this particular Faculty. He then said that as he and Mr. Bell, on whom he was about to call for an address, stood for some years before the recent appointment of that gentleman to the chair of Chemistry and Natural History, in the relation of minister and hearer, he had particular pleasure in requesting him to fulfil the appointment given him by the Faculty for this occasion. Professor Bell then delivered a highly useful introductory lecture, dwelling in particular on the several means now acknowledged to be the best adapted to the imparting of instruction in Medicine, the superior local advantages which are enjoyed at Kingston by the medical student, and the various ways in which both of these may be turned to the best account. He also adverted to the necessity of a due resort to physical exercises, and strongly inculcated

the duty of cultivating those moral principles and sentiments of which the students of that wonderful work of the Almighty—the human frame—ought to be peculiarly susceptible.

*Attendance of Students.*—The friends of the College will be pleased to learn, at this particular stage of its history, that the number of students at the opening of the classes this session in both the Faculties of Arts and Medicine, is equal to that of last year.

*Mowat Scholarship.*—The Scholarship founded by the late John Mowat, Esq., which is open to all students of the first year for the best examination on the subject of Arithmetic, and the value of which to the holder is a year's interest on £200, has been awarded by the Senatus to Alexander Nicholson, of Charlottetown, Prince Edward Island. The successful candidate gained 20 marks in advance of the next best competitor.

*MORIN COLLEGE.*—Our advertising department contains an announcement of the opening of classes in Arts and Divinity. The announcement came to hand too late to be noticed in last number. We call attention to it now, expressing satisfaction at the energy with which the designs of the beneficent founder appear to be carried out. We are not aware of any arrangements beyond what is intimated in the advertisement.

*PRESBYTERY OF RENFREW.*—On the sixth day of September, this Court met in Arnprior. Present on the occasion, Revs. Alexander Mann, Moderator; George Thomson, Peter Lindsay, Joseph Evans, Hugh Cameron, and John K. McMorine, Ministers; and Abel H. Dowsnell, the Arnprior Representative Elder.

The only matter of importance brought before this meeting of Presbytery was the subject of Sabbath observance. A letter from Dr. Mair, the Secretary of the Kingston Sabbath Reformation Society, was placed before the meeting. The Presbytery expressed their warm sympathy with the great objects of the Society, and at the same time agreed to express their strong condemnation of the practice so prevalent in the valley of the Upper Ottawa of travelling in the winter season with lumber trains on God's day. This evil is for the most part not the fault of the lumber merchants of the Ottawa, but of persons engaged in carrying supplies to them, and engaging with their teams in their employ for the winter months. The Presbytery recommended Kirk Sessions, when they see it for the glory of God to do so, to use all practicable means as in their wisdom may seem best for the removal of this evil, that God's day may not be dishonoured in our land.

A meeting of this church court was held on 27th September, and another on 12th October, to take the steps necessary for the translation of the Rev. Joseph Evans, from his present charge to Sherbrooke in the Presbytery of Quebec. Litchfield is thus again left vacant. The reasons for Mr. Evans' separation from his present charge are of a purely domestic character, and he leaves a sorrowing and much attached congregation. It is earnestly to be hoped that this important charge will not long remain vacant, but that some earnest young

man of a large hearted missionary spirit will soon take the field, and make it the base of operations for still further progress in the valley of the Upper Ottawa.

*THE LATE REVEREND JOHN CAMPBELL, A.M.*—It is with deep regret that we record the death of the Rev. John Campbell, A.M., of Nottawasaga. We understand that Mr. Campbell's health had been failing for some time past. In the hope of its being restored he had gone during the summer to the sea-side, but, after a stay of some weeks there, feeling himself to be rapidly sinking instead of improving, he resolved to return, and had been at home only a fortnight when he expired in the bosom of his family, his end coming much sooner and more suddenly than had been dreaded by any.

Thus has passed away, at the premature age of 45 years, one of the most useful and valued ministers of our Church. Receiving his Collegiate education at Queen's College, he for several years taught the Preparatory School in connection with that Institution, and as headmaster thereof he raised it to a state of great efficiency and prosperity. In 1853 he was settled in Nottawasaga, where he has since resided, labouring in a wide sphere, ministering to one of the largest congregations in the church—beloved by the members of his flock, and commanding an influential position in that section of the Province. Possessed of strong views in regard to any subject to which he turned his mind, but especially with reference to the various questions connected with our ecclesiastical polity, he was fearless in expressing and vindicating these; but, in doing so, it gave him the utmost pain, if in the warmth of discussion he had felt himself constrained to give utterance to anything which might appear calculated to wound the feelings of others. While faithful in the discharge of his duties to those under his immediate pastorate, he was at the same time an indefatigable missionary. So untiringly did he look after the spiritual interests of our adherents within a radius of forty or fifty miles from his residence, sparing neither personal labour nor expense in travelling to break to them the bread of life and dispense the ordinances of the church—that he came to be regarded more in the light of a bishop of a diocese than as the minister of a settled charge. In Presbytery his familiar face will long be missed, for he was most punctual in his attendance upon all its meetings, though distant 100 miles from its stated place of meeting; and the want of his sound judgment, his prudent counsels, his genial intercourse with the other members of the court, will be sadly felt. His flock may find a successor as eloquent, as acceptable in the pulpit as their late pastor, but not one more earnest in his ministrations—more evangelical in his teachings; none to whom they can go more readily as a warm friend and trusted counsellor in every phase of their circumstances in life, and in whose counsels and advice they can place more implicit confidence. We can scarcely realize that he has gone from among us, and that we shall no more see his face in the flesh; but we are assured that he is now receiving the reward of a hard worker in his Master's vineyard—now

enjoying the full blessedness of those "who die in the Lord; who rest from their labours and their works do follow them."

Mr. Campbell has left behind him a widow and one surviving child, for whom a deep and widespread sympathy will be felt throughout the Church, where *his* worth and *their* consequent loss was known.

ANNIVERSARY OF PRESBYTERIAN UNION SABBATH SCHOOLS AT WOOLWICH, C. W. — The ninth anniversary of these schools was held in St. Andrew's Church on the 10th ult. Upwards of a hundred pupils were present, and the church was crowded with the parents and friends, as well as visitors of all denominations. Mr. Bowman, M.P.P. for Waterloo, was called to the chair and briefly addressed the meeting and alluded to the services rendered to the cause of Sabbath schools by Mr. Alex. Morris, M.P.P. After refreshments, kindly provided by the ladies of the congregation, had been partaken of, addresses, on various subjects, were delivered by the Rev. James Thom, pastor of the congregation, who read the Synod's report on Sabbath schools for 1863-4, and gave some valuable information on India and China; the Rev. Mr. Graham, the Rev. Mr. Herald, of Dundee, the Rev. Mr. McMicken, of Berlin, and Mr. Wilson, teacher. The addresses were replete with piety and eloquence, and were listened to with marked attention. The sum of \$39.50 was realized which is to be applied for the purchase of books for the children's library.

ARRIVALS. — The Rev. Andrew Paton, for some time assistant in the Church of Haddington, Scotland, has entered upon his duties as assistant in St. Andrew's Church, Montreal.

The Rev. James B. Murr, a licentiate of the Presbytery of Irvine, and for about two years minister of the Scotch Church in Hexham, Northumberland County, north of England, arrived last month per the S.S. Jura, with the intention of settling in Canada.

INDUCTIONS. — We have heard incidentally that the Rev. James McCaul, B. A., has been recently ordained to the office of the ministry and inducted to the congregation of Tyendinaga, — a new charge, with the formation of which Mr. McCaul, in the capacity of a missionary, has had much to do.

#### THE SACREDNESS OF LEARNING.

*Address delivered at the opening of Session 1864-65, Queen's College, by the VERY REV. PRINCIPAL SNODGRASS.*

GENTLEMEN, — The learning which you come hither to acquire, which it is the high function of a University to impart, is characterized by many qualities, each of them affording abundant scope and material for profitable discussion. To the studious mind it offers an inexhaustible luxury of interest with which to regale the noblest faculties and feed the purest cravings of our nature. To the youth whose soul has begun to burn with the desire to equip

himself, as fully as he possibly can, for that which he recognizes to be the great end of his being, namely, the service of his Maker and his species, it justly appears to be invested with the greatest utility. And, without attempting to specify all the excellencies which belong to it, it is worthy of observation that when we are actually engaged in the pursuit of it, we perceive its varied characteristics to be constantly uniting in the formation of most attractive combinations, which in their turn contribute force to the impetus that urges us on. For example, the interesting character of the details of a subject for which we have acquired a special relish, is immensely augmented by the discovery of adaptations to practical purposes; and again, the usefulness of any department of knowledge, if not increased as to its sphere, is very greatly enhanced as to its value, when our path to the application of results lies through a succession of exercises, in the conducting of which all difficulties are charmed away by the pleasure they afford. From these and other similar qualities of learning the earnest student derives many powerful incentives to persevere in his daily round of self-imposed and cheerful toil. There is, however, one feature of it the existence of which it is of special importance to recognize, the influence of which it is a paramount duty to feel. I mean its sacredness, that characteristic for which supremacy must be claimed in every proper estimate of the subject. If the present occasion is seasonable, as I presume it is, for offering to you any observations which are fitted to excite in you a just regard for your high vocation as learners, and to induce you to walk worthily of it, I consider the topic now indicated, *the sacredness of learning*, to be eminently adapted to these ends, and venture to hope that an attempt to illustrate this view will not be altogether fruitless of advantage.

Let us, first of all, agree as to what may be fairly understood by the sacredness of learning. The subject of this term is in common language chiefly used as synonymous with knowledge, in the sense of an acquaintance or familiarity with things that may be known. The signification may be accepted as far as it goes. Philosophically considered, its faultiness consists in its being too contracted as to its general application, in its being limited to the greater or less number of facts which one is enabled to gather into the treasury of the mind. The popular notion of a man of learning sets up, for our admiration, the individual who, upon a variety of subjects, has made himself conversant, no matter how — it may be

by a mere effort of memory—with the authenticated results of other men's inquiries, such as are attainable in a certain class of books to which the virtue of making learning easy is very erroneously ascribed; and, agreeably to that notion, it is not uncommon to represent the idol of its creation, with more truth than attractiveness, as a walking encyclopedia or a dungeon of learning. Let us not unduly depreciate this species of knowledge, nor the labour spent in its acquisition. It gives its possessor a position in which he can be pleasantly serviceable to a very large portion of his fellow beings; it answers the same purpose as the ready reckoner on the counter of the shopkeeper, who knows or practices so little of mental arithmetic that he cannot trust himself in making the simplest calculations. But, with every desire to value it justly, it is obvious to remark that the faculty almost exclusively employed, namely, the faculty of memory, is but a very small part, and, as regards the formation of character, a comparatively unimportant part of the whole man which is the subject of education; and therefore, that however extensively exercised in the accumulation of facts, and however retentive and ready it may be, the most successful cultivation of it falls far short of what is demanded by an adequate claim to learning; and, unfortunately it is that part of our intellectual nature excessive attention to which is most likely to impair those sentiments of self-reliance and independence, which are essential elements in the composition of every rightly constituted, thorough student.

The true idea and definition of learning cover a much larger, at least a much more diversified, ground than the popular notion of it. They embrace both the method of exercising correctly the mental powers by which knowledge is acquired, and the effect of that exercise upon the whole nature of the inquirer. Learning is an art; properly speaking it is the alpha and omega of all the arts, having every variety of truth as its subject, and the incorporation of truth with man's spiritual organization, for the development of intellectual and moral life, as its grand result. To be even moderately proficient in it requires not only laborious application, but also, and much more, a careful, judicious, and conscientious direction of every effort. There must be earnestness as well as activity in the cultivation of it, and yet sympathy with the subject must not interfere with the calm and deliberate treatment of it. But then, this art of learning gives you a much higher style of being than the mere col-

lector of information, who with all his treasures of knowledge may be a very uneducated person, whose knowledge may be more of a burden than a benefit to his spiritual system, more of a hindrance than an aid to self-culture. The purpose of learning is not to fill up so much vacancy, like that of the man, who, intent on furnishing the shelves of his library, purchases good looking volumes by measurement, say at so much per foot, without any regard to the quality of their contents; but to discipline our capacities in such a way as that they shall always be in readiness and under control, for any exercise that may be required of them in the life-long business of learning, and that by means of them we shall ever duly appreciate and feel, whether as a necessity or an enjoyment, the power of truth under which it is our only noble aim to live. Hence, with a little learning properly acquired, a man may be greatly superior to the possessor of vast stores of knowledge. The better of two mathematicians is not he who can recite without mistake all the propositions of Euclid, but he who is so appreciative of the exactness of mathematical truth and so skilled in its application, that he finds little difficulty in the solution of the hardest problems. The better of two classical scholars is not he who has read the greater number of works, but he who is so familiarized with the structure of languages and the principles of their interpretation, that he can at any time arrange a passage for translation, and in choice terms convey the nicest shades of meaning. And hence, also, it can never be too frequently or deeply impressed upon those who seek the education which it is the special design of Universities to furnish, that it is not the function of that class of institutions to cram the mind with classic lore or scientific information, but rather to give the right direction to the love and habit of study, such a direction as is suited to a certain stage of mental development, such as will best qualify a man to be a learner, such as will teach him always with humility to remember, that the true stature of his manhood is not distinguished by the crown of knowledge, which may be anything but a crown of glory, but by large, and wise, and generous sympathies with truth, the substance of all knowledge worth acquiring—sympathies which bring the human into harmony with the divine, which restore in the finite understanding a filial resemblance to the infinite.

For this learning the quality of sacredness is claimable. Ordinarily those things are, accounted sacred which are specially recog-



nized as belonging to God, or which, under the impulse of religious conviction, are solemnly devoted to God. When it is felt to be necessary to distinguish them from other things, the latter are described as common, because not set apart in any way to the service and glory of the Divine Being; or secular, because not supposed to lie within the domain or under the control of religion. It is so convenient to have terms indicative of such distinctions; moreover, we are so accustomed to the use of them, that one feels reluctant to start an objection or raise a quarrel respecting them. It may be sufficient to remember the general principle, that the language of mankind is constructed to express *their* ideas of the qualities and relations of things, and that therefore such distinctions as those referred to have not necessarily any real existence. In truth they have not any real existence; and their persistent maintenance in current phraseology is only an unconscious but condemnatory witness to the sin of profanity—the sin of regarding as other than sacred anything soever which is of God, from Him, or to Him. This matter is decisively determined, determined beyond all dispute, when we appeal it to the authority of God's written revelation, wherein, if anywhere, we may hope to find a language expressive of the actual and the real as seen by the Eternal Source of intelligence and truth. In the sacred volume God is declared to be the originator of all things but sin, which is an abhorrence to his nature and a profanation of his works; the institutor of all relations; the giver of all laws; the disposer of all events; the consummator of all systems. The Psalmist witnesseth to a perpetual homage ascending from all parts of the Almighty's dominions—"All Thy works praise Thee." Saint Paul asserts an omnipresent essence, energy and purpose—"By Him all things consist." The same Apostle describes, while he enforces, the principle and end to which restored humanity should willingly subject itself—"Do all to the glory of God." And, in the reproving and correcting words addressed to Peter in his vision, though primarily applied to a particular case, we have a ground for that "earnest expectation of the creature," according to which, by the power of redemption, it shall be delivered from the bondage of corruption—"What God hath cleansed that call not thou common."

Gentlemen, this authority is supreme. By the holiest and most constraining considerations you are bound to defer to it. Recognize it in every exercise of those intellectual powers and moral sentiments with which your Maker

hath endowed you. Recognize it in all the sources and means of instruction, which, by a divinely beneficent arrangement, profusely and invitingly surround you—in your perusal of the records of history, every page of which bears convincing testimony to the invisible but omnipresent hand that holds the direction and shapes the issue of all events—in your study of the book of nature where each relation you observe, each law you discover, each symbol you interpret, is an exponent of the marvellous skill with which the Father lights hath, everywhere, on land and skies, on air and seas, photographed the glory of his perfections—in your inquiries into the physical structure and spiritual organization of the individual man, and into the universal conditions, diversifying distinctions, and ultimate destiny of humanity, all of which demand the belief, as they are pregnant with the evidence of, a moral government. Recognize, especially recognize it, in the bearings, upon personal development and social progress, upon the consciousness of responsibility and the aspiration after fullness of life, of that many-sided but single purpose for which it is given us to know anything of the past, present, and future, anything of the universe, of ourselves, of God. And what is the effect of this devout recognition? It is unquestionably to invest the art, the subject, and the fruits of learning with the character of sacredness; and, therefore, either to abolish the common and the secular, or to resolve them into the profaned,—the result of a sacrilegious contact, on the part of creatures spiritually disordered and morally unclean, with the holy furniture of the stupendous temple which the Architect of the universe hath erected and consecrated, for the showing forth of his praise.

To truth, which is at once the subject of learning and the aliment of the learner, belongs in point of importance, according to its nature, a multiplicity of varying degrees; but even when marked by the lowest, it has the essence of which the highest is only a model form; and truth is always and in all circumstances a very sacred thing—as surely, in its own way and within its own sphere, an expression of divine character and will, as any word which ever proceeded from the mouth of God. There are truths so simple, so universally believed and implicitly acted upon, that we do not stop to inquire, and if we did might not be able to discover, what is their exact relation to the system of truth as a whole and to the highest truths in particular; but not the less on that account are they to be regarded as emanations

from the Infinite Source of truth—links in that mighty chain which girds and binds all things together, each of them more or less remotely situated from the point of fixture in the throne of the Unchangeable, but each of them essential to the integrity of God's government and necessary to the interests of his intelligent creatures.

The work which has to do with this sacred thing, namely, the pursuit of learning, comprehending all those exercises, whether of mind or body, of the understanding or the heart, or of the whole combined, by which truth is discovered, weighed, arranged, appropriated, and felt, is a sacred occupation. By it we are introduced, through our first and simplest lessons, to the mysteries of creation, providence, and grace; by it we handle the tokens of a presiding Deity; by it we hold deep and secret communings with the mind of the Invisible. We devote the powers which we have of God to the task of acquainting ourselves with the works and ways of God. To learn how to learn—to know with what humility and reverence we should comport ourselves as we approach any department of knowledge or tread the courts of the temple of truth, is, therefore, the first and most important part of education.

As to the fruits of learning, these too, if sound and if seasonably gathered, are to be estimated as sacred. If truth be the subject of learning, the genuine results of learning must correspond in kind thereto. Learning to be worth anything must enter largely into the formation of the student's character. Therein lies its highest use—to enlighten, purify, elevate, and refine. The moral power which comes from this, and not the dead weight of knowledge, is the proper measure of a learned man. A truthful character is the most sacred, an untruthful the profanest of characters. He has yet to begin to learn, yet to know what study means, who, having exhausted all accessible treasures of knowledge, thinks of resting from his labours, with a soul out of harmony with the sacred and the true.

Gentlemen, you must see from what has been advanced how grave and serious a thing it is to assume the garb and take the distinctive rank of a student—not so grave and serious as to destroy all sense of pleasure and love of recreation, for he who has no cheerfulness in mental effort had better desist from it, and he who neglects the physical from an exclusive devotion to spiritual training, understands not, but perverts the rudimental laws of his being; but yet so grave and serious as

to compel you to put yourselves in a watchful, manly attitude, against all false enjoyments and trifling dispositions. Your vocation is the highest, your profession the noblest, to which time and life can be devoted; for it becometh you to remember that your attendance here is but the beginning of a lifelong course, during the whole of which, (whatever post of active usefulness you may hereafter fill), you will still be learners, if within these walls the true student-spirit shall have been fostered; and learners all the more, because of the opportunities and facilities for self-instruction which the discharge of public duty will, by and by, be constantly throwing in your way. A vocation so important, a profession which brings you in contact with those realities which are the greatest in heaven and the best on earth—is worthy of a solemn, prayerful self-consecration—is entitled to the willing servitude of a spirit which knows how to respect all means, and agencies, and institutions, appointed of God or dedicated by man, to the sacred cause of learning.

There is especially one sentiment which must not be wanting, which must abide and prevail with you throughout your career. That sentiment is a loving and confiding reverence for the God of truth, the Author of that volume which is usually, but not consistently, divided into the two great sections, natural and revealed, and concerning which both the best and the worst of books have been written. This sentiment is that which makes the child place his hand in his father's hand, when he desires and trusts to be led in the way in which he should go, and as he goes to gather the wayside lessons which it is best for him to learn. The opinion of the wisest man, in regard to the importance of this sentiment and its relation to learning, must be worth quoting and remembering. He states it again and again in his own inimitable, aphoristic way. One occasion you can probably recall. It is towards the commencement of the Book of Proverbs, wherein he discourses largely on the subject of knowledge, and on its excellence as affording materials for the enlightenment of the understanding—as fitted, when rightly acquired, to make men wise, trustworthy, useful—as designed to beautify and strengthen the social relations, and generally to promote the highest interests of mankind; but, ere he advances one step in the course which he prescribes for himself, he takes his stand on the great first-principle, which in his estimation is the foundation of all knowledge, science, philosophy, or whatever else may designate the subject of learning—

"The fear of the Lord is the beginning of knowledge." No view or system can ever improve this arrangement; to proceed on any other is a grand educational blunder. Learning, then, of which knowledge is only an important means, begins with the cultivation of a moral sentiment—not with one kind of knowledge as compared with another, but with a disposition to reverence the Possessor and Giver of all knowledge, whom in Christ to know is life eternal. He who begins here is the best qualified for the prosecution of inquiries, and the obtaining of results. The very circumstance that he is a God-fearing man fits him for the adoption of correct views. He is the most likely of all men to avoid fallacious reasonings and rash conclusions. His imagination is under the most salutary restraint. He is disinclined to indulge in wild, unwarrantable speculation. Where reason and faith are at variance, he will distrust his reason rather than make shipwreck of his faith. When science and revelation are brought into collision, he will unhesitatingly pronounce the deductions of science to be at fault, rather than incur the impiety of tampering with one jot or

tittle of God's Holy Word. In the former case he will imperatively demand of reason to retrace her steps, humiliated at the discovery of her weakness; in the latter he will insist that the apparent discrepancies between nature and revelation, which science sometimes evolves, be not allowed, but that patience be exercised until further light be obtained, strong in the belief that he who cannot lie hath not caused to be written one word which needs to be recalled, because of its actual disagreement with scientific conclusions. There is not a sadder spectacle than that of a man of lofty intellect, and commanding talents, and most plausible pretensions to learning, engaged in the baneful work of adducing the oppositions of science "falsely so called," to shake the faith of humbler, less daring minds, in the teachings of the Holy Scriptures.

Despise not, then, the wisdom and security of Solomon's arrangement, for if you miss the beginning of knowledge your whole course will be wrong and perilous. When the fear of the Lord is not established in the heart, intellectual vanity and self-sufficient pride take possession of that citadel, and in such a case the more one knows the more unsafe and dangerous he becomes.

## Articles Communicated.

### LIFE OF ST. PAUL. PART III.

The remains of Perga, which have been examined by travellers and antiquaries, belong to an early Greek period, and there are no traces of later art; we may therefore believe that when the Apostles visited the place it was declining, and its importance and advantages had passed to Attalia. The situation of the ancient town was extremely beautiful, "lying between, and upon the sides of two hills, with an extensive valley in front, watered by the river Cestrus, and backed by the mountains of the Taurus." While here, Mark, from whatever motive, left his companions and returned to Jerusalem; though Paul seems to have felt keenly this defection from the work, his friendship for Mark did not cease, and he mentions him with Christian affection and even commendation in more than one of his epistles.

Paul and Barnabas did not linger at Perga, but at once proceeded to Antioch in Pisidia, and though we cannot determine the exact year, we may yet conjecture the season when

this journey was undertaken. We learn from ancient authors that there was little trading on the Mediterranean during the winter months, but the sea was technically spoken of as closed from the early part of November to the early part of March. If the Apostles then left Antioch on what we may call the opening of the navigation, and supposing them to have remained two months at Cyprus, a reasonable time, they would find themselves at Perga about the beginning of May, and this would be the fittest time for passing over the mountains to the upland plains of the interior. Perhaps no country shows such changes of climate in so limited a space as Asia Minor; while the grain is ripening in the plains along the coast, the snow is still resting on the highlands almost in the vicinity; and the traveller in one day's journey passes from the extreme heat of an eastern summer to the chilliness of winter. The present inhabitants are only following an ancient practice, when as summer advances they migrate from the towns and villages on the coast to the cool retreats of the highlands.

When Paul and his companions landed they might find Perga well nigh deserted, and may almost at once have embraced the opportunity of attaching themselves to some band ready to start for the interior. The journey could scarcely have been accomplished at an earlier season, and was still not without danger, for the melting of the snow converts the small streams into impetuous torrents, filling the valleys in their courses. But the Apostles would be exposed to another danger, for the Pisidian mountaineers were as wild and rugged as the country they inhabited; they were the Bedawy of the peninsula, and here may have been encountered some of those "perils of rivers," "perils of robbers" of which Paul himself speaks.

The Pisidian Antioch appears to have been the first place they visited after leaving Perga. Even in this remote city, in the interior of Asia Minor there were a goodly number of Jews, and as his custom was, Paul first addressed himself to the Synagogue. His discourse, no doubt, grew out of the lessons of the day which had just been read, and hence perhaps its peculiar form; but this is the very teaching which our Apostle always set forth when he was for the first time speaking God's word to an assembly of his fellow-countrymen. The interesting address made so strong an impression upon the audience, that many desired that these words might be repeated to them on the next sabbath. Opportunities for meeting together may have offered themselves during the week, and the interest excited by the teaching of the apostles was so great that on the Sabbath almost the whole city came together to hear the word of God. The marked concern however which the Gentiles showed seems to have excited the animosity of the Jews, who, "filled with envy," contradicted the Apostle and blasphemed. This conduct of the Jews led the apostles to turn to the Gentiles, who readily received the word; but now the Jews stirred up one of those persecutions which the Apostles had so often to encounter; and compelled them to retire from the city. Remembering the instruction which our Lord himself had given, Paul and Barnabas shook off the dust of their feet, as a token of God's judgment against wilful unbelievers, and turned their steps to Iconium. But the disciples at Antioch were not without comfort, for though deprived of the presence of the Apostles, they yet were filled with joy and with the Holy Ghost.

At Iconium, the same kind of events hap-

pened as at Antioch, and in much the same order, here too they first addressed themselves to the synagogue and their words were attended with a happy effect; but again the unbelieving Jews stirred up a tumult, and the Apostles only escaped being stoned, by a hasty flight to Lystra and Derbe.

These three towns were all within Lycania, though Iconium was so close to Phrygia, that it was sometimes regarded as belonging to that district: they were all situated on the same upland plain with Antioch, and very probably were on the line of the great Roman road which traversed the peninsula.

There were apparently few Jews at Lystra, and the elements with which the Apostles had to deal were essentially Greek. As there was no synagogue in the town they seem to have addressed the people in some place of public resort. In the course of this service a remarkable miracle was performed in the healing of a lame man who was accustomed to sit in one of these thoroughfares. The occasion produced so great an effect on the minds of the ignorant and superstitious people, that they esteemed the Apostles to be more than men, and supposed that the two gods, Jupiter and Mercury, who were said by the poets to have formerly visited this district in human form, had again descended among them, and they were proceeding to offer sacrifice to the strangers, but the Apostles rejected this worship with horror; and St. Paul, addressing the people, thought to turn their minds to the true source of all the blessings of nature. The address making no mention indeed of the especial purpose of Christianity, was admirably adapted to the minds of the simple and imperfectly civilised people; but the good impression on the Lystrians soon passed away, and a reaction took place. The Jews of Iconium, in their persecuting zeal, had followed the apostles to this city, and stirred up the citizens against them. Paul was stoned in a popular tumult, and dragged out of the city for dead. Thus was he "in perils by his own countrymen," "in perils by the heathen"; and this is that occasion to which he alludes in the Epistle to Timothy, "Once was I stoned." But though "persecuted," he was not "forsaken;" though "cast down," he was not "destroyed." Timothy, himself a native of Lystra, was very possibly a witness of the scene; and with his mother Eunice may have assisted the other believers in resuscitating the apostle. Having arisen, and strengthened by the power of God,

Paul returned into the city, but the next day he departed with Barnabas to the neighbouring town of Derbe.

When they had proclaimed the gospel there, and in the neighbourhood, they retraced their steps; and having again visited the towns where they had propagated the faith on this journey, they took shipping from Attalia, more naturally a seaport than Perga, and returned to Antioch.

In this manner was Christianity spreading itself from Antioch, the parent church of the Gentile world; but the peace of the Church in this city was about the same time disturbed by some Judaisers, who came from Jerusalem, and, in a strictly pharisaical mind, taught the Gentiles, "Except ye be circumcised after the manner of Moses, ye cannot be saved." Dissension and disputation arose, and great anxiety and perplexity were caused to the Syrian Christians. Paul and Barnabas were deputed by the Church at Antioch to meet the brethren in Jerusalem, that this dispute might be permanently settled. Our Apostle in the Epistle to the Galatians, says that he went up to Jerusalem "by revelation,"—alluding, no doubt, to some private intimation from the Divine spirit, besides his commission from the Church at Antioch. Titus, an uncircumcised Greek, who appears now to have attached himself to Paul and Barnabas, accompanied them to Jerusalem.

On the arrival of Paul and Barnabas at the Jewish capital, the Pharisaic Christians "rose up," and insisted that the observance of Judaism was necessary to salvation, and appear to have urged that Titus should be circumcised. Paul seems to have felt the importance of the occasion, that it was no mere factious opposition against which he had to contend, but that it was the great question of freedom or bondage of Christians, the decision of which must very materially affect the future relations of the Church. He communicated his views "privately, to them which were of reputation," through anxiety as to the success of his work.

At the public consultation which followed, after there had been much disputing, Peter rose up, and in his address reminded his hearers how God had long before chosen him to bring the Gentiles to faith in the Gospel, and how since then he had communicated to them the Holy Ghost in the same manner as to believers among the Jews; and why, he asked, since they had been admitted to participate in the blessings

which pertain to the kingdom of God, should ye "put a yoke on the neck of the disciples which neither our fathers, nor we, were able to bear." On the conclusion of Peter's remarks a silence ensued, and then Paul and Barnabas also declared "what miracles and wonders God had wrought among the Gentiles by them." When this representation had been made, James came forward. He was held in peculiar reverence by the Jews, and in his words they would have the greatest confidence. His proposal was marked by that moderation and mildness with which he appears to have been characterized. He referred to Peter's address, and to how God had already received the Gentiles in order to form a people dedicated to his service, nor ought they to be astonished at this, for it agreed with the predictions of the prophets. "Wherefore" he added, "my sentence is that we trouble not them which from among the Gentiles are turned to God; but that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood."

The resolutions adopted on this occasion were communicated to the churches of Syria and Cilicia in letters conveyed by Judas and Silas, who were appointed to accompany Paul and Barnabas on their return to Antioch.

The convention met for deciding this important question is interesting as being the earliest council of the Christian church, and we may not fail to remark the perfect equality which seems to have existed between all the members; there was no assumption of superiority by any present, and the epistles were written in the name of the whole society, "The Apostles, and elders, and brethren." The decision of the Synod at Jerusalem filled the heart of the disciples at Antioch with joy and consolation, and they were still further encouraged by Judas and Silas, who confirmed the contents of the epistle "by word of mouth." These two disciples continued some time at Antioch, and Silas did not accompany his companion on his return to Jerusalem, but became a fellow laborer with Paul on his second missionary journey.

In the interval, before Paul again left Antioch, took place that memorable meeting of which, Paul himself makes mention in the Epistle to the Galatians. Though we confess to a difficulty in placing this meeting at this exact period, yet it seems to fall in here most naturally, and the arguments for ascribing it to an earlier or a later date

appear far from conclusive. Peter came to Antioch and showed no scruples about eating "with the Gentiles," until "certain came from James." Peter's timidity gave way before the Jewish exclusiveness of these Jerusalem Christians, and he withdrew from associating with the Gentiles. This instance of moral weakness excited the utmost indignation in Paul, who in his intrepid faithfulness rebuked his brother Apostle. The controversy between the two Apostles on this occasion is full of interest, but not unassociated with a feeling of sadness, to the Christian church. The scene has afforded a subject for Guido Reni, a master of the Italian school of painting. L'Original, 15th October, 1864.

#### THE CHANGING ASPECTS OF INFIDELITY.

It has been said that truth is one and unchangeable, and does not partake of the fluctuations of human opinion or sentiment. If this be the leading criterion of truth, scepticism must be false, since it has adapted itself, in the most plastic manner, to the prejudices, modes of thinking, and philosophy of every age. In the early age of Christianity both Jews and heathens admitted that Christ wrought miracles, and then they endeavoured to evade the proof arising from them by a theory which is now regarded as wholly untenable. The Jews maintained that these miracles were wrought by *magic*, which they affirmed the Saviour learned in Egypt, or, in other words, "by Beelzebub he casteth out devils." The heathen maintained that their gods wrought as stupendous miracles as did Jesus of Nazareth, and, consequently, the very argument which was brought to prove the divinity of Christ would also prove the divinity of their gods. They were willing to regard Jesus as a god, for they believed that all the gods were equally powerful in their own dominions and equally powerless beyond them; but they could not endure the *exclusiveness* of Christianity and they tried to prove, that their gods were quite as powerful and as legitimate objects of worship as the God of the Christians. One great use of such objections, in modern times, is to show that the miracles of the Gospel, as historical facts, could not be denied in the very next age to that in which they occurred; while the light of science has compelled the most determined sceptic to abandon the grounds so pertinaciously held by his predecessors.

In modern times the battle between Christianity and infidelity must be fought on a very

different field. Shortly after the mental activity awakened by the Reformation, it was held that the laws of nature are uniform in their operations and from them there could be no deviation. Thus Spinoza denies that any power can suspend that of nature, or that anything can disturb or interrupt the order of things; and, accordingly, he defines a miracle to be "a rare event, happening according to some laws that are unknown to us." This is the ground occupied too by Strauss and Renan, two of the latest champions of infidelity, and the former says, in a style peculiarly German, which a mere English reader must always fail to appreciate: "The absolute cause never disturbs the chain of secondary causes by single, arbitrary acts of interposition, but rather manifests itself in the production of the aggregate of first conditions and of their reciprocal actions." This, of course, is a strong declaration that a miracle is impossible, and that God, having constructed the universe and set it as a perfect machine, in motion, has no power, in order to effect the highest moral purposes, either to change or modify its operations,—a proposition which amounts to virtual atheism. The only consistent way in which sceptics could hold such a view is by having recourse to some of the many modifications of Pantheism, a system which teaches that there is no distinction between God and his works, and that all the events and changes that constitute the universe are only evolutions of the Infinite mind. But as soon as we admit the existence of a personal God, distinct from *nature*, though pervading it, the plausibility of such a system vanishes, and we perceive that there must be an essential distinction between moral laws and those which govern the material world. "A law of nature," says Dr. Alexander, of Edinburgh, "simply expresses the mode in which God wills that events, in succession, shall take place; a moral law expresses an eternal and unchangeable form of the Divine existence. God cannot lie, because the necessity of his nature forbids it; God can raise a man from the dead, because the law that a man once dead remains dead is no part of God, no fact flowing out of the necessity of his nature, but simply an arrangement which, for certain reasons, he has seen meet to appoint over man."

In quite recent times sceptics have alleged that reason, and conscience, the candle of the Lord in the human heart, are necessary to correct the intellectual and moral errors that pervade the Bible. They argue that we have better evidence that our moral nature is from God, than that any particular book is so; and



when the one contradicts the other, in the conflict of testimony, the *inner light*, is a surer guide to truth than any external revelation. This argument was put forward first by Unitarians, who ignore the fact that man is a sinful and depraved creature, when pressed with arguments against their system from the Bible which they could not refute. With a few modifications, this theory has been adopted by many of the infidel writers of the day. This is the treacherous light on which Bishop Colenso relies to lead him into the truth. In his commentary on the Romans he says, when speaking of man's responsibility for his belief, "the voice of the inner witness is closer to him than any that can reach him from without, and ought to reign supreme in his whole being." When it is objected to this theory, that it sets up every man's individual reason and conscience as the absolute standard of truth, that it makes man the measure of all things, Colenso replies in the fourth part of his late infidel publication, "No doubt it does; the responsibility must lie on every living man to know when he feels in his heart the penetrating voice of God's living word—to know whether he hears the word of God that he may receive it and obey it." In consistency with this view, he gives up the Bible altogether as a rule of any kind; for when he gives the creed of himself and of other men of science and learning, he says,—“They believe that God reveals himself to the spirit of man: though they do not suppose the revelation of himself is confined to one nation or one set of books.” Thus it appears that there are other books which contain the divine will besides the Bible,—perhaps the Vedas of the Hindoos, perhaps the lucubrations of Bishop Colenso himself, who, in his own estimation, possesses the *inner light* in such a degree as to be able to correct the inaccuracies of the prophets, and of our blessed Lord himself. “It cannot be maintained,” says this paragon of critics, “that he (referring to the Saviour) possessed a knowledge surpassing that of the most pious and learned adults of his nation upon the subject of the authorship and age of the different portions of the Pentateuch,” that “he knew more than any educated Jew of his age.” Can there be a better commentary on such insane folly than the words of the apostle Paul respecting the men of science and learning of his own day, “professing themselves to be wise, they became fools.”

This new school of infidelity has charged on the sacred writers a large number of historical inaccuracies. For this purpose the Pentateuch has been chiefly selected. It might indeed

have been supposed that the failures of their predecessors should have taught their modern imitators a little modesty, and not to be so very sure that their arguments are unanswerable. As an example of this species of criticism, Von Bohlen, a German naturalist, maintains that the vine was planted in Egypt about the time of Josiah, king of Judah, and, consequently, the statement is incorrect, that the chief butler in his dream pressed the grapes into Pharaoh's cup. This statement, though put forth at the time with great confidence, and with a half suppressed smile that now Genesis must recede into the regions of fable, is now proved to be incorrect, as we have abundant evidence to the contrary from the monuments of Egypt. These pictures of the cultivation of the vine and the manufacture of the grape are from the most ancient periods of the history of that nation, and according to Champollion, there are found in the grottoes of Beni Hassan, representations of the culture of the vine, the vintage, the bearing away and the stripping off of the grapes, two kinds of presses, the one moved mainly by the strength of the arms, the other by mechanical power, the putting up of the wine in bottles and jars, the transportation of it into the cellar.” In fact Dr. Colenso now feels that *perhaps* he has made one mistake. It is in his commentary on Leviticus, iv, 11 and 12, “And the skin of the bullock and all his flesh, with his head, and his legs, and his inwards, and his dung, even the whole bullock shall he (the priest) carry forth without the camp.” After informing us that the camp of Israel must have been twelve miles square, or about the size of London, he says, “We have to imagine the priest, having himself to carry on his back, on foot, from St. Paul's to the outskirts of the metropolis, the skin, and flesh, and head, and legs, and inwards, and dung, even the whole bullock.” It may at once be remarked, that in spite of the Bishop's claim to superior scholarship, he never could have looked into the original Hebrew when he wrote such a sentence, since the phrase, “he shall carry forth,” is, when literally translated, “he shall cause to go forth,” where all that is meant is, that the priest should see the work done. For anything that appears in the text, the bullock may have been carried on the shoulders of a man, or the back of an animal, or carried in a waggon, such as we know from Numbers, vii. 3, the Israelites had in the desert, “and they brought their offerings before the Lord, six covered waggons, and twelve oxen.” Whether the Bishop was ashamed of the pettiness of hi

argument, or of the silly profanity in which it is couched as inconsistent with the teachings of the *inner light* we cannot tell, for in the second part of his work among the corrections and additions, occur the following sentences with reference to this point: "For on his back, on foot, *read*, perhaps with the help of others." The fair inference is, since a critic, like Colenso, who writes with such unmeasured contempt of others, has *once* in his own judgment, proved fallible, may there not be other points in which he is equally wrong? Such an error is surely fitted to teach a controversialist modesty.

One circumstance that gives us great confidence in the historical statements of the Bible is, many of the facts are verified by modern research. As an example, we shall select that portion of the Borsippa Inscription which alludes to the confusion of tongues as recorded in Genesis. It is found in the tower of Jupiter Belus, which Nebuchadnezzar erected on the foundation of an older building, which

is evidently identified with the tower of Babel. The part of the inscription that bears on our subject is as follows, "We say for the other, that is, this edifice, the house of the seven lights of the earth, the most ancient monument of Borsippa. A former king built it, (they reckon forty-two ages,) but he did not complete its head. *Since a remote time people had abandoned it, without order expressing their words.* Since that time the earthquake and the thunder had dispersed its sun-dried clay; the bricks of the casing had been split, and the earth of the interior had been scattered in heaps."\* This, in common with numerous other illustrations, is a proof that the facts recorded in the Bible rest on a historical foundation, and when the mists and the malice of infidelity have been dissipated, this inscription shall be read on the Temple of Truth by the spiritual eye, "The word of the Lord endureth for ever." J. H.

\* See Dictionary of the Bible, Art. Confusion of Tongues.

## Notices and Reviews.

### The ENTIRE WORKS OF JOHN BUNYAN.

Correctly reprinted from the first editions with original introductions, notes, and memoir of Bunyan. Illustrated with engravings on steel and wood. Hirst & Co., London, England; Virtue, Yors-ton & Co., Toronto, C. W.

There is not a name among English worthies which we should be more anxious to perpetuate than that of the "glorious Dreamer;" the stout-hearted, pious, and zealous Bunyan, who suffered twelve years' imprisonment in the reign of the profligate Charles II. for no other offence than preaching to his fellow-men for their salvation, and whose extraordinary genius produced not only the unparalleled allegory which has obtained a larger circulation in this and foreign countries than any other book in the world except the Bible, but also other works of great value to every studious Christian as well as to the Divine. An eminent writer says—"Who, like Bunyan, can tell of the golden things of the soul? He writes like one who having been caught up into the third heavens was permitted to utter to others upon earth the secrets of the celestial vision. Where is there to be found in human writings such an application of the word of Scripture as abounds in these

writings? where are the spiritual struggles and abounding joys of the regenerated soul so unfolded? where the wounds of the law-condemned and self-condemned sinner so searched into, and then skillfully healed with Gilead balms fresh from the heart and hands of the Great Physician as in these wonderful writings? Let all who are wearied and weakened by the new wine of these latter days (which is after all only an adulterated mixture) turn to these writings; and receiving renewed strength from the wholesome beverage of sound doctrine, precept, and experiences therein contained they will speedily say the old is better; you have kept the good wine until now." This superb edition of Bunyan's complete works appears to be all that the most ardent admirer of the author could wish. It has been prepared at an immense expenditure of time and money. It contains many valuable treatises comparatively unknown, and is free from the innumerable errors of previous editions. Each treatise is enriched with an explanatory introduction, and historical and critical notes. The memoir is compiled from original sources, the places and records of Bunyan's labours having been visited and examined.

Mr. Hirst is now on a visit to Canada

and endeavouring to circulate the work as widely and extensively as possible. He has shown us letters from some of the most eminent men in England, approving of the cause he has undertaken. We copy one from the Right Hon the Earl of Shaftesbury :

DEAR MR. HIRST,—

We shall be very sorry to lose so good a man as you, from the midst of us. If ever old John Bunyan's orthodoxy and boldness were needful, most assuredly they are needful now, and I take it to be a good test of a man's evangelical belief, that he reveres the name, the life, and doctrines of that mighty servant of our common Master. I trust that, by God's blessing, you will return to England, safe and sound, that we may be again joined together in such work as that of doing honour to the memory of the true Saints and Confessors of former days. I heartily wish you well, and success in all that you undertake in behalf of the ancient, simple, and original Gospel of our Lord and Saviour. Faithfully yours,

SHAFTESBURY.

Mr. Hirst has our best wishes for his success, because in advancing the work he has undertaken, he is not only aiming at the honour due to a revered name, but also efficiently promoting the interests of evangelical truth and righteousness in this land.

POEMS OF THE WAR: By George H. Boker. Boston: Ticknor & Fields. Montreal: Dawson Brothers. 1864.

Has Mr. Boker no judicious friend who could persuade him to follow a respectable trade? His "Poems," as he calls them, are wretched twaddle. The fault may, perhaps, lie in ourselves and our stupidity, but we fail to see the poetry. A great singer is Mr. Boker.

"Bursting into a storm  
Of song, as if I thus beguiled  
My way with careless melody,"

when frightened on his way to the camp. A plain man would have been contented with whistling to keep his courage up. Or "Upon the hill before Centreville," when

"Half I shouted, and half sang  
Like Jephtha's daughter to the clang  
Of my spread, cymbal striking palms."

Highly absurd, we should say, to see and hear a full grown man making an ass of himself. Hear again the divine Boker in the "Ballad of New Orleans:"

"Then ranging close under our quarter,  
Out burst from the smoky fogs  
The queen of the waves, the Varuana,  
The ship of bold Charly Boggs."

This exquisite *morceau* may be found on page 75. Many another gem of the same kind might be picked out, but we forbear to try further the patience of our readers.

SUNDAY MAGAZINE for October. Edited by the Rev. Thomas Guthrie, D.D.

We have received from Messrs. Dawson Brothers, Great St. James Street, the first number of this new candidate for public favour. And we cannot help saying that Canadians owe much to the Messrs. Dawson. They seem to be always on the watch for the newest publications of the better sort, and have done much by their efforts to foster a taste for the higher classes of literature as distinguished from the flood of trashy publications with which this country is afflicted.

Under the able editorship of Dr Guthrie, the "Sunday Magazine" could scarcely fail to be good. We are much pleased with its opening number. The reading matter is above the average, its illustrations good, and its whole appearance much in its favour. We wish it every success, and trust that its excellent editor may long be spared to wield through the wider instrumentality of the press, the power which he so long displayed in the pulpit from which it has now pleased God to debar him.

FIRESIDE TRAVELS. By James Russell Lowell. Boston: Ticknor and Fields. Montreal: Dawson Brothers. 1864.

A very pleasant book to wile away a leisure hour. There are many good sketches of character and descriptions of scenery; and the lighter incidents of travel are well and amusingly told. A vein of quaint humour runs through the whole, which, sometimes just verging upon flippancy, never degenerates into coarseness. A better idea may be formed of Italy and Rome, and the real feeling of the middle and lower classes of Italians and Romans than can be gathered from works of much greater pretension.

VIRGIL'S ÆNEID, Book V. Translated into verse by W. Dawson Brown. Montreal: John Lovell. 1864.

A very praiseworthy translation. Not only is it correctly rendered from the original, but there is a flow and rhythm in the verse of Mr. Brown which please both ear and mind. We do not think any classical scholar would regret possessing this little work, and those who do not possess the

advantage of a knowledge of the original will be able to form some idea of the nature of a work which has made its author's name known for nineteen hundred years.

#### THE BRITISH NORTH AMERICAN ALMANAC.

It is with much regret we learn that this Almanac is to be discontinued. It is not creditable to the Province that Mr. Lovell should be forced to give up a work, which, at the cost of a single dollar, gave us, brought into a focus, an amount of information, much of which could only be obtained by painful search through a large number of Blue Books, and very much of which was original, the result of inquiries

addressed to all parts of the country. As an almanac and work on the statistics of Canada and the other British North American Provinces, it was very valuable, and in the present political relation of the various provinces, it was especially important to have had such a work in the hands of the public, as by it we could have learned something definite of the respective positions of the different contracting parties. We learn from Mr. Lovell that the obtaining information and the preliminary canvass for the contemplated second volume have already cost between five and six hundred dollars, while the subscriptions for the number of names received would not pay for the time of the men employed in procuring them.

## The Churches and their Missions.

SCOTLAND.—In the July number of *Christian Work* we gave the resolution of the Established Church Assembly on the subject of Innovations in Public Worship. It will be remembered that the Assembly declined to adopt the motion of their Procurator, instructing the Presbytery of Edinburgh to deal with the Rev. Dr. Lee on the subject of his read prayers, instrumental music, and novel postures during praise and prayer. A co-presbyter of Dr. Lee, the Rev. R. Macpherson, has, however, endeavoured to persuade the Presbytery at its last meeting to call the reverend doctor to account, founding his motion on the instructions given to Presbyteries by the Assembly of 1858, to endeavour the restoration of uniformity in worship within their bounds. The motion was opposed on the obvious ground that the latest deliverance of the Assembly must be accepted as the mature mind of the Church on the subject. On a division, Mr. Macpherson's motion was rejected by a majority of twenty to six. It was stated in course of the discussion that these "innovations" were spreading more and more among the congregations of the Established Church.—*Christian Work*.

IRELAND.—The Presbytery of Dublin, at its meeting in August, received back into communion with the Presbyterian Church the Rev. Mr. Stewart, who, twenty-six years before, had been removed from fellowship in the same Presbytery on his joining the Plymouth Brethren. During this long period he has ministered the Word in most of the cities of Europe, as well as at home; but having satisfied himself that his reasons for joining the Brethren, and the position they take up, are untenable, he is anxious to devote the remainder of his life to the ministry of that Church which first appointed him to preach the Gospel, and for which, even in separation, he retained an unbroken attachment.—*Idem*.

AUSTRALIA.—NEW SOUTH WALES.—Since the return of the Bishop of Sydney from Europe he

has been holding confirmations in the different churches in the city and suburbs, and a large number of young people have at each church presented themselves for confirmation. The Anglican Church in the colony is putting forth its efforts in various directions. Institutions are formed; money for religious and philanthropic objects is collected, and both clergy and laity are exerting themselves in the cause of humanity and Christian love. The Bishop of Goulburn has made a number of appointments with a view to a better distribution of his clergy over his vast diocese. It is emphatically true of the diocese of Goulburn, that the harvest is plenteous but the labourers are few.

The Wesleyans are at present making a special effort, holding meetings every evening in their large chapel in York Street, and already much good has been effected.

There is nothing particularly stirring among the Presbyterians, except that the accomplishment of the long-talked of Union appears to be as distant as ever.—*Idem*.

SOUTH AUSTRALIA.—An addition to the ministerial staff of the province has just been made in the arrival of the Rev. Mr. Roddick, minister of the Scotch Kirk, who is to labour at Barossa Ranges, where there is some glebe and other endowment, and where a good many Scotch settlers live. This gentleman makes the third minister of the Scotch Kirk in the colony. Mr. R. arrived on Monday in the Eastern Empire.—*Idem*.

INDIA.—The Bishop of Calcutta, says, respecting Tinnevely:—In the most southern provinces of British India there are nearly 40,000 native members of our Church, whose Christian villages, schools, and churches were scattered like so many oases amidst the deserts of red sand and forests of palmyra-trees. They are under a regular parochial organization, far stricter and more real than anything which we see at home; they contribute largely of their own

substance to the maintenance of the poor, the building of churches, evangelistic efforts among their heathen neighbours, and other good works; and they live under the ministry of twenty-four European and fourteen native clergy, assisted by nearly two hundred native catechists. There is an efficient system of education organised throughout the province both for boys and girls, and there are four excellent training institutions for masters, mistresses, and catechists. Generally speaking, the Christians are well spoken of, in most respects thoroughly well, by the civil authorities. If they have not cast off with their heathenism every national vice, we, Englishmen, at least, have no right to find fault with them, when we think how drunkenness pollutes the poorer, and selfish worldliness the richer classes among ourselves. I have no doubt that a Tinnevely parish is decidedly superior in morality to an ordinary parish in England, and I have never been present at any church services where there was more reverence and attention, and where the singing and responses were more devout and congregational.—*Evangelical Christendom.*

FRANCE.—Every day furnishes fresh proof of the progress of scepticism. I may cite, from among other documents, a sort of manifesto, published in the *Presse*, in the name of the young men of Paris. *M. Vermorel*, the writer of this article affirms, in the most explicit terms, that, after having held lengthened conferences with numerous students in our higher scholastic establishments, he has become convinced that the Christian faith has ended its days in France, and that it is impossible to reinstate antiquated beliefs, which find no thoughtful and educated person, of the rising generation, willing to defend them. This is very plain speaking. I presume that the young sceptic has exaggerated the real state of things, and probably pious young men have not entirely disappeared. But we must admit with regret, that this manifesto is, in the main, correct. The youth of France are no longer Romanists, and they refuse to embrace the Evangelical faith. In their eyes, Protestantism, at least when it maintains orthodox doctrines, is not worth much more than Popery. Both lag in the rear, while humanity is marching towards a better future. And what is the result of this fine reasoning? It is that the great majority of those who frequent our seats of learning adopt the theories of a vague pantheism or of an abject materialism.—*Ibid.*

SWITZERLAND.—In my last I wrote a few words on the growing infidelity among our clergy, and I must turn anew to the same sad subject. It is of no use to conceal the fact that a great number of our ministers are bent upon the propagation of error and unbelief in their parishes. Allow me, therefore, to give a few sketches of the leading persons of this movement and the fruits already ripening. I will first acknowledge that there are among them such as really believe that they thus do God service. They hope, by reducing the Gospel to a few vague religious ideas, and carefully stripping off everything supernatural, to bring back to Christianity the younger generation, led astray by naturalism. They imagine that all those that are infected by materialism would again—I do not say bend their knees,

before the Crucified, for that is not modern, but acknowledge in Christ a guide to truth and morality—a hero of spiritual life—if they were not shocked by the miracles and the supernatural machinery of the Gospel. They pride themselves on being listened to by many who would never enter a church where the old Gospel was preached. In this idea, however honest they may be, they greatly err, forgetting that it is sin and the lusts of the flesh that keep the infidel at a distance from the Gospel, and that miracles are so far from being an obstacle to faith in Christ by a repenting sinner, that he finds in them a great comfort, as tokens of the almighty power of his Saviour. But then I must censure them for their opposition to those ministers that preach the true Gospel of Christ according to the apostles. If, as they pretend, they have the same end in view—viz., the salvation of sinners—and if they, too, acknowledge that the Gospel is most efficient for this purpose, why do they seek to destroy the confidence of the people in those ministers who preach that Gospel?—why exclude them from the pulpit as far as their influence goes?—why attack the old faith, often in a very frivolous manner? Zurich has now become the stronghold of this party. There they are all powerful. The Government favours them exclusively. The professors of the university, the teachers of the future ministers, are, with scarce one exception, of this party. But what is still sadder, is the fact that the doctrine of this school is widely spreading among the people. Its organ, the *Voices of the Time*, is read by many laymen, and countenanced by almost the whole political press. The fruits of such a systematic propagation of unbelief are already bearing their fruit. With the perversion of the Christian faith, the morals of the people become more and more loose. Shocking crimes have become of frequent occurrence. They are a stereotype column in our daily papers. A large number of our youth are led by their teachers and ministers to despise the Bible, as a book full of lies, and to consider faithful ministers as hypocrites or dull and ignorant men.—*Evangelical Christendom.*

ITALY.—The sky of Italy is pure and bright compared with that of England, but there is a darkness over this land—thick and gross in too many places, the darkness of ignorance and all its attendant evils—which has happily been dispelled from the shores of Britain. This ignorance, promoted and defended by the priests, is a most formidable foe, which may require half a century to overcome, even with earnest and valiant men enlisted in the fight. But with so much apathy among the people and in the halls of Government, how distant must be the day of victory. There is a large and growing party in Italy who are using every endeavour to rouse the energy of their fellows to the cry of "Arms and the Alphabet," as the two powerful factors of Italian unity; but there is another league of men—a black army, the sleepless supporters of the Pope—ramifying society in all its grades, who not only seek to defeat by any possible holy alliance the armies of Italy in the field, but whose watchword passed along the whole line of the magistrates of the rural districts, is this: "Oppose the opening

of schools; and if you cannot, get a priest or a lay Jesuit named as director!" In 1861, then in the kingdom of the Two Sicilies, out of 3,094 districts, there were 1,084 destitute of every kind of instruction; other 920 had no boys' school, while other 91 had no girls' school; in all, 2,095 communities in which schooling was either imperfect or wholly wanting. The highest pay of a teacher was a miserable pittance, so that 20,000*l.* sufficed to meet the outlays of King Bomba's Minister of Instruction. Strange that in the year of grace 1861 the town of Turin alone disbursed as much on the elementary education of its youth as did the whole kingdom of Naples! As to the quality of the education really imparted in the South, the less said the better. It was of the worst kind. The whole thing was a sham—and one of those shams which the Bourbon eschewed indulged in. And how many children frequented these southern schools, such as they were? Shame upon the Papacy and its minion princes! Only 39,8.4 boys, and 27,547 girls, or a total of 67,431 scholars in a population of 6,500,000 souls—that is one in a thousand of the inhabitants—were at school! While France and Prussia set apart one million sterling each for this object, and England is spending annually two millions on her 60,000 schools, the State aid for the 21,000 Italian schools does not exceed 20,000*l.*, dealt out in miserable sums of 20*l.* to Brescia, 120*l.* to Naples, and so on. This is a good ground of complaint to the many patriots who are toiling so nobly to raise the masses from degrading superstition and priestly despotism. After all that has been done, the most favourable view of national education is as follows. It is the most favourable because the number of children is reckoned as from five to ten, and not five to twelve years of age. In Piedmont and Lombardy 1 child in 11 inhabitants at school; in Liguria, 1 in 17; in Emilia, 1 in 33; in Sardinia, 1 in 35; in the Marches and Umbria, 1 in 44; in Tuscany, 1 in 58; in Naples 1 in 66; in Sicily, 1 in 108. What a contrast this is to highly-favoured England, where, out of 2,655,777 children capable of attending school, 2,535,462 are actually under instruction. In the unaccountable absence of suitable Government aid, the hundred townships of Italy have with much enthusiasm set themselves to the work of education, as you will see by the sums severally spent by them in 1863—viz.: Naples, 11,000*l.*; Palermo, 8,000*l.*; Turin, 18,000*l.*; Milan, 16,000*l.*; Genoa, 14,000*l.*; Bologna, 12,000*l.*; Ravenna, 7,000*l.*; Ancona, Forli, Perugia, Ferrara, Sienna, each 5,000*l.* There is scarcely a town of any importance in which the authorities, during the last two or three years, have not shown the liveliest interest in establishing elementary schools in their various neighbourhoods. In all these schools the old and incompetent teachers are being replaced by trained and qualified persons from the many normal schools at work in every province, though it saddens one to read the advertisements for teachers in the newspapers, and to find that the salary offered usually ranges from 10*l.* to 16*l.* a year. Great praise is also due to many private individuals. One gentleman gives 4,000*l.* to establish infant schools in Mella, while another

takes in hand the education of the inmates of the Parma Foundling Hospital.—*Ibid.*

GERMANY.—There is yet much to be done in Germany, as you are aware, for the advancement of religious liberty—especially in those Lilliputian states in which despotism displays itself with unblushing front and unchecked by public opinion. I am led to make this remark by a recent case of legal persecution. Last spring Herr Scheve was put in prison at Buckeburg, the capital of the principality of Schaumburg, for having administered baptism. After a week's imprisonment, Herr Scheve, having been able to procure bail, was set at liberty until his trial should take place. The case came on upon the 13th of June, and he was sentenced to a year and a-half's imprisonment, and to pay the costs of the proceedings; seeing that, besides this baptism, he had twice administered the Lord's Supper. Immediately after this sentence had been pronounced, two members of the Baptist Church at Buckeburg requested an audience of the prince, who received them kindly, but referred them to his Government for a final answer. Herr Scheve has availed himself of this appeal, but with very little hope of success, seeing that he has been proceeded against according to the laws of the country. Hitherto, so far as we are aware, no decision has been taken relative to Herr Scheve's appeal. Will he really have to expiate, by eighteen months' imprisonment, the crime of having fulfilled the functions of his ministry? If so, people will really be tempted to believe that Buckeburg, being but little known as the capital of a state, has been desirous of seizing this opportunity to acquire some notoriety.—*Ibid.*

TURKEY.—At Bitlis, in the far north-east of the Eastern Turkey field, after six years of labour, the missionaries of the American Board rejoice in the formation of a church of five members—the fruit of seed sown long since, in the casual conversation of a native preacher with a young man at Moosh, and the gift to him of a catechism. We regret to hear that persecution is rife in this and some other parts of the field. The first missionary journey, of brethren representing the Church of England, among the Turks of Asia Minor, has been accomplished by the Rev. Messrs. Weakley and Wolters, jun. They were treated with proud contempt, and at times with rudeness. Indeed, at one place (Magnesia) they were spit upon and called dogs and pigs by the children in the streets. "We felt very much," writes Mr Weakley, "the necessity of having some means—some go-between—to bring about the intercourse we desired. The barrier between the Turk and the Frank, which is broken down in some degree in Constantinople, exists in the interior almost intact."—*Ibid.*

WEST AFRICA.—With the expulsion of missionaries from Tahiti and Fernando Po fresh in our recollection, it is not without concern that we hear that French and Spanish influence is making itself increasingly felt in Equatorial Africa. The Rev. Mr. Bushnell, of the American Board says:—"They claim, I believe, all the coast from Camma, 100 miles south of the Gaboon, nearly or quite to Cameroons River, north."—*Ibid.*



JAPAN.—The American mission in Japan continues to make steady progress. The translation of the Scriptures is progressing, and Chinese bibles and tracts are circulated. One of the missionaries is educating several young people on behalf of the Government in English. They are well taught in the Scriptures. The

medical department of the mission makes excellent progress, most of the patients being of the class of officials. The Dutch Reformed Church Missionaries have got leave to build a chapel. The missionaries very frequently find their chief obstacle to progress in the character of the European and American sailors visiting the ports.—*Idem.*

## Articles Selected.

### EDUCATION OF THE POOR IN FRANCE.

France is a very interesting country to study under a social aspect. The kind of satisfaction one experiences from the study is comparable to that elicited by the sight of edifices growing up rapidly before the eyes under a system of high building pressure. The fact is, that the great revolution of 1789 made short work with the social institutions of France. Old organizations were then ruthlessly swept away, old notions discarded, old associations broken. Government, law, dynasty—all was profoundly altered in France by that tremendous commotion, and not in the least degree education of the poor, especially the Protestant poor. Relative to this topic a very valuable paper was read at the last or Edinburgh meeting of the National Association for the Promotion of Social Science: the main points of it we shall arrange for the information of our readers.

It seems that all the ancient French educational establishments disappeared in 1789, and many years were permitted to elapse before successors were established. As regards the department of primary French instruction, which corresponds to our education of the poor and industrial classes, it cannot be said to have an older date than 1832. Three successive Assemblies ruled France with a heavy hand during the interval between 1789 and 1800 inclusive, viz., the Constituent Assembly, the Legislative Assembly, and the National Convention. Each of these, in its turn, promised to give France a system of national education, and each broke the promise made. Until the establishment of the consular government, nothing in the way of a national education was carried into effect: but even then primary instruction was benefited in a trifling degree only. Instruction of the high and middle classes was that chiefly accomplished by the consular solicitude. The Emperor Napoleon I. founded the University of France, which since his time has risen to so high a degree of celebrity; but not until the year 1828 was public instruction made a separate department of the state. Under Polignac it went back once more under ecclesiastical dominion, and thus remained without a minister of state at its head until 1832, when M. Guizot was appointed Minister of Public Instruction. This celebrated and enlightened statesman—himself a Protestant—applied himself vigorously to the task imposed upon him by his office; so that, whatever progress has been made in the education of the French humbler classes must be chiefly referred to

his well-devised and well executed measures. At the end of 1847 (the year before the revolution) the number of elementary boys' schools had risen in France from 33,695 to 43,514. But this increase does not fully show the extent of educational increase, seeing that it takes no cognizance of girls' and infants' schools, of industrial and other establishments belonging to popular education, and seventy-six normal schools, furnishing masters for all the departments of primary and secondary instruction.

The code by which education is now regulated in France was adopted by the National Assembly in March, 1850. The supreme power is assumed to rest in the Superior Council of Public Instruction; but practically (as our remarks will make evident by-and-by) the real controlling power over French educational establishments is the Roman Catholic Church, which—domineering always—has done its utmost to deprive the Protestants of France of an education based upon the principle of scriptural investigation and free inquiry. Here it will be worth while to set forth the constitution of the Superior Council of Public Instruction, which was as follows: President, the Minister of Public Instruction; four archbishops or bishops, chosen by their colleagues; a pastor of the Reformed Church of France, elected by the Consistories; a member of the Lutheran Church (Confession of Augsburg), elected also by the Consistories; a member of the central Israelitish Consistory, chosen by his fellows; three councillors of state; three members of the Cour de Cassation; three members of the Institute, elected by their colleagues; and eight members named by the President of the Republic (the Emperor). The latter are taken from certain specified classes, and they form a permanent committee, retaining their offices for life, with a salary; their nomination, however, may be revoked by the Emperor. Finally, there are three members of the free instruction class, named by the Emperor through the Minister of Public Instruction. The term "free instruction," as it remarked, means schools or educational institutions conducted by individual enterprise, but all of them subject to the state control.

In this board of twenty-seven, with a minister of state at their head, is vested the supreme authority over all education in France. They administer the laws through the medium of provincial boards, called "academical councils," one for each department. The constitution of these academical councils is analogous

to that of the supreme council. The prefect, the rector, the bishop, three ecclesiastics nominated by the bishop, and various *ex officio* members, sit side by side with the solitary Protestant pastor and an elder of the Jews. No new school can be established without the consent and authorization of the academical council. Such is the organization of public education in France. It has been in operation more than fourteen years. Let us, then, see how it works; and, lest an English writer's opinion of a French educational scheme might seem tinged by national prejudice, we will cite a Frenchman to testify in behalf of his own country. Now a Frenchman—M. Jourdan, a well-known contributor to the "Siccle"—wrote two leading articles, which appeared in August, 1863, in that journal, touching the neglect of primary instruction prevalent throughout France. According to this gentleman, the educational advance accomplished by M. Guizot has been lamentably contravened since 1851, when the Legislative Assembly allowed education to fall into the hands of the clerical party, and the entire scheme of M. Guizot to be overturned. A republic was on the wane: an empire was dawning. To support that empire the influence of Rome would be needed. The Roman Catholic clergy at once saw and seized the opportunity circumstances had presented to them. "The watchword," says M. Jourdan, "went forth from Rome, and innumerable corporations, both of men and women, rose up; amongst them the Christian Brothers, commonly called 'Les Frères Ignorantins,' and got possession of the primary instruction. Meanwhile, the Jesuits, by founding institutions which have now taken deep root in the soil of France, disputed with the University the secondary education in the middle or bourgeois class, while associations of women seized upon young girls of the inferior class. This army, supported by funds from some hidden source, has now moved on for thirteen years, under the protection of academical councils and the law Beugnot, towards the conquest of the rising generation. The number of religious women now devoted to teaching throughout France is forty-thousand. Such is the system now opposed by the anticlerical party. The poor schoolmasters," M. Jourdan goes on to say, "who are miserably paid, and crushed beneath the power and dignity of the bishops, are made to perform the meanest services at dictation of the priests. They wait in the sacristy; they toll the bells; they trim the lamps. Being only laymen, they are as hewers of wood and drawers of water for the church. On the other hand, the religious bodies, their eyes fixed on Rome, are allowed to dip into the public treasury and take out as much as they can get with both hands. They have houses, public buildings, fine institutions, at their disposal, giving very little instruction in return. It is true you will find little boys and girls in very devout attitudes—their arms crossed, their eyes down—repeating, parrot-like, long prayers, the purport unintelligible. They may be seen adoring medals, images, scapularies; their minds brimful of superstition, their bodies subject to the rod of coarse country girls, whom a certificate of obedience has created governesses, or even of men, the so-called

Christian Brothers, or 'Frères Ignorantins' Such is the truth of our situation," adds M. Jourdan. "we maintain the danger of its continuance, and we affirm that modern France cannot leave her children in hands like these."

This is a severe judgment upon the French lower class educational system, especially coming from a French writer. According to M. Jourdan, the educational law of France, notwithstanding the adoption of the words *Enseignement libre* as its motto, is little more than an engine in the hands of the state and church for compressing the instruction of the masses within narrow limits. According to the same writer (expressing his views on another occasion), the academical councils are more careful to see that subordinates do not teach too much than that they should teach too little. License to open a free, or, in other words, a private school, no matter how competent the teacher, is not to be gained without some trouble, and often not without patronage. Every educational institution, from the highest to the lowest, is under immediate state control; and it depends upon the will of the prefect, and in the academical council, whether schools unconnected with the University shall be allowed to exist, or, if to exist, whether they shall be permitted to work untrammelled. Under these circumstances the testimony of M. Jourdan is hardly needed: the inevitable result of the educational organization of France could not well have been otherwise than he describes it. How comes it, then, that France is conspicuous for some brilliant examples of secular educational excellence? M. St. Hilaire, Professor at the Sorbonne, furnishes the answer to this question. Fully admitting the high standard of education that prevails in some of the higher colleges, he coincides absolutely with M. Jourdan in reprobating the system of French education as affecting the middle and lower classes. In a dissertation recently published by him, on the peasants and labouring classes of France, he expresses himself as follows:—"Instruction as now imparted in our country districts," he writes, "often does more harm than good. Our country people have a worship, but no religion. They have schools in which the instruction given is not worth the cost. Taken by itself," he goes on to say, "instruction in our country places is insufficient and almost ridiculous. The system adopted requires years for children to read badly, and write still worse." Bearing in mind that the above severe judgment is directed against schools over which Roman Catholicism reigns dominant, let the reader now hear what testimony M. St. Hilaire has to give in reference to French Protestant schools. In the latter, the Protestant schools, he goes on to state, "children learn to read in six months, and write in one or two years; the consequence being, that parents prefer to send their children to the Protestant school and pay for instruction, than to the Roman Catholic school, where teaching is gratuitous." This superiority of Protestant schools M. St. Hilaire attributes to the operation of a higher moral principle. Protestantism, he says, aims at moralizing the people by asking them to believe. whereas Catholicism only bids them to obey.

It is time now that we pass in review, as fully as our space permits, though less fully than the importance of the case demands, the condition of lower class Protestant education throughout France. Premising that France holds two Protestant communities recognised by law, viz., the Reformed Church and that of the Confession of Augsburg, otherwise the Lutheran, the reader will be interested to know that they possess conjointly about 1640 parishes or districts, and 1750 schools. In 1816 Paris only numbered two schools for the instruction of Protestants: there are now fifty-eight, and more are demanded. Of these schools, some are communal, and are therefore aided by the municipality, while others mainly depend for support on the liberality of Protestant congregations and private charity; but many are chiefly supported by school payments varying from about twopence-halfpenny to about fivepence per week. At this time about four thousand children are receiving instruction at the Protestant schools of Paris; and the committee of one school received no less than £340 in school fees, varying from twopence-halfpenny to fivepence weekly, paid by parents who were, for the most part, dependent upon their manual labour for subsistence. Many attempts have been made by the French Roman Catholic party to suppress these free evangelical schools, but, so far as Paris is concerned, unavailingly. The police, being appealed to, visited these schools and judged for themselves. The result was, that they very much approved of what they were called upon to condemn; so that now they rather encourage the free evangelical schools than otherwise. It is well to bear in mind, however, that these remarks for the present apply to Paris wholly, and that even there Protestant free schools exist merely on sufferance, not being connected with any corporate body recognized by law.

It is to French rural districts that we must look for examples of Roman Catholic opposition to Protestant instruction. There the academical council, aided by illiberal magistrates, prevents the spread of sound education. As furnishing an illustrative case, we may cite the modern educational history of a rural commune in the department of the Upper Vienne, and of which Limoges is the chief city. When M. Guizot's educational ameliorations were first entered upon in a population of over six hundred souls in this commune not one was found capable of writing at all; but before Louis Philippe had ceased to reign every person of an age to understand could both read and write, similar advantages being extended to several villages in the neighbourhood. Until 1850 (until two years, that is to say, after the republic was established) these French country Protestant schools went on prospering. We have seen that about the time in question, an order went forth from Rome that the Roman Catholics should endeavour to obtain the monopoly of French education. Having secured prefectorial authority on their side, the Roman Catholics managed to suppress all the Protestant schools in the department of Upper Vienne; the allegation being that the teachers, although possessing

certificates of competence, were unqualified to teach morality. The decree, however iniquitous, had to be obeyed; but the Protestant Society of Paris (which must be considered at the head of all French Protestant educational organizations) endeavoured to secure the advantages of education, whilst keeping within the law, by arranging a scheme of house-to-house instruction conducted by visiting tutors. There was no law to interfere with a parent having a tutor or a governess for his children; but if one stranger were to be present at a family educational gathering, then the meeting would come under the ban of a law established. For a long season the police watched these assemblies day by day, hoping to find some unauthorized individual. It was all in vain: the law was never broken, and so at last the rural Dogberries and Shailows began to see they had the worst of the contest. At length some of these individuals came to the conclusion, that, as the law could not be made to stretch a point in favour of them, they, on their part, would stretch a point in opposition to the law. It was argued by these sapient people, that, as the law forbade the meeting of more than twenty persons without a license, it was an evasion of the law, on the part of these private teachers, to gather children together by twos and threes, seeing that, in the aggregate and in the course of the day, there would be an unlawful meeting for every twenty. Well, not to be necessarily prolix, let it suffice to state that the strange interpretation of the decree of limitation to twenty was accepted by one provincial court of law and confirmed by another. The principle involved in this decision was too important to be allowed to rest thus. The French have in their Cour de Cassation a court of equitable appeal something similar to our own Court of Chancery. To the Court of Cassation the appeal was taken, and, being there argued upon, was reversed. Henceforth, then, it was decreed by the high French court of equity that a parent did really possess the legal right to have his own child taught in his own house, at his own cost, by a person of his own choice. So the persecuted as well as prosecuted schoolmaster Jusnel went back to the scene of his former labours, calling from family to family to give instruction. It was impossible, for shame, that such a state of things could continue; and the Minister of Public Instruction, M. Rouland, intimated to the prefect of the Haute Vienne, that the Protestant schools in that district should at once be reopened.

Reopened they accordingly were, and much to the satisfaction of Catholics as well as Protestants—all but the priests. "Then," my authority goes on to state, "came the days of rejoicing, a festival in every village," a mutual greeting between Roman Catholics and Protestants, one proclaiming the victory of common sense and parental authority over the bigotted folly of priests and rulers. The concession, however, was accompanied by a most ungracious proviso—one evidently at variance with the principle established by the highest court of judicature in France, viz.: that every parent had the right to choose a school or teacher for his child—the proviso being, that

no Catholic child should be educated in one of these Protestant seminaries. Liberal Catholics expressed themselves very adversely to the decree professedly enacted on their behalf. They cherished a lively remembrance of previous educational advantages secured to their children through Protestant instruction. Many of them even came accompanied by their children and disclaiming Roman Catholicism. Moved by these cases, and fearing to run counter to the law, several Protestant schoolmasters of the Haute Vienne district put themselves in communication with the committee having its headquarters at Paris, and were advised not to receive Roman Catholic children, lest the schools might be again interfered with.

The case we have selected for illustration is by no means solitary. The course pursued against Protestant teachers of the department of Haute Vienne finds its parallel in more than one other Protestant French department. Cases precisely similar are to be found at Creveceur, the centre of a large district in the neighbourhood of Cambray, and other parts of France. In short, the establishment of a new Protestant school in a French country district is a matter of difficulty and a work of time. The Romish Church is persistently averse to the establishment of every school, except it be made subservient to Roman Catholic interests. In whatever light the education of a people may be viewed, states the report before us, it is certain that, in point of quantity and quality elementary instruction in England is far ahead of that in France; moreover, that while a steady improvement in our case is visible, there is no hope of any change for the better among our neighbours. So long as Rome and Roman Catholics prevail, the teaching of the children of the poor in French country places is all but a name.—*Leisure Hour.*

#### POMPEII IN 1864.

AFTER having prepared one's mind for a proper contemplation of a city buried eighteen hundred years ago, it is calculated to throw it back to the days of railways and other modern contrivances, to find, at the foot of the descent by which we have to enter the said city, a turntable, at which we are called upon to pay a sum of rather less than a florin. But once fairly through this obstacle, the sense of the past comes back, and, to an Englishman at least who has only just arrived at Naples, life seems to return into the ancient city of Pompeii; he would feel it quite a natural occurrence if a helmeted, sandal-footed, scantily-dressed individual were to turn the corner of one of the streets at any moment. No longer does a guide lay hold of the disenchanted visitor, and drag him remorselessly from one object to another, but he is left to wander hither or thither at his own will, stopping when he sees fit to watch the careful operations of the workmen, and only asking questions when it pleases him.

The improved system on which the excavations are conducted, too, has corrected at least one erroneous idea with respect to the manner in which the houses of Pompeii were constructed. Instead of being confined to a

ground-floor, some of them were built with a floor above, with a verandah looking towards the street. This was the case with the house of Proculus; and in order to give something like a clear idea of what must have happened in a large number of households on that dreadful day when the city was entombed, I will take this man as an example, because we happen to know more about him than about any other Pompeian.

Proculus was in all probability a rich, certainly an influential, citizen. His name occurs in connexion with election matters in more than one place. On the right of the entrance to his house is the inscription *Popidium ced, Proculus rogat*, which may be freely translated by the inscription on a wall opposite to the room in which I am now writing, 'Cox for Finsbury;' not far distant, a partisan of one Sabinus had scrawled, '*Sabinum aditum Proculus fac et ille te faciet*,' an equally free translation of which would be: 'O Jones, support Robinson as alderman for Bishopsgate-without, and he will propose thee for Bishopsgate-within.'

His house was undergoing repairs when the catastrophe occurred; the painters' pots and the workmen's tools were left scattered about, and a part of the pavement had been taken up. A number of cooking utensils were heaped up in one corner, shewing that the operations of the workmen prevented them from being put in their proper place. Others, containing various articles of food, were simmering on the little stoves. On a bronze dish, in readiness to put in the oven, was a sucking-pig; the oven itself being for the present engaged in baking bread; more than seventy loaves in all—the greater part of them weighing about two pounds—have been taken out of one oven. But the pig never entered the oven, nor were the loaves withdrawn until after a sojourn there of nearly eighteen hundred years. They still retain their form, though not their colour. The porous cavities in the interior are still distinguishable. Their chemical constitution, however, has undergone a change: if we take a little of the crumb, and rub it between the finger and thumb, it crumbles to powder, and has very much the appearance of coal, the proportion of carbon in the centre being less than in the crust; and the proportion of water, which is 23 per cent. in the crumb, somewhat greater.

They were early risers in the house of Proculus, and the cook had begun his operations by lamplight, in the expectation, that as day had followed night, and night day hitherto, this order of things was eternal. But daylight did not come; the flames poured forth from Vesuvius, and showers of ashes rained down on the city, making it so intensely dark, that fathers cried aloud for their wives, and their wives for their children, from whom they were but a few yards distant, yet could not see, by reason of the darkness—as dense as that which fell on Egypt, and which Moses descibes as a darkness that could be felt. Hand in hand, as many as could grope their way towards each other quitted the house, passing on their way a sentinel, who sternly kept his post in his sentry-box, striving as well as he could to keep himself from being choked by the ashes, by

holding his hand before his mouth, striving, but in vain, for the ashes continued to fall incessantly, until they filled the box, and buried him alive, still holding his weapon in one hand, and with the other, covering his mouth and nostrils. There were two persons, however, who were left behind by Proculus and his family: one of these, a woman who stayed to fill her apron with jewels, and who fell in the open court, never to rise again, scattering as she did so the baubles for which she had sacrificed her chances of escape; and the other a wounded gladiator, who probably occupied a room on the first floor, where he perished, with his arms by his side.

There is, it seems, hardly any risk a woman will not incur to save what she most loves from peril, whether it happens to be her child, her trinkets, or her dog. Indeed, it is said that on the occasion of a long subsequent eruption of the same mountain, the nuns of a religious community nearly suffered themselves to be surrounded by lava, in order that they might save their jams and sweetmeats. It may have been the wife and daughter of Proculus whose bones were discovered lying near each other; the elder having to all appearance yielded up her breath with slight resistance; whereas the younger had evidently struggled convulsively before resigning her young life, as is shewn by the models taken by pouring liquid plaster of Paris into the moulds formed by the pressure of their bodies on the volcanic ashes. These two were found lying near each other; but in another place were found the skeletons of two young people who had lain down to die folded in each other's arms. Elsewhere were discovered a mother and three children, all buried together in a living grave. Seventeen others perished in a cellar in company. Though the excavations are far from complete, there have been, according to one writer, more than six hundred skeletons discovered already.

As to the objects excavated, they are exceedingly numerous. The most valuable are taken to the Museum in Naples, but a vast number remain in the collection in Pompeii, and every day adds to the number in both places. Of course, the greater part of these are of no intrinsic value whatever; they are interesting as relics of a people, some at least of whom were living at the very time when some of these momentous events were taking place in Palestine which have changed the face of the world. Articles of real worth have, however, been discovered; for example, a lamp made of gold weighing nearly three pounds' troy. But Pompeii was not a city in which similar things are likely to be found frequently. The excavations that have been made have been so extensive as to establish that; and if we may judge of the future by the past, there is quite as little prospect of articles made of the precious metals being discovered, as there would be in the case of a place like Worthing, if it met with a similar catastrophe, and the inhabitants had had a few hours to carry away what they considered of most value. The articles most generally found are those used in the kitchens and the shops—balky matters, of little worth, in the estimation of the terrified owners, but of incalculable value to us of the

present generation. It is more likely, too, that these things are genuine, than that such things as rings, earrings, brooches, and other small articles of jewellery are, which are sold as such; indeed, the manufacture of these is or has been a regular traffic; and let not any man who has visited the buried city, and bought surreptitiously from one of the excavators a jewel or some other relic of antiquity which the man has turned out before his eyes, imagine that it must have been the property of a Pompeiian; those who plant, know where to dig, and those who sow, where the harvest is to be looked for; and we never saw a Neapolitan, nor, in fact, any other man at a similar place, who seemed to think there was any harm in supplying a demand, by the substitution of a modern article for the presumed antique. Probably very many of these are manufactured in our own towns, since there are few things they do not make there. A translation from a price-current issued by an English house for (shall we say) facilitating idolatrous worship, describes the beauties of certain images which the aborigines were in the habit of worshipping, in the most glowing language, and at a price ridiculously low, considering the use to which they were to be put.

The excavations are now being made on a scale and with a care which will soon exhaust whatever objects still remain hidden by the ashes. A statuette of Silenus has been discovered quite recently, which is described as possessing great merit. It is about eight inches in height; in its left hand it holds a serpent, which supported a glass vase, incrustated with gold of exquisite workmanship; unfortunately, the vase was broken, and only two fragments have yet been found. Two large and elegant candelabra were also found in the same house, as well as two capacious silver vases. Among the recent discoveries, that which seems to have excited the most interest is the accidental opening of a spring. The water immediately came bubbling up, clear and sparkling, and inviting everybody who came near to drink of it, which they did, some of them in their enthusiasm swallowing a sufficient quantity to cause them serious personal inconvenience. Several bottles were filled with it, which were sealed as carefully as if it were the very choicest of Lachryma Christi, some of which were despatched to the king of Italy, and others to the pope and other favoured individuals.—*Chambers' Journal*.

#### SHOE BLACK BRIGADE.

In 1852 it was stated in the Eighth Annual Report of the Union that the Shoe-Black Society was in a very prosperous condition, and that the average weekly earnings of the thirty-seven little red-coated boys was then seven shillings each, but that it was much higher during the period of the Exhibition. To the other details of that World's Fair were added the following figures in the report of the Royal Commissioners:—Out of £650 earned by the cleaning of 156,000 pairs of boots and shoes, the sum of £300 had been paid to the boys; £140 had been absorbed in working expenses; while the balance, £150, had been deposited in the savings bank for the benefit

of those boys who had been the most industrious and thrifty.

### For the Young.

#### STRANGE WAYS OF RIDING.

BY MRS. H. C. KNIGHT.

A MAN in a reindeer sledge passing rapidly through our streets on a cold wintry day, would be a curious sight; and yet there is a country in the far north, where the bears are white and the people brown, where the sun shines at midnight sometimes, while at others the moon is the only light at noonday, where the rivers are almost as solid as the earth, and flow slowly into seas of ice, and where such conveyances are more common than any other.

When Dr. Kane was travelling in those frozen regions, searching for Sir John Franklin, he one time found that the current of the water was carrying his ship towards the south, while he wanted to sail north. He needed a stronger force than any he then had to draw his ship safely against the tide and through the great blocks of floating ice that hindered him. What do you think he did? He harnessed an iceberg. He knew that deep down below the current that was carrying his ship south was another current moving in the opposite direction, and that the iceberg reached so far down into the water that it was moved by this lower current instead of the upper one; so he threw out his anchor and made his ship fast to the berg. I think it must have been very grand to be carried along safely in those terrible seas and among those great floating ice-fields by such a horse as that. Still it is not all pleasure, for such horses are not the most manageable in the world.

Once when, after a great deal of labour, Dr. Kane had fastened his ship to one of these icebergs, he heard a strange crackling, and in a few minutes the ship seemed to be surrounded by a hail-storm. Pieces of ice as large as a walnut were falling thickly all around it. Dr. Kane knew what this meant, and got away with his ship as well as he could. It was well that he did, for very soon the iceberg that seemed about to draw them so safely through the water was broken in pieces, and floated on the water a splendid ruin. Had they remained a few moments longer, they would all have perished; but the kind Father, whose protection they had earnestly asked that morning, gave them warning of their danger in season to avoid it, and soon, attached to another and larger iceberg, they were sailing on faster than ever.

I have heard of a yet stranger ride taken in that northern sea, though in a part of it not so far north as where Dr. Kane caught the iceberg. You will call the story a sailor's yarn, perhaps, but I have good reasons for believing it to be true. A whale-ship was off the coast of Greenland. One morning the men on board it saw a large whale spouting water not very far from them. They attacked her with harpoons, as usual, and soon lowered a boat with eight men to finish the work they had begun.

The whale, probably not so much injured as they thought, darted under the water to hide herself from them. Before long she came up again; but as she arose she struck the bottom of the boat with her tail, breaking it, while at the same time her tail passed through the broken place like a wedge, and was caught between the closing wood. Two men in the forepart of the boat were thrown up in the air, but came down again into the boat. The whale darted away, carrying the frightened men clinging to the sides of the boat with her, seeming not to like her passengers at all better than they did their horse. "It seemed like an hour that we were carried that way," said my informant, "but I don't think it was over fifteen minutes." Very likely it was not over five, for time seems long to men under such circumstances. Every moment they were afraid the whale might, by a sudden motion, drop them all into the water, or perhaps dive under it herself, carrying them with her. At last the ship or a boat, I do not remember which, came alongside. The whale, already exhausted with her wounds and exertions, was killed, and the men saved. The sailor who told me the story, after he was safely on board the ship, made a rough sketch of the scene, which he showed me. It represented the moment when the whale first struck the boat. "If ever men felt like praying," he said, "we did then, for there seemed hardly a chance we could escape." No wonder he felt so. Those who visit those far northern waters are sure not to lack occasions for special prayer. Often too they have reason to praise God for special deliverance. If you should ever read Dr. Kane's account of his voyages, you would notice that never, either in their most prosperous times, or when sick and half frozen they were almost ready to despair, did they fail to ask God's blessing on the day's labour: and God answered their prayers, and brought them through all the perils of those two dark frozen winters as easily as he hears your prayer and brings you safely through the little troubles and dangers of each day.—*Family Treasury.*

#### THE ROAD-SIDE WELL.

By the side of the dusty highway, beneath the shade of an elm-tree, was a well of water that bubbled up perpetually; it was so clear that one could look to the bottom and see the white pebbles and two or three pieces of shining silver which had been thrown in, and which looked twice as large as they really were; the water was so cool and fresh that many a traveller stopped to drink, kneeling upon the curb and plunging his face into the inviting well, or lapping up the water with his hand, if he had no drinking-cup. The curb had been worn smooth in front by the knees of drinkers, for the well was old, and moss covered the rest; yet one could make out the letters that had been sunk in the circular stone—BLESS'D ARE THE PURE IN HEART: FOR THEY SHALL SEE GOD. It had been forgotten whose hand had chiselled the letters, and why these words were taken; the hand had long since rested from its labours, but still, though the grooves were faint, the words could be read, and many who stopped to drink tarried to spell out the legend.



So, upon one summer day, when the cool water and the shade of the elm invited the travellers upon the highway to rest, one after another, lingering at the spot, traced the half legible characters with their fingers, and slowly read the sentence; they turned from the curb to look into the clear depths of the well, as if there they were to find Him whom the pure in heart should see; and rising, they loitered by the elm-tree, reading the initials that had been carved upon it, and perhaps adding their own fresh ones.

A pedlar with his pack passed that way, and turned aside to drink at the well. He was a brisk fellow, trudging from house to house, offering his wares and chaffering with housekeepers. His pack was like a magician's box,—no matter how much was bought at one house, he was sure to have anything that was wanted at the next; so intent was he on his gains that between his calls he was always doing sums in his head, casting up accounts, and when the distance was unusually long, he would imagine a bargain with some one, which he carried on with such vehemence that once he passed two houses without noticing it; but then he carried his point in the imaginary bargain, and sold a whole set of jewellery for twice its value, the money paid down too, good solid silver. He had never been by this way before, and seeing a turning in the road, he thought it led to a house; it led only to the well, where he stopped to drink and cool himself.

"Bought six dozen spool-cotton, at fifteenpence the dozen," said the pedlar stowing away the beginning of the sum in his memory till he should have his drink. He knelt on the rim, took off his hat, and put his head down to the water, when he caught sight of the shining pieces of silver, shillings that appeared through the medium of the water to be at least half-crowns. He bared his arm, and plunged it in to see how deeply he could reach; but the silver was beyond, and the water set in motion made it look like running quicksilver. The pedlar looked wistfully at it; he wondered how he was to get it. Casting about he found a long slender stick: it was long enough to reach the bottom: indeed, it had visited the bottom many a time for the very purpose of trying to bring up the silver. This the pedlar took, and, thinking a moment, he drew forth from his pack some wax, with which he waxed the end of the stick, doing meanwhile the sum—"paid for the wax one half-penny—might have sold it for three: raise two half-crowns from the bottom of a well—two shillings and fivepence-halfpenny profit against a single penny profit." The wax drew up one piece, which the pedlar seized:—*hal!* it was only a shilling, and he did his sum over again as he lowered the pole for the other; this also became reduced in value as it came to the surface, and the pedlar eyed the pieces with contempt, but he put them carefully into his pocket, nevertheless. He heard some one coming down the road, and putting on his hat and pack, he walked quickly along, forgetting to take his drink, and beginning new sums, by which he reckoned what the shillings would buy, and what gain he could make in sales, till the amount grew and grew, and the pieces of silver, for which he

gave nothing but a bit of wax, had become bags of gold before the pedlar's eyes; and as he walked and walked, he saw no road, nor trees, nor houses, but glittering gold, which shone like the sun, and filled the world before him.

The steps which the pedlar heard were the steps of a man walking on the highway; and while the pedlar was walking off with his pack, looking at the growing gold, this man also turned aside and came up to the well. He was a learned man, and nothing in the world escaped his notice, it was said. He knew trees and insects by their names; he could point out the stars, and had read, besides, nearly all the books which it is worth while to read, to say nothing of those which he had written himself. He stood by the well and looked about, as if to see if everything were correct; his quick eye caught the graving of the curb-stone, and he read without difficulty—**BLESSED ARE THE PURE IN HEART: FOR THEY SHALL SEE GOD.**

"Something more is needed," said the learned man to himself; "one must have the intelligent mind."

He stood upon the curb, and raised the water to his lips with his hollowed hand, looking into the well, and examining its sides and bottom. "One can see God in this well," said he aloud, as if to the elm-tree, for there was no other hearer, "if he only have eyes; the water, the moss, the very stones, all declare Him who made them; but it needs a great deal of study to find it out. One must begin at the beginning, and take nothing for granted. He will come to God at last if he keep on." Here the learned man paused, for he heard a rustling in the bushes back of the well; he saw some one moving, and raised his voice a little as he continued—"There are many things to be learned even from an insignificant well;"—the bushes opened, and a child with a basket of berries appeared. What the well taught the learned man did not say, but walked on with his hands at his side, turned with the palms out.

The little child sat by the elm eating her berries, but so still was she that the next corner to the well did not at first notice her. This traveller walked leisurely up, loosely dressed, and carrying his hands clasped behind him. He sat down upon the curb, and, seeing the letters, read the first half; then he knew what followed, for the words were familiar to him. He leaned over the water, which had become quite still again, and looked on to its surface. Another face looked up to his bending over; it was of course the reflection darkened in the water, and seeming to hold a new and more wonderful spirit. The man looked into the eyes, which were deep and lustrous. The words which he had just read were in his mind, and he added in thought,—

"Deep calleth unto deep. We look into the water of eternity, and our own face looks back, more full of spirit indeed, but the same in lineament: our soul looks into the reflection, and sees itself divested of human limits. This is God, and I see him in this water, because I am made in his likeness: so the clouds and blue sky above me are answered by the depth below. Behold the mystery of divinity!"

He rose from the curb just as the child was

coming forward to take her drink of the water.

"Can you read these letters, child?" he asked, pointing to the sentence.

"It is in the Bible," said the child, repeating the text; "our Saviour said it."

"Well," said the man of genius—for so he thought himself—smiling as he spoke, "did you ever see God?"

"See God?" said the child; "God is in the sky I cannot see him, but he sees me, and I pray to him every night."

"But why do you pray to him, if he is in the sky, and you cannot see him?"

"He can see me," repeated the child, "and I pray to him. Some day I shall see him, if I am good."

"Look into the water," said the man, "and you will see him."

The child looked in curiously and timidly. "I can see the bottom, and the sky, and my face," said the child, and ran away, for it began to fear the man who talked so about God.

Then there passed that way a woman who was a sinner, and she also drew near the well. The man of genius saw her, and walked away. She was weary of her journey, and sat upon the curb-stone, sad and faint. Her roving eye

found the words, and with difficulty she traced them, slowly spelling each until the whole was in her mind.

"But I am not pure in heart," she murmured. "I have sinned, and am not worthy to come into the presence of God." She looked into the water as if she might, by searching, find him out. As she gazed, her thoughts passed to words written in the book which she had heard the preacher read. She saw not the clear water, the pebbly bottom, the mossy sides, but with her eyes on these she saw clearly the well of Jacob by the city of Sychar, in ancient Samaria; she saw the woman who came to draw water; she saw the Son of man sitting by the well, and she heard the words which he spoke. Then, like a voice from heaven, there sounded in her quiet mind—"He that hath seen the Son hath seen the Father." She stooped to drink, and, rising with glad heart, said to herself, as if it were Jesus speaking,—

"Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

Then she went on her way rejoicing.—*Family Treasury.*

## Sabbath Readings.

### GOD'S PURPOSE IN THE INCARNATION.

"When the fulness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ." (Gal. iv. 4-7.)

The incarnation—the great mystery of godliness, God becoming man—is probably the most wonderful event which has ever occurred in the universe. We may look at it in two aspects. We may think, with adoring reverence, of what God in the incarnation becomes to us; or we may regard it in the light in which I now propose, God helping me, to consider it: What, in and through the incarnation, man becomes to God. It is set forth by St. Paul in the text. He therestates, under the Spirit's teaching, one object why the High and Holy One stooped so low as to take our nature, and submit to the humiliating conditions of humanity—infirmity, sorrow, suffering, and death included. It was that we might receive the adoption of sons now, and, as God's children, enter on the inheritance of his glory hereafter. But you will

observe there is an intermediate link in the chain of grace, between the incarnation of God and the adoption or sonship of man; "He came to redeem them that were under the law." Not only was the incarnation necessary, but also redemption—redemption from what is called in the previous chapter "the curse of the law" (Gal. iii. 13)—the malediction and penalty, that is, under which every soul of man lies, in consequence of his sin against God. I will not now tell over the story of the cross, or the mighty issues that are bound up in redemption, embracing, as they do, man's guilt and Christ's atonement, the fearful penalties of disobedience and the awful transactions in Gethsemane and on Calvary, by which God reconciled the world to himself. But is it not a solemn thing that not only the mystery of the incarnation, but also the yet profounder mystery of the cross, was necessary to re-unite the broken links of relationship between man and God? Adoption, and the heirship of glory, spring out of and follow upon redemption. But for redemption, every man must have remained a stranger to God, though living in God's world—an enemy to God, though fed by God's bounty—must have been hopeless, helpless, miserable, lost, and undone!

Turn over the pages of human history since the Fall. Think what treatment God has received at our hands ever since the tempter lured our first parents into the by-paths of sin! Measure, if it be possible, the provocation which God has had to endure at our hands during this long six thousand years of sin! Yet, in the face of all this, see what titles of dignity are here bestowed! Sons of God! heirs of God! Can you conceive anything nobler or loftier?

You think, perhaps, of the angels; how, free from the earthliness and sin which drag and keep us down, they soar even to the courts of God, and sun themselves in the brightness of his glory, and gather, in adoration, around the throne, ready to fulfil his will. You think how they are deathless and immortal, and what an insight they have into things yet undisclosed to ourselves. Above all, you think, perchance, of their holiness, of their unchanging love to God, of their freedom from temptation, of the singleness of purpose with which they serve God, and of the perfect sinlessness and purity of their entire nature and being. You think of all this, and then recall the weakness of your own heart, the deformities which disfigure the character, the miserable inconstancy of your will, even at its best; the evil which dogs your steps, the disease that prostrates your strength, the power which the devil has to ensnare you, the ignoble pursuits which, in comparison of the angels, occupy your mind; the struggle for existence which makes up the life of so many of us, and the death which at any moment may snatch you from all that is dear, and strip you of all you have toiled for. How great, you are inclined to think, is the contrast between your own lot and even the lowliest in the glorious ranks of the armies above! How incomparably superior his condition! how vastly purer and nobler a life like his! Who would not, you are inclined to exclaim—who would not cheerfully resign this blessed name (God-given though it be), if thereby he might take his place among the angels of God?

But, strange as it may seem, the poorest and meanest Christian who is resting on the Saviour's promises, and loving him and doing his holy will, is invested with a dignity loftier even than that of Gabriel, who stands in the presence of God. A closer relationship unites him to God. Why, even our very nature has been taken into union with the Divine nature. The angels cannot say that. How much more, then, are we exalted above them, if we have been

quickened from our death "in trespasses and sins"—if we have been born again, not of water only, but of the Spirit, and are indeed the children of God. The angels bear no such name as that: nay, they are servants—servants, too, whose office it is to minister unseen to the wants and necessities of the saints on earth (Heb. i. 14). And if you look beyond the veil, which was drawn back to give St. John a glimpse of the world of glory, you will see there that the nearest to the throne are not the angels—pure, sinless, and exalted though they are, but the redeemed and sanctified Church of Christ. It is not from angels' lips that the song is heard, "Thou hast made us kings and priests to God" (Rev. i. 6; v. 10); that is too exalted a strain for them. It is not to the angels that the Lord said, "To him that overcometh will I grant to sit with me on my throne" (Rev. iii. 21). This is a dignity reserved for man, if only we can grasp, with a firm hand, the Saviour's promise, and carry the cross after him, and be his faithful soldiers and servants unto our life's end. Think not lightly, I beseech you, of what is involved in these lofty words, "If a son, then an heir of God through Christ." The name may belong to a beggar in his rags, but it is not a whit the less expressive of Christian privilege and heavenly dignity. When clothed in the wedding-garment provided by God, even a Lazarus may take a place in the foremost ranks of the redeemed.

See, then the goodness of our God. It is not only that he laid upon his dear Son the crushing burden of our sin, and, by the sacrifice on the cross, redeemed us from the curse of the broken law, which otherwise must press us down to the lowest hell; nor is it only that being brought back to God, we have strength given us to do his will, and a reward assured to us if we be obedient and faithful. This would, indeed, have been a glorious blessing by itself. But God raises us higher than this. He is not content unless he makes us his children, and admits us to all the privileges of children—"Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying Abba, Father. Wherefore thou art no more a servant, but a son: and if a son, then an heir of God through Christ."

Observe, there is a threefold blessing and privilege. First, the child-like, loving spirit is given; the trustful confidence; the unhesitating faith; the upward look of spiritual desire; the adoring sense of God's love; the feeling, day by day, "God is my Father;

I am one of his dear children. He loves me; shall I not love him? He cares for me; shall I not commit myself to him? He offers me his strength; shall I not lean upon him? He is allwise, almighty, all-good; shall I not trust him? He bids me draw near, and not be afraid to call him 'Abba, Father;' shall I not enjoy the privilege? There is sin on my conscience, but he will take it away. Temptation besets me but he will help me to meet it. Trials and disappointments come; he told me they would, but he assured me also that he will over-rule all for good. I will trust, and not be afraid." This is the spirit of adoption—the spirit which God puts in the hearts of his children. Do you know anything of it? or do you feel that the full sense of all this would bring you too near to God?—that the fellowship and closeness with God which it all implies is too awful and great a thing to be enjoyed at present?—that it would involve a sacrifice of your own will which you are hardly prepared as yet to make? If so, how then can you have received the spirit of adoption?

For, mark, secondly, the true Christian is not a servant or slave, but "a son." "Wherefore thou art no more a servant, but a son." Judge for yourselves how great is the distinction. The one obeys from fear, the other from love. The one prompts to the service of God because he is a Master whose hold upon you you cannot and dare not shake off; who is keen to detect the slightest failing, and eager to exact the full measure of obedience; the other knows that God will not be extreme to mark what is done amiss, but for that very reason would love and serve him all the more. The slavish spirit would prompt you to escape, if you could, from the obligations of God's law as from the chains of an irksome bondage; the child-like, loving spirit would entwine the precepts of the law with the motives of the Gospel, and make therewith an everlasting wreath to bind around the heart. What parent does not feel that no service which a child can render can be a substitute for affection? Just so God craves our love, and will accept at our hands all that love consecrates, valuing the gift of obedience according to the motive that prompted it. He desires us to love and serve him, not as slaves who dread the lash, but as children who delight to be doing their Father's will.

Thirdly, mark the crown and consummation of all this. "If a son, then an heir of God through Christ;" or, as St. Paul

yet more expressively puts it elsewhere, "joint heirs with Christ." What an exalted conception this gives us of the Christian's future! What can the soul desire, what can the heart conceive, which is not embraced by these comprehensive promises? Whatever glory Christ has, that his disciples shall share. Wherever Christ is, there shall also his people be.

See from all this why it was that the Lord laid aside his glory, and lay as an infant in the manger, and encountered the tempter in the desert, and lived a life of poverty and shame. See why he poured out his soul in agony, and stood silent in the midst of scorn, and wore the robe of mockery, and sank beneath his cross, and rested not till the work was accomplished and the cup of bitterness was emptied to the dregs. It was to redeem us from the bondage and slavery of sin, that we might be the children of God and co heirs with Christ of an everlasting kingdom. God forbid that any of us should count little of these things, and turn aside from them as if they were only fit for the pulpit on the Sunday, and not also eternal realities, which can shed a spiritual glory on the entire being, and give dignity to the lowliest life of labour and toil. God would have us to feel and acknowledge that by the Gospel we have been made a glorious part of his creation. It is, indeed, no empty honour and privilege which he offers when he bids us come near to him in the name of his blessed Son our Saviour, and assures us that in Christ all things are ours, and that true Christians are his sons and daughters. Oh, what a spring of holy action! What an encouragement to love and serve our Father in heaven! How ungrateful a return for this love and compassion if we turn away coldly, content to leave it for others, but not to enjoy it ourselves! God preserve us all from such unbelief and sin as this!—*The Quiver.*

#### A COVENANT.

"We have made a covenant with death"—Isa. xxviii. 15, 18.

So men say; and what are the conditions of this covenant? The first is, that death shall not come till a late period in life, and not till they have done all that they had planned to do. Like the man in our Saviour's parable, they talk of doing this and that, as if there could not, and ought not to be, any impediment. They wish to spend many "long years of pleasure here, though quite unfurnished for the world to come."

They wish to live till old age comes creeping over them. What they wish to be true, they believe is so; and they persuade themselves that they shall so live, and shall be spared to carry out all their schemes.

The second condition of this covenant is, that death shall not bring with him any of his terrors. Death is the king of terrors. To the ungodly he is full of terrors. This renders death dreadful to the worldly. Therefore they shut out all thought of it. They will not have it named in their presence. They veil the harsh-sounding words, "When I die," under such a periphrasis as, "When anything happens to me." Verily, "they have made lies their refuge, and under falsehood have they hid themselves."

The third condition is, that somehow they shall be prepared for death when it comes. This condition they insert for two reasons—one is, their own safety; the other is, the quieting of conscience. So long as they fear that death may come while they are unprepared they cannot feel safe; and their consciences trouble them while they feel unsafe. Conscience tells them that, perhaps, death may come and find them in their sins. Oh, that *perhaps!*—that *may!* They are words that sting like a serpent; that bite like an adder! What shall they do! They persuade themselves that somehow they shall be ready when death comes. And so they go on, just as they had been going on for years before.

But in so doing they make one mistake. Every covenant must have two contracting parties to it. And they forget that death has made no covenant with them. He has never agreed to these conditions. He has never promised to postpone his coming till a late period in life, or till all their schemes are accomplished. He comes when God pleases, whether in infancy, childhood, youth, manhood, or old age. All seasons are his own. No rank or condition, no age or sex, is free from his fell dart. Neither has death engaged to bring with him none of his terrors. The sting of death is sin. Guilt makes death terrible; and he must and always will be terrible to the guilty. Nor has death promised to wait and wait, so that men may be prepared for him when he comes. The sinner may persuade himself that he shall, somehow or other, be ready; but if he defer the work day after day, and year after year, the summons may come and find him in his sins, without God and without hope. Perhaps death may overtake him in the very act of sin. Such is often the case, as facts abundantly prove. Facts

show that death has made no covenant with men. And men should beware how they rest on false assumptions. Let them not build on the sand. Let them flee to Christ, and avail themselves of the benefits of the covenant of grace. Let them rest on Jesus and his atonement, and then shall they be ready for death, however it may come.—*The Quiver.*

#### THE DYING CHRISTIAN.

BY JOHN CRAWFORD, A KILMARNOCK WEAVER

My day is dippin' in the wast,  
'Tis gloamin' wi' me noo,  
I hear the sough o' Jordan's wave,  
That I maun travel thro',  
• But 'tisna' Jordan's wave I fear,  
Nor tremble at the strife,  
But oh! this sanderin' o' hearts,  
This leavin' wean and wife.

What tho' we ken o' better things,  
A fairer worl' aboon,  
Where lost friends' a' are waitin' us,  
An' a' maun follow sune.  
This rendin' o' the siller strings  
That tether heart to heart,  
It tries puir human nature sair,  
An' makes us naith to part.

Gae, rax me by the Bible, wife,  
While yet I'm fit to see,  
E'er death creep ower my cauld rife back,  
And flap my fallin' e'e,  
And let us sing a partin' song  
Before we sundered be,  
For ye cauna' hae' me lang noo,  
I hae' na' lang to dree.

There, pit the pillow to my back,  
An' ease me up a wee,  
And bring them a' to my bedside,  
To see their faither dee.  
Noo, lift the Bible up a thocht,  
Its' ower laigh on my knee,  
And shu't the licht a kennin' back,  
Its' ower strong for my e'e.

He waled, he sang the parting song,  
His voice was firm an' clear,  
An' read the fourteenth o' St. John,  
Nor did he shed a tear.  
Sae is it wi' the man o' God,  
When life's days' darg is done,  
Nae future fears disturb his min',  
Nae ruefu' looks ahin'.

"My wife, my weans, we a' maun part,  
Sae dinna' sab sae sair,  
But dight the tears frae aff your cheeks,  
An' let us join in prayer;  
An' let us join in prayer to him,  
That's wantin' me awa',  
That he may be a faithfu' frien',  
And faither to ye a'."

He turned his glassen e'en to Heaven,  
And raised his withered hand,  
Noo safely won through Jordan's wave,  
He reached the better lan'.

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Age.	Annual Premium payable during Life.	ANNUAL PREMIUM LIMITED TO			Single Payment.	Age.
		Twenty-Only Payments.	Forty-Only Payments.	Sixty-Only Payments.		
21	2 4 2	2 4 2	2 4 2	2 4 2	2 7 4	21
25	1 10 3	2 10 3	2 11 1	2 12 0	25 6 1	25
30	2 10 0	2 10 0	2 10 0	2 10 0	24 2 0	26
35	2 4 6	2 12 2	2 11 2	2 9 1	26 4 0	29
40	2 5 10	2 6 2	2 15 11	6 10 0	28 2 0	30
45	2 14 9	3 7 5	4 5 2	7 3 7	32 0 10	40
50	2 5 9	4 17 6	4 12 4	3 8 7	35 0 8	44
55	4 1 7	5 11 1	5 12 4	4 12 10	38 12 3	50
60	5 1 11	5 10 3	5 12 7	5 0 6	40 0 8	55

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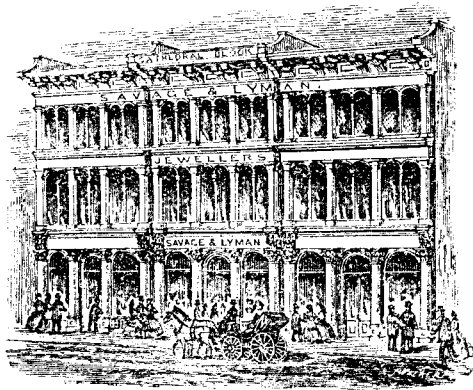
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