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V. 1. XVII.

No. 1.

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.



JANUARY, 1864.

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

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PORTLAND.

December, 1863.

THE PRESBYTERIAN.

JANUARY, 1864.

UPON us "old stagers," who have gone through so many *parts* that we begin to feel like growing gray in the service of the public, or, if you like it better, that which is known in literary circles as *par excellence the republic*, will our readers deign to let fall a favouring eye, as, in the character of *Number One*, we fulfil an engagement, to which by our own circulation of its existence we are pledged,—that of entering into an alliance with sweet *Seventeen*? We humbly think, with due respect to our own great modesty and your better judgment, we can justify a step so delicate, or as some of you may be disposed to say, so daring.

For, in the first place, wisdom-like, we have set our house in order for whatever demands this new connection may present. We have furnished it, we admit, at much expense and with considerable trouble; but, while striving to gratify the love of enterprise and the rules of taste, we have not forgotten the deference which an *economy governed by a reliable income* owes to honesty.

Then, we can say, that the partnership we are forming does not involve the object of our affection in any annoyance arising from claims and creditors, for at this moment we have no debt against us that we know of but that of courtesy, which we promptly discharge by tendering to all our readers, old and young, known and unknown, the compliments of the season.—hoping that when this our salutation reaches them it will find them under no greater obligation to us or any one else, than what may be honoured by the conventional form of interchange which is incapable of improvement—*A happy New-Year and many returns.*

In the next place, we are not apprehensive of giving offence by our project, to any who are possessed of the most moderate acquaintance with our circumstances and the least kindly consideration of our case; or, if we may not make sure of its being

in all respects exactly to the liking of our "kith and kin," it is at least something to say, that no one has compared to "forbid the banus," and if a few have signified their intention to save their dollar, rather than keep company with us any longer, the "still small voice" of doubt, which at first whispered the questionableness of incurring increased expenditure, has been hushed by the grateful accession of a more than counterbalancing number of new supporters.

In further proof of our fitness for the responsible position we assume, it may be stated that we are at peace with all the world except the empire of darkness and evil, towards which we are resolved to hold to the last, no other than an opposing and aggressive attitude; and that we stand in the most friendly relations to the powers represented by the press, some of which have of late generously tendered the most flattering assurances of their appreciation and esteem.*

Again, though we protest against the supposition that we are given to a frequent use of the looking glass, we presume to say, that the older we get, our appearance is the more prepossessing, and that, as our readers see us now, we figure in a style which enables us to hold our head as high as the best magazine in Canada, while it comports with the designs and aims to which we purpose to adhere.

For, finally, if assurances are worth any-

* E. G.—The *Montreal Daily Witness* of the 19th ult. says—The last number [of *The Presbyterian*] is issued as a specimen of the numbers for the coming year, and its old country appearance does credit to the publisher—while its valuable and varied contents do credit to its editor. In addition to the news of the church, there is a number of articles, original and selected, of great interest. There is also a good deal of information respecting other churches. It is the largest and most readable of ecclesiastical monthlies in this Province, and the taste and enterprise, displayed in its getting up, will no doubt meet with encouragement in the shape of a large circulation.

thing, we determine and promise to conduct our new love round the year, with as much vigilance, care, and jealous devotion as we can bestow.

ACCORDING to announcement in last number, specimen copies, similar in size and appearance to the present, were dispatched to Ministers and Elders as we found their names and addresses in the Synod Roll. Blank forms for new subscribers were inclosed. A circular, with a statement which might be submitted to congregations, was also inclosed. We had hoped to be able to report more returns than have yet come in. For those received we are very thankful, and we will look for still more during the present month. For this we are prepared, having caused a larger issue of this number to be printed than is actually required. We trust that no one will grudge the little assistance that is asked, and that there will be as little delay as possible on the part of those who intend to help us.

We are proud to say that, in several congregations, the canvassing in behalf of our circulation has been so spirited and effective that the most diligent gleaner could scarcely find another subscriber. There are many congregations, however, with the members and the families of which we have hardly any acquaintance. It is conceived that were we allowed an admission among them the result would be a mutual benefit, while the Church would gain by the livelier interest they would take in its affairs.

As we are disposing of some matters now to which, we hope, it will be unnecessary to recur for a while, we beg earnestly to urge upon all contributors, whatever be the nature of their communications, to make sure of having them addressed so as to be in the hands of the Editor, by the *fifteenth day of the month* previous to that in the number for which they are intended to appear; and with equal earnestness we urge upon readers to remit their subscriptions for the year without delay, along with the arrears by which a few of their names are distinguished.

Our Publisher will supply *The Presbyterian* for last year complete, and bound, to any who may desire to have it for one dollar, postage free.

In the selection of a cover we have endeavoured to be as tasteful as possible. We have heard of a celebrated editor who devoted many an anxious hour to the choice of a cover for his magazine, so that, for a while before the appearance of its first num-

ber, he seemed to be far more concerned about it than about the contents. One great difficulty in the matter is the obtaining of one different from all others in use. We do not remember seeing any identically the same as our own, while we fancy it looks as well as any one we have seen. Opinions have been expressed in quite a number of quarters, and they are unanimous in their approval of its suitableness, particularly on the ground of chasteness. A connoisseur in these matters emphatically expressed his admiration in the laconic utterance, "Braw! Braw!"

We are constrained to begin the year as we closed the last—with words of gratitude. We are very thankful to all the kind friends who have come forward and entered into the movement for increased circulation. We are very thankful to our obliging publisher for all his favours. We must by no means forget to say the same of our advertising patrons, and the voluntary agents who procured their orders. It is not to be doubted that a large measure of prosperity will follow the wise expedient of advertising in *The Presbyterian*.

WE have mistaken the nature of the duty intrusted to us, as editor of this periodical, if we are wrong in considering it one of the functions of the office to invite the attention of our readers to the times and seasons as they pass, and ask them to accompany us in the endeavour to gather instruction from the peculiarities which distinguish them and the thoughts of which they are suggestive. Convinced that we are right in the view which regulates our conduct, we propose to avail ourselves of the present occasion—the close of one year and the commencement of another—to indulge in some appropriate and profitable reflections upon the shortness of time.

Need we refer to the numerous touching declarations of Scripture, which on this subject accord so closely and strikingly with the results of our observation and experience, that we are compelled at once to admit them to be true. "Man that is born of a woman is of few days and full of trouble. He cometh forth like a flower and is cut down; he fleeth also as a shadow and continueth not." "Lord make me to know mine end and the measure of my days, what it is, that I may know how frail I am. Behold thou hast made my days as an handbreadth and mine age is as nothing before thee; verily, every man at his best state is altogether vanity." "Go to, now, ye

that say, to day or to-morrow we will go into such a city, and continue there a year, and buy and sell, and get gain; whereas we know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away." By these, and many other representations such as these, the word of God continually reminds us of the shortness as well as the uncertainty of human existence. And when we calmly and soberly reflect upon the matter, we can be at no loss for abounding evidence to support and confirm the truth thus vividly and touchingly addressed to us.

If we summon experience to give a true unbiassed account, what is the report it presents? We may flatter and deceive ourselves with reference to the future of which we know nothing, but we cannot disguise the truth in regard to the unalterable past. Let memory, faithful to its office, recall the years we have already spent. It is the work of a moment. Sooner than we can utter it, we are furnished with the truthful result. Of the whole number of us who are alive this day, thankful that we have been spared to see the commencement of another year, some are but very young, others are shooting up to manhood and prime, others have reached maturity or exceeded the average age allotted unto man; while the silvery locks of others tell them and us that they are descending into the vale of sublunary existence. What have we all, at these several stages of our unknown term of years, to say in regard to the occupation of the time during which we have been sojourning here below? It is no varied or conflicting reply we have to give. As unanimously as truly, both young and old are constrained to confess, our time has been exceedingly short. The days of the years of our pilgrimage have been few. Our winters with all their fireside enjoyments and social reunions have gone rapidly by. Our summers with all their outdoor recreations, happy excursions, and delightful walks, among the beautiful scenes in which restored nature annually clothes herself, have been equally transient and fleeting. Great and marvellous events may have left an impress upon the history of the world, strange occurrences may have befallen us as individuals, and curious experiences may have distinguished our personal career. But whatever be the nature and the number of the incidents we can recall, how brief the space of time in which they have happened! Our sons and daugh-

ters, who are quickly reaching the stature we have ourselves attained, can tell us it is not long since they became conscious of their individuality, and began to notice, think, and distinguish for themselves. Our young men and maidens are ready to avow that their youthful days have passed like a dream. They who have reached middle age can measure the brevity of their time by the little they have done in completing the magnificent plans of early years. And those amongst us, who are stopping by the scriptural limit of threescore years and ten, can speak to us wisely and instructively of the speedy lapse of the interval, which lies between their first recollections and the present hour.

Or, shall we circumscribe the sphere of our review, and confine our attention to the single year of which, only for the first time as we awoke this morning, we could say, It is gone? This day twelve months ago we rejoiced in its newness and congratulated each other, thankful to think we were spared to see it, and glad to wish we might be able to enjoy it. We looked forward through its unspent weeks and days, as occupying a considerable period of the future. The long reign of a rigorous winter had to pass; the active season of spring-time, the flushing beauties of summer, and the glorious, even though they be the melancholy, shadows of autumn, had all to come and go. With hopeful and resolute hearts we took a prospective survey of what we might do, and we fancied there was plenty of time for it all. But now as we are privileged to associate ourselves with the first morning of its successor, looking back upon its course, how swiftly it has receded into the irrevocable past, leaving us with a long catalogue of foiled efforts, unfinished purposes, and unavailing regrets, adding another irresistible proof to the evidence which experience supplies of the truth, "the time is short!"

Or, changing yet again the train of our reflections and turning our experience into another track, can we in any way modify, if we cannot reverse, this stern and solemn decision? We all know how to appreciate the presence of an agreeable companion, when performing a journey which otherwise would be lonely and long. By the mercy and lovingkindness of our great Creator, condescending to consider and devise for our good in this respect, we are well provided with associates in the pilgrimage of life. Husbands have their wives, children their parents, sis-

brothers, and, stepping beyond the family circle, God raises up for us all, reliable companions, kind sympathizers, bosom friends. But we all also know what it is to be called upon to mourn the loss of some one of these. Each one of us can recall the well-known features of a loving and revered parent, or an affectionate and confiding partner, or a fair and promising child, or a precious and exemplary associate—the joy of our eyes, the comfort of our hearts, the elixir of our lives—who has been called upon to stop in the broad and common road which leads to the narrow home, and bid us a last farewell as he took his departure to the invisible world beyond the confines of time. And shall we ask, What of the period of our companionship, they with us and we with them? Its exceeding shortness is one of the first characteristics that meet and impress us, as we blend together in our recollections its many joys and sorrows. Does it not seem as if such tender connections were formed only to be broken? Do we not feel it to be one of the hardest things in our mortal lot, that those we love and trust should be spared to us for so brief a season? Does it not require something more pure, powerful, and heavenly, than mere natural fortitude, to submit without repining to have them snatched from our fond embrace, by the cold inexorable grasp of death? But much as we would give and do to restore them again to the occupancy of the vacant places they have left behind them, even though we may have a strong, well-founded assurance that it would be for the worse to them, the thought is vain. We must go to them; they cannot return to us. Who would replace the ripened fruits when they drop from the tree on which they grew? Wait till the reviving spring returns, and the green leaves and fresh blossoms will tell us that new productions are at hand. So too, sound in the faith of the Gospel and strong in the Christian's hope, reading as we must, and learning as best we can, the solemn and important lesson taught us by the transient presence of departed relatives and friends, let us be thankful that the shortness of the time is not an unmitigated evil, but that its sternest features are softened and subdued by the prospect, a little while hence, of a glorious resurrection, when the spirits of them that sleep in Jesus, joined to new and incorruptible bodies, shall begin to dwell in the realms of bliss, and enter upon a converse, pure and naless as the light of everlasting day.

"A few short years of evil past,
We reach the happy shore,
Where death-divided friends at last,
Shall meet to part no more."

If this be our experience of the shortness of the time as regards the past, what should be our thoughts of it as regards the untried and unknown future? "That which will be has already been." The days to come, whether they be many or few, shall in their progress be as rapid and evanescent as the days which are gone. And then with reference to the future, while it must necessarily resemble the past in point of brevity, it differs from it in one noteworthy respect. To each one of us it is awfully uncertain how many more years or days we have to spend on earth. We can tell how long we have been in the world, but we know not the end of our allotted term, whether it be near or distant. Very soon at the latest the earthly house of this tabernacle must be dissolved. To-day we are spared to begin another year. Shall we all be permitted to see the close of it? If so, our experience must be different from what it has been during the last twelve months. Some, who were permitted this day a year ago to exchange congratulations with the living, are now numbered among the dead. With such a warning, let us thoughtfully enter upon the duties, enjoyments, and trials of this new year, and let us be assured, it will be all the more profitably spent and none the less happily, if we preserve in our souls a constant sense of the shortness of the time that remains.

WE insert (p. 8) the report of Principal Leitch to the Synod, on the assimilation of our curriculum of study for the ministry to that required by the Church of Scotland. The Synod characterized the report as an excellent one, and after thanking the Principal for his attendance to the matter when in Scotland the year before, and expressing their earnest desire for a vital union with the Parent Church, remitted to their Committee to take, in their wisdom, such steps as may seem needful for the maturing of the measure. There is now very little difference in the time of study required by both churches, as the last General Assembly agreed that three full sessions should constitute the Divinity Course. This is the attendance required at Kingston. There is still the difference noticed in the report in the attendance on Arts. A greater difficulty than this, we apprehend, in the way of

assimilation, is the difference in the *matter* of the course, here and at home. No comparisons need be entered into either as to the *modes* or amounts of instruction. But as the object in view cannot be obtained, except by the adoption of an educational system satisfactory to the Parent Church, it can hardly be expected that a course of Arts and Divinity, taught respectively, by three and two professors, will be accepted as the equivalent of one taught by six or eight and three or four. While the church at home is shortening her course, so that it is likely soon to be assimilated to our own, we ought to be taking steps for the increasing of our staff of Professors in both Faculties, which, on other grounds, we have formerly argued, should be attempted.

As to the removal of the "invidious distinction" of status held by our ministers in respect of the Church of Scotland, we regard that as an important object, although, we confess, we have not seen either much feeling or much harm on account of it.

The status of all Presbyterian ministers, belonging to the same denomination, should be, as to official powers and privileges, an exact equality, and therefore if a minister of the Church of Scotland have a different status from the ministers of the

Presbyterian Church of Canada in connection with the Church of Scotland, while at the same time he is one of them, equalisation should be attempted as far as practicable. At present the meaning of the words in our designation, "in connection with the Church of Scotland," is not the same to a licentiate of one of our Presbyteries, as it is to the licentiate of a Presbytery in Scotland. The former has a closer connection than the latter. The Synod's Act of Independence, by some esteemed a very important act, declares that these words "denote the connection of origin, identity of standards, and ministerial and church communion," everything in short, in such connection, which a member of the National Church values most highly—everything except right of jurisdiction, which the Church of Scotland has repeatedly disclaimed. This act must be assented to by every minister of the Church, and yet the communion of one half of our ministers with the Church of Scotland is no more intimate than that of the dissenting clergy in Scotland. Principal Leitch reports a favourable disposition at home to meet the views of our Synod, and we presume the Committee will continue to give attention to the subject.

News of our Church.

PRESBYTERIES.

MONTREAL.—The printed report of the Home Mission of this Presbytery for the past twelve months states that when the Presbytery resolved, about a year ago, to institute the scheme it was the renewing of an old agency rather than the formation of a new plan.

"At a former period of its history," says the report, "the Presbytery prosecuted such a scheme with considerable success, for it can point to several Charges as the fruit of it. But a time came, when frequent changes among its Ministers threw periodically upon its hands a number of vacant Congregations. For these, special and oftentimes laborious and expensive efforts had to be made, both to provide occasional supplies of the public means of grace and to secure the settlement of Ministers. Recently, however, in the good providence of God, its vacant pulpits have been all but filled, the only exception being Laprairie, which from its weakness, to the great regret of the Presbytery, has had for some time only occasional services. This happy state of things is felt to be a strong incentive to the resuming of the Scheme for Church extension, and the energetic prosecution of it now is held to be but a becoming expression of gratitude for the many signal favours graciously bestowed by the Head of the Church during the past few years.

With the view of carrying out the resolution just referred to, during the course of last winter the Presbytery arranged to have a meeting of each Congregation, which by means of addresses on suitable subjects, together with appropriate devotional exercises, might be made the occasion of exciting an interest in the great and holy cause of Missions; and one part of the arrangements provided for a collection for Home Mission purposes. It is believed that the meetings held were everywhere greatly enjoyed, and that they afforded, both to Ministers and people, very edifying and refreshing seasons of brotherly reunion. The attendance, in some instances filled the Church to the door, and the cordial interest manifested in the whole proceedings were most cheering. Considering the plan as simply an experiment, the amount of the contributions, in the absence of any definite proposal for their expenditure, and in some cases, notwithstanding favourable circumstances affecting the attendance, is also a valuable indication of right feeling, and a hopeful earnest of a fuller expression of it in future.

In the report which is to be extensively circulated in the Congregations within the bounds, the following details are submitted in the hope that the knowledge of them will engage the benevolent consideration of the

people and be a means of insuring greater success to the meetings to be held this winter.—

Elgin.—In this field, formerly a part of the extensive charge of Huntingdon, missionary operations were commenced on the 22nd of March last, by the Rev. William Cochrane, who came from Scotland with high recommendations, and for whose presence amongst us we are indebted to our old kind friends, the Colonial Committee of the Parent Church. Mr. Cochrane has been continued in the district until the present time, and by regular Sabbath-day services and pastoral visitations, has been very successful in the building up of a congregation. 31 families profess connection with the Church, but a good many, not of these, generally frequent the place of worship. The average attendance on Sabbath is 150 persons. The people have shown their interest by subscribing, on certain conditions, \$380 towards the erection of a manse. They also contribute four dollars a week for transmission to the Colonial Committee, from whose funds Mr. C. receives a guaranteed support.

Grenville.—This district consists of two sections, Grenville and the Augmentation of Grenville, each with a front and a back station. Here Mr. Charles I. Cameron laboured from the 1st of May to the 1st of November. Regular Sabbath-day meetings were kept up at both stations in each section every alternate week. In Grenville they are seven miles apart, and at that in the rear the service was in Gaelic and English. At both stations the average attendance was about 50, being larger and more regular towards the end of Mr. C.'s engagement. 35 families were visited, and a week-day evening meeting was kept up in the village of Grenville, with an attendance which increased from 10 or 12 to between 20 and 30. In the Augmentation of Grenville the stations are four miles apart. The attendance at the front, where the population is very sparse, was at first 12 or 13, but latterly it increased to 20 or 25. At the back the attendance commenced at an average of 50 and rose to 70 or 80, more than filling the place of worship. A Sabbath School, which had been discontinued, was re-opened with 4 teachers and some 20 scholars. 21 families were visited, and week-day evening meetings held, which were well attended. Not only have Mr. C.'s services been of great advantage in this interesting and important district, but also, because of them, the Rev. Mr. Black has been enabled to perform a much larger amount of missionary work in his extensive Charge than he could otherwise have undertaken. Recently the Sacrament of the Lord's Supper was dispensed in the Augmentation of Grenville for the first time, and 26 communicants partook of the ordinance.

Griffintown, Montreal.—Mr. Joshua Fraser was engaged for this field while a candidate for license. Shortly after obtaining license, he was ordained on receiving an appointment to act as Chaplain to the Presbyterian soldiers in Montreal. This appointment has not interfered with his engagement by the Presbytery. By the kindness of Mrs. Aitken, the use of a hall was obtained, and for the first month one service was held on Sabbath afternoon. Thereafter a morning and evening ser-

vice was commenced, which has been regularly kept up, with an average attendance of between 35 and 40 persons. Mr. Fraser has also conducted a weekly Bible class on Monday evening, largely attended by old and young, the number being between 40 and 50. He has visited upwards of 170 families, 32 of them professing connection with the Church of Scotland, the rest being Protestants of other denominations and Roman Catholics. This District is very extensive and populous, embracing some of the most disreputable portions of the City, in which are many Protestants whose religion is a mere profession.

The report contains a statement of the receipts and disbursements and also a plan of the meetings to be held during the present winter. The Committee also issue a printed programme of the proceedings at the approaching meetings, in which the names of the speakers and the subjects of their addresses appear.

GLASGARY.—We are given to understand that this Presbytery, at a recent meeting, resolved to adopt the plan of holding missionary meetings in all the congregations within the bounds, and to commence this winter to carry out the resolution. We are persuaded that in common with the other Presbyteries, now we believe a majority of those connected with the Synod, it will experience very beneficial results as the fruit of the effort. Its value consists not merely in the sympathy it excites in behalf of missionary work, but in the effect which it has in uniting the several congregations forming a Presbytery and causing them to feel that they have a common interest in the practical work of the Church.

CONGREGATIONS.

ST. MATTHEW'S, MONTREAL.—The Managers of this Congregation have recently displayed much spirit in the effecting of improvements around their Church and Schoolhouse, such as filling up the low ground about the buildings, erecting fences, and providing a substantial entrance from the pathway in front. For the first of these purposes the Directors of the Grand Trunk Railway furnished 25 car loads of gravel. The mechanics connected with the congregation cheerfully gave their labour for a time, after their usual working hours. A considerable expense was nevertheless incurred, and to meet this, as well as to afford an opportunity for a social meeting, a soiree was held on the evening of Friday the 29th Nov. The Church was filled to the door. The choir of St. Paul's sung several pieces, and addresses were delivered by the pastor of the Congregation—the Rev. W. Darrach who presided, the Rev. Joshua Fraser, acting Military Chaplain, and the Rev. W. Snodgrass. The evening was spent in a very agreeable and profitable manner. We understand that the proceeds from the sale of tickets was nearly sufficient to enable the managers to meet their liabilities. The Hon. James Ferrier, one of the Grand Trunk Directors, was expected to be present, but indisposition compelled him to send an apology. He showed his interest, however, by transmitting at the same time a liberal donation.

ST. PAUL'S, MONTREAL.—The authorities of this Congregation have resolved, for the present at least, to be independent of the allowance hitherto received from the Temporalities Fund, or, which is the same thing, to pay into it as much as they take out of it. This will enable the managers of the Fund to provide in full for one Charge somewhere else; and it is only as it ought to be in the case of a congregation which has ample ability to support the ordinances of religion, and in the present circumstances of the church. It is very well to distribute the fund according to a rule applicable to all, but it is surely not well for a congregation, which can do without its portion, to plead the existence of such a rule, when there are others to which it will be a real benefit, inasmuch as they actually require it.

MELBOURNE.—A copy of the annual report of the Managers of this Congregation, and of its branches at Windsor and Brompton Gore, is before us. It consists of detailed statements from the Trustees, Session, and Superintendents of the Sabbath Schools, and also the subscription lists of the several Churches—the whole preceded by a short but excellent Pastoral Letter, in which the minister, the Rev. Thomas G. Smith, expresses his "gratification with the earnest and liberal spirit of co-operation everywhere manifested towards the interests of Zion, as also towards his personal comfort in the past, and invites zealous efforts in every good work for the future." The issuing of this Pastoral is an admirable exercise of ministerial prerogative—an act which accords with the spirit and practice of that true Episcopacy, which we identify with the Presbyterianism of the New Testament. The report indicates that many improvements have been effected during the year; while the Pastor aptly applies to the temporal and spiritual concerns of his charge the Divine message by the aged Joshua, "there remaineth yet very much land to be possessed. All the affairs noticed are in a prosperous condition. The entire revenue appears to have been \$1064 41 for the year.

It affords us pleasure to number this congregation with those that have adopted the plan of printing the annual report of the managers for the use of the members—a plan so reasonable, and so effective for the attainment of good ends, that we begin to wonder why it is not universally followed. Why should the children of the kingdom of God be less wise in regard to this particular than the children of this world?

We must not close this notice without alluding to the handsome collection from these Churches in response to the Synod's appointment in behalf of the French Mission Scheme. The amount is \$48.00, according to the Treasurer's acknowledgments in another place. We understand that this and other special contributions are raised by collectors chosen for the purpose. If a few more of our congregations would follow this noble example, we would soon have a large and flourishing mission.

ST. ANDREW'S CHURCH, NORWICH.—In the township of Norwich, Canada West, there are many families, whose attachment to the Parent Church a long series of years has failed to destroy. The heads of these families, through

the Presbytery of London, to the Students Association of Queen's College for the services of a missionary. In accordance with this application a student was sent to labour in this field during the past summer under Presbyterian supervision. This step has been attended with many indications of good results. As an instance, may be mentioned a hopeful manifestation of religious zeal, and an earnest resolve under God to secure as early as possible the permanent administration of Gospel ordinances. Our adherents have erected for themselves a very handsome and commodious frame Church, at an expense considerably over \$1000. This edifice was solemnly dedicated to the worship of Almighty God on the 25th of October last.

We would fain regard every such effort as the concomitant of the upbuilding of a spiritual edifice to Him who "loveth the gates of Zion." May our people in this corner of the vineyard soon have the desires of their hearts fulfilled in the enjoyment of the stated ministrations of a faithful Pastor!

TOSCOROXTIO.—An attentive correspondent, whom we thank twice over for his valuable services in behalf of our circulation, gives some interesting particulars illustrative of the spirit of activity and liberality in this little congregation. In the course of a very short time they have so improved their church, by painting, decorating, and furnishing it, that it is now transformed into a place of worship unusually neat and comfortable for the country. The pulpit with its fine imitation oak colour and rich crimson trimmings, the carpets which surround it, and the costly Bible and Psalm Book which occupy the desk, is remarkably handsome, and sets off to great advantage the whole building, as a well planned and finished pulpit always does.

BISHOP'S MILLS.—On Wednesday, the 14th Oct., a soiree was held by that portion of the congregation of Oxford which worships at Bishop's Mills. The attendance was numerous, considering that the weather was rather unfavourable. Addresses were given by the Revs. J. B. Mullan of Spencerville, Mr. McGill, Mr. Keegan, and Mr. Canning, pastor of the congregation. The assembly was evidently much pleased with the proceedings and manifested great goodwill in contributing to the object which they met to aid, namely, the raising of funds to assist the Building Committee in putting their new church into a state, to enable the congregation to worship in it comfortably, during the winter. A respectable sum was realized.

SCHEMES.

FRENCH MISSION.—There is a considerable improvement in some of the congregational collections made in response to the last appeal, as compared with those on former occasions. This is encouraging. There is still, however, a large number of congregations from whom the treasurer has not heard, though three months have passed since the day named by the Synod. They cannot be ignorant of their duty, and surely do not repudiate their obligation to assist in maintaining this important work, and yet it seems necessary to remind them that the Mis-

sion cannot live upon expectations. We hope this notice will be the means of causing immediate attention to the matter. Additional contributions have been received from friends interested in the day-school of the mission.

WIDOWS' FUND.—The annual collection for the fund in behalf of the widows and orphans of ministers falls to be made, according to the appointment of Synod, on Sabbath the 3rd inst. It affords an excellent opportunity for such as are disposed to be bountiful in their New Year's gifts.

AFTERNOON SERVICE IN MONTREAL.

Our correspondent "Jacob" notes in terms with which we thoroughly sympathize, that Divine service is observed in the Protestant Churches of Montreal in the morning and evening. This arrangement has been complained of by many who would like to attend Church twice on the Sabbath, but for various reasons cannot get out, or will not come out, in the evening. As a rule the evening attendance is small compared with that of the morning. Ministers of our Church in the City, having taken the matter into consideration, have for some Sabbaths past conducted in turn an afternoon service in the French Mission Church, Dorchester Street. The attendance has been generally encouraging. A collection for City Mission purposes is taken at the door.

CURRICULUM OF STUDY FOR THE MINISTRY.

Report of Principal Leitch.

At the last meeting of Synod, it was resolved that "The moderator be requested to place himself in correspondence with the committee of the General Assembly for colonial purposes, and other influential men in the Church, with the view of obtaining the same ecclesiastical privileges in Scotland for the students and probationers of the Church as belong to those of the Church of Scotland." As the object contemplated could be best effected by personal interviews, I seized the opportunity of my visit to Scotland last summer, to put myself in communication with the Convener of the Colonial Committee and other influential parties, in the Church. Dr. Stevenson, the Convener, entered most warmly into the proposal, and all without exception considered it a most desirable thing, that our curriculum should be so adjusted as to render the object in view practicable. All hailed, with great satisfaction, the desire manifested at last meeting of Synod to seek a closer alliance with the Church of Scotland, and the strongest assurances were given that the Church would meet this desire in any way consistent with its constitution.

At present, there is no organic connection between this Synod and the Church of Scotland. We no doubt derive valuable aid and sympathy, but this might exist without any ecclesiastical connection. But it seemed to be the general desire of last Synod, that there should be a real, instead of a nominal connection, and it was thought that the best plan for securing this object, would be the recognition of our licentiates as the licentiates of the Church

of Scotland. At present, the ministers of this Church, who have been licensed here, are no more members of the Church of Scotland than any dissenting ministers in Scotland. No doubt, they may be admitted on certain terms into the Church of Scotland, but they are only the terms on which the ministers of any other Church may be admitted. At present, the Synod is composed of two classes of ministers, those who are ministers of the Church of Scotland, and those who are only ministers of this Church; and, at last meeting of Synod, the general conviction was, that it was not desirable that this invidious distinction should be kept up, and that harmony of feeling would be greatly promoted were the distinction abolished. In my interviews with leading men in the Church at home other points were mooted, such as the desirableness of representation in the General Assembly. It is, however, not in the power of the Church to alter the constitution of her Courts, though she has full power to define the qualifications of her licentiates. It is true that the Presbyteries in India are represented in the Church of Scotland, but an Act of Parliament was required for this purpose, and such a step at the present time, in reference to the Canadian Church, would not be deemed expedient. It was also thought unnecessary that there should be the right of an appeal from the Canadian Branch to the Parent Church in order that the desired object might be granted. The Church of England in Canada presents an example of the nature of the connection that might be most desirable. The ministers ordained by Canadian Bishops are ministers of the Church of England, while the action of Bishops and Courts is independent of the Church at home. The various points brought up in the course of many conversations may be arranged under two heads, viz., the advantages and difficulties of the proposed plan of a closer connection.

The ecclesiastical advantages flowing from a real connection with the Church of Scotland are similar to the civil advantages which we enjoy from our connection with the government of Great Britain. England is willing that Canada should, if it sees meet, set up as an independent nation, but Canada for her own sake feels it best to remain in connection with the mother country, and this, not because of the material aid she derives, but because of the elevating national influences to be derived from union with the best and greatest empire in the world. And so with the national Church of Scotland. We seek a closer union, not because of any direct aid we expect, but from the conviction that it is good for us to draw life and inspiration from the Church of our fathers, a Church whose history is full of associations with all that is great and good. It may be said that this is a mere idea, that it is not a practicable view of things; but there is nothing that so moulds the character of nations and determines their destiny as ideas, and the idea that we are part and parcel of one of the greatest historical Churches of the Reformation is an idea that ought to be potent in the hearts of Scotchmen, however far removed from their native land. The Church of England has acknowledged the strength of such an idea,

and wherever British sway is established, there she provides religious ordinances by establishing churches vitally connected with the mother church; and wherever an Englishman goes, he can worship in a church, which he knows and feels to be the national Church of England; and who will deny that this idea has been of immense service to religion, as well as to the Church of England? And why should it not be so with the national Church of Scotland? The duty is equally binding to make her ecclesiastical machinery co-extensive with the British empire, so that Scotchmen may have, everywhere, the opportunity of worshipping in the Church of their fathers. It is to be regretted, that a closer bond was not established between the branches in the colonies and the mother Church. The connection has been, in some cases, so loose, that it was broken on the slightest emergency. It is besides, important for the cause of religion generally, that there should be at least one Church in this country forming part and parcel of the Presbyterianism of Scotland. If a Church is entirely cut off from the bodies at home the probability is, that it will assume a type alien to the Presbyterianism of Scotland. But it is far from desirable that this should be the case, when, for a long time to come, the stream of emigration from Scotland to this country will probably continue. It is, therefore, highly desirable, that there should be one body, at least, which shall form a centre of union for purely Scottish feelings and sympathies in all religious matters, so that the settler, when he lands here, may feel that he is in the atmosphere of the good old Presbyterianism of Scotland. It may be that a better type of Presbyterianism may be devised on this side of the Atlantic, but the mission of this Church was to be sufficiently important one, if it only perpetuate the venerable Presbyterianism of the Church of Scotland. Though we shall derive the chief benefit from a closer connection with the Church of Scotland, still the Parent Church will be a gainer. She will gain in moral prestige and influence at home, when her services are enjoyed, her name revered, and her history remembered abroad.

I shall now mention the difficulties which have been started, but started chiefly in this country.

It has been supposed, that the church as an established church, could not recognize our licentiates as licentiates of the Church of Scotland. But, by her constitution, she has the sole power of determining the conditions of licence, and she can, therefore recognize, if she sees fit, the licentiates of this Church as those of the Church of Scotland.

The chief difficulty lies in the course of study. Here, the course is three years in arts, and three years in theology, whereas at home the course is four years in arts, and four in theology. There is, however, a growing feeling at home, that a change ought to be made, the time being too long for most students. In the Scottish Colleges, the degree of M.A. can now be taken in three years, and it has been proposed that graduates should be entitled to enter the Hall after their three years' course, and the probability is that this will be carried. A four years

course will now be taken by those only who enter college ignorant of the elements of Greek and Mathematics. This will make the arts course at home coincide with that in Queen's College. In all Canadian Universities, the entrance or matriculative examination is much more rigid than it was formerly in the Scottish Universities. It corresponds to the examination now required of those who mean to take only a three years' course. As to the theological course, that of the Church of Scotland does not essentially differ from our own. Only three years' attendance is required, though an additional partial session is exacted. There is a probability, then, that, without any change on our part, the home curriculum will be made to coincide with our own. There is this further argument in favour of recognizing our course in arts, that the government of the college is exclusively in the hands of members of this church, and that the Professors of the Arts Faculty are also members of the Church. So that the strongest guarantee is given for the soundness of the teaching. The Scotch Colleges having now no connection with the Church of Scotland in the secular departments, there is a general desire to accept the education given at other Universities. There are, for example, overtures before the Assembly in favour of regarding a degree from Oxford or Cambridge as qualifying for the Divinity Hall. This renders it more probable that the object of the Synod may be attained.

Another objection is, that our licentiates, who are so much needed in Canada, might be induced to desert this field for spheres of labour at home. This is not an evil that need be apprehended. Though the Episcopal clergymen of Canada may hold livings at home, yet such instances are extremely rare. Canadians love their native soil as much as Scotchmen, and few would be tempted to leave it for another country. Besides, the great demand for labourers here and the over-supply at home, would be a check on any extensive emigration of teachers from Canada.

It has been thought, here, that the admission of Canadian licentiates to livings at home, might be viewed with jealousy by the Church of Scotland. This feeling, I find, did not exist in the least degree. It was considered unreasonable that the church at home should reject Canadian preachers, while the Canadian church freely received preachers of the Church of Scotland, the course of study being in both cases equivalent.

Even granting that Canadian licentiates might occasionally be induced to accept livings at home, only good could result from it. The interchange of ministers would tend to unite the churches more closely together. Still it is not the actual enjoyment of livings at home, but the constitutional right to hold them, that we regard as the strongest bond of union.

While it is important to look to the curriculum before admitting our licentiates to the same privileges as those of the Church of Scotland, still it is important to look to the actual results, and I am persuaded that the ministers of this Synod, who have received license at home, will be the most ready to admit, that the Canadian ministers are, in no

respect, inferior in learning, or in the zealous and efficient discharge of the various duties of the ministry.

I cannot close this report, without alluding to the important services of Dr. Mathieson in bringing the same subject before the attention of the leading men of the church during his

late visit to Scotland. His large experience and intimate acquaintance with the history of this Church gave great weight to his representations. After these preliminary enquiries, it is for the Synod to determine whether any more formal steps should be taken for the accomplishment of the object in view.

Correspondence.

ABOUT THE PRESBYTERIAN, AND THE CITY OF MONTREAL.

MR. EDITOR,—Did you not, in a recent issue invite contributions to your columns as well as to your subscription list? Were you in earnest when you asked me to contribute? Some folks, you know, have a polite way of asking all and sundries to their houses, and, when some invited one *does* come, they are ready to bite their fingers off that they had asked him at all. But this need not be your case, for, although you would not shut your street door in my face, you *may* refuse me admittance to your columns. Indeed, I sit down to write with the presentiment before me, that notwithstanding my importunity, you *may* leave me out in the cold. I *may* be "plucked;" my communication *may* be unmercifully consigned to the waste paper-basket.

To say the truth it is no easy thing to write a readable article for *The Presbyterian*. Even though I could, it were manifestly out of place for me to write a *sermon*, and, with the "Strathgogie Remonstrance" in the case of "Good Words" before me, it would seem that, otherwise, there is danger of giving offence to the "Unco Guid." Between Scylla and Charybdis there is a channel through which the skilful navigator *may* safely steer his bark. If it be possible to discuss topics of every day occurrence in a manner at once interesting to your readers and consistent with the character of your journal,—this be my aim.

Reader, you hold in your hand the first number of a new volume of *The Presbyterian*. If you are an original subscriber it will have been a regular monthly visitor in your family for a period of 16 long years. This one, counting from the beginning, is number 193. Where are the 192 back numbers? Here and there may be found a reader, one in a hundred perhaps, who, with evident satisfaction, can point to his book-shelf, and bid you look at his 16 volumes of *The Presbyterian* neatly bound "in sheep." Would you know the value he sets upon them? Just ask him what he will take for the lot, and you will find, to your surprise, perhaps, that you

cannot have them "for love or money." The 15th volume began a new series—in shape more convenient for reading, more book-like, and much better for binding. As you would share the satisfaction of the "*rara avis*" above mentioned, let me repeat the hope expressed a year ago, that these changes added to the yearly increasing intrinsic merit of the publication, may move you, dear reader, whoever you may be, to BIND YOUR PRESBYTERIAN. Perhaps you think that 65 cents is too much for binding a book which *only* cost you a dollar. Let me give you a wrinkle on this head. Do as I do. Bind *two volumes in one*. It makes a more shapely book, and has the additional merit of being done for *half price*.

If you are a zeal-hearted Presbyterian—a true disciple of St. Andrew—interested at all in the spiritual welfare of others, gladly will you avail yourself of the pages of your Church paper that you may know "how goes the fight" against sin and Satan, in every quarter of the habitable globe: and that, when mention is made of this Christian enterprise and of that, of the Home Mission and the French Mission, of the Ministers' Widows' and Orphans' Fund, the Temporalities Fund, the Bursary Fund, and the like, you may have such a knowledge of the important ends sought to be attained, as will guide you to a wise and discriminating exercise of liberality. That Congregation is in a bad state that requires to be "*dunned*" by its minister. How very much more pleasing to all parties is it, when the laboured argument, which too often precedes the announcement of a special collection, can be dispensed with: when the minister, relying upon the intelligence and generosity of his congregation, puts it to them in this way, as one at least that we wot of does: *You are already familiar with the object and importance of this charity, or Church service as the case may be. I feel confident, my Christian friends, that you will respond to it with your accustomed liberality.* If any reader would like to know what happy congregation is in this happy case, he may safely set it down as *that* one which for years past has exhibited the

best sustained and most liberal contributions for the various schemes of the Church. And, although I am not posted up on this point, I venture to say it is the congregation that includes more subscribers to *The Presbyterian* than any other. And I believe the secret of their giving is that they have *informed themselves* as to the wants of the Church, and as to the good that is being done by the Church, with the means placed at its disposal.

But, it is not to puff *The Presbyterian* that Jacob resumes the quill. Other trains of thought, suggested by the occurrences of every day life present themselves to his mind, some of which, he thinks may be rendered interesting if not to the general reader, at least perhaps to some humble pioneer of settlement in the back woods, to whom the amenities of city life are as little known as the habits of the Kam-schatdales, or the Maori of New Zealand.

Not long since it was the writer's good fortune to visit Montreal, the commercial capital of British North America. It is rapidly assuming the population and the importance of a great city. Close upon 100,000 souls reside within its limits, a number equal to that of Quebec and Toronto combined. Three fourths of these profess the Roman Catholic faith, and, so numerous are their places of worship, that one cannot walk the street without treading on the shadow of a Roman Catholic Church; yet must it be confessed that very little of the blighting effects of Popery, either on the City itself, or on the outward demeanour of its inhabitants, is visible. We have all heard a good deal about the strict observance of the Sabbath in Scotland; I will say that neither in Scotland nor elsewhere have I seen greater outward respect paid to the sacred day of rest than in the City of Montreal. At this season of the year—long before the sun is up—the Roman Churches are thronged by thousands upon thousands, who, with a devotion to their Church and creed that might well put their Protestant neighbours to the blush,

"Shake off dull sloth, and early rise
To pay their morning sacrifice."

A surveillance, especially strict during the hours of public worship, is maintained by the police over the numerous inns and saloons which in the suburbs abound. Street drunkenness, on Sabbath, or indeed any other day, is an occurrence so rare, that I have often wondered where our good friend, *The Witness*—the consistent and uncompromising denouncer of intemperance—finds his texts.

The Protestant Sabbath services seem to be simultaneous in all parts of the city, com-

mencing at from 10 to 11 in the morning, and again at from 6 to 7 in the evening—an arrangement founded upon expediency and respect to a vitiated public taste, rather than a literal observance of the fourth commandment. If there is one hour in the whole week that ought to be more sacred than another, within the precincts of the domestic circle, it is that hour of "early candle light," of a Sabbath evening, when the father and mother of a family delight to gather their little ones around them, to tell them of the wonders of Redeeming love.

The Presbyterian element in Montreal numbers about 8,000, of whom 4,575 are given to the Church of Scotland by the census of 1861. ST. ANDREW'S is one of the finest Church edifices in the city; the congregation large, and rich in this world's goods; and Dr. Mathieson, their minister, is known and respected all over the Province, as the father of the Scotch Church in Canada. ST. PAUL'S Church, though of humbler architectural pretensions, has an air of quiet comfort about it that makes one feel "at home;" while its minister, Mr. Snodgrass, having youth and eloquence both on his side, has already earned for himself an honoured name amongst Canadian divines. Nor should we omit to mention the little Church of St. Matthew's, at Point St. Charles, with its well appointed Bible Class and Sunday School, where Mr. Darrach is zealously engaged in a good and prosperous work. The Protestant charitable institutions of the city are numerous and well sustained by its merchant princes and the untiring and systematic benevolence of their ladies. In addition to these, numerous claims for pecuniary assistance continue increasingly to pour in upon them from without. There is scarcely a Presbyterian church or manse in Canada, built within the last 20 years, that is not to a greater or less extent indebted to the munificence of the merchants of Montreal. American enterprise, no less than English capital and perseverance, and Scotch energy and industry, has had its share in making Montreal what it is. A large portion of the manufactures here carried on is in American hands. To them also the city is indebted for its Street Railways—a boon to pedestrians, the ruination of cab-drivers, and, by reason of the narrowness of the streets, a serious annoyance to the owners of private carriages, arising not so much from the danger of collision, as from the temptation to drive upon the track, at the risk of breaking or wrenching an axle-tree in passing a "switch." Fire alarm telegraph wires pervade the city as a net-work, and hydrants, charged with water under a high pres-

sure, stand at every corner of the streets, securing to the city all but total immunity from the devastating spread of fire. Many other features of this great city are calculated to interest the visitor, of which it were out of place here to discourse; but one other will I mention, that is the Cemetery, on the mountain side, where sleep the mighty dead. A most beautiful spot it is. A handsome stone gateway and superintendent's house have recently been built at the entrance. Many new avenues and paths have been tastefully laid out through the grounds, and many a tribute in marble and stone has been paid to the memory of "departed worth." It was two years and a few days since I had followed, in long procession, the remains of a much esteemed friend, to their last resting-place; and now a huge, but shapely, block of Aberdeen granite has been erected, that may serve for centuries to come to mark the spot where he was laid. And as we looked on another little mound close by, where poor old Robbie Johnston rests "from all the toils he bore," the familiar lines occurred to us,

"There, servants, masters, small and great,
Partake the same repose,
And there in peace the ashes mix
Of those who once were foes."

The Catholic Burying Ground adjoins the Protestant Cemetery, although no communication leads from one to the other, which is surely a matter of regret. Intramural burials have entirely ceased, and in many cases the remains of deceased friends, long since buried in the old, crowded city church-yard, have recently been removed to this beautiful Cemetery of Mount Royal. It matters little to any of us whether the mortal body shall moulder away on the mountain side, by the banks of the St. Lawrence, far away in yonder shady church yard in the vale of Clyde, or whether, in some distant clime, it should be hurried to the 'sailor's grave;' "Blessed are the dead that die in the Lord."

And here, for the present at least, I must take leave of my subject, and of you, my reader. Should the presentiment with which I approached my task prove to have been groundless, you may expect to hear again ere long from
JACOB.

Articles Communicated.

ST. ANDREW'S DAY IN MONTREAL.

St. Andrew's day, the 30th of November, is so called after the Apostle of that name, whose connection with Scotland, as its patron saint, is accounted for by a Scottish chronicler, who lived about the middle of the fourteenth century, in a way which savours too much of the fabulous to obtain an unsuspecting assent. The chronicler tells us that in the middle of the fourth century, one Regulus, an abbot at Patrae, in Greece, having the bones of St. Andrew in his custody, was directed by an angel to take several of them out of the chest in which he kept them, and to set sail with them from Greece. The abbot gave obedience to his celestial guide and was ultimately shipwrecked in a storm on the east coast of Scotland. He and his companions, having reached the shore, lost no time in disseminating the Christian religion. They succeeded in converting the king of the Picts, and founded a church on the point where they landed—the original of the church, seat, and city of St. Andrews.

The anniversary has long been celebrated with considerable spirit by the Scottish citizens of Montreal, who devote a variety of means to the cultivation of brotherly

feelings and national remembrances. On that day the proverbial clannishness makes itself specially apparent. When "neebours neebours meet" the salutation, delighting commonly in broad Doric, is heartier than usual; the grip, faster and warmer. Sprigs of heather are so general as to give one very extensive notions of their importation. We have an idea that many kitchens savour of culinary processes peculiar to the occasion. About ten o'clock the more zealous of Scotia's sons begin to muster at an appointed rendezvous, the bagpipes, if at all procurable, stirring their hearts with the wild thrilling strains for which they are famous. At that hour the annual meeting of the St. Andrew's Society is constituted, and, after the transaction of business, is joined by two other Scottish Societies, offshoots from it—the Caledonian, which takes under its special patronage the manners, customs, and literature of Scotland, and the Thistle, which is an organization of juveniles. The parent is too young to be called venerable yet from age, this being only the 28th year of its existence, but by most of the members a degree of antiquity is almost unavoidably associated with it, from the fact that their connection

is comparatively recent, combined with the circumstance that many, whose names are held in cherished remembrance, had reached a reverend age before they died, as several of those still in the ranks of the living are wearing locks of grey.

It happens with some societies that they derive all their importance from the occasion of their origin; with others, that they enhance the occasion by the value and interest it acquires from their enterprise. The St. Andrew's Society of Montreal fulfils the latter function in a manner which is eminently becoming and useful. With the home associations, which it seeks to maintain, it blends the cultivation of a spirit of well-doing, as the following extracts from the last annual report will indicate to the satisfaction of the reader:—

"The St. Andrew's Society has in view two main objects: first, the maintenance of patriotic feeling, and second, the aid of such of our fellow-countrymen as have been unfortunate, and are found in need of assistance. During the years that have passed since the formation of the Society in 1835, the latter of these two objects has been gradually assuming a position of greater importance and magnitude. The disbursements of the Society for charitable purposes have increased from \$53.50 in 1835, to \$2008.30 in 1863, while the efficiency of the aid given, from the better organization adopted, and specially through the establishment of the "Home," has no doubt increased in a still greater ratio. The number of persons admitted into the Home during the past year, was 409; the number regularly sheltered there has been, on an average, from 15 to 20. At one time, early in this fall, over one-hundred persons were receiving the shelter of the Home; included in these were a large number of cotton spinners and their families, sent out from Glasgow by a Society there. They were received into the Home, where their wants were attended to, and they remained for a shorter or longer period, as their different destinations and purposes required. Some of these immigrants were not Scotch, but in the absence of other provisions for their care, were received into the Home. The Society in Glasgow have since expressed their appreciation of the benefits derived from our Society in this instance. The melancholy loss of the "Anglo Saxon" laid special duties on your Committee; about 15 persons reached here by the Grand Trunk, where they were received and conveyed to the Home; many of them were both destitute and exhausted, standing much in need of rest and nourishment, which they received at the hand of this Society, and for which they expressed heart-felt gratitude. In evidence of their sincerity in this respect, it is most pleasing to be able to record that one of the number has since written to the Committee, reiterating his thanks and enclosing a donation of \$3.00 to the Home. During the year, 76 persons have been forwarded, at the cost of the Society, to

different destinations which they have desired to reach. The expense of 10 interments has been borne by the Society, and in two other cases partial assistance was given. As usual, a large amount of assistance, in kind, was given to the poor of the city last winter. At the weekly meetings of the Charitable Committee, many applicants for assistance constantly present themselves, and receive such relief as seems best adapted to the circumstances. Eighty-two cords of firewood were distributed to the poor and used for the purposes of the Home. A large quantity of bread was also distributed, amounting to 793 loaves during the year. The establishment of a soup kitchen having been found very successful and useful in former years, it was again commenced about six weeks ago, and is affording a very important help to the deserving poor. Through the liberality of some of the butchers in St. Ann's Market, your Committee have, thus far, been fully provided without cost, with abundance of material for the soup kitchen. In this way, and also by means of clothing, provisions, &c., sent in by many kind friends, a large amount of good has been done in addition to that represented by the amount of money expended."

This year the anniversary fell on a Monday, and the Societies above mentioned having marshalled themselves under their respective banners,—the officers, who were accompanied by representatives from other national societies, wearing badges of office—marched in procession to St. Andrew's Church, where they engaged in divine service conducted by the Rev. Dr. Mathieson. The venerable Dr., who is one of the founders of the Society, chose for his text Psalm xlviii, 12-13—*Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generations following.* Accommodating his text to the circumstances of the occasion, the preacher eloquently and strikingly brought out what he considered the distinguishing characteristics of the Scottish people under these heads:—First, *intellectual strength*, the products of Scottish thought and energy being like strong towers erected for beauty and defence; second, *moral habits*, which present most formidable bulwarks against the encroachments of tyranny and oppression, and for the security of the rights and liberties of all classes; and, third, *deep religious sentiments*, the true abodes of majesty, the seat of legitimate authority and supreme power. He finished an admirable discourse with the following paragraphs:—

We have invited you this day to walk about Zion, to tell her towers, mark her bulwarks, and consider her palaces, that you may tell it to posterity, that God who has been your fathers' God, is your God for ever and for ever. Tell

in your character what great things the Lord hath done for you; tell in your conduct that God is your guide unto death. Let your moral and religious feelings,—your steady, honourable and ever advancing course to excellence, tell, in whatever land you are, that you are Scotchmen. Let profound reverence for God's word and God's worship tell to all nations, that your fathers' God is your God. Let the sacred institutions to which, with the blessing of God, you owe so much, be transmitted unpolluted and unimpaired to posterity, to tell what you have seen, and what you have heard in the "city of the Great King"—the "city of God." When you cease to familiarize your minds with the truths of God's word, you renounce your allegiance to Him. When you cease to obey His Laws, when you profane His Sabbath and neglect His worship, you betray your country's honour and stain her glory. You may marshal yourselves under whatsoever banners you choose to follow; no one will recognize in you the descendants of those noble-hearted men, who in days of old unfurled these proud standards to the free winds of heaven, and under their shade, achieved your liberty and secured your national privileges.

What! Are there any here who have left the shores of their Fatherland, and forgotten its heath-covered mountains, its sweet shady glens and daisy-decked valleys? Are there any here who have forgotten their parental home, their Parish Church and Parish School, and, freed from the restraints which a parent's inspection or a nation's sober piety imposed on the wayward impulses of youth, have renounced the distinguishing characteristics of their native land, and virtually abjured the name of Scotchmen. Before you seal the record of your base defection, return with me in imagination but for a moment to the scenes of youth. Mingle once more in that happy group of playmates where lasting friendships were formed, and a desire for general knowledge was stimulated, sometimes under a stern, but always under an affectionate, discipline; or, on the Sabbath morn, listen to that "church-going bell," and with the stillness and serenity that reigns over the peaceful landscape, enter that lowly temple; give ear to the "man of God," telling to earnest worshippers what Jesus did and suffered to bring life and peace to men, and beseeching them "to live to the praise of the glory of his grace"; listen to the simple melody that in sweet and artless notes, but from hearts attuned, arises in praise of Father, Son, and Holy Ghost. And now, leaving the House of God, enter into the home of your childhood, and listen to that gentle, low voice that nightly teaches you to repeat—*Our Father, who art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth as it is done in heaven; or to those deep-toned utterances of the heart, that commit you to God's holy keeping through all your earthly pilgrimage; and then, if you retain the honest feelings of a man—refuse, if you can, practically to tell to posterity, to tell nightly to your children, to tell weekly to the world, how the intellectual character of your country has been formed; how her moral and religious defences were reared; how they have been preserved and may still be maintain-*

ed, as the strongest of the nation's bulwarks from generation to generation.

"Dear to my spirit, Scotland, hast thou been,
Since infant years, in all thy glens of green!
Land of my love, where every sound and sight
Comes in soft melody or melts in light;
Land of the green wood by the silver rill,
The heather and the daisy of the hill,
The guardian thistle to the foeman stern,
The wild rose, hawthorn, and the lady fern:
Land of the lark, that like a seraph sings,
Beyond the rainbow upon quivering wings;
Land of wild beauty, and romantic shapes,
Of sheltered valleys, and of stormy capes,
Of the bright garden and the tangled brake
Of the dark mountain and the sun-lit lake;
Land of my birth and of my father's grave,
The eagle's home and the eyrie of the brave!
The foot of slave thy heather never stained,
Nor rocks that battlement thy sons, profaned:
Unrivalled land of science and of arts;
Land of fair faces and of faithful hearts;
Land where religion paves her heavenward road
Land of the Temple of the Living God!
Yet dear to feeling Scotland as thou art,
Should'st thou that glorious temple e'er desert,
I would disclaim thee, seek the distant shore
Of some fair isle—and then return no more."

It has been customary on such occasions as this to give a brief *resume* of the affairs of the Society for the year. No financial statement has reached me, to enable me to do this in a satisfactory way. The good that has been effected, however, has I believe, been considerable, and I have no doubt, details will be given to you by your office-bearers, through another channel. The claimants on your bounty are numerous, and their destitution greater than the ordinary resources of the Society can adequately supply. When you come together to acknowledge the living God to be your God, to think of his loving-kindness in the midst of his temple," and to thank and to praise his holy name for all his goodness,—with your hearts warmed with devotion, and stirred up into sacred enthusiasm, by the sweet memories of "what we have heard so have we seen in the city of the Lord of Hosts, the city of our God," let them flow out in generous sympathies with the wants and sufferings of your brethren, in obedience to the command of your God; "If thy brother be waxen poor and fallen in decay with thee, then thou shalt relieve him, yea though he be a stranger or a sojourner. * * * I am the Lord your God." It is not because his sufferings appeal to your sensibilities. It is not because there is genuine satisfaction in relieving the poor and the needy. It is not because you may receive the gratitude of the object of your bounty, or obtain the approbation of them who may witness your good deed. No; it is because he is a brother, and your Great Father commands you. If a sacred regard to the will of God be not the leading principle of your charity, it is spurious—a base oblation laid on the altar of vanity. It may be accompanied with the *peans* of national glory—it may be exhibited with all the pomps and circumstances of joyful anniversaries—as the year comes round you may assemble and greet one another, as having come from the same smile-

ing valleys and heath-covered hills—you may raise high your banners,* emblazoned with the emblems of national prowess, and inscribed with the legend "Relieve the Distressed,"—but unless love to God, and the Christian sympathies which love to God inspires, enkindle your sacrifice, it is lighted with unhallowed fire; and the legend inscribed on that banner if it speaks the truth, will only speak to you in mockery. It will be the taunting record of the characteristic virtues of your fathers, but virtues that belong not to you. However powerful the appeals of your country may be, to your compassionate love and generous beneficence; however legitimate national memories may be to awaken your sympathies—they are subordinate to the command of God, who has made your Christian benevolence a test of your love for him, and established your practical charity as the criterion by which the blessings of heaven, purchased by the love and sufferings of our gracious Redeemer shall be awarded. "For the King shall say, when he cometh in His Glory, Come, ye blessed of my Father, inherit the kingdom prepared for you, from the foundation of the world: for I was an hungered and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger and ye took me in; naked, and ye clothed me; sick and in prison, and ye visited me. For, verily, I say unto you, forasmuch as ye have done it unto the least of these my brethren ye have done it unto me." The least of my brethren!!—done it unto me!! Mark these expressions—your charity is the token of your brotherly love—the test of your love for Him, who loved you, and gave himself for you.

It is the Christly work of feeding the hungry, of clothing the naked, and providing a home for the homeless, that you have selected within your own limited sphere. Go on in the course you have entered with increasing zeal and fidelity. By the blessing of God on your labours you have been the means of doing much good.—Be thankful! The amount of good done has not been in proportion to the favours that God has bestowed upon you.—Be humble! Your anniversary collections have never been so great as the wants of your indigent countrymen call for.—Be more liberal. Some of you, not remembering that a collection was to be made, may have forgotten to put money in your purses; borrow from those who have, unless they intend to empty their own into that of the Society's purse-bearer; then take a pencil, give a *bon* for the amount, and some of the office-bearers will thankfully receive its liquidation. But whatsoever you do, do it to the glory of God. Degrade not a holy duty into a selfish gratification. Dishonour not the generous impulses of national feeling by the incitements of animal instincts. Give as conscience dictates and as God commands. Listen to the words he has caused to be recorded for your encouragement:—"God loveth the cheerful giver,"—"God hateth the covetous,"—"He that giveth to the poor lendeth to the Lord,"—"Cast

your bread upon the waters, for thou shalt find it after many days"—"Blessed is the man that considereth the poor, * * * he shall be blessed on the earth." Your Christian beneficence is the criterion of the power of the gospel in your hearts. It is a test of the purity of your patriotism. May I hope that you will at this time, give substantial proof that your religion is genuine, and your patriotism is pure.

I add no more but my fervent prayer that God may bless and prosper you in your work of love—may make your bounty a blessing unto the poor, and a means of showing forth His glory. Amen.

A collection having been made and the large congregation having been dismissed, the procession re-formed and returned to the Mechanic's Hall from which it started. In the evening a festival was held in the Crystal palace, a building erected for exhibitions, but used at times for meetings when an immense assembly is expected. The Hon. James Ferrier, President of the Society, occupied the chair, and with him on the platform was seated a number of distinguished personages, such as General Williams, General Lindsay, the Hon. Col. Rollo, and Lady Rollo, together with the mayor of the city, the presidents of other national Societies, and several clergymen. It was generally estimated that about 2000 were present. The entertainment consisted chiefly of choice music, vocal and instrumental. Addresses were delivered by the President and the Rev. W. Snodgrass. Much disappointment was felt when it became known that the Hon. John A. Macdonald, who was expected to speak, had telegraphed his inability to be present. Mr Snodgrass spoke as follows:—

Mr. President, Ladies and Gentlemen,—For some years of late I have been accustomed to look forward to our Scottish gathering on the evening of St. Andrew's day, with very pleasant anticipations; and this year, as usual, I had begun to indulge these feelings, the annual preparatory meeting of the Society having moved me to do so. I must tell you, however, that shortly after that meeting, an occurrence took place which considerably startled my re-awakened hopes out of their wonted propriety, and marred very much my prospect of enjoyment—inducing a state of uneasiness from which, I am sure there can be no recovery, until I have safely seated myself again in the chair from which I have risen. The terrible occurrence referred to was this: I was informed that my name had been placed on the programme of this evening's proceedings, and that the gentlemen who had the kindness to put it there supposed I would have no objection to deliver an address. Now, I assure you in all sincerity, that if I had felt myself called upon to decline the honour, it would have been from no unwillingness to devote my mite of contribution to your entertainment on this occasion, but from a sense of ina-

* On their National Anniversary, the St. Andrew's Society have hitherto in procession marched to Church with their national emblems and banners, on one of which the legend is inscribed, "Relieve the Distressed," indicative of the object they have chiefly in view.

bility to do what many others in this community could do far better, if they had only the opportunity and the will. But I did not feel myself at liberty to refuse; among other reasons for this one, which I know you will appreciate. The request was conveyed to me by my esteemed friend, Mr. Becket, one of our Vice-Presidents, a gentleman who has long acted as dispenser-in-chief of your bounty, nobly representing the charitable element, which so thoroughly and so worthily pervades the operations of our society from year to year. Our poor countrymen know to their benefit, and by the large expenditure of our funds we also know, I trust, equally to our benefit, that Mr. Becket is not the man to refuse assistance, when the smallest portion of a righteous claim to it is verified. And, therefore, I thought it would ill become me to refuse compliance with a request, deriving an all but irresistible potency from the channel through which it came.

And now, as I stand on this platform and look around upon the vast assembly congregated before me, and into the extent of empty space enclosed within these walls, I feel the undertaking to deliver an audible address no less formidable than I supposed. Of all the buildings in which I have ever spoken this one throws back the completest sense of unmanageableness. With such an audience, in such a place, to say anything to the purpose, and to say it well, were an achievement to be proud of. But it is an achievement to which I dare not aspire. The effort to make oneself heard would require all the virtue that for three centuries is said to have lingered in the bones of St. Andrew, all the muscle of St. George the Dragon-killer, and all the miraculous power which the legends of Ireland ascribe to St. Patrick. [Laughter]. And it is quite doubtful, indeed, how far the successful invocation of this trio of patron saints would favour or facilitate the attempt. It is, however, in these perplexing circumstances some satisfaction to think, that if one has little worth saying, there must be many in the building who are neither the better nor the worse for it. Barring these disadvantages, to which I allude at perhaps more length than is proper, the festivities of this anniversary are always, to me at least, fraught with real delight. There is a felicity peculiar to the occasion, entirely of its own kind,—pure and true, engaging and beneficial. It is the happiness of joining with the thousands of one's countrymen who annually muster in the metropolis of Canada, to renew together the memories which cling, like the ivy to the wall, around the scenes and the days of "Auld Lang Syne,"—to celebrate in a reunion buoyant with the generous sentiments of brotherhood and patriotism, redolent with all the charms of beauty, music, and oratory, and graced with the holy spirit of an unbounding and magnanimous charity—in such a re-union to pledge and celebrate our undying attachment to the dear old Fatherland across the sea. (Cheers.) It is good for us to meet in this fashion on the banks of the St. Lawrence, and, through the power of association, have our hearts stirred within us by our reminiscences of the Tweed, the Clyde, the Forth, and the Tay, and all the lesser streams made so exquisitely beautiful by the hand of

nature, and rendered so richly classic by the love of song, and the genius of poetry, and the taste for painting, which, through long ages, they have kindled and inspired. It does us good to meet in this fashion by the base of our little but picturesque mountain, and let our imagination rove at pleasure among those Alpine ranges, whose broad shadows forever fall and play upon the birth-places of many of us—so sublime in their invisible altitudes and so creative, by their marvellous groupings, of a scenery indescribably wild and grand: in this land of our adoption—yet young to history and comparatively barren of material for antiquarian research, to offer again and again our meed of appreciation and praise to the memory of the leading spirits of bygone generations, who by their splendid achievements in the arts of peace and war have given to Scotland a name and a fame, of which we have reason to be proud. (Applause.) Aye, sir, it is as oil poured into the soul, starting afresh the springs of national thought and feeling, causing the wheels of daily active life to turn more smoothly, reconciling us to the lot of separation, and disposing us to be contented and happy in the circumstances in which we are placed, as indeed we have many a good reason to be. But I am reminded it is not a country that makes a people, but the people who make the country, and who prove by their devotion to its interests and their defence of its institutions, that they are worthy of keeping it; even as it is not the anchorage which gives value to the ship, but the gallant vessel, richly freighted and riding in majesty at her moorings, that gives value to the anchorage. And therefore, it becomes us to consider the worth and the capabilities of the nationalities we inherit, and represent, and, by these demonstrations, extol in the light of our actual surroundings, and seek some wise and just solution of the question of individual and collective responsibilities, in its bearings upon what we are doing and, perhaps still more, upon what we might do, in concert with our fellow workers of other names and origins, for the upbuilding in this land of a new and improved nationality, great, and stable, and glorious, such as it will not be to the shame, but to the honour of Scotchmen, that they have had a hand in framing it; and that too, not from a felt necessity, which we cannot help, but in obedience to the call of Providence and duty, to which we should ever cheerfully respond. (Applause),

Sir, I have a deep and settled belief in the unity of the human race; the unity of its origin, constitution, progress, and destiny, modified only by the eternal distinction between good and evil. In this matter my creed is—of one blood, of one family are all the nations of the earth. I am aware that upon this subject, and in reference to some of these particulars, there is a difference of opinion—that there is a division in learned circles. Some would have it that the population of the earth is not descended from one pair, but from a number of pairs, and that these pairs came to stock the world with its present motley inhabitants, not by a direct creative act, but according to some law or rather theory of development, which, however warmly espoused, does not tally quite yet with the facts of the case. To the advocates

of this view it seems to be a matter of regret that the lower animals most nearly allied to man, such as the chimpanzee and the gorilla, do not show closer affinities in the conformation of their skulls and heels; and that, among the numerous tribes of monkeys there has not been discovered yet a single species which lacks the caudal appendage. And it would appear to be a fair inference from this system, either that Adam was not canny or not clever enough to be the progenitor of Scotchmen, or not black enough to be the father of the sable African. (Laughter.) I am not going to enter into a disquisition on the mystery of black and white, and all the shades of colour between these extremes which variegates the human complexion, or on the extent to which the possibility of secondary transmutations may be carried. I am proud to say that while this mystery is taxing the wits and the precocity of our neighbours and expressing itself in war and bloodshed, Great Britain has thrown upon it a glorious light, having devoted for years the flower of her talent, and at last millions of her treasure, to the emancipation of the negro. (Loud Applause). But I dismiss the point by declaring, that we may safely rank with ourselves all tribes of beings, of whatever colour and shape, which are capable of thinking, speaking, and acting as we do.

Taking this ground, there still remains a basis of unity in diversity sufficiently broad on which to build the hope, if the world will only last long enough for its realization,—the hope of an approximation to unity in sentiment, and aim, and the whole manner of living, such as has never yet been witnessed, such as is fittingly represented by the figure of the wolf dwelling with the lamb, and the leopard lying down with the kid, and the description of men beating their swords into ploughshares and their spears into pruning hooks, and ceasing to learn the art of war any more. And of the dawning of this glorious consummation there are not wanting many pertinent illustrations and presages throughout the world. Let us look for example at what is going on in the three kingdoms, not forgetting the adjacent islands of the muckle Cumbrae and the wee Cumbrae. There we find that the national distinctions, antipathies and feuds, which, in a time not long gone by, marred the comeliness and disturbed the compactness of the empire, have all but died out. The asperities which, within our own memory used to be created by political and ecclesiastical differences, setting rank against rank, and party against party, have abated their heat and are well nigh extinguished. The relations of the government to the people and the people to the government are far more considerate and friendly. The learned, the wealthy, and the noble are vying in greater earnestness with the leading representatives of the population at large, for the promotion of the common weal. Particular branches of commerce can now be paralysed without an outbreak on the part of the sufferers. The most appalling distress can bring the sorrows of poverty and the bleakness of desolation into the homes of the manufacturing classes, without impairing the conviction, that if the powers that be could only wisely and safely prevent it, they would

be the first to do so. And we find too, a greater con mingling and a fuller and freer intercourse, leading to many interesting and permanent connections among the inhabitants of Ireland, England, and Scotland, our own country giving annually to the others a very large portion of her best blood, bone, and sinew. The Gael and the Sassenach, the Donalds and Sandies of the North, and the Johns and Thomases of the South, and the Patricks and Barneys of Erin, are exchanging posts and properties. Not long ago I read an article in a leading English paper, headed with the ominous words—"The Invasion of London by the Scotch," and, for the sake of my country, I was greatly relieved to find that the object of the said invasion was not to sack and pillage the metropolis, but to bring Scottish skill, and Scottish industry, and Scottish religion to the conservation and improvement of that mighty city. And we have long been accustomed to read accounts of the annual influx of the English to the glens and moors of the North of Scotland, with no other serious result than what usually follows from successful deer-stalking and grouse-shooting. Why, sir, our noble Queen herself—God bless her—shows her common sense, for which we may be sure she is chiefly indebted to her Scottish connections, by spending the best months of the year upon the braes of Balmoral. No doubt all this is owing in a great measure to the increased facilities for inter-communication which have been established in recent years, to the obliteration, we may say, of dreadful borders and boisterous channels. On one side the mouth of the Tweed is spanned by a noble bridge, which connects the great cities of the south with the heart of the Highlands; and on the other, Gretna Green, formerly the scene of many a love-sick, hard-run, and desperate union, being made a railway station, has become the uniting link between two great nations. The Cornish miner, if he can only make himself understood, may now, in the course of a day, pay his addresses to the "fair maid of Perth;" and the Cockney who, in the evening at home, takes his tea with shrimps and cresses, may be in time next afternoon for "kauld kail in Aberdeen." (Laughter) Some of these changes may not be agreeable to our national feelings or fully chime in with our ideas of progress. It may not suit us to think, that the McDonalds and McLeods are obliged to transfer to Saxon purchasers their grand old patrimonial estates, in which they have nestled for ages, by the loch, in the forest, or among the heather. It may be with regret, that we see a smoother but far less expressive language taking the place of the ancient and noble tongue, in which Ossian wrote his poems, and the rich, terse dialect in which the bard of Ayrshire composed his sweetest lays. And when we revisit our native land, it may be to heave a deep-drawn sigh over the modern degeneracy which permits the porridge, the haggis, and the sheep's head and trotters to give place to less wholesome dishes. But what's the odds? Let us make these, and, if necessary, greater sacrifices than these, when to make them is not inconsistent with any principle, but tends to the consummation of one grand homogeneous nationality. Let us be true to the instincts and antecedents of a genuine Scottish patriotism, and in

our earnest love of the common progress, be prepared to hail the bright noon-day of perfect unity, when the cry shall no longer be, "England for the English," "Scotland for the Scotch," "Ireland for the Irish," but throughout the three kingdoms only this, "Britain for the British,"—the earnest of the universal acclaim with which mankind may yet herald the good time coming—the time when

Man to man the world ower,
Shall brithers be for a' that.

These remarks are incomplete without some practical application—and I regret that I have already occupied so much of your time that I must not tax your patience with the full statement of it. (Go on.) You will suffer me to express the spirit of it in a word or two. In this country we find the nationality we represent coming daily into close and active contact with other nationalities, which we must frankly and candidly admit have many good qualities as well as our own. In these circumstances, what should be our endeavour? What should be our aim? Not to bring about an amalgamation, for whether we will or no that is going on, but so to direct, and control, and leaven the process, that the cream of the whole will rise to the top, and every base and mean ingredient settle down to its proper level among the dust and rubbish of the earth. One government, one people, one name, one connection and that a British one, one Canada for Canadians—Let this be our motto in the day of peace, and, if invasion shall ever test our love of country, this be our watchword in the time of war. (Loud and prolonged cheering.)

BOTANICAL SOCIETY OF CANADA.

The second General Meeting of the Third Session of this Society was held in the Convocation Hall of Queen's University, at Kingston, on the 11th of December, the President, the Very Rev. Principal Leitch, in the chair. The attendance was very satisfactory, although, from the inclemency of the weather and the occurrence on the same evening of other meetings of the citizens and students, a large audience was not to be expected. The billet announced seven papers, of which five were original.

The first of these by A. T. Drummond, B. A., LL.B., entitled "Geographical Botany of Canada: Part I—The "Distribution of Canadian Trees and Shrubs," was read by the author. This paper was carefully prepared and gave a larger amount of valuable information than could be at once appreciated. It showed that the distribution of the trees and shrubs of Canada can be arranged in four zones, whose limits depend principally on the climate. The character of the first of these zones might be illustrated by the forests of the Niagara District, in which we find the walnut, chestnut, plane-tree, dogwood, &c. The woods about King-

ston might be taken as an example of the second zone. Here we miss many of the trees and shrubs of the first zone, but they are replaced by additional species of maple birch, ash, willow, &c., besides new species of coniferous trees. On entering the third zone, still farther north, we would observe the gradual disappearance of the oaks, hickory, ironwood, prickly-ash, &c., and an increase in the proportion of the conifers. The fourth zone, through which the Upper Ottawa flows, might be called the region of the coniferæ, from the great abundance of the pines. In Canada we have about 210 different species of trees and shrubs, of which 65 are generally distributed throughout the country. Mr. Drummond supported his arrangement of our forests into zones by full comparative lists drawn up from all reliable sources. His paper, with these lists, will shortly be published in the Society's Annals.

The next paper, "Notes on the Botany of the County of Lanark," by Mr. J. J. Bell, of Carleton Place, was written in a popular style and accompanied by a list of plants collected in the county. The writer pointed out the most striking peculiarities in the flora of Lanark, and gave a pleasing account of its agricultural capabilities and natural scenery.

The communication from John Macoun, Esq., of Belleville, on "The Flora of East Northumberland County, as influenced by the Surface Geology of the District," was read by Professor Mowat. In his botanical rambles in Northumberland, the author had made a series of very accurate observations on its superficial geology, which were embodied in this article. Mr. Macoun has collected more than 1100 species of our native plants, and his investigations on their distribution with regard to the surface geology are worthy of the consideration of botanists. The various deposits become heated to different degrees in summer, and favour the growth of different sets of plants.

The last paper read, was by Prof. Bell, on the "Origins, Characters, Ages and Distribution of the soils of Canada, with Remarks on their Relations to Agriculture." The boulder formation or unmodified drift was shewn to be the principal source from which our soils were derived. In regard to the origin of the unmodified drifts, the author gave his reasons for adhering to the glacial hypothesis, in preference to the others. At a time when intense cold prevailed, enormous glaciers moved southwards grinding down the solid rocks, and transport-

ing the materials from the sterile regions of the north, and depositing them in more southern latitudes, to yield, in time, the soils of the present day. A description was given of the characters and ages of the modified drift, or stratified clays and sands of Canada, and also a sketch of their distribution.

Three papers could not be read, owing to the press of communications. Interesting discussions followed the reading of those which have been mentioned, and thanks were returned to the authors for their labours.

A large collection of ferns from the West Indies was kindly exhibited by the Rev. M. Scott, Chaplain to Her Majesty's Forces. W. S. M. D'Urban, Esq., of Newport, England, presented a valuable and well preserved collection of South African ferns, containing nearly 200 specimens, for which the donor received the warmest thanks of the Society.

George Barnston, Esq., of Inkerman Terrace, and David R. McCord, Esq., of Temple Grove, Montreal, were proposed and accepted as corresponding members.

At a meeting of the Fellows of the Society, held the same evening, all the office-bearers of the preceding year were re-elected, with this difference, that Dr. Lawson's place was filled by the election of Prof. Bell as Corresponding, and A. T. Drummond, Esq., as Recording, Secretary; and the number of the Vice-Presidents was increased by the election of John Carruthers, Esq.

To the above communication we append the following from the *Journal of Education*, Upper Canada.—*Ed.*

At a late meeting of the Society, samples of Moosewood bark were presented from R. Bell, Esq., M. P. The bark of Moosewood (*Direa palustris*) is very remarkable on account of its tenacity, and in some parts of Canada is much used as a rude, but excellent, substitute for twine, &c. It is singular that attempts have not hitherto been made to render it available for manufacturing purposes. The wood also is likely to prove profitable to the charcoal-burner, on account of the high price to which gunpowder-charcoal has risen in Europe, in consequence chiefly of the Volunteer movement. *Direa palustris* occurs in several places about Kingston in small quantity; but in uncleared parts of the country it is often abundant. In the township of Bedford, Dr. Lawson saw patches of it this summer of many acres in extent. Mr. Bell's suggestions are important, and will no doubt serve to call the attention of those who have the means of making inquiry and investigation. He says, "I have often thought that the bark of the *Direa*, *Moosewood*, *Leatherwood*, a shrub, or rather a very small tree,

which abounds in nearly all parts of Canada, might be economically employed in the manufacture of cordage, or any of the fabrics in which hemp or flax is used; and, if I am not mistaken, it might, if submitted to the Classen process, enter into the various articles of manufacture where cotton is used; either alone, or mixed with that material. It might also be used for paper making. The charcoal made from the wood of the *Direa*, is said to be very valuable for the manufacture of gunpowder. The sample sent is inferior, being taken from a branch of the plant."

FLOWERS.

Flowers, bright flowers, of glorious hue,
Whence do ye come, life's pathway to strew?
Ye children of sunshine and light-fallingshower,
Tenderly creeping o'er trellis and bower;

Drooping o'er terraces, brilliant and gay,
Where wealth flashes onward in stately array;
Adorning the path to the cottager's home;
Shedding your fragrance wherever we roam;

In wide Western prairies, in groves evergreen,
There wasting your sweetness, and "blooming
unseen;"

With rainbow hues tinted in far Eastern lands,
Springing up by the wellside, 'mid parched desert sands.

In the depths of old ocean, in caves of the sea,
As its own restless billows as wild and as free—
Ye are waving in beauty, with colours as fair
As the rich gems of diadems costly and rare.

'Mong the golden ears gleaming of bright waving corn,
Ye are peeping out coyly, when breaks the glad morn;

Neath the deep-tangled forests, high arched over head,
Where the pine's stately branches o'ershadow your bed.

Sweet emblems of purity strewn in the way,
As the glad train moves onward in festal array;
Or training a wreath for the conqueror's brow,
Or grave of the loved one more dear to us now!

In the churchyard so peaceful, where sleeping ones lie,

Awaiting the trump which shall call them on high;

Ye there sweetly whisper, Rise, loved ones, and bloom,

When your Father's voice severs the bars of the tomb.

Ye are gifts from that Father's hand, lavish and free,

Who clothes with rich verdure each meadow and tree,

When the winter's sharp blasts and cold frosts
are all gone,
And the greenwood resounds with the nightin-
gale's song.

To gladden our pathway on earth ye are given,
And lift our thoughts upward from earth to-
wards heaven.

Shall not He who thus clothes the g y flowers
of the field,

To man better gifts through eternity yield ?

Then let our glad voices in gratitude raise
To a Father so gracious, sweet anthems of
praise,

Who has clothed with rich beauty this fair
world of ours,

Refreshed with the fragrance of bright bloom-
ing flowers.

Hamilton, December, 1863.

THE CEIST DAY IN PICTOU COUNTY, N.S.

Hugh Miller has made the ceist day familiar to every Scotchman, but as I never had an opportunity of being present on any such occasion in Scotland, I gladly seized an opportunity at Saltsprings, Nova Scotia. All the proceedings were in Gaelic. The Rev. Mr. Sinclair presided. He commenced the services in the usual way, and then called on some one present to propose a ceist or question. The ceist is simply the thesis to which all must speak. It is always founded on a passage of Scripture. After waiting for some time, a man stood up and gave the passage, "Let us join ourselves to the Lord in an everlasting covenant," and the thesis founded on this passage was, "The marks of those that join themselves to the Lord." By this time the minister had looked round the church, and marked down the names of those present who would be expected to speak. This is a delicate task, as the parties selected must be men of eminent godliness. It does not matter how cleverly a man may speak if he is not a man of piety. No one ventures to speak unless called upon. There were in all six speakers—the older men being first called upon. They all displayed much natural eloquence, but it was only the eloquence of earnestness. They all seemed to speak as in the presence of God, and the people listened, not in the spirit of mere curiosity, but reverentially and with bowed heads. They sometimes take up subtle theological points, but the chief object of such meetings is self-examination, preparatory to the Sacrament of the Lord's Supper.

The themes are generally points of experimental religion. But these meetings differ widely from the Wesleyan class meetings at which experimental religion is discussed. At the latter each individual gives his own personal experience; at the Highland ceist, the speaker never introduces self. He shrinks from any display of God's secret dealings with his soul; still all his spiritual wisdom is based on his own personal experience, and it is this that gives weight to his sentiments. Instead of speaking confidently of his own personal salvation, he is rather prone to apply severe and subtle tests which keep him humble and ever desirous of greater attainments in holiness. A man who is much at Court will show this, rather by his general bearing than by boasting of Royal favours. So these men, by the whole tone of their religious life, show that they are often in the presence-chamber of the Almighty, but they seldom speak of such personal communion. In Nova Scotia there is no complaint of the institution of the "men" undermining the influence of ministers, as in Scotland. The very reverse is the case. The hands of ministers are greatly strengthened, and they kept the people united and true to the Church of Scotland, when, without them, all might have been lost. In a new country, where material interests are apt to engross the minds of the people, it is of the greatest importance that religious conferences and theological studies should be encouraged among the people.

The present state of Nova Scotia reminds one of the best days of Scotland. One of the ministers told me that in his parish, about 20 miles square and including a very large population, he believed that there were not more than six houses in which there was not family worship morning and evening; and the worship of these Highlanders is not mere formality. They throw their whole soul into the exercise, and there is such earnestness that the most careless cannot but be solemnized. Every prayer too is a body of divinity; and this style, though too theological for the present day, has been eminently serviceable in maintaining for many a long day the peculiar type of Scottish piety. Every meal furnishes a new opportunity for spiritual refreshing, for the grace is not a few set formal words pronounced without any conscious recognition of the Father of mercies; it is an act of grateful devotion, and there is always some new turn of thought which arrests the attention and aids the devotional feeling.

Here one felt that he was breathing a religious atmosphere; religion was felt to be the main business of life. On every suitable occasion, it was introduced—but introduced in such a way as to show that it formed the usual tenor of the people's thoughts. Some might think this re-

ligion too polemical or sectarian, as it is mingled with an ardent attachment to the Church of their fathers. But Scottish piety has always flourished in proportion to the Church life of the people. The more they loved their Zion, the truer were they to their God.—*Memo. by Principal Leitch.*

Notices and Reviews.

THE WORKS OF RICHARD SIBBES, D. D.
Vol. VI. Dawson Brothers, Montreal.

This is the last of the volumes of Sibbes' writings promised in the prospectus of Nichol's series of standard theological works of the Puritan period. It consists of books and portions of books, originally printed the most of them, between the years 1637 and 1640. Some of them, such as "The Spiritual Favourite," "Saints' Comforts," and "Lydia's Conversion" are extremely rare. The volume contains much delightful and refreshing food for the spiritual mind. For this we may especially refer the reader to "Josiah's Reformation," consisting of (1) The tender heart; (2) The art of self-humbling; (3) The art of mourning; and (4) The Saint's refreshing.

THE JEWISH TABERNACLE and its Furniture in their Typical Teachings: By Rev. Richard Newton D.D., Philadelphia. Dawson Brothers, Montreal.

The author represents the Tabernacle as a luminous illustration of the Gospel. We have not had time to get through the volume, but we have read enough of it with sufficient attention, to be satisfied of its utility, as a popular treatise, on a very important and instructive subject. Where the interpretation of so great a number of material emblems is attempted in detail, an exact unanimity is not to be expected among expositors; but if we cannot always agree with Dr. Newton's views, we must at least admit their deference to the fundamental truths of evangelical religion. The coincidence of our belief with his teaching is least, in regard to the altar and the burnt-offering. He makes a radical mistake when he identifies the former only with the cross, and does not satisfy us when he explains—"not the wood of the cross, but the sufferings of the cross, the one perfect atonement, once made there 'for the sins of the whole world.'" The cross was no more than the instrument of death. The priest,

the sacrifice, and the altar were necessarily united in the person of the Redeemer; and his sufferings are surely to be distinguished from that in him which gives value and efficacy to his sufferings—the altar by which he ministered and on which we lay our sufferings for acceptance. The tasteful elegance with which this volume is got up adds greatly to the pleasure of perusing it.

ABLE TO SAVE; or, encouragements to waiting: By the author of "The Pathway of Promise."

THE MAN OF GOD: or Spiritual Religion explained and enforced: By Octavius Winslow, D.D. Dawson Brothers, Montreal.

If these volumes, by authors so well known to Christian readers, needed our recommendation, we are prepared to give it in the warmest terms. They do indeed furnish a feast of spiritual things to the devotionally inclined. To the "sons and daughters of affliction" they must be especially precious and comforting.

FATHERLY AND TRUE; or the Evans Family: By the author of "Win and Wear." Dawson Brothers, Montreal.

This volume, like many of Messrs. Carter's publications, may fill appropriately a place in any Sabbath School Library. The object of the author is to set forth the necessity and advantages of children obeying their parents in all things; showing, as says Norman in the book to his sister Grace how the "faithful in the most minute things, are made true, obedient, obliging, kind, and, as the Bible says 'of good report.'" The characters are not overdrawn, yet disobedient children might think *Hope* "Uncle's Guide." *Winnie*, the strong-armed "help", exercises too much authority. Let the reader judge from the chapter on "Oscar's confinement" whether

it is not the parents' place, so to chastise. It is pleasing in the end to see all turn out so well,—even beautiful but thoughtless *Grace*, so self denying as to aid a brother in his necessities at College.

CLAUDE THE COLPORTEUR: By the author of "Mary Powell." Dawson Brothers, Montreal.

This is a well written narrative of singular interest. It is "the story of a man who firmly believed the doctrine of justification by faith and acted upon it," in a manner that is not common. Claude, a Vaudois, his father having been a soldier under General Godin in the revolutionary war, was in youth a chamois hunter, then he joined the army, and, being disabled by an injury in his trigger-finger, received a trilling pension. Afterwards he was engaged by the Rev. George Herbert as his travelling servant. When Herbert was on his death-bed, Claude told him he thought he should

devote himself, after he was gone, to the work of distributing the Holy Scriptures. Herbert approved of his resolution and gave him directions how to proceed. This became the mission of his life, and the book relates his dangers, difficulties, encouragements, and successes. The sustained interest with which one reads it is divided between the devotion and tact of the colporteur, and the singular adventures in which he is the hero. Taking it up it is difficult to lay it down without reading it through at a sitting. The book is marred by more typographical errors than is at all common in Carter's publications.

A SERMON preached on Thanksgiving Day: By the Rev. W. M. Inglis, M.A., Minister of St. Andrew's Church, Kingston.

From the vigour of thought and copiousness of illustration contained in this sermon, we have had much pleasure in perusing it

The Churches and their Missions.

CANADA:—The Huron College, London C.W.,—an Episcopal institution, which we believe owes its existence to zealous opposition to what is considered the unsound teaching of Trinity College, Toronto—was formally inaugurated on the 19th ult., and will commence its first term on the 9th inst. Archdeacon Hellmuth, D.D., is Principal.

It grieves us to notice that the City of Hamilton, C. W., has been for some time agitated by serious misunderstandings among the members of the Bible Society, in connection with the election of office-bearers.

The Young Men's Christian Association, Montreal, has recently received a large accession to its membership and a new infusion of spirit. It has greatly extended its active outdoor operations for the benefit of the non-church going population, and has commenced to correspond with other cities and towns throughout the province with the view of inducing the promotion of kindred societies. The Annual Festival on the evening of the 17th ult., was a great success.

The Roman Catholic Bishop of Montreal appeals to his flock to contribute towards building a large new Jesuit Church, for which one person has given a large amount of land. The same prelate has ordered the *Canadina Institut* to remove certain books from their library as being "heretical." The members don't desire to comply.—*Echo*.

The French Canadian Missionary Society employs fifteen missionaries in the work of Colportage, evangelization, teaching, and the pastorate. There are two students in Geneva and four in Canada preparing for the work of the

mission. The institutions at Pointe-aux-Trembles are conducted by a principal and pastor, and an assistant teacher, with other assistants; and the number of pupils varies from 100 to 120, the greater part of whom are children of Roman Catholic parents. The pupils are taught all the branches of a common school education, but special attention is given to religious instruction. The colporteurs and catechists distribute annually upwards of one thousand copies. A church has been erected in Montreal, for the congregation there, with all needful accommodation for the successful prosecution of Evangelistic work.

The annual meeting of the Montreal Ladies' Auxiliary of the French Canadian Missionary Society was held, on the evening of the 15th ult., in the lecture room of Zion church, the Rev. D. McVicar in the chair. The attendance was not so large as on former occasions. The Report, read by Rev. A. Kemp, secretary, is said to have been of a gratifying character. There had been eight ascertained conversions, and doubtless others. The ladies had by a bazaar raised \$1000 for the New Church in Craig street.

The annual meeting of the Ladies' Auxiliary of the Sabrevois Mission (Episcopal) was held in Trinity church on the 9th, ult., the Metropolitan in the chair. There had been progress during the year. Young men hitherto students in the mission were now beginning to work. Mr. Roi, trained at Sabrevois, has charge of four stations. The pupils at the girls' school have increased from 5 to 10. The receipts of the Auxiliary had been \$900, viz., \$500 from Montreal and \$400 from Christeville.

SCOTLAND.—It is stated that the Rev. Dr. William R. Pirie, Professor of Divinity and Ecclesiastical History in the University of Aberdeen, will be proposed as Moderator of the next General Assembly of the Church of Scotland.

In accordance with the usual custom at the November meeting of the Free Church Commission of Assembly, a private conference was held in order to designate some one for the post of Moderator over next Assembly, when the name of Principal Fairbairn received the sanction of the most hearty unanimity.

Principal Tulloch, of St. Andrews, is in delicate health, and is to intermit his professional labours for the present Session. He has gone to Rome.

The Rev. Geo. Gilfillan, Dundee, is busy on a poem, which, it is expected, will soon be given to the public.

The Rev. A. Fraser, for many years the able and esteemed minister of Nile Street and Ewing Place Congregational Church, Glasgow, having resigned his pastoral charge, has proceeded to London, from which he will sail for Australia. His son, Mr. John G. Fraser, M. A., student at Glasgow University and at Lancashire Independent College, had, on a previous day, been ordained to the work of the Christian ministry in the colonies, at a large meeting in Ewing Place Chapel of persons interested in him and his work.

Dr. Eadie of Cambridge Street U. P. Church, Glasgow, along with a portion of his congregation has, upon petition to the Presbytery, been disjoined, in order to take possession of a handsome new church built at Kelvin Bridge, on the Great Western Road.

At the opening of the present Session of Edinburgh University on the 2nd ult., the proceedings having been commenced with prayer by the Rev. Dr. Lee, Sir David Brewster delivered an address in which he said:—

There is no brighter page in the history of our race than that which records the deeds of the hero who dies for his country, of the statesman who rightly conducts its affairs, and of the man of large heart and open hand who gives his time and his wealth to succour the indigent, and to prepare the young for the great duties of time and the higher duties of eternity. In the annals of our fatherland we have the brightest examples of such a life of glory, and its institutions, the true bulwarks of civilization, display every variety of patriotism, philanthropy, and talent, which render a people wise and a nation great. Though situated at the very limits of the civilized world, and almost beyond the influences which develop the physical and intellectual energies of man, we have escaped from the vices of more genial climes and from those deadly heresies which wealth and ignorance never fail to establish. Nursed in the mountain glens or on barren plains which industry has enriched, blessed with an education which has opened to them the Book of Life, and guided by a simple faith, our youth have spread themselves over the globe, the intrepid missionaries of divine and secular truth.

A reply by ministers of the churches in Scotland to the "Address of the clergy of the Confederate States of America," drawn up by Dr. Candlish, has appeared. It is signed by nearly *one thousand ministers*, and the paper states that those ministers "feel bound to give public expression to their views, lest continued silence should be misconstrued as implying either acquiescence in the principles of the document, or indifference to the crime which it seeks to defend." After repudiating any interference in the political questions connected with slavery or expression of opinion with regard to the present struggle, the address expresses the "deep grief, alarm and indignation" with which they have received a paper to which so many servants of the Lord Jesus Christ have not scrupled to append their names.

At the annual meeting of the Glasgow Auxiliary of the London Missionary Society held lately, the treasurer submitted a statement of the income and expenditure, from the 1st of April, 1862, to the 21st of March, 1863. It had been £727 1s 3½d, including church collections, £59 10s; missionary societies, Sabbath-schools, &c., £25 3s 9d; portion of legacy left by the late John McDowall, Esq., £223 12s; and annual subscriptions and donations amounting to £416 2s 6d. There had been remitted to the parent society the sum of £709 14s 9½d. The treasurer mentioned that the income for the four years, from 1860 to 1863 inclusive, amounted to £2379 0s 6½d. In 1860, the cash received amounted to £426 11s 1d; in 1861, £596 17s 3d; and in 1862 £628 10s 11d; and in 1863 (as had been reported), £727 1s 3½d. If the legacy money received last year, however, was deducted, the ordinary revenue would be reduced to £503 9s 4d.

The Free Presbytery of Strathbogie, by a vote of six to four, has overtured the General Assembly to deal with "Good Words" as they see fit, on the ground that its circulation is calculated to do injury.

The *Edinburgh Scotsman* seriously accuses Dr. Candlish, Principal of the Free College, of heresy on the inspiration of the Scriptures, which it professes to find in the Principal's address at the opening of the Session.

ENGLAND.—A circular has been issued by *The Evangelical Alliance* affectionately inviting Christians of all lands to observe a week of special and united prayer, at the beginning of the New Year. This will be the fifth annual observance of the proposal. The circular states that "the past four years have been remarkable for the very blessings sought for in earnest and united prayer." The following topics are suggested as suitable for a prominent place in the exhortations and intercessions of the successive days:—

Sunday, Jan. 3.—SERMONS: Subject.—The Work of the Holy Spirit, and our Lord's Words on Agreement in Prayer.

Monday, Jan. 4.—PENITENTIAL CONFESSION OF SIN, and the Acknowledgment of Personal, Social, and National Blessings, with Supplication for Divine Mercy through the Atonement of our Saviour Jesus Christ.

Tuesday, Jan. 5.—FOR THE CONVERSION OF THE UNGODLY. For the Success of Missions among Jews and Gentiles; and for a Divine Blessing

to accompany the Efforts made to Evangelize the Unconverted of all Ranks and Classes round us.

Wednesday Jan. 6.—FOR THE CHRISTIAN CHURCH AND MINISTRY. For Sunday-schools and all other Christian Agencies, and for the Increase of Spiritual Life, Activity, and Holiness in all Believers.

Thursday Jan. 7.—FOR THE AFFLICTED AND OPPRESSED. That Slavery may be Abolished, that Persecution may Cease, and that Christian Love may expand to the Comfort and Relief of the Desiring in all Lands.

Friday Jan. 8.—FOR NATIONS: For Kings, and all who are in Authority—For the Cessation of War—For the Prevalence of Peace, and for the Holy Observance of the Sabbath.

Saturday Jan. 9.—Generally for the Large Outpouring of the Holy Spirit, and the Revival and Extension of Pure Christianity throughout the World.

Sunday Jan. 10.—SERMONS: Subject.—The Christian Church: its Unity, and the Duty and Desirableness of Manifesting it.

The total income of the London Missionary Society for the past year has been £84,921 13s 8d; and the expenditure has consisted of—payments by the treasurer, £62,969 5s 9d, and the amount raised and appropriated at the mission stations, namely, £15,725 17s 9d, making together £78,702 3s 7d. A statistical summary of missions in connection with the society shows a total of 229 churches, 27,002 communicants, 760 juvenile day and boarding schools and educational institutions, and 42,241 scholars. Of these there are—in the South Seas, 107 churches, 12,594 communicants, 327 schools and educational institutions, and 20,929 scholars; in the West Indies, 39 churches, 5614 communicants, 46 schools and educational institutions, and 3505 scholars; in South Africa, 35 churches, 4913 communicants, forty-eight schools, and educational institutions, and 3711 scholars; in Mauritius, 3 churches, 148 communicants, 5 schools and educational institutions, and 388 scholars; in Madagascar, 800 communicants; in China, 10 churches, 662 communicants, 5 schools and educational institutions, and 63 scholars; and in India, 34 churches, 2362 communicants, 329 schools and educational institutions, and 12,645 scholars.

The religious newspapers of Britain have given, at considerable length, the proceedings of a Church Congress held at Manchester. Various subjects were discussed, including seat rents, church architecture, etc., etc. High church and ritualistic views were very freely expressed by many, among whom may be specially mentioned W. Beresford Hope, M.P. Some leading members of the Evangelical party took part in the proceedings. Canon Stowell read a paper on "The Supply and Training of Ministers." Mr. Stowell referred to various causes of the scanty supply of candidates for the ministry. His reference to some causes, such as the unhappy dissensions in the church, the unsettled state of opinion, even in vitally important points, and scruples as to subscription to the book of Common Prayer seemed to be disagreeable to some of the High

Church party, who sought to put him down on the ground that he had exceeded as to time.

Special services have been arranged for the winter, with reference to the spiritual benefit of various classes in London. Preaching in several theatres has been begun. One new theatre, the Victoria Theatre, Lambeth, has been opened by Mr. W. Carter, and is attended by very crowded audiences chiefly made up of outcasts, and the "very poor." The society for the rescue of young women is accomplishing much good. The movement for the spiritual improvement of cab and omnibus drivers has been very successful. Nearly one-third of the whole number of cabs in London are not sent out on the Lord's day. The number of persons connected with the London cabs and omnibuses amounts to 10,784.

IRELAND—Presbyterianism in the capital of Ireland, as well as in the South and West, has wonderfully increased in numbers and efficiency within the last twenty years. In the first place, the ministers are more numerous, and are in general very able and effective preachers, as well as indefatigable workers and visitors. Besides this, true piety has greatly increased among the office-bearers and members of churches, and missionary zeal abounds as to the outlying and ignorant Protestant population, many of whom had been neglected, and in the midst of Popish Sabbath-breaking and ungodliness, were fast passing away into Popery and recklessness. Scottish immigrant farmers also, settling in Ireland, increase the force and power of Presbyterianism, and give opportunities for the setting up of lighthouses, so to speak, which shed their rays wide and far over the dark and stormy waters of superstition, and warn away from the rocks and quicksands of vice as well as error.

Hitherto Presbyterianism was also confined to Ulster, now it is becoming more national. In the capital and its neighbourhood there are flourishing congregations, and new churches have either been built or are now being erected. Among the latter is a beautiful structure now rising in one of the best sites in Dublin, near the Rotunda. The site alone cost £600. The building is being erected and completed by Mr. Findlater, a Presbyterian Scotchman of great wealth, who for many years has been settled in Dublin. Within its walls the Rev. Dr. Kirkpatrick, and his devoted and able colleague, the Rev. John Hall, are jointly to minister. At Kingston and Rathemines, are able young ministers, and at Usher's Quay, the Rev. J. I. Black, who is an alumnus of Trinity College and a native of Dublin, has, as a young preacher, attracted a large congregation by his eloquence.

Dr. Trench, who has accepted the Archbishopric of Dublin, vacant by the death of Dr. Whately, is about as well known, by his writings, in America as in England. His excellent works on the Parables and Miracles, his Commentary on the Epistles to the Seven Churches, his Greek Testament Synonyms, and again his charming little works on the English Language, have made his name familiar. He has somewhat High Church leanings, but his sound scholarship, his able preaching, and the earnest tone of practical piety which pervade each, will

make the appointment acceptable to all parties in the Church. The appointment of Dean Trench, instead of Canon Stanley, is a great relief to Evangelical men. Canon Stanley has, however, been promoted to the Deanery of Westminster, vacated by Dr. Trench.

SWITZERLAND.—Infidelity is rapidly spreading, and particularly so in parish schools and colleges. In your blessed country you can have no idea of the ravages made by infidelity in the schools. You are alarmed by books such as the "Essays" and those of Bishop Colenso. But what would you say if professors of the public colleges where you send your sons to be instructed, if even parish school-masters, spoke of the Word of God in the same spirit, and worse, as they do in this country? Would that Christians here had a proper sense of their duty to provide a Christian education to the young! The idea of establishing a college for classical education, conducted by Evangelical professors, has been for some years before the religious public in German Switzerland, and still has not yet advanced a step towards its realization. It is not the pecuniary means that are wanting. I am sure they could be had; it is the initiative of a man of energetic faith; it is strong faith, drawing in its track little faith, that is wanting. With the fact before our eyes that the professors in all our public colleges, if we except that of Basle, are mostly infidels, with the prospect that our radical Governments will never consent to appoint Evangelical professors, it is surprising that the Christian public is not yet stirred to take care of the souls of their children. A school like that of Schiers, which for some years had existed at Berne, has been given up for want of pupils. I fear we shall yet have to taste the bitter fruits of the prevailing system till we unite for a practical measure. We are too much given to idle talk and lamentation, and too lazy for serious work.

The Society of the Reformed Pastors of Switzerland assembled this year, on the 25th and 26th of August, at Coire. They numbered about 200. We missed greatly the stout apologists of Gospel truth from Basle, Zurich, and Berne. The French Cantons, too, were represented but by a few brethren, among whom were Professors Munier, of Geneva, and Astié, of Lausanne. It was, perhaps, as to the majority, a gathering of the adherents of modern infidel theology. Many of our Swiss pastors held the ideas of the Essayists, some of them even those of Renan. What do you say of a pastor who publicly declares that the blessed words of the Eucharistic institution are not truly the words of the Lord, but have been misunderstood by His disciples? And for what reason does he object to them? Because it is said in them that the blood of Jesus has been shed for the remission of sins! And these are the men who partly represented this year the Reformed clergy of German Switzerland.—E. C.

FRANCE.—Certain discussions at the Paris Institut relative to the age of Hebrew monuments have suggested a new exploration of Jerusalem and other cities in Palestine. M. de

Saulay, Abbé Michon, and M. Saltzmann start this month on this interesting expedition. The 20,000 francs prize decreed by the Emperor for the most important discovery in science was adjudged this year by the Institut to M. Oppert, a Jew, for his persevering labours and success in decyphering the cuneiform inscriptions. The coincidence is striking, that a Jew should be the unfolders of Babylonian and Assyrian documents.

The Commission for promoting the due celebration of the third centenary of Calvin's death has issued a circular, requesting the consistories of the Reformed Church to state their readiness to adhere to the proposed creation of pastoral and consistorial libraries as the most suitable monument to his memory. The collection of the Reformer's own works, now in course of publication, the writings of the other reformers, those of the fathers, and of the principal theologians of the last three centuries, are proposed as the nucleus. The central library has just received, as a present from the Emperor of Russia, a copy of the *Codex Sinaiticus*, in reply to a request of the commission.

The many friends of Dr. Frederic Monod will be glad to hear that his sufferings are slightly diminished; he has borne the transit to Paris better than was expected. He now lies awaiting the Lord's will, after six months' acute suffering, whether to respond to the welcome call to the heavenly home, or to remain a little longer to suffer or to work below. His son, the Rev. Theodore Monod, has arrived from America, and has commenced, with much approval, his ministrations in the church opened last year by his venerated and beloved father.—C. W.

INDIA.—A movement is now being set on foot all over India to raise a memorial to Dr. Duff, the great missionary, who, after a career of a third of a century, has been ordered to Scotland, by the doctors. Sir C. Trevelyan, his coadjutor, 30 years ago in the work of Hindoo enlightenment, and the Bishop of Calcutta, are at its head. As the present intellectual movement among the Hindoos was begun by Dr. Duff, and it has ever been the great feature of his work, that he has shown how Christian faith may be harmoniously united and assist in intellectual progress, it is proposed to build a memorial hall bearing his name, in the place of educational buildings about to be erected by Government in the native city of Calcutta. The hall is to be a reproduction, in marble from Carrara, of the famous *Maison Carree* of Nimes, and will be devoted to purposes and meetings of a Christian and cognate character. The Bengalese have held an enthusiastic meeting, under the presidency of the native judge, the Hon. Semlonath Pundit; and though it is not their habit to give for anything—not even Lord Canning's statue has yet been subscribed for—the cotton millionaires of Bombay will exceed the Europeans in liberality; while Dr. Duff's admirers in Scotland, England, and America are to be asked to help. A sum of 15,000*l.* will meet the expense. The well-known Schwartz had a tomb erected over his remains by the Rajah of Tanjore; but this will probably be the first monument ever erected by the public to a Christian missionary.

Articles Selected.

WINTER LIFE ON THE TABLE LAND OF THE LABRADOR PENINSULA.

This is one of the winter hunting grounds of the tribe of Montagnais of which Domenique is chief. No doubt, before the fire occurred three years ago, caribou moss was very abundant, and the deer sufficiently numerous to sustain a few families. How utterly desolate I thought the whole Ashwanipi valley must be, if Domenique preferred living last winter on the shores of the lake before us, with such a wide expanse to the north-east and north to choose from.

He himself killed in this neighborhood thirty caribou; and yesterday Michel pointed triumphantly to the last lake we had crossed, saying, "Here I killed a caribou last winter." What a life to lead among these rocks and frozen lakes! But no doubt when a pure mantle of white covers rocks, blackened trees, lakes, boulders, and burnt land, the aspect of nature changes and assumes the same outline as in all other undulating regions where snow falls deep, and lasts long. Five or six families wintered on the other side of the low dividing ridge in the valley of the Ashwanipi. They were Nasquapees, and Michel told me that his father's tribe and they were accustomed to pay visits, for the purpose of holding a feast, when either party had been successful in killing two or more caribou.

Savage life, in such a wilderness as the one I am describing, is sometimes joyous to the Indians themselves, when they can kill enough to eat. The excitement of the chase, the pride, delight, and temporary comfort of success, more than compensate for privations to which they are accustomed, or for the anxieties which they do not trouble themselves about. They kill a caribou, store away a little, make a gluttonous and wasteful feast of the greater part, sing, boast, and sleep until hunger awakens them, and the cold reality of their desolation is before them again, to be relieved and forgotten in never-changing routine.

At no time does an Indian look so well, and, if fine featured, so really handsome, as when just returning from a successful and not too fatiguing hunt in the winter. His step is firm and proud, his eye dilated clear and brilliant—not bloodshot and contracted, as it usually is from exposure to smoke in his lodge. His cheek is perceptibly tinged with crimson, seen through the dark skin; his hair is soft and drooping, wet with severe toil, notwithstanding the intense cold. He enters his lodge with a loud shout of greeting, throws down his burden, cuts off a slice, hands it to a relative, saying: "Eat; run and tell so and so to come; I have killed a deer, we will feast." Michel told me of a great feast his father made last winter, when he had killed a fat bear,—how he and one of his cousins were sent on a message of invitation across the Dividing Ridge to the people of his own tribe, bearing also with them a small supply of meat for the squaws and children who could

not come such a long distance—a full day's journey on snow-shoes,—that when he was close to their lodges, he met two hunters coming to Domenique's camp bringing part of a caribou, and an invitation to a feast for they had killed four. The whole party returned to the Nasquapee camp bringing the news; on the following morning mine in all set out, each with a little present of meat, and arrived late in the evening at Domenique's camp. The feast then began: the bear was cut into two halves, and one half placed on each side of a large fire in Domenique's lodge. Each Indian had a short stick and a knife. They cut off bits of meat, roasted it for a minute, and ate it, and so continued feasting until the bear was demolished. Some of them when satisfied, would lie down, and after a short time, rise again and renew their meal. The bear was not completely eaten until daylight on the following morning. They slept during the whole of that day and the following night. On the third morning Domenique and several other Montagnais went back with the Nasquapees to their camp, and had a similar feast of caribou. Michel spoke of this savage enjoyment without much emotion; but poor Louis, who eagerly interpreted his friend's narrative, was painfully affected. To use a common but expressive phrase, "his mouth watered;" he wished he had been there. It did not often happen to the lazy Louis to be the invited guest to such a feast, and his diet during the winter had been seals, which he said were very good, but not so good as bear. "Nothing like bear—fat bear very fine."

"On which side of the lake did you hunt last winter?" I enquired of Michel, who was surveying the country from the summit of a knoll near Caribou Lake. Louis had to repeat the question thrice before Michel answered, and even then I saw him looking towards the east, moving his hand gently up and down, and apparently following some imaginary object. His face was particularly bright and intelligent, and when he suddenly turned round to Louis and pointed towards the north and north-east, I was very much struck with the peculiar excited expression of his face. "What's the matter with Michel?" I exclaimed.

Louis made due enquiries; but although Michel spoke rapidly, and pointed in various directions, yet Louis answered not. Arousing him, I said,

"What is he saying, Louis?"

"Tell you soon; wait a bit;" was the only reply I could elicit. Louis now began to question Michel, and an animated conversation sprang up between them, in which Michel made many references to the surrounding country, and Louis listened with more than ordinary attention. At last, with his face brighter than I ever observed it before, he told me the reason of Michel's excited manner and the subject of conversation.

It appeared that last winter Michel and two of his cousins had been stationed near Caribou Lake by Domenique to watch for caribou, and

prevent them from taking a certain path over precipitous rocks which they were known to frequent, and over which the hunters could not follow them swiftly enough when only a little snow was on the ground. The object of the hunters was to drive the caribou through a favourable pass which would make the death of some of them a matter of certainty. Michel, when we first saw him on the knoll, was mentally reviewing the incidents of that day's hunt, and indicating with the undulatory motion of his hand the direction the caribou had taken. The story which he was telling related to a singular incident which happened to himself. He had been watching for some hours with his companion, when they heard the clatter of hoofs over the rocks. Looking in a direction from which they least expected caribou would come, they saw two caribou pursued by a small band of wolves, making directly for the spot where they were lying. They were not more than three hundred yards away, but coming with tremendous bounds, and fast increasing the distance between themselves and the wolves, who had evidently surprised them only a short time before. Neither Michel nor his companion had firearms, but each was provided with his bow and arrows. The deer came on; the Indian lay in the snow ready to shoot. The unsuspecting animals darted past the hunters like the wind, but each received an arrow and one dropped. Instantly taking a fresh arrow, they waited for the wolves. With a long and steady gallop these ravenous creatures followed their prey, but when they came within ten yards of the Indians, the latter suddenly rose, each discharged an arrow at the amazed brutes, and succeeded in transfixing one with a second arrow before it got out of reach. Leaving the wolves, they hastened after the caribou. "There," said Louis, "quite close to that steep rock, the caribou which Michel shot was dead: he had hit it in the eye, and it could not go far. Michel stopped to guard his caribou, as the wolves were about; one of his cousins went after the deer he had hit, the other went back after the wolves which had been wounded. The wolf-cousin had not gone far back when he heard a loud yelling and howling. He knew what the wolves were at; they had turned upon their wounded companion, and were quarreling over the meal. The Indian ran on, and came quite close to the wolves, who made so much noise, and were so greedily devouring the first he had shot, that he approached quite close to them, and shot another killing it at once. The caribou-cousin had to go a long distance before he got his deer."

Such was the substance of Louis's narration of Michel's story; and the excited manner and heightened colour of the Nasquapee arose from his killing the caribou over again, in a happy mental renewal of the wild hunt which he and cousins had so triumphantly brought to a close.

"Did you always have plenty to eat during last winter in this part of the country, Michel?" I asked.

The bright eye soon resumed its natural lustreless expression as the young Nasquapee's thoughts reverted to painful scenes of distress, arising from want of necessary food, and even absolute starvation, to which he had been an

eye-witness not three months since, in these same dreary wilds.

In the spring of the year, before the geese began to arrive, the caribou left this part of the country, travelling north. Dominique could not follow them, as it was impossible to transport his family across the country when the snow was beginning to go. The ptarmigan, or the white partridge, passed away with the deer, and the interval between the disappearance of these animals and the arrival of the geese is always one of suffering to the improvident Indians of this country.

"What did you eat?" I said to Michel.

He pointed to some patches of tripe de roche which were growing on the rock close to us.

"Is that all?" I asked.

He advanced a step or two, looked round him, then said something to Louis,

"He says they make broth of the birch buds."

"Tripe de roche and broth of birch-buds! any thing else?"

"Nothing."

"Ask him whether he ever heard of Indians eating one another?" Louis asked the question, but Michel made no answer. Louis, however, volunteered the information, that Indians did eat one another when they were starving, naively saying, "if they did not, all would starve."—*British American.* H. Y. HIND.

THE MOUNTAIN REGIONS OF NESTORIA

As spring opens, this ancient land puts on its robes of beauty, all the more grateful to me for my temporary absence from them, in the less genial climes of the far off western world. The surface of Persia is peculiar: a continuous succession of immense plains, usually approaching a quadrangle in form, separated by stern ranges of naked mountains, which enclose the plains like lofty walls around vast gardens. The plains are fertile, and usually well cultivated, and very productive wherever a supply of water can be obtained. The country is so high—from four to five thousand feet above the level of the ocean—and so far inland that the atmosphere is very dry, there being no rain, as a rule, from the month of May till November. The wonderfully clear sky is seldom dimmed by a cloud during all that period. A consequence is, the necessity of artificial irrigation. This is effected by a network of canals, spread over the vast plains, by conveying the water from the river beds, where they issue from the mountain gorges, into canals prepared for the purpose along the declivities, as high up as practicable. These canals are subdivided at intervals by outletting branches, and these smaller ones yet again, and these branches yet again, and so on, till the network is completed, and water may be conveyed, as often as needed, to every field, and orchard, and vineyard, and garden, and to every part of each—to every plant, and tree, and vine, and flower. The parts of the country thus irrigated are beautifully verdant and richly productive.

What, in the meantime, becomes of the mountain-tops? Water cannot, of course, be thus conveyed to them. Showers fall upon them in spring somewhat later than on the plains below. But as summer sets in and ad-

vances those mountain summits become dry, parched, and burned, like vast beds of ashes, rebaked by the return of each day's scorching sun, furnishing a strikingly vivid illustration of the Psalmist's beautiful prediction, "There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon." How mighty the power and abounding the grace that shall thus transform the morally sterile mountain tops to fields of golden harvests!

The query may naturally arise, whence, in these lofty, dry regions, the supply of water for the rivers which thus irrigate, fertilize, and beautify the plains? The deep snows, which in winter enshroud the highest ranges of the mountains that encompass each respective plain, melt *gradually* during the spring and summer, and by this beneficent provision of nature, or rather of the God of nature, mete out the measures of water according to the wants of the successive seasons.

The district of Oroomiah, in the province of Azerbaijan (meaning *the fire region*), or Old Media, which is the home of the Nestorians of Persia, and where our mission is situated, is one of the most charming of these vast Persian plains. It is about fifty miles long, and from five to twenty broad, skirting on the east the lake of the same name, which is spread out as a crystal mirror, ninety miles long and thirty wide; and on the west, north, and south the plain is symmetrically environed, as an amphitheatre, by the wild Koordish mountains, whose higher summits are crowned with perpetual snows. No country in the world presents a more magnificent panorama of grand and sublime mountains, embraced in the same view with a countless succession of smiling fields, vineyards, and gardens; the effect of the whole being greatly heightened by the sweet and quiet reflections of the placid lake. Verily, as I gaze with unwearied admiration from my study windows on Mount Seir, in an atmosphere so clear that the satellites of Jupiter are visible to the naked eye, my vision roaming northward and eastward over city, plain, lake-plains beyond, and snow-capped mountains beyond those plains, and lighting distinctly on villages a hundred miles away at the base of those distant mountains, I feel the full force of Heber's lines—

Every prospect pleases,
And only man is vile.

We will now penetrate, for a moment, back westward, among the lofty, snow-capped Koordish mountains that pour forth so generously supplies of water for the plains of Persia on the one hand, and Assyria on the other. Among those mountains dwell full two-thirds of the present remnant of the Nestorian Christians. They are the highest portions of the mountains of old Assyria, stretching from Mount Ararat in Armenia, in multiform ranges and branches, but in one grand general chain, southward, far toward the Persian Gulf. The Koords—the "Carduchai" of Xenophon—are still the dominant occupants of these mountains in numbers and in strength; still in the wildness of their ancient estate, though Mohammedans by reli-

gious profession, and partially subdued within the past few years by the effete Turkish Government, compelled to put forth a convulsive death-struggle in this direction by its Christian allies, in consequence of the Nestorian massacres.

The mountain Nestorians have, from time immemorial, dwelt among those bloody Koords, in some cases occupying the same, and in other cases separate districts and villages; and not always differing very widely from their Mohammedan neighbours in appearance and character.

Let us visit one of the interior gorges of those Koordish mountains as a specimen. Starting from the city of Oroomiah, whose vast and fertile plain above mentioned is 4000 feet above the level of the ocean, we will go westward, seventy miles, to the great mountain plain, or table land, of Gawar, in reaching which (crossing the boundary into Turkey, midway) we have gradually ascended through mountain valleys, and added 3000 feet to the elevation at which we started. There we have for many years had a mission station. Rising thence rapidly between three and four thousand feet, we attain a height of more than 10,000 feet above the sea. Near at hand, on our right, tower the lofty peaks of Jeloo, which are about 14,000 feet high; but we avoid them by bearing away toward the south-west, and commence our descent. Far below, we behold before us, and almost beneath us, a vast wilderness of rocky needles, in a gorge so deep and awful that we hardly dare hope to fathom it unharmed. Two hours of patient and careful toil, down rough and zig-zag passes, convey us securely there. We now look upward; and lo! those rocky needles are like vast Gothic spires, peering aloft and piercing the sky; and at night casting shadows from the moonbeams upon the starry canopy. If it is winter, the fearful roar of avalanches, above and around us, is one of the most common sounds that salute the ear. This is the gorge of Ishtazin, where a native evangelist and his wife, educated in our mission seminaries at Oroomiah, have long been stationed.

We are awed into deep reverence, and almost adoration by the overwhelming grandeur and sublimity of the scenes around us, and well nigh ready to pledge a yearly pilgrimage to that magnificent temple of the handyworks of the Creator.

A considerable river,—the Sheen, a tributary of the Zab, the Zabatus of Xenophon,—rolls terrifically down the bed of the gorge. It is here swelled by the confluence of several mountain streams, along whose margins, up the ravines, are nestled Nestorian villages. My more appreciative missionary brother caught the inspiration of the place, while standing amid these impressive scenes, and pencilled the following hymn:—

There is a dashing river
Down the deep gorge swiftly rolling,
Foaming and leaping ever,
Boiling and wildly roaring.

On each side of that river,
Onward in fury raving,
Rise mountains in their grandeur,
Their tops to heaven lifting.

Like ancient ramparts towering,
To the passer they proclaim,—
His eyes in wonder fastening,—
The great Creator's name.

Fair villages embosomed,
Adorn the narrow margins,
With trees and views bestudded,
Small fields and smiling gardens.

There too, are ancient churches,
All of choice stones constructed,
Desolate since long ages :
No gospel note resounded.

Thousands of men benighted,
Who sit in darkness there,—
Themselves and all their kindred
Are hastening to despair.

In those wild mountains, scattered,
With none to guide their way,
How will the lost be gathered,
If thus still left to stray ?

There are many such secluded glens among the lofty mountains of Koordistan, and it is in response to such calls that our intelligent, cultivated helpers are rapidly planting themselves as spiritual watchmen among them.

J. PERKINS.

SERVANTS.

Gotthold, on enquiring of the servants, who had been for some time in his family, whether they were disposed to remain, received for answer: That they had no cause of complaint; knew not what better they could do; and, if he were equally satisfied with them, had no wish to change their place: and having, on his part, no ground for dissatisfaction, he retained them in his employment. The occasion, however, led him to reflect as follows: Between master and servant, mistress, and maid, there is no difference but that which God has made for a short interval in this present world. The stars, though not all of one magnitude or brightness, have all their places in one common heaven. In like manner, we occupy different degrees of honour, rank, and wealth, but have the same firmament of grace over our heads,—namely, "one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in us all" (Eph. iv. 5, 6). What right then, have I to despise or wrong my domestics, although they are obliged to call me master, and wait my command and pleasure? And what if they shall attain to higher degrees of faith, charity, meekness, patience, and contentment than I do! We read of a hermit who had a high notion of his own sanctity. It was revealed to him, however, that in this respect he was greatly inferior to a poor girl, who was waiting "said at an inn. With this person he sought an interview, and, having inquired in what her pious deed and acceptable services consisted, was answered: That she was not conscious of any particular sanctity, but tried diligently and faithfully to execute the work of the house, and the other tasks assigned to her; and especially that she made it a rule, every time she lifted a bundle of faggots and carried it into the kitchen, to

meditate with cordial affection upon Him, who from love to her and all mankind, had once borne the tree of the cross. In the same way many a precious stone lies neglected upon the ground, but nevertheless continues to be a precious stone. The pearl oyster is rough and unsightly on the outside, but beautiful and bright within, and precious for what it contains. Even so pious servants are often humble and despised in the world's eyes, but great in God's.—*Gotthold's Emblems.*

THE NORTHMEN IN AMERICA.

Prize poem by Mr. Squire of Toronto University.

Ages ere the Genoesan,
Filled with glory's brightest dream,
In the confidence of knowledge,
Westward crossed old ocean's stream,
Seeking a new world of beauty,
Rich in wealth, and great in fame,
That should fill the earth with wonder,
And to story give his name—
Came the Northman—child of ocean—
Nurtured on its stormy breast,
Following in day's fiery footprints
Onward to the golden West;
And with daring spirit wrested
From the grasp of envious Time,
What the wise thereafter questioned,
Of that ocean-guarded clime;
And returning to his children,
Told them of the huts of snow,
In the land beyond the sunset,
And its skin-clad Esquimaux.
But he found no vine-clothed valleys,
Fertile fields or precious ore,
Flocks nor herds, nor worthy foemen,
On the new world's virgin shore.
And he knew not of the blessings
Treasured for a coming time,
Lavished there in mine and forest,
Of that golden-sanded clime;
So he turned back at the threshold
Of the ocean-hidden stores,
And the dark waves of oblivion
Backward rolled upon its shores.
Little dreamed the roving Northman,
As he leaned upon his oar,
Looking backward o'er the waters
On the far receding shore,
That the world he left behind him,
Buried in the voiceless sea,
Men should covet—nations strive for—
In the ages yet to be;
Prove the future home of people
Mightier than he deemed his own,
Nobler for the fire and spirit
From the Northmen by them drawn.
For the bold and daring Northman,
Restless as that restless flood,
Gave unto the slower Saxon
Quicker motion in the blood;
Which defeat should fire to conquest,
Once his banners were unfurled;
Gave him strength of mind and muscle
For the mastery of the world.
And the old Norse-fire yet liveth,
Glowing in our hearts to-day;
He has perished, but his spirit
Empire's rod through time shall sway.

THE DELEGATE'S STORY.

It was just after the battle of Williamsburg, where hundreds of brave fellows had fallen, never to bear arms again in their country's cause, and where hundreds more were wounded, that a soldier came to the tent of a delegate of the Christian Commission, and said, "Chaplain, one of your boys is badly wounded, and wants to see you right away."

Hurriedly following the soldier, says the delegate, I was taken to the hospital, and led to a bed upon which lay a noble young soldier. He was pale and blood-stained from a terrible wound above the temple. I saw at a glance that he had but a few hours to live upon earth. Taking his hand, I said to him, "Well, my brother, what can I do for you?"

The poor dying soldier looked up in my face, and placing his finger where his hair was stained with his blood, he said, "Chaplain, cut a *big lock from here for mother! for mother, mind, Chaplain!*" I hesitated to do it. He said, "Dont be afraid, Chaplain, to disfigure my hair. It's for mother, and nobody will come to see me in the dead-house to-morrow."

I did as he requested me. "Now Chaplain," said the dying man, "I want you to kneel down by me and *return thanks to God!*" "For what?" I asked. "For giving me such a mother. Oh! Chaplain, she is a good mother; her teachings comfort and console me now. And, Chaplain, thank God that by His grace, I am a Christian. Oh! what would I do now if I wasn't a Christian! I know that my Redeemer liveth. I feel that his finished work has saved me. And, Chaplain, thank God for giving me dying grace. He has made my dying bed feel soft as downy pillows are. Thank him for the promised home in glory.

I'll soon be there— there, where there is no war, no sorrow, nor desolation, nor death— where *I'll see Jesus*, and be forever with the Lord."

I knelt by the dying man, and thanked God for the blessings he had bestowed upon him—the blessings of a good mother, a Christian hope, and dying grace to bear testimony to God's faithfulness.

Shortly after the prayer, he said, "Good-bye, Chaplain; if you ever see mother, tell her *it was all well!*"

SOMETHING LEFT UNDONE.

Labour with what zeal we will,
Something still remains undone,
Something uncompleted still,
Waits the rising of the sun.

By the bedside, on the stair,
At the threshold, near the gates,
With its menace or its prayer,
Like a mendicant it waits :

Waits, and will not go away;
Waits, and will not be gainsaid;
By the cares of yesterday
Each to-day is heavier made ;

Till at length it is or seems
Greater than our strength can bear,
As the burden of our dreams,
Pressing on us everywhere.

And we stand from day to day,
Like the dwarfs of times gone by,
Who, as Northern legends say,
On their shoulders held the sky.

—*Longfellow.*

Sabbath Readings.

SEASONABLE REFLECTIONS.

Thou hast made my days as a handbreadth—1'salm xxxix. 5.

A handbreadth.—This is one of the shortest measures. We need not long lines to measure our lives by: each one carries a measure about with him, his own hand; that is the longest and fullest measure. It is not so much as a span; that might possibly have been the measure of old age in the infancy of the world, but now it is contracted to a handbreadth, and that is the longest. But how many fall short of that! Many attain not to a finger-breadth: multitudes pass from the womb to the grave; and how many end their course within the compass of childhood!

Whether we take this handbreadth for the fourscore years that is ordinarily the utmost extent of man's life in our days, or the four periods of our age, in which we use to distinguish it, childhood, youth, manhood, and old age, there are great numbers we see take up their lodging ere they come near the last of any of these, and few attain to the utmost border of them. All of us are but a handbreadth from death, and not so much; for many of us

have passed a great part of that handbreadth already, and we know not how little of it is behind. We use commonly to divide our lives by years, months, weeks and days, but it is all but one day; there is the morning, noon, afternoon, and evening. *Man is as the grass that springs in the morning.* As for all the days that are past of our life, death hath them, rather than we and they are already in its possession. When we look back on them, they appear but as a shadow or dream; and if they be so to us, how much more short are they in the sight of God! So says David here: When I look on thee and thy eternity, *mine age is as nothing before thee.* What is our life, being compared to God, before whom a *thousand years are but as one day!* And it is less—*like yesterday when it is past*, and that is but a thought! The whole duration of the world is but a point in respect to eternity; and how small a point is the life of man, even in comparison with that?

The brevity of our life is a very useful consideration. From it we may learn patience under all our crosses and troubles; they may be shorter than life, but they can be no longer. There are few whom an affliction hath lain on

all the days of their life; but though that were the case, yet a little time, and how quickly is it done! While thou art asleep, there is a cessation of thy trouble; and when awake, bemoaning and weeping for it, and for sin that is the cause of it, in the meantime it is sliding away. In all the bitter blasts that blow on thy face thou who art a Christian indeed, mayst comfort thyself in the thought of the good lodging that is before thee. To others it were the greatest comfort, that their afflictions in this life were lengthened out to eternity.

Likewise, this may teach us temperance in those things that are called *the good things of this world*. Though a man had a lease of all the fine things the world can afford for his whole life, (which yet never any man that I know of had,) what is it? A feigned dream of an hour long. None of those things that it now takes so much delight in, will accompany the cold lump of clay to the grave. Within a little while, those that are married and rejoice, shall be as if they rejoiced not, as if they had never done it; and since they shall be so quickly, a wise man makes little difference, in these things, between their presence and their absence.

This thought should also teach us diligence in our business. We have a short day, and much to do; it were fit to be up early; *remember thy Creator in the days of thy youth*. And ye that are come to riper years, be advised to lay hold on what remains; ye know not how little it is.

The more you fill yourselves with the things of this life, the less desire you will have after *those rivers of pleasure that are at God's right hand*. These shall never run dry, but all those other things shall be dried up within a little space; at the furthest, when old age and death come, if not sooner. And on the other side, the more we deny ourselves the sensual enjoyments of the present world, we grow the liker to that Divine estate, and are made the surer of it. And I am sure, all will grant that this is a very gainful exchange.—*Leighton*.

COMMUNION WITH GOD.*

Communion, or fellowship, with God means the reception from him of all temporal and spiritual blessings here, and the enjoyment with him of eternal life hereafter. Believers have common desires, feelings, and aims with God, and hence, like Enoch, they walk through this world, with him as their friend, companion and guide. The nature and results of this fellowship are exhibited in the book of Psalms with a force, frequency, and beauty which challenge our admiration; and it is, therefore, from this book that we shall chiefly draw our illustrations.

Communion with God implies that His people receive from Him protection in the hour of danger. "In the time of trouble," says David, "he shall hide me in his pa-

vilion, in the secret of his tabernacle he shall hide me." The pavilion and the secret place of God denote the most holy place in the Jewish sanctuary, into which the high priest entered alone on the annual day of atonement, with the blood of sacrifice, and into which none other durst enter on pain of death. The psalmist is pursued with numerous and malignant enemies, and, having no other refuge, he rushes, like a consecrated priest, through the holy place of the sanctuary into the most holy, where no enemy durst pursue him and where he felt himself safe in the protection of his God. As the danger thickens, he comes within the light of God's countenance—within the beams of the Shekinah that blazes above the mercy seat, where he is effectually concealed from his foes, in the splendour of heaven's own light. And as an image of complete protection combined with exquisite tenderness, he takes refuge under the shadow of the Almighty; he is hid under the shadow of His wings—where the reference is to the wings of the cherubim that covered the mercy seat and beneath which the saint finds shelter and repose. "Hide me under the shadow of Thy wings." "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty." These figures show the confidence which the believer has in the divine protection, and the childlike simplicity which brings him to his father's knee, with the cry on his lips, "Abba, Father."

This friendly relation between God and the reconciled sinner proves that he will hear and answer his prayer. "My voice," says he, "shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto Thee, and will look up." The word direct is applied to the laying of the wood and the sacrifice on the altar, before the fire came from heaven and consumed it, in token of the divine approbation. As the worshipper stood beside the altar, and prayed, "O thou that dwellest between the cherubim shine forth," he looked up for the expected assurance of the divine promise and blessing. When the believer looks up to God in prayer, with the tearful eye of penitence and contrition, God looks down upon him with an eye of benevolence and pity; and as the eye of the reconciled father meets that of the returning prodigal, it glows with a richer and mellowed expression of love and compassion. "Like as a father pitieth his children, so the Lord pitieth them that fear him." Our Redeemer sits on the throne of grace—on the mercy

* By the Rev. J. Hogg, Guelph.

seat sprinkled with his atoning blood—an I as he is our elder brother, animated by a noble sympathy, we can approach with *freedom of speech* into his presence, instead of that fear and terror with which the criminal is dragged before the bar of his judge.

The believer enjoys the presence of God. The glory of God, which perhaps hovered long over the garden of Eden after the first transgression and from which a tongue of fire darted forth to consume the primitive sacrifices, was the visible presence of God from which Cain was driven out. This was a mere symbol of the invisible though gracious presence, which Jehovah manifests to his believing people, and with which they are completely satisfied. While the men of the world, discontented with their present condition, and uncertain as to the future, say: "Who will show us" not the supreme good—but "any good," the believer prays: "Lord lift thou up the light of thy countenance upon us." This prayer refers to the blessing which the high priest pronounced on the assembled Israelites:—"The Lord make his face shine upon thee and be gracious unto thee." The glory of the Lord which conducted the children of Israel through the wilderness, as a pillar of cloud and fire, and which afterwards abode between the cherubim, often indicated whether God was angry or well pleased with his people. The fiery glare indicative of wrath, showed that "our God is a consuming fire;" while the mild, gentle light, like the effulgence of day, pointed out that God is slow to anger and of great compassion. Instead, therefore of looking on us in anger, or hiding his face from us, like the heavens when wrapt in tempest, we pray that God would favour us with the benignant gleam of his compassion—that he would be a sun to enlighten and a shield to defend us from danger.

At the hour of death, in the season of greatest need God manifests to his people his spiritual presence, and imparts not only his salvation, but the joy of his salvation—the sensible manifestations of his presence. It is a great mistake to suppose that every genuine child of God must die in triumph, and that every unconverted person dies, haunted with the terrors of that unknown eternity into which he is about to plunge. Some lost sinners have "no bands in their death," as Isaiah expresses it—have no fear of futurity—"die like lambs, who if they knew where they were going would roar like lions;" while some of God's people,

precious to him as the apple of His eye, are all their life time subject to bondage. This bondage is in some cases only partially dissipated when the believer is called on to fight with the last enemy. But when the darkness is thickest God is nearest. David says, in a psalm which he perhaps composed towards the close of his life:—"Though I walk through the valley of the shadow of death I will fear no evil; for Thou art with me." Though he should walk through a region as dark and dismal, as a deep wooded ravine, frightful to the timid nature of sheep, yet he would fear no evil; for if the presence of God does not always dispel the darkness, it will at all events reconcile him to the darkness, and assure him of his ultimate safety. The saint, looking through the gloom, can dimly apprehend the Redeemer's form, walking on the boisterous waters, and can hear him say, "Peace, be still" and immediately there is a great calm—"the peace of God that passeth all understanding."

Communion with God shall be perfected in heaven. "I will dwell in the house of the Lord for ever." The house of the Lord is the temple in which the priests officiate. But Paul demonstrates that the earthly tabernacle is only the pattern of things in the heavens; the dim shadow of heaven itself; into which Jesus our forerunner has gone and where believers shall enter, as the priests of God; where they shall feed on the hidden manna and dwell in his presence for ever. Heirs of God and joint heirs with Christ, they shall drink of the river of his pleasures—pleasures which always satisfy and never satiate—and even the tears shed here below shall not be left to dry on the mourner's cheek; but shall be all tenderly and affectionately wiped away by the mourner's God.

JEHOVAH-JIREH.

When earthly joys glide fast away,
When hopes and comforts flee,
When foes beset and friends betray
I turn, my God, to thee!

Thy nature, Lord, no change can know;
Thy promise still is sure;
And ills can ne'er so hopeless grow
But thou canst find a cure.

Deliverance comes most bright and blest
At danger's darkest hour;
And man's extremity is best
To prove Almighty power.

High as thou art, Thou still art near
When suppliant sinners crave;
And as Thine ear is swift to hear
Thy arm is strong to save.—*Lyte.*

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40	2 14 9	3 7 5	4 5 2	7 3 7	43 2 10	40
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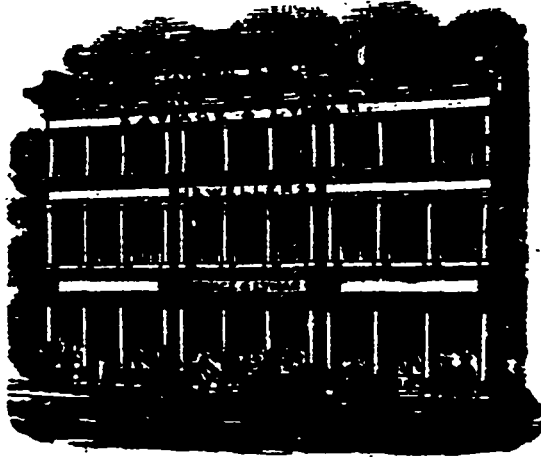
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