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Vol. XVII.

No. 4.

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.



APRIL, 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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JOHN LOVELL, *Publisher.*

MONTREAL, *January, 1864.*

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THE PRESBYTERIAN.

APRIL, 1864.

THE question has been repeatedly put by members of the Church interested in her missionary operations, What is the present state of the Synod's Foreign Mission Scheme? We sympathize with the solicitude which the question implies, but are not in a position to answer it. The matter is intrusted to a large and influential Committee of ministers and elders, and it is to be presumed that they have not allowed ten months to elapse without meeting in anxious and prayerful deliberation upon the subject. No doubt they will be prepared to report the results to the ensuing meeting of Synod. If they have any definite plan to propose it would be well to have an outline of it made public before the Synod meets, so that members may consider it and mature their views.

The deliverance of last meeting of Synod, now before us, directs the Committee to expend upon a Jewish mission the funds raised on that account, and to give attention to the urgent claims of British Columbia and Vancouver's Island. Had any action been taken in reference to either of these fields it must certainly have become known, and nothing of the kind having been made public, the conclusion is that no scheme has yet been put into practical operation. The Synod was informed that one of the students then up for examination was prepared to take an appointment for Beirut. The advantages of the field were described, and the young man's qualifications were highly commended. The appointment, we know, has not been made, and rumour assigns the divided state of feeling manifested in the Synod as the reason which operated with the student in drawing back. The reason has certainly much weight, and, if real, its reported effect cannot but be respected in present circumstances. These circumstances are such that the most sanguine expectations can scarcely warrant either the giving or

the taking of an appointment of the kind referred to. Experience shows very clearly that it is unwise on the part of the Synod to assume the responsibility of maintaining an enterprise, which has not the unanimous or very nearly unanimous approval of our ministers and congregations. A large body might be justified in proceeding with a scheme disapproved of by a considerable minority. But a small body like ours cannot reckon upon the necessary support unless there be a feeling in favour of the project very cordial and all but universal. This conclusion might be condemned as presumptuous and unsound if no warning experiment could be adduced to strengthen it. But let anybody select one of the schemes which in the history of our Church has reached an incipient stage of prosperity, let it be the one that may be supposed to have the greatest attractions and the strongest claims, and what is the lesson taught us by the partial and fitful maintenance it has received? Clearly this, that an adequate support cannot be depended upon. Though a number of congregations display a most praiseworthy liberality, the majority come short of the necessities of the case. Such consequences as these inevitably follow:—The Committee of management become embarrassed for want of funds, their annual reports are filled with wailing and lamentation over the conduct of uninterested ministers and non-contributing congregations, and a little adversity in the operations of the scheme plunges the whole concern into hopeless difficulty. The French Mission is a case in point. It may be supposed to have peculiar attractions. It may be assumed that it comprehends responsibilities to which every congregation in the country is alive. It is a Home Mission. If the reports of the Committee speak truly, and all French Mission Committees in the land do not lie, it is a progressive, hopeful mission. The Synod listens with attention to

the details presented from year to year. Favourable deliverances are passed with perfect unanimity. But what of all that when more than a half of the congregations give nothing? What of all that when the Committee are beset with difficulties which require only a reasonable annual offering from each congregation to be removed? Synodical sanction is no safeguard. Supreme ecclesiastical authority is invoked in vain. Congregational independence crushes the genius of Presbytery.

These sentences are not written in a fit of despair. We do not conclude that a missionary spirit is entirely wanting in the Church. But for one thing we contend, namely, that it is unwise in present circumstances and with such experience as we have had, for a mission Committee to expect success in any project they may submit to the Synod unless very nearly all the congregations are engaged to support it. What then? Have no mission schemes? Cultivate no missionary zeal among the people? No. But until a mission is devised that all will approve of and nearly all engage to support with cordiality, let steps be taken to excite an enlightened missionary spirit; rid the few congregations that make conscience-work of obeying synodical appointments—rid them of the all but useless burden which these impose, so that they may be free to assist Christian missions supported by stronger churches, or to undertake of themselves such efforts as they can by their own management carry out; and let the Synod by a Committee point out and recommend, from time to time, one or more of those noble enterprises in which the Parent Church, or any other Church with which we may think it an honour to co-operate, is engaged. It is true, delightfully true, that many of our people know how to give of their means when good objects are proposed to them; and if, in the meantime, our Church lacks the sense or tact, or whatever other virtue is necessary in order to gather into her treasury the wealth of her members, let us encourage towards really operative schemes the flow of that benevolence by which, according to Scripture, the scatterer is increased and the liberal soul made fat.

LOOKING at the proceedings of Parliament, the country seems threatened with a deluge of legislation. Such is the number of bills coveting a place in the statute book, that, in order to dispose of them all,

holidays have much need to be turned into working days. If practice makes perfection, the members of the present House will be adepts at forwarding and hoisting, and parliamentary operations all and sundry, before the Session ends. We occasionally see a Bill the title of which induces us to look into it in the hope of finding something particularly interesting.

A Bill has been introduced by Mr. O'Halloran to enable certain religious societies in Lower Canada to appoint successors to trustees of lands held by them. It is a copy of an Act which was passed some time ago with a limited operation of one year. The object is to give Christian societies that may have received conveyance of lands without the manner of appointing successors to the original trustees being set forth in the deeds of grant, a further opportunity of supplying the omission which through ignorance of the former Act they may have neglected. It requires a meeting of the congregation to be called, by notice given over the signature of five members and affixed to the Church door, to determine by a majority of adult members the mode of succession, and imparts to such determination placed on record the same effect as a clause in the deed of grant. If passed, as we hope it will be, it will continue in force for one year; and it is of the greatest importance that all congregations in the position described should, within that period, take advantage of its provisions.

We notice a Bill by Mr. Cowan on the important subject of Vaccination. It is very minute and stringent in its provisions, as such an Act to be of any public service must be. We do not object to it on that ground, but we do hope that some other persons than School Commissioners will be named and required to perform the duties imposed in section 15. It is required of them to report to the Superintendent of Education "the number of children over six months old in their respective school divisions who have not been vaccinated," and also to the County or City Council the names and post office addresses of their parents or guardians; and neglect of this duty exposes to a penalty of between five and twenty dollars for each offence. The Commissioners of Schools in this city are of course curious to know, not so much what special affinities connect the neglect of vaccination with the provision of a sound education, as how the agency and expense, without which this duty cannot

be performed are to be procured. They live in a city supposed to have a population of 100,000. Its area is their school district. If they undertake this new duty they will of course do it thoroughly. There are six of them, all men full of business, public and private. Personal inspection is out of the question. Are they to find volunteers or pay for substitutes. There is no place like Montreal for volunteers, but we can hardly expect gentlemen or ladies to offer their services in this cause. The only alternative, then, is to pay for substitutes. Now this compels a painful exposure of poverty. Be it known, then, that in the city which claims to be the mercantile capital of Canada, the centre of intelligence and enterprise, the whole public provision for education as placed under the control of the Protestant Commissioners amounts to \$2071.20 per annum, \$690.40 from the government grant for education in Lower Canada, and \$1380.80 from the City Council. By dint of the strictest economy, we ought to say parsimony, two good school-houses moderately well furnished with apparatus have been secured in two widely separated districts of the city. The teachers are excellent men far above the average in qualification, and their rooms are crammed. One of these school-houses has been but recently erected, and the treasurer is considerably in advance for costs. In order to enlarge the other to meet the rapidly growing demand for accommodation they must go into debt. Is it because, with all their other duties, they have not enough to do in making this paltry grant go as far as possible, that they are asked to search out and report all the unvaccinated. Or is it because they have done wonders with their little income that legislators do not scruple to bid them perform yet more extraordinary feats with it? We hope that this section of what will be in many respects a useful bill will excite the tender mercies of a majority of the House, and that an amendment relieving the Commissioners of a difficulty, which would be amusing if it were not so serious, will be carried. We would not object to its being required of the members of Parliament to spend the Christmas and Easter holidays, in the work which Mr. Cowan proposes to exact of the already overtaxed School Commissioners.

TWO communications on the book issued by the Synod's Committee on hymns appear in other columns. Both together

give us rather too much "say" on the same subject for one number. But as the meeting of Synod is approaching it is thought proper to insert them this month. They are from very different persons, and contain some points which members of Synod may think of importance. The members of Committee will also see by them the sort of criticisms to which their book is exposed. The Committee of course expect criticism, they will be grateful for the kindly expression of opinion, and will listen attentively to every objection. We have no unwillingness to make our columns the medium of exchanging opinion on so interesting a subject, but we would like the discussion kept within due bounds. It is unnecessary for several writers to dwell upon the same point. If additional communications are forthcoming we will look for something different from what has been already written. We also bespeak as much brevity as possible. Let it be borne in mind that the Committee are acting under a unanimous appointment of the Synod, and that their hymn book will form the body of their report. We are sure that any one duly considering the nature of the Committee's position will desire to express no hasty or partial opinion of their performance. On this point we may quote two sentences from the Record of the Church of Scotland for March, in reference to a similar kind of duty intrusted by the General Assembly to a Committee: "In a task so difficult and responsible as the selection of matter to form the themes of praise in the Church, probably for generations to come, the Committee ought to have the sympathy of all, and assistance from those competent to give it. It would be easy to sit by and criticise, especially when one is not held bound to render a reason for opinions and feelings; but let suggestions be given, with respect both to the principles that ought to guide the selection, and as to particular hymns."

IN answer to inquiries respecting the position of the question of instrumental music considered synodically, we offer a few words by way of information. In 1860, at Kingston, the Synod by a large majority declared against the use of instrumental music in the services of the sanctuary. In 1862 the Synod reversed that decision, to the extent of declining to interfere with the arrangement by which instrumental music had been used in a particular Church for a long period of years, and in connection

with which the question first came up. It also issued an injunction to Presbyteries to take order that no change of any kind be introduced into the exercises of public worship in any congregation which are likely to distract its peace and harmony." It appeared to some that this was no decision bearing upon the general question of instrumental music any more than upon a change of any other kind in the exercises of public worship, and it was felt somewhat difficult to believe that the Synod would give even the faintest colour of a sanction to the introduction of changes of any kind, barred only by the injunction to Presbyteries to interfere when the peace and harmony of a congregation are likely to be distracted. An overture was therefore

brought up to last meeting of Synod, praying for a clear deliverance one way or the other in regard to instrumental music. The overture was rejected. We presume, therefore, that by the deliverance of 1862 it is understood that the Synod commits to congregations the introduction of changes into the exercises of public worship, the Presbytery being required to prevent them only when the keeping of the peace renders it necessary to do so. Consequently the introduction of instrumental music, as we understand the position of the question, can be no difficulty with a congregation unanimously in favour of it, or rather with a congregation that is not unpeacefully against it.

News of our Church.

CONGREGATIONS.

SPENCERVILLE.—The annual missionary meeting was held in the Town Hall on the 24th of Feb. The Hall was filled. Addresses were delivered by Rev. W. M. Pattison, J. Cron, Esq., elder, and Rev. J. B. Mullan, minister of the Congregation. Much regret was felt at the absence of several speakers who were expected. A handsome collection was made in behalf of the Home Mission Scheme.

ORMSTOWN.—This congregation has erected a manse at a cost of nearly \$200. The building of a new Church is also contemplated.

RAMSAY.—A soiree in connection with the opening of the new Church at Almonte was fixed for Wednesday, the 17th of Feb. The weather proved sadly unpropitious, and though a goodly number came out in spite of the storm, and a pleasant meeting was held, it was determined to have a second meeting on the following Wednesday. The latter assembly was very large, and the proceedings were of a very satisfactory nature. The sum of \$30, realized from the two meetings, is to be applied to the defraying of a debt upon the church.

ROXBORO'.—Two years ago this field was a spiritual waste. In the spring of 1862 the Rev. Joshua Fraser, now in Montreal, then acting as a missionary, began to labour in it. He collected a considerable body of people at his Sabbath-day services, and had a numerously attended and flourishing Sabbath school. The locality was visited on the 24th of February last by a deputation from the Presbytery of Glengary, and as a result of Mr. Fraser's labours, they had the satisfaction of meeting in an excellent church, capable of containing about 250 people—the property being secured by regular deed. Though the roads were bad, there was a capital attendance. It is hoped there will soon be a settled pastor; in the

meantime the people are happy in having fortnightly service from Mr. Ferguson, the Presbytery's catechist.

PLANTAGENET.—Since the retirement of the late Mr. Grigor from active duty, this congregation has been without a settled pastor. Service has, however, been conducted fortnightly by Mr. Ferguson. The sacrament of the Lord's supper was administered, by appointment of Presbytery, on the 23th of February last, when many rejoiced in the opportunity of commemorating the Saviour's dying love. An enterprising gentleman, having an interest in that neighbourhood, has offered a house and lot with fuel free to any missionary who may be appointed to the field. This liberal offer will, we trust, soon be accepted by some one who is anxious to work for the Lord in a locality where, we believe, there is at present no settled Protestant ministry.

MULMAR.—Although our people here have had the status of a congregation for many years, they have hitherto worshipped in school houses. On the 6th ult., however, a church, not quite finished, was formally opened by the Rev. J. Carmichael of King, who officiated morning and evening to large audiences. The sermons were very earnest and impressive, and will, it is hoped, have the effect of stirring up the people to value their opportunities. On the day following a congregational meeting was held at which about two thirds of the seats were rented. If this be the church for which subscriptions were solicited in Montreal, more than seven years ago, ecclesiastical affairs proceed rather slowly in Mulmar.

At Toronto, where there is a very encouraging section of the congregation, an anniversary Sabbath school meeting was held on the 10th of Feb. last. Including the members of the Bible class the scholars present numbered upwards of eighty. There was a large atten-

ance of parents. The management of the meeting was conducted by a few young men in a most praiseworthy manner.

St. Andrew's Church, Lindsay.—This beautiful edifice was dedicated to the worship of God on the 31st January last. Morning and evening services were conducted by the Rev. Dr. Mathieson of Montreal, and afternoon service by the incumbent, Rev. William Johnson. There was also a service in Gaelic by the Rev. J. Macmurchy, of Eldon. At all the diets the house was crowded. The congregations were composed of "all religious denominations and all classes who spontaneously gathered together to do homage on the interesting occasion." Many had travelled twenty and even thirty miles to be present. Judging by the interest manifested the proceedings will not soon be forgotten. The collections were large.

This church was designed by Spier & Son of Montreal, architects, and is worthy of them. It is finely situated on the rising ground in the northern part of the town. It is constructed of white brick with Bobcaygeon stone finishings. The style is Gothic, of the elliptic design, and the *tout ensemble* internally is imposing and pretty. The interior is in excellent keeping with the exterior—spacious aisles and capacious pews, a platform pulpit neatly hung in scarlet silk velvet and carpeted with rich tapestry carpet, giving an appearance of comfort which is a reality. The ceiling is lofty and is spanned with massive timbers which prove the strength of the roof. Three years ago the congregation was in a deplorably divided and weak state; now it is an important charge comprising much of the intelligence and respectability of the town. The "Kirk" has entrenched herself in the capital of the county. The Church, which without galleries accommodates between four and five hundred, is expected to be free of debt before the expiration of the year.

BELLEVILLE—George Neilson, Esq., having completed his splendid new hall, opened it on Friday 27th Nov. last, with a concert for the benefit of the Sabbath school library of St. Andrew's Church. The results were gratifying. Under the able leadership of Mr. Orme, the choir acquitted themselves in a manner that elicited the warm plaudits of the large and respectable audience assembled on the occasion. In the course of the evening also, C. McLean, Esq. played on the violin, in a masterly style, a variety of Scottish airs, which greatly enhanced the interest of the proceedings. With the amount realized, about \$55, the teachers of the Sunday school have been enabled to add 104 new volumes to the library.

On the evening of 3d Feb. a missionary meeting was held in St. Andrew's Church, John Bell, Esq., in the choir. The Rev. Mr. Buchan having opened with prayer, appropriate addresses were delivered by Dr. Mathieson of Montreal, Mr. A. Burdon, and the Rev. Messrs. Inglis (Kingston), Bell, Douse, and McLaren. The proceedings were of a very interesting character, and at the close the collection and subscriptions amounted to about \$90, to which some additions, we understand, have since been made.

The annual congregational soiree took place

in Neilson's Hall on Wednesday, 10th Feb. last, the Rev. A. Walker, the respected pastor, officiating as chairman. The large room was filled, there being present, besides the congregation, a large number of persons of other denominations. Good things were provided by the ladies in abundance. Pleasant music was discoursed by the choir, and addresses were delivered by several gentlemen, lay and clerical. The proceeds, after paying expenses, amounted to \$82, which will be applied to liquidating the small remaining debt on the manse and church. The success attending the above meetings must have been gratifying to all who take an interest in the church, and especially to the Rev. A. Walker, who, ever since his induction, has been unwearied in the discharge of his important duties.

CLIFTON.—The office bearers of this congregation have adopted the plan of submitting to the members a printed abstract of the accounts and other information usually presented at the annual meeting. It is one of the neatest and fullest we have yet seen of this kind of statement, and will no doubt have the effect of stirring up the people to a sense of their privileges and duties. It is pleasing to see so much method and so many indications of improvement as this document affords.

MISCELLANEOUS.

SYNOD MINUTES.—By authority of Synod, the Acts and Proceedings of Synod 1837 have been published in the same form as those of preceding years. Complete sets of printed minutes can now be had on application to the Clerk. The charge required by the Synod is two dollars for the reprint of first six years, and 25 cents for the minutes of each year following 1836.

BURSARY SCHEME.—Professor Mowat, Convener of the Committee of management, has issued a pulpit notice announcing the collection for this scheme, and urging important reasons for a liberal response. The collection should be made on the first Sabbath, the 3rd of this month. We hope our columns will next month give a good account of the effect of this appeal.

LAY TRUSTEES OF QUEEN'S COLLEGE.—The Secretary of the Board of Trustees of Queen's College, acting on her instructions, has sent to the ministers of the Church a printed circular, respecting the nomination by congregations of persons to fill vacancies in the roll of Lay Trustees, with a blank form to be filled up with the result of the nomination, and returned on or before the first day of May next. According to the circular it is understood that the person nominated need not be a member of the Congregation nominating, but if belonging to another congregation he must be a member in full communion with the Church, and it is very properly stated to be of vital importance that he be able to attend the meetings of the Trustees, and that he should take an active interest in the welfare of the College. In this matter congregations have a valuable right to exercise, and none of them should fail in considerably and wisely exerting the influence they may bring to bear upon an institution, on the

proper government of which the prosperity of the Church is manifestly dependent.

FRENCH MISSION.—A Ladies' Auxiliary Association has been formed in Montreal, to cooperate with the Synod's Committee in the missionary work carried on in the city. With God's blessing it is not to be doubted that it will render valuable assistance.

From many congregations no collection for the year has yet been received. It should be borne in mind that with the exception of the Juvenile and Home Mission Schemes, this is the only missionary effort in which the Church is actively engaged. If we are doing little in the mission field, that little ought to be well done, every congregation being forward with its aid.

DIED.—At Ross, C. W., on the 22nd Feb., John Stewart, aged 59 years, one of the first settlers in Litchfield, and an elder of the Litchfield congregation. He was held in high esteem as a man and a Christian.

During the long vacancy that succeeded the death of the Rev. John Lindsay, the sterling worth of Mr. Stewart became known to the Church. Then, when some were proving false to their former professions, some waxing cold, many wavering, almost all dispirited if not despairing, he stood nobly forward as one who would labour and sacrifice to the last for the church of his fathers.

To the last, even amid extreme pain and weakness, he manifested the liveliest interest in the prosperity of the congregation. His illness, which was protracted, he bore with Christian resignation, placing all his confidence in the finished work of Christ.

Mr. ROBERT MASON, elder of the congregation of Lanark, died on the 27th ult., in the 83rd year of his age. For several years an elder in the Presbytery of Lanark, Scotland, in 1821 he emigrated to Lanark, C. W., with abundance of funds collected chiefly through Rev. Mr. Robertson in that Presbytery, to build a church and schoolhouse, and with the promise of a governmental salary of £50 or £60 a year, as schoolmaster in connection with the church. Through some omission or informality this salary was only given for one year. Nevertheless he continued to teach till within a few years

of his death for what he could get, not more than £27 or £30 a year. He was celebrated for his ability in training up young men for business, but chiefly for his success in maintaining discipline in school. Being a pious schoolmaster, into the shorter catechism all were thoroughly indoctrinated, and his biweekly examinations on doctrines and duties recommended him to the religious public, while they laid in many a youth the foundation of a strictly scriptural faith and upright conduct. From the first and for many years he was head of the Sabbath-school and its only teacher, his prelections receiving the blessing of God. For years he supplied the place of the minister on alternate Sabbaths along with other elders, leading the devotions of the people, and reading alternately a sermon or a tract, an exercise which was always attended by a select number. He shewed attention to his office in visiting the sick, and taking a watchful oversight of that part of the charge over which he was placed. In Session he was a scrupulous upholder of its authority and a high respecter of the deeds of Presbytery and Synod, and thus shewed himself a true Presbyterian.

He was punctilious in duty and exemplary in its manifestation. When left alone, as he was at one time for several months, his psalm book and Bible were before him, and family worship was as regularly observed as on other occasions. Called on by the preceptor one Sabbath to do some little necessary secular thing, he thought he met the displeasure of God, and on Monday he told the writer that he had confessed it to the preceptor afterwards, and would never again be so committed. His strict honesty was proverbial. When involved by a bankrupt son to a considerable extent, and even asked by the other creditors to come in on a compound, he unhesitatingly declined, demanding time to pay all, which after a lapse of years he did. An honest Christian is generally generous and charitable, and so he was, as his minister knew, to every private and public call that was made upon him. Well might the present incumbent say, on the occasion of his funeral, as he was instructed by the few aged at this time, "Verily he hath not left his like behind him."

Correspondence.

To the Editor of the Presbyterian.

AN OPPORTUNITY FOR THE FRIENDS OF
QUEEN'S COLLEGE.

Sir,—A gentleman, who was for some time superintendent of one of the principal mines in Canada, has written to me that, having accepted an appointment from a Mining Company in Pennsylvania and removed thither, he wishes to dispose of his collection of minerals, now packed up in boxes and lying at his late residence. He offers it for \$175. The specimens have been derived from all parts of the world, and from the description which he gave me of them some

time ago, as well as from the higher price at which he then held them, I should judge that the purchaser, at this figure, would obtain a good bargain. At a time when he did not wish to part with his cabinet, this gentleman received offers for it of much larger sums than that now asked, from several of the Universities of the United States.

Here, therefore, is a rare opportunity for one of the liberally-inclined readers of *The Presbyterian* to supply a want in the Museum of Queen's College, and perpetuate his name in connection with the donation, as a benefactor

of the institution and the country. Should none of our friends be generous enough to send the funds to the treasurer in order to secure this collection for Queen's, it is probable that it will very soon be purchased for another college.

Yours truly,
ROBERT BELL.

Queen's College, March 17th, 1864.

OUR FOREIGN MISSION SCHEME.

SIR,—I believe that many members of our Church have participated in my feeling of surprise at the apparent inaction of the Committee of our Foreign Mission Scheme. Two years have elapsed since the resignation of Dr. Epstein, as our missionary, was announced in your columns, and so far as I am aware, we are yet without any definite plan by which it is proposed to enlist the sympathies and engage the energies of the Church in the field of Foreign Missions.

I do not forget that something is being done by individual congregations in this cause, and that our Sabbath schools have contributed about £100 a year for some years past towards the work in India; but still, so far as I have observed, no specific object has been set before us by the Synodical Committee to call forth an effort on our part. Notwithstanding this I see that upward of \$350 have been contributed to the scheme since last Synod, thus accumulating a balance of nearly \$3000, including Dr. Aiton's special contribution for a mission to the Jews.

I think it was a grand step in our Canadian Church to determine to enter directly upon the work of Foreign Missions. It is at once an evidence and a source of vitality. I believe that the experience of every Church which has engaged in the active prosecution of missions abroad, will exhibit an increase in the means at its command for missions at home. It is to be regretted, however, that the simple idea of a Foreign Mission had not been adhered to by us, to select from among our own members one or two whom we have proven, and in whose bosoms burns the flame of love to Christ, leading them to desire earnestly to declare His name to those who inhabit the dark places of the earth. Such a mission could not fail to engage universal interest and insure abundant support, and I greatly mistake the character and social education of Canadians, should it not prove that they are peculiarly adapted to encounter the hardships of a missionary's life.

I would not appear to reflect upon our Committee who, I can imagine, have had their own

discouragements—a narrow selfishness which would wish to retain all our available means for Canada, the restrictions of the late Dr. Aiton binding them to apply the £500 held in trust from him to a mission to the Jews, the difficulty of obtaining a suitable missionary, and of selecting a field of labour which would be satisfactory at once to themselves and the Church of Scotland, upon whose co-operation they seem to depend,—with difficulties such as these I think it is possible that the Committee have had to contend; still, why should the Church at large be denied the privilege of sympathizing with the Committee. Surely the interest which this scheme has all along enjoyed would claim such confidence?

I am aware that upon the Synod mainly rests the responsibility of this inaction in its Committee, as it has, without doubt, been placed in possession of the information which has not been furnished to the Church at large; but, so far as the work is concerned, this is a matter of little importance—the injury to the Church and to the cause is the same.

If I am right in my supposition that one of the difficulties of our Foreign Mission Scheme is the desire, if possible, to associate with it a mission to the Jews, I would humbly submit that the idea be abandoned even although that should involve the loss of Dr. Aiton's £500. The Jewish scheme of the Parent Church has never possessed the full confidence of its members, and cases similar to that of Dr. Epstein have led many of its oldest ministers to receive with caution professed converts from the Jewish creed. The character of the Jew is still deeply branded with the terrible curse which, his fathers invoked, while his moral sense seems utterly blunted by the treatment which, for centuries, he had to endure at the hands of men calling themselves Christians. The promises of God to His ancient people will yet be accomplished; and some already appear to discover in the political horizon a prospect of the fulfilment of the promise, that they shall return to their own land after long years of exile; still, the lack of success which has uniformly characterized all missions to this people would almost lead us to think that their days of bondage had not yet passed, and to doubt whether "the time to favour Zion, yea the set time is come." It is not, however, to a field such as this that a young Church should direct its first feeble efforts in the field of Foreign Missions.

Allow me further to suggest that our Foreign Mission should be an independent one. I fear that our Church has been too prone to lean upon the Church of Scotland for support in

many of her schemes, which in my opinion may prove a source of weakness.

Far be it from a member of our Colonial Church to express any feeling but that of gratitude, in reviewing the many occasions on which, in the history of our various congregations, we have to record gifts of men and money from the Parent Church, which have proved of incalculable value to the recipients. Let us rejoice, that in the land of our fathers hearts beat warmly towards us, and hands are ever outstretched for our assistance in time of need. Let us not, however, presume upon this indulgent kindness, forgetting that, now that we are well organized and established, it becomes us to resolve to stand on our own feet, and let the Church of Scotland turn its helping hand to others having fewer internal resources for self-support.

I consider that one of the first steps to be taken to strengthen us as a Church is to assume a Foreign Mission. Our Province has prospered greatly, and the members of our Church have shared its prosperity. Are we not in as favourable a position to conduct a separate Foreign mission as a sister Church in Nova Scotia? I am not aware that this Church has ever wanted either men or money to carry on its mission, which, though a youthful one, has had its martyrs.

What zeal and energy could we not bring to bear upon a mission, planted by men who have grown up among us, and directed and sustained by ourselves! Our efforts would be concentrated on it, and I believe that the amount of contributions of our Foreign Mission even in its best days would be quadrupled; the contributions which through several channels find their way to the head quarters of missions conducted both in Europe and the United States, and regarding which we often hear nothing more would all be bestowed upon a scheme, regarding which we would be sure to obtain periodical information.

If your indulgence will afford me space in a future number, I will endeavour to put these suggestions into a more definite form.

Z.

HYMNS FOR THE WORSHIP OF GOD.

Sir.—I remember well one fine morning in August 1860, that day on which the Prince of Wales held a levee in the Court-house of Montréal. Intent upon joining a deputation that was to present our Synod's address to His Royal Highness, I had repaired at an early hour to the residence of a clerical friend, to learn when and where the said deputation was to rendezvous. Riggered out in "swallow tails and kids,"

I was yet told that my wardrobe was incomplete. I must mount a white "choker." Being on intimate terms, I hinted to my friend that, for the occasion, I might borrow one from him, to which he replied somewhat dryly, but very seriously:—"Yes, that is one way, I'll tell you another way, you can walk into Mr. Gibb's and buy one for yourself." Excellent advice! I acted upon it, and afterwards fancied that I felt much more independent than if I had worn the parson's neck-tie. Many a time since I have found the principle thus forcibly impressed upon my mind, to be sound, and applicable to a great variety of circumstances. It may seem convenient at times to borrow from a neighbour—often far easier to adopt or endorse the opinion of another, than to shape and give expression to one of your own. I am persuaded, however, that, in the long run, it is a good thing to draw, as much as may be, from one's own resources. Especially where our own interests are concerned, it is wise and prudent, "to walk into Mr. Gibb's and buy," or, in plain English, to judge for ourselves. I now ask permission to apply this principle to a brief review of the collection of hymns compiled by the Synod's Committee for the use of the congregations of our church.

Your contemporary, the Nova Scotian *Monthly Record*, has given you an opinion. Both brief and commendatory, it may be summed up in this one sentence, "It is the best we have ever seen." I do not profess to be a critic, nor to be deeply read in Hymnology, yet I do not on that account hesitate to express a different opinion, because this book was not printed for the use of critics, but to aid the devotions of humble folk like me. I cannot honestly say that it is the best I have ever seen. I have one now before me, which, after a candid and careful examination, I believe to be in every respect (save, perhaps, the binding) a great deal better. It is a collection of hymns published under the sanction of the Bishops of Toronto and Ontario for the use of members of the Church of England.

Before proceeding to discuss the intrinsic merits of either, I place the Bishop's book on one side of my letter scale, and our Committee's on the other—a novel test, I grant. The latter is two ounces, or 40 per cent. heavier. Next, I take my rule and measure them, it is one inch longer and five eighths of an inch wider. Whence I argue that the other best suits the pocket. The size of type is precisely the same and the print in both equally legible. The number of hymns in the Bishop's book is 272, in ours only 183, the average length of hymns being about equal.

The price of the former in cloth covers, is 25 cents—of ours, 40 cents; the other is therefore 55 per cent cheaper per hymn. So far the advantage lies with the English book. But how do they compare internally? That is the main point. An examination of indexes shows that 106 of the hymns are common to both books, so that we have only to compare the remaining 77 of our hymns with 167 of the other. It is conceded that several of the Committee's, not found in the other, are exceedingly beautiful. Such are the 40th, the 92nd, and the 135th; but, irrespective of numbers, hymn for hymn, the balance of merit is clearly in favour of the English book. Who could sing

"O mother dear, Jerusalem,"

without involuntarily finding at his tongue's end the familiar parody on the second line,

"Come doon the lum to me"?

Nor will the hymn as a whole bear comparison with, say the 162nd of the other book,

"There is a blessed home
Beyond this land of woe
Where trials never come,
Nor tears of sorrow flow ;"

In happy ignorance of the author of the 74th I may the more freely express my opinion of that hymn. It is utterly devoid of devotional sentiment, and therefore unworthy of a place in the collection. The very first line suggests lip-worship—"Sing my tongue the Saviour's glory:" why not my soul? There is nothing to commend in this hymn; every verse in it has some objectionable expression, and one line, at least, is worse than objectionable.

The 59th, beginning

"Not all the blood of beasts"

is scarcely less objectionable. Read for example the 3rd verse,

"My soul looks back to see
The burdens thou did'st bear,
When hanging on the cursed tree,
And hopes her guilt was there."

Another of the same class is the 82nd hymn:

"When the pride and pomp of ages
All shall utterly have passed,
And they stand in anguish owning
That the end is here at last.
And the trumpet pealing clangor &c."

Such expressions as "*cohorts of Angels*" and "*the dragon's malice*" are far from euphonic.

It is noticeable too, that of the 106 hymns common to both books there is scarcely one

given in the same words. It is of course venturing on dangerous ground to challenge our Committee's version in the absence of the original, especially as we are told in the preface that "the author's version is given wherever possible." It appears to me, however, that with one or two exceptions, the English reading is greatly preferable. Take for example the 3rd verse of that beautiful and familiar hymn, as old at least as the Prayer Book,

"Glory to Thee my God this night.

"Teach me to live; that I may dread
The grave as little as my bed;
Teach me to die that so I may
Rise glorious at the awful day."

The Committee's version has for the 3rd line, "*To die that this vile body may*" &c. Is not the other better? Again, in the 37th, beginning, "*My God and Father, while I stray,*" how infinitely more expressive, loving and reverent is the other version,

My God, my Father, while I stray!

In the 132nd, "*Jesus, lover of my soul,*" is not nearly so good as "*Jesu, refuge of my soul.*" The 145th, a new hymn, of which there can be no uncertainty as to the author's version, and, perhaps, the most beautiful hymn in all the book, has been slightly tampered with, certainly not improved. "*O abide with me,*" in the end of the third verse is less expressive than the author's, "*Lord abide,*" &c. Does it not savour of squeamishness to say in the last verse, "*Be present, Lord, before my closing eyes,*" instead of the original,

"Hold Thou Thy Cross before my closing eyes."

Many similar instances might be adduced. These however may suffice to indicate the kind of differences referred to, and the process that has led me to prefer the Church of England Hymn Book to that of our Synod's Committee. In thus comparing the two books I do not hold up the one as a model of what the other ought to be, for I find two of the Committee's worst hymns, the 73rd and the 147th, in the English book, besides a good many others that might with advantage be expunged.

But there is another standard by which the collection may and must be tried, and that is the authorized version of the Paraphrases and Hymns now in use. Exquisitely beautiful, adapted alike to private devotion and public worship, interwoven as it were with our very heart-strings, as are these inimitable Scripture translations, we feel that for them we may express a very decided preference above all other uninspired poetry, without implying any disparage-

ment of Mr. Nicol's acknowledged "taste and discrimination." It may be argued that the hymns are not designed to supplant, but only to supplement the Paraphrases. The expediency of mending an old garment with a new piece of cloth, has, long since, and on highest authority been called in question, and for one, I feel disposed to demur to what has been assumed as a fact, that "an addition to our present psalmody is wanted."

The older I grow, the more I appreciate and admire and am satisfied with the Psalmody we have, and I claim to represent, in this matter at least, the sentiments of not a few of our adherents. As ivy to the wall, we cling to our dear old Paraphrases. We shall never grow weary of singing "O God of Bethel," nor "I'm not ashamed to own my Lord," nor the 66th, "How bright these glorious spirits shine." What time we are called on to mourn the loss of near and dear friends, we sing those lovely lines

"Take comfort, Christians, when your friends
In Jesus fall asleep."

When laid on a bed of sickness, may some kindly voice repeat to us "Soon shall this earthly frame dissolve;" and when at last the solemn hour draws nigh, be the words of the last hymn the last words on our lips,

"The hour of my departure's come,
I hear the voice that calls me home."

JACOB.

SIR,—From an early period the singing of hymns in adoration of her Divine Master, constituted a principal part in the worship of the Christian Church. It is a significant fact, too, that every period of revival in the Church has been marked by a new and lively interest in the praises of the sanctuary. The awakened spirit of devotion seeks a fit utterance in Psalms and Hymns and Spiritual Songs. We hail it, therefore, as a happy sign of the times that not only members of our communion, but those of other churches as well, are now calling for a more ample and varied psalmody. The specimen volume of Hymns for Public Worship, prepared by the Committee of Synod, under the convenership of Mr. Nicol, will now be in the hands of many of our readers; and, as it must ere long be presented for the approval of the Superior Court, we would offer a few remarks suggested by the perusal of its contents.

The number of hymns in the collection is 183. If a comparison with other hymn books may be allowed, this number will appear very modest;

many collections reaching to six, seven, eight hundred, and even a thousand. But the Committee have obviously rejected any principle of selection which would have admitted so many. The Church of Scotland has always been distinguished by her devoted adherence to the psalmody of the Scriptures. The taste, as well as the principle involved in this preference, is worthy of all respect; and however the want of an addition to our present psalmody may be felt, there is certainly no desire for a collection of hymns which should occupy the place of the Psalms. A hymn book for our Church, therefore, will of necessity differ in point of size from those in common use. The collection recently published by authority of the General Assembly's Committee (which, for convenience, we may be permitted to call Dr. Arnot's) contains 89 hymns. A similar collection presented for the Assembly's approval in 1854 contained 123. In the latter case, however, it was anticipated that a final revision would reduce the number considerably. What seems to be wanted is a small collection, which from its very appearance would be recognized as a *supplement*, and nothing more.

A matter of considerable difficulty in the construction of a hymn book is the *order* in which the hymns are to be arranged. The Committee have adopted a principle which leaves the matter to be determined by the opinion of the compiler. Dr. Arnot seems to have followed a similar plan, as have the majority of editors. Others have fallen upon the alphabetical arrangement, which, for facility of reference, cannot be improved on, superseding, as it does, an index of first lines. The hymn books of the English Church possess what may be deemed an editorial advantage in the order presented by the Liturgy and the various festivals of the Christian year; an advantage, however, which is purchased too dearly with the restraint put on the expression of devotional feeling. The least artificial arrangement where so much variety enters into the composition of every piece will certainly be the best. In the volume before us, system and dread of system appear to have prevailed alternately, leaving a result not altogether satisfactory. A less detailed classification of subjects, and a more distinct and uniform nomenclature, would be an obvious improvement. And for an arrangement more regular and authoritative than one of private construction could well be, the order of subjects in the outlined service of the Directory for public worship might be followed. Thus we should have, first, introductory hymns for morning, evening, Sabbath; then Hymns of

adoration, of confession, of supplication, of intercession, and of thanksgiving; then, for the sacraments, and for special occasions; and, lastly, doxologies, &c. The table of contents in the book before us approximates this order in its main divisions; but these are lost in various sub-divisions, constructed, on we know not what diverse principles. Why should "Christ our Light" form a section or heading by itself, as if (treated as it is here) it were not to be sought for among hymns for morning or evening? Again, through the imperfect sub-division of topics, hymns upon the "Day of Judgment" are separated by one third of the volume from those concerned with "Death" and "Heaven." It strikes us also as a disarrangement (although not attributable, perhaps, to the cause just mentioned) that "Penitence" should be treated of before "the Holy Spirit," "the Word" and "Faith" being after. The natural place for "Baptism" too, is surely before "Communion."

After all, much might be said in favour of the alphabetical order. Any other leaves a difficulty in regard to the proper place of a large number of hymns. All those, for example, which treat of the sufferings of Christ are fit hymns for the communion, while those appropriate to the communion are placed out of connexion with others on the passion. Every invocation of the Holy Spirit is suitable for the introduction, though, if placed there, it would be disjoined from others containing supplications for grace. A striking example of the difficulty we speak of appears in the place assigned here to the hymn "Abide with me, fast falls the even-tide" which is very appropriately set under the head of "Mortality;" in other collections, however, it appears with equal propriety as an evening hymn, in which character it would probably be most frequently sung.

Much labour has been bestowed on the selecting of hymns. We believe few compilations of the kind will be found to contain, within the same compass, so many pieces of high poetical merit, and of such variety, both in matter and style. Comparing it with the work of the Assembly's Committee, the richness of this volume in hymns of the first class, especially from Latin and German sources, is at once apparent. Along with these there are, as will be the case in all such collections, others of an inferior quality, a few of which, perhaps, might be omitted without much loss. For example, there are fifteen paraphrases of psalms or portions of psalms; the majority of which seem by no means wanted. One or two are very beautiful as hymns, and as such ought to

remain, but not as *paraphrases of the psalms*. The rest are too much in the style of Tate and Brady to suit our taste. But speaking of this sort, how came Milton's "Let us with a glad-some mind" to be omitted? It is found in Dr. Arnot's collection, along with some other good hymns, which we were surprised to miss here; as for instance, Addison's "How blest thy servants are, O Lord;" Kelly's "On the mountain's top appearing;" Cowper's "Hear what God the Lord hath spoken;" and, the most beautiful of Litanies, Grant's "Saviour when in dust to Thee," of which Dr. Arnot gives only a part. A minister, coming from Scotland, though he would not, of course, expect to find in our hymn book every piece of verse that he may have been accustomed to at home, might reasonably look for such as these, which are common to most collections. A few more we should like to find—could they still be admitted—long cherished Sabbath songs, which we confess our inability to criticise, any more than we could criticise "God Save the Queen," or "Auld lang Syne;" some of Cowper's, "God of my life, to Thee I call," "Hark, my soul, it is the Lord;" Doddridge's communion hymn, "My God, and is thy table spread?" and that other of his, suitable for a like occasion and not to be rejected because some people rant it; "O happy day!";—his baptism hymn also, "See Israel's gentle Shepherd stands;" and another, which though composed for private use, has been admitted to some church collections, "Return my roving heart, Return";—those too, old friends with us all, "Come, Thou long expected Jesus," "O'er the realms of Pagan darkness," and the other version "O'er the gloomy hills of darkness," "Nearer my God to Thee," "Hark, what mean those holy voices?" "Blow ye the trumpet, blow," "Jesus Christ is risen to-day," "Come Holy Ghost, our hearts inspire," and two verses for the Communion, though less known than the others just named:—

Bread of the world in mercy broken!
Wine of the soul in mercy shed!
By whom the words of life were spoken,
And in whose death our sins are dead.

Visit the heart by sorrow broken,
Pity the tears by sinners shed;
And be this feast to us the token,
That by thy grace our souls are fed.

Among hymns of a different class there are some from the German translated in Miss Winkworth's collection which want a place with the rest, "If Thou, true Life, wilt in me live," "All ye Gentile lands awake," "Rest of the weary, Thou,"

"Leave God to order all thy ways," and one or two more. The last is too long, but a few verses could be selected without any injury to the meaning. In "Hymns ancient and modern" are a few besides those given by Mr. Nicol, which seem more worthy of a place than several that have been admitted. That we may still wish to see some of those inserted, and that for them, and for the sake of reducing the total number, we could consent to the deleting of a few, is only what the Committee have to expect from the diversity of taste.

The omission of certain favourite hymns is accounted for in the preface by the determination to admit no extensive change on their original form; it being supposed that without such alteration they would not be suited to public worship. It is possible that too much may be sacrificed to a rule of this kind. Less alteration might seem to be required in many cases, if the Book of Psalms were to be taken for our model. There we find examples of devotion expressed under every aspect, and in every style of composition. But as to alteration, where it would obviously improve a verse or a hymn, it is not to be too rigidly eschewed. We suppose the first verse of hymn 157 is given as Montgomery wrote it, though we have not by us the means of verifying this; but it frequently appears under another form which most readers will consider an improvement,

O Spirit of the living God!

In all the fulness of Thy grace,

Where'er the foot of man hath trod.

Descend upon our fallen race.

This is better than "Plentitude of Grace," and "Apostate race." Ag. in the beginning of the evening hymn (No. 4,) if "All praise to Thee—" be an alteration on the original, (though we were under the impression that Bishop Kenn left it so), then we should prefer it to the other reading, "Glory to Thee," and we are sure every one will agree with us who has heard a congregation, trained after the American manner, singing the latter, with the tune that belongs to it. "All praise to Thee" would in any case be preferable, but when final "y" is pronounced as "i" long "Glor-y....."!

A useful hymn may often be made by selecting verses from a poem that is too long or otherwise unsuitable for public worship. Of this we have a good example in the morning and evening hymns taken from the Christian Year. In both of these, however, an unusual difficulty occurs in the circumstance that the first verses of the original have to be omitted, and a com-

mencement sought in the middle of the poem. The opening found for the second is altogether satisfactory, but not so with the other (No. 2). Every one must have felt that it is too abrupt; that the new hymn remains a mere fragment. It might be an improvement if the preceding verse were included,

"O timely happy, timely wise."

In the evening hymn (No. 5) the supplication for rulers and for ministers of the church would be an acceptable addition, if the term "priests" could be avoided:—perhaps thus,

Oh! by thine own sad burthen borne

So meekly up the hill of scorn,

Teach Thou Thy Church her daily cross

To bear as Thine, nor count it loss.

Opinion will vary as to the propriety of affixing Texts of Scripture to the hymns. It is sometimes argued that every hymn intended for use in churches, ought to possess the character of a paraphrase. Unless, however, the paraphrase keeps pretty close to the original, it seems an unnatural limiting of the significance and bearing of the hymn, to connect it with a single verse, which, after all, may not have been in the author's mind. It is for the Courts of the church to see that the hymns are scriptural before authorizing them. No such texts or Scripture proofs were set for the six appended to the paraphrases, nor have the Assembly's Committee thought it necessary to supply them in the recent collection. To our eye no heading looks better than the simple number of the hymn in Roman letters.

Here also may be noticed the omission of those six authorized hymns, which should constitute the foundation of any new collection. The awkwardness of a double enumeration of hymns in the services of the church would, of itself, render their insertion among the rest a matter of necessity. We need hardly add, that the verses of each hymn should be numbered for citation from the pulpit.

While offering these remarks we have to express our regret that the Committee should not have seen fit to supply a list of authors' names. Such a list might seem out of place in an edition issued by authority, as would a preface, or any other editorial matter. But in the meantime, for the assistance and satisfaction of members of Synod who take an interest in the subject, information of this kind would have been both proper and acceptable. ESAU.

Articles Communicated.

THE WORK OF THE HOLY SPIRIT IN REGENERATION.

(Concluded from page 73.)

It is unquestionably the doctrine of the Bible that a Divine influence, over and above the influence that the Sacred Scriptures are adapted to exert, is necessary to the production of a holy and divine life in the soul. This is no new doctrine. It has been the faith of the Church of God throughout all ages. To a man who reads his Bible with understanding, it must be evident that this doctrine is written as with a sunbeam on every page. We find the promises of God most explicitly declaring it. "A new heart will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh, and I will put my Spirit within you, and cause you to walk in my statutes; and ye shall keep my judgments and do them." And in keeping with this gracious promise, do we find all the other statements of the Word of God. David prayed, "Create a clean heart, O God, and renew a right spirit within me." "Open Thou mine eyes that I may see wonderful things out of thy holy law." Well did the Psalmist know the evil state of heart within him. Most affecting were his convictions as to the sin in his nature; and hence the former of these supplications. And just as certain were his views as to the excellency and glory of the law of God; but in consequence of sin, dark and obscure were his apprehensions concerning it, compared with what he desired to attain: and hence the second of them. The lessons and promises of Jesus evince the same thing. Jesus taught the necessity of supernatural grace in order to salvation, when he asseverated again and again, "Verily, verily I say unto you, ye must be born from above. Unless a man be born of water and of the Spirit, he cannot enter the kingdom of God."

And the teachings and prayers of the Apostles of Christ harmonize most fully with these statements. For the believers in Rome we find Paul thus breathing out his prayer, "That the God of grace may fill you with all joy and peace in believing that ye may abound in hope through the power of the Holy Ghost," and for the

Ephesians, "That the God and Father of our Lord Jesus Christ may give you the Spirit of Wisdom and Revelation in the knowledge of Christ, the eyes of your understanding being enlightened;" and for the same people again, "That God would grant them according to the riches of His glory, to be strengthened with might by His Spirit in the inner man." And to Titus he thus writes, "According to His mercy He saved us by the washing of regeneration, and renewing of the Holy Spirit which he shed on us abundantly through Jesus Christ our Saviour." But surely it is not necessary to add to these quotations. Suffice it to remark, they clearly evince that besides the influence of Divine Truth for which we strongly contend, there is an influence of God put forth upon the heart of man changing it into a heart of flesh, making it receptive of Divine instruction, and producing holiness, or, as the Apostle observes, "Working in them to will and to do of his good pleasure."

What renders this supernatural influence necessary is the corruption that prevails in man. Man's moral nature, through this corruption, is in a state of death. There is no holy life within it. Every man when he is born into the world enters it with a nature destitute of that holiness with which it was first endowed. The Spirit of God is not in it. The image and likeness of God are not possessed. And as the consequence of the withdrawal of the Spirit of holiness, and the entire want of all holy susceptibilities, the heart is sure to become deceitful and desperately wicked. There are germs and elements of evil within it that, unless Divine grace prevents, will develop themselves into all ungodliness. "That which is born of the flesh is flesh." And as the result of this depravity, men's hearts are averse to the truth. There is no desire in them to understand the truth. There is no disposition in them to love it. There is no eye in them to perceive its importance and its glory. There is no ear in them to listen to the things of the Spirit of God, profoundly important as these things are. There is no taste, no relish, no desire for these things. Alas, alas, to what an extent do we see this state of things existing! How often have the ministers of the sanctuary to complain, "Who hath believed our report, and to whom is

the arm of the Lord revealed?" But the reason is, men's minds are blinded; and a further reason is, that so in love are they with sin that they refuse to receive the love of the truth that they may be saved. And it is this state of fearful depravity and blindness that renders the effectual working of God's Spirit necessary. That Spirit can alone remove this blindness, and so completely transform the heart as that it shall utterly loathe and hate that which it loved and served before.

Now in doing this the Spirit acts upon the heart of the sinner. It is in the heart where the evil lies, and it is this that must be changed; and He so changes it as to lead the sinner to see clearly the all-importance of Divine things, and produce within him an increasing taste and liking for these things. Through this change the superlative excellence of these things becomes unfolded to the view. Their real and intrinsic glory becomes known. Their profound and momentous importance is felt. "Once they were blind, now they see." The surpassing grace and beauty of Jesus is revealed to them—but it has been by the Spirit of their Father who is in heaven. That Spirit takes of the things that are Christ's, and shows them unto them. And it is thus that the regeneration of the soul is effected, and provision made for its growth in faith and holiness.

So persuaded are we of the necessity that the Holy Spirit open the eyes of the understanding to see, and give a heart to know and feel the importance of Divine things, that, without His work, we believe the influence of the Holy Scripture alone would have no effect whatever in the way of human salvation. Without that Spirit the Gospel might be made a thousand-fold more clear and intelligible than it is, but this would not avail to ensure its acceptance. Were it possible that the brightness and the splendours of the mid-day sun could be poured around the Gospel—this, even this, would not mend the matter. But this is not needed. The Gospel is plain enough, and easy enough to be understood, were there but a heart to receive it. The evil is, there is no heart to receive it; or rather men's hearts are so full of darkness that they neglect or despise the great salvation. And hence the renewing of the mind by the power of the Holy Ghost is needful. There is a need of being created anew in Christ Jesus, so as to understand the truth as it is in Jesus. What is necessary is, that "God, who

commanded the light to shine out of darkness, shine into their hearts, giving them to see the light of the knowledge of the glory of God, as it shines in the face of Jesus Christ."

We cannot conceive of a more precious consideration in connection with this matter than the promise of the Holy Spirit of God to those who ask Him; and we are persuaded that sadly defective views of the depravity and utter inability of man to induce a right and holy state of mind within him lie at the foundation of that system of faith which denies the *direct, saving operations of the Spirit of God upon the spirit of man, in the work of salvation*. Jesus teaches, that "No man can come unto me, except the Father who hath sent me, draw him;" and clearly do these words evince how utterly wanting in all right feeling man is towards God, and how fearfully perverse. Before men will come to Christ, the direct work of the Spirit upon him is needful. Man's free-will, man's resolutions, are not enough. To effect the new birth to righteousness far exceeds man's power. And feeling this, feeling that they are plunged in an abyss of utter helplessness, well would it be to flee to *Him* in prayer who alone can repair the ruins of our spiritual nature, and cry mightily to Him to wash us in the blood of Christ, and to renew us after His likeness, and to raise us from the state of death in sin by that mighty power that alone can effect this result. How very instructive is the Apostle's language, I Cor. ii. 14, and how very important the light it reflects upon our present argument. Paul lays down the position that, "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." And by the natural man is clearly meant the unregenerate man—the man who has not the Spirit. Such a man is incapable of correct apprehensions of Divine things. "*He receives them not.*" That aptitude of mind is wanting that is necessary to the reception and love of them. He may be clear in his judgments respecting other things—he may be able to reason correctly respecting many branches of natural and moral science—he may even have large views of the scheme of Scripture faith, and yet, like Nicodemus of old, be profoundly ignorant of all saving, practical, experimental knowledge of it. *They are foolishness to him.* In themselves the things of the Spirit of

God are not foolish. So far from it, they are true, and precious, and glorious, and full of heavenly light—they are full of wisdom, yea the manifold wisdom of God; but to him there is no beauty in them, and no wisdom. The reason is, he has not that *stat. of heart* that would fit him to understand them. *Nor is he able to know them. He cannot know them.* The language would seem to indicate that the inability was insuperable so far as human agency is concerned. And why, this insuperable inability? Why but because these things are spiritually discerned; it is only by the aid of the Spirit that they are understood, and loved; and the natural man not having that Spirit regards them as folly. The Gospel is the highest wisdom, the best of all philosophies; but on the part of the natural man the faculty is not possessed through which he would see it to be so, and which would constrain him to receive it and prize it and esteem it better than thousands of gold and silver. But on the part of the regenerated man—the spiritual—it is otherwise. And, says the Apostle to such, “We speak wisdom among you that are perfect,” that is, among you who have this spiritual, discerning faculty. That faculty is a mind enlightened by the Spirit of God; and on account of which they are in a condition for appreciating, and approving of, and embracing the thing of the Spirit. *They* have an unction from the Holy one by which they know all things—an unction that forms and adapts their minds for the reception of every part of the Gospel; whilst the natural man who possesses not this capacity, and who consequently is imperfect, sees not their excellency and glory at all. He lacks the eye to see, and the heart to understand and love.

Let it not be supposed that because the sinner labours under the inability or incapacity of which we have spoken that he must be held therefore irresponsible. Men do not require the grace of God to render them responsible. They are responsible alike whether they be strangers to the renewing power of the Spirit, or have experienced that power. They are responsible for all their acts of wickedness, and for all the opposition to the truth of God they cherish, and for that state of mind that prevents them receiving the lessons of the Gospel that they may be saved. It is sin, the love of sin, that has vitiated man's moral nature, and that has served to alienate his affections from his God; and who could for a moment suppose that this state of sin

should free him from all responsibility, or excuse him in the violation of the very highest of all obligations—the obligation to love God, and to serve Him, and to receive with cordial esteem the various announcements and requirements He makes? What is necessary to enable man to meet his responsibilities is the renewing of the Holy Ghost for which he is directed to pray.

It may be said—as it has been very foolishly—that to assert and teach the necessity of the work of the Holy Spirit in order to salvation comes into collision with the Gospel doctrine that salvation is through faith in Christ. We have heard it asked. If a sinner can be regenerated by the power of the Spirit, and made fit for heaven thereby, then is it not possible that he may be saved without Christ? and if so, then is there not another way to life than through Christ? And does it not follow that man may be saved without a Saviour? consequently, that the death of Christ was unnecessary. We would simply remark with reference to these captious objections: 1st. That those who make them would do well to remember that their controversy is really with Jesus Himself who asserted in terms of unambiguous import the necessity of regeneration to the enjoyment of the kingdom of heaven. 2nd. That we regard the doctrine of the Spirit as intimately connected with the doctrine of the cross—so intimately in fact that where the latter doctrine is not taught or known, the gracious, saving influences of the Spirit have no place. The grace of that Spirit is never bestowed apart from that Gospel which bringeth salvation. The work of the Saviour on the cross, and the work of that Holy Spirit go hand in hand together. The Lord's death had a double efficiency, to satisfy and sanctify. “The water and the blood” are both needful to eternal life. 3rd. We remark, that it is by the Spirit that blind eyes are opened to see the glory of Christ, and dead souls are quickened to a state of spiritual life. Regeneration is just the beginning of a divine life in the soul; and let that life be once originated, and that very moment will faith, and repentance, and holiness, and all other graces begin to exist. Let the Spirit of God, who is the generating, producing cause of all godly principles in the soul bring his Divine Power to bear upon it, and instantaneously will the dispositions necessary to salvation be produced—and the happiest fruits be realized. There will be no longer darkness, there will be light in the Lord—no longer impenitence, but

the broken and contrite heart—no longer unbelief, but faith in the Son of God—no longer cold and thoughtless prayers, but prayers in earnestness—no longer a distaste for holy things, but a holy relish and delight in them. Jesus will appear the altogether lovely. And the precious consideration may cheer the minds of such, that He who hath begun the good work will carry it on to its perfection and glory.

A. W.

AN ALLEGORY.

In the East, many hundred years ago, a good and powerful king selected one of the choicest districts of his territory and planted a colony there, intending at a future time to present it to a favourite son. The young colonists commenced their improvements, and for a time all went on cheerfully. At length some evil disposed persons, jealous of their happiness, laid a plot to mar it. This they did by smuggling among them a poisonous drug, sweet to the taste but deadly in its effects. The king, knowing what was going on, warned them to be on their guard, explained to them the nature of the drug, and how it would operate; that it would stupify their senses, excite angry and hateful passions, bring on various kinds of loathsome diseases, undermine their constitutions, and end in death. More effectually to deter them from touching or tasting it he threatened that if they did so, he would mark his sore displeasure by causing the public executioner to brand them with a red hot iron, stamping them with a mark of disgrace that could not be effaced, but would become hereditary and be transmitted to their children and their children's children for ever; moreover he would banish them from the colony. Thus warned, when the smugglers first made their appearance, the colonists were firm in declining to have any dealings with them, and told them distinctly what the reason was and the counsel they had received; at which the smugglers laughed heartily and said it was only a joke of the good old king; that he used the drug himself, that it produced the most delightful sensations, and, in a word, their happiness would not be complete without it. The simple-hearted, innocent colonists, ignorant of the deceitful ways of the world, were easily prevailed on by the crafty smugglers. They took the drug. They inhaled draught after draught of its delicious odour, and soon were steeped in insensibility. By and by its effects wore off, and on returning to their senses they found the smugglers had disappeared, and they saw in the

distance the king approaching. Deep consternation now seized them, and they fled in terror to conceal themselves. The king came. He called them from their hiding places, and soon heard the humiliating confession. They were both ashamed and sorry; ashamed at being so easily duped, and sorry at having offended the good king; sorry at the prospect of being banished from the colony, and most of all sorry and terrified at the thought of the branding that was to disfigure them and their little ones in all time coming. "Spare us" they cried, "spare us at least this cruel infliction;" but the king's word was a law, unchangeable, and neither prayers nor tears could dissuade him from his unbending purpose. The executioner was called, the brand was uplifted, and they were driven from the colony.

The good king looked after them with tears in his eyes, for though he would not on any account break his word, yet he could not conceal the fact that he loved them sincerely, and much regretted the conduct that made it necessary for him to act towards them with so much seeming severity. He knew moreover that if now left to themselves the poison would continue to act and in the end prove fatal. So he called them back and revealed to them the important secret that there existed an *antidote* to the poison; that on a certain mount, which he pointed out in the distance, there grew a tree that yielded this wonderful cure. He also told them how it was to be used. The leaves and twigs were to be bruised and infused for inward use, while the bark, on being punctured, would yield a balsam to heal their sores; and that they might have no excuse to offer as to the distance of the tree or their inability to prepare the medicine, he assured them that he would send his own servants to obtain it and furnish them with a full supply. "Use this," said he, "use it freely. It will cost you nothing. It will be brought to you bruised, prepared, and ready for use, and if you use it, it will not only neutralize the poison, it will also destroy the appetite for it, and by its continued use you will experience new life and vigour, and strength that will never decay. And although you can never return to the happy colony, my intention is to elevate all who are cured, to stations of higher honour and happiness than even it could have yielded. But, on the other hand, if you refuse the medicine the poison will continue to exert its baneful influence. Cruel sores will spread over your bodies, disease like a canker will seize upon your vitals, and your doom will at length be everlasting destruction. Ye saw how firmly I inflicted the scaring brand,

and with equal certainty will I perform the words that have now gone out of my mouth. They are my sure and firm decree."

Such is our miserable yet not hopeless condition as sinners, and such the gracious provision made by our Heavenly Father for the cure of our spiritual maladies. And shall not every one who hears the joyful intelligence exclaim, Glory and everlasting praise be to God that there is a balm in Gilead and a physician there, and that he has disclosed to our faith the wondrous *Branch*, the Plant of Renown, wounded for our transgressions, bruised for our iniquities, and yielding the balm that has been appointed for the healing of the nations?

O.

AUGUSTINE'S CONFESSIONS.

Part II.

(Concluded from page 78.)

The "Confessions" describe, however, only the early life of him who was to play so prominent a part in the history of the church. They were written comparatively early in his Christian career; besides which, Augustine intends in them to show only how that change was brought about in himself which turned him from darkness to light. This makes it impossible to convey any adequate idea of their contents in a brief summary: for the events of his life were not numerous or thrilling, while the reflections to which each gives rise are long and instructive.

Aurelius Augustinus was born at Tagaste in Numidia in the year 354. His mother was a pious woman and an orthodox Christian—his father not. As was usual, his baptism was deferred, from the erroneous views then entertained of that sacrament; "lest the defilement of sin should after that washing bring greater and more perilous guilt." He was sent to school: shewed great aptitude in learning what suited his inclination, and the usual indisposition to apply himself to task work. In his school he learnt what is still chiefly taught in our own, and his reflections thereon are capable of salutary application to our own case. "In these studies, indeed, I learnt many a useful word, but these may as well be learned in things not vain; and that is the safe path for the steps of youth."

"But woe is thee, thou torrent of human custom. Who shall stand against thee? How long shalt thou not be dried up? How long shall the sons of Eve roll and toss in that large and hideous sea, which even they scarcely overpass who are shipped in the cross? Did not I

read in thee of Jove the thunderer and adulterer? both, doubtless he could not be, but so the figured thunderer might countenance and pander the real adulterer. And now, which of our gowned masters would hear one who from their own school cries out 'These were Homer's fictions, transferring things human to the gods; would he had brought down things divine?' Yet more truly had he said, 'These are indeed his fictions; attributing a divine nature to wicked men, that crimes might be no longer crimes, and whose commits them might seem to imitate not abandoned men, but the celestial gods.' And yet, thou hellish torrent, into thee are cast the sons of men with promise of rich reward, for compassing such learning; and a great solemnity is made of it when this is going on in the forum."

Another reflection which occurs afterwards nicely illustrates another piece of ancient and modern Christian inconsistency: "Behold, O Lord God, yea, behold, patiently as Thou art wont, how carefully the sons of men observe the covenanted rules of letters and syllables that those who spake before them used, neglecting the eternal covenant of everlasting salvation received from Thee. Inasmuch, that a teacher or learner of the hereditary laws of pronunciation will more offend men, by speaking without the aspirate, of a 'uman being,' in despite of the laws of grammar, than if he, a human being, hate a human being in despite of Thee." He complains that his moral education was neglected, "the only care of his friends being that he should learn excellently and be a persuasive orator," a complaint which might as fitly come from the lips of most men now-a-days when looking back upon their early training and comparing the little attention there was devoted to the culture of the moral faculties with the pains taken to develop the intellectual. At sixteen he left the school at Tagaste, and was sent to complete his studies at Carthage. The temptations of manhood now began to assail him, and he gave way without resistance to their allurements. "I sank away from Thee," he confesses, "and I wandered, O my God, too much astray from Thee, my stay, in these days of my youth, and I became to myself a barren land." The pleasures of Carthage carried him away: but they did not satisfy his earnest soul. He felt especially the hurtful influence of the theatre which must have been peculiarly attractive to his excitable temperament. He felt the weakening effect which the representation of misery, even on the stage, had upon his active passions when unable to relieve it. None of the amusements of the luxurious

capital of ancient Carthage gave him rest. He expresses the struggle which was passing in his soul in language as indistinct but as powerful as the emotions: "I loved not truly as yet, yet I loved to love, and out of a deep seated craving I hated myself for not craving. I sought that I might love, in love with loving, and safety I hated and a way without snares. For within me was a famine of that inward food, Thyself, my God; yet through that famine I was not hungered: but was without all longing for incorruptible sustenance, not because filled thereby, but the more empty the more I loathed it."

He was studying to become a rhetorician or teacher of oratory, chiefly legal oratory, as the courts of law had been the only field for the exercise of the art, since the decline of the Republic: and it was while in the pursuit of his professional studies that he was arrested in his thoughtless career by the Hortensius of Cicero, "which altered his feelings and turned his prayer to God and inspired him with other purposes and desires." The great questions of existence then unfolded themselves to him and he sets about explaining them.

He first turned to the Scriptures, but turned away revolted by the lowly attitude which they demanded of him who would effectually search them. In the doctrines of the Manichaeans, however, he thought he found a solution of the problem, which philosophy proposed to him; and for nine years he struggled with its dualistic theory of good and evil, and its cosmological subtleties to favour a consistent theory of the universe. But all in vain, and worse than vain. For in proportion as that which promised so much, was seen to yield so little, did his faith in truth decline, till at length he almost reached that painful and pitiable state of hopeless scepticism, which prevents its victim recognizing truth at all.

At this juncture philosophy again recalled him to a nobler attitude. Platonism prepared the way for the admission of Christianity. But before this occurred he had left Africa. Conscious of powers which would enable him to shine in a wider sphere, and disappointed with his Manichaeism, he had gone to Rome. In Carthage he had been annoyed by the unruly conduct of his students. In Rome he was embarrassed by their refusal to pay their fees: and here still his Manichaeism haunted him. He therefore gladly quitted Rome for Milan, to occupy the distinguished post of rhetoric reader to the city. In those days Milan was Ambrose and Ambrose Milan. He was the spirit of the place. Augustine, therefore, in describing this eventful

step says, "To Milan I came, to Ambrose the Bishop, known to the whole world as among the best of men, Thy devout servant whose eloquent discourse did then plentifully dispense unto thy people the fatness of Thy wheat, the gladness of Thy oil, and the sober inebriation of Thy wine. To him was I unconsciously led by Thee, that by him I might be consciously led to Thee. That man of God received me as a father, and showed me an Episcopal kindness on my coming. Thenceforth I began to love him, at first indeed not as a teacher of the truth (which I utterly despaired of in Thy church), but as a person kind towards myself."

Philosophy and Ambrose were thus dispelling the dark clouds of doubt which had been settling on his mind. They had brought him to the determination of being a catechumen in the Catholic church, until something certain should dawn upon him, whither he might steer his course, when his mother Monica found him out, and by her prayers to heaven and the impressive example she exhibited in herself of what Christianity could effect, completed the work of conviction. Truly "man himself is a great deep whose very hairs thou numberest, O Lord, and they fall not to the ground without Thee, and yet are the hairs of his head easier to be numbered than are his feelings and the breathings of his heart." The intellectual contest was closing though not yet closed, when there commenced the contest with the will. Believing that truth was contained in Holy Writ, it remained to bring his life into conformity with its requirement. "I panted after honours, gains, marriage; and Thou deridedst me. In these desires I underwent most bitter crosses, Thou being the more gracious, the less Thou sufferedst ought to grow sweet to me which was not Thyself." It was long before he reduced his conduct to the hard condition which the Christian morality of the times demanded, conditions which admiration for the asceticism of men like Anthony had imposed. "The controversy in his heart was self against self only." At length a supposed vision determined him to throw off the world. "When once speaking and weeping in the most bitter contrition of heart, lo! I heard," he says, "from a neighbouring house a voice as of a boy or girl, I know not, chanting and oft repeating, 'Take up and read, take up and read.' Checking the torrent of my tears I arose, interpreting it to be no other than a command from God to open the book and read the first chapter I should find. Eagerly then I returned to the place where I had laid the volume. I seized, opened, and in silence read that passage on which my eyes

first fell: 'Not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying; but put ye on the Lord Jesus Christ and make not provision for the flesh in concupiscence.' No further would I read; nor needed I, for instantly at the end of this sentence, by a light, as it were of serenity infused into my heart, all the darkness of doubt vanished away."

His resolution was now formed. He abandoned his profession, "that the young who studied not God's law and peace, but lying dotages and law skirmishes might no longer bly at his mouth arms for their madness." He relinquished all intention of marriage, and dismissed the woman who had for fifteen years stood to him in the relation of a wife, and, with his illegitimate son Adcodatus, applied for and received baptism at the hands of Ambrose. His mother had now received her heart's desire. Her prayers had been answered, and in the fulness of her bliss she died. The confessions virtually close with the beautiful tribute of ardent love which her son has raised to her memory. It has placed her among that band of women whom the world without dissenting voice consents to honour. The book itself is, however, far from finished, much of it must still be waded through by those who are ardent enough in their admiration of its author to set a value on all that he has written, or curious to read a specimen of allegorical interpretation; for Augustine has appended, by the merest filament of connection, a mystical commentary on the first chapter of Genesis, for the purpose of showing that Christ may be recognized throughout the Bible, "That of Him did Moses write."

Nor did the life of Augustine terminate where his narrative breaks off. He would consider that it only began there. After burying his mother in Ostia, he returned to Africa; was made presbyter in 391, co-bishop of Hippo Regius in 395, and probably in the following year sole bishop. He was never transported to a more important see. But he needed no adventitious circumstance to give him influence. He was the presiding genius of the age, and therefore made his power felt as forcibly from Numidian Hippo as he could have done from Rome. The instruments of this power were those writings which were then, and have been ever since, the trustiest weapons of those who contend for Divine predestination in opposition to the supporters of man's free will. The contest between them, opposing these logically irreconcilable but really consistent principles, first developed itself into open strife during Augustine's lifetime. On which side he would range himself there could be no doubt, and as little that he would take a foremost place among the members of his party. The controversy with Pelagius called forth his "City of God," probably the most important theological treatise ever written. A host of other books and tracts flowed from his pen, many of them in support of views and practices which our modern Christianity disallows.

The closing years of his life were saddened by the terrible ills which befell North Africa through the invasion of the Vandals. He himself died in the midst of his flock in 430, an old man of 76 years of age, after enduring the hardships and privations of a three months' siege.

Notices and Reviews.

DALETH, OR THE HOMESTEAD OF NATIONS.
Egypt illustrated: By Edw. L. Clark.
Dawson Brothers, Montreal.

Daleth is the name of the fourth letter of the Hebrew alphabet, and its signification is a door, which, in its ancient form, it resembled. A sentence from the first paragraph of the book explains the import of the title. "From whatever country we look back along the pathway of the arts and sciences, in the dim distance tower the mighty gateways of EGYPT,—THE HOMESTEAD OF THE NATIONS,—beneath which the rites of religion and the blessings of civilization have passed out into the world; and with grateful respect we confess that

on the banks of the Nile stands the true DALETH of the nations." Inspired by this belief, our author's task consists, in the main, of a grouping of scattered materials, the results of researches by scholars and critics, with the object of illustrating the ground and correctness of his belief. In the performance of his task, Mr. Clark displays an artistic treatment of subject singularly adapted to his design and produces a most fascinating volume, to the publishing of which, Ticknor & Fields of Boston have devoted one of their richest styles of printing and binding. Mr. Clark has obviously spent much time in Egypt, and, with the advantages of a liberal edu-

cation and the eye of a keen and critical observer, has made good account of his opportunities. Most striking are the contrasts between Egypt as it is and Egypt as it may be imagined to have been, when the existing monuments of ancient greatness in science and art were reared. The reader may scruple to accept all the author's deductions even when told that "the means of verifying the most trifling facts are within his reach." He may hesitate, for example, in coinciding with the author in the extent to which the task of Moses, in fulfilling the minute instructions given by God respecting the tabernacle and its furnishings, was facilitated by what he had learned from the Egyptians, although we see no great difficulty in recognizing the advancement of Egyptian art and the familiarity with it of the leader of Israel before the exodus, as divinely arranged prophecies and preparations for the institution of the Sinaitic economy. When he reads this sentence, "certainly none, except such a writer as St. John, will be ready to dispose of the Egyptians with a stroke of the pen, saying they were 'a nest of priests and slaves,'" and finds a number of statements advanced to disprove the charge of national slavery, he may, like ourselves, be at a loss to know who is the St. John referred to. There are other allegations which may startle and opinions which may perplex. The author is fearless of investigation, and the reader must judge his views with fairness and candour. Of this we are certain, that no one will peruse a single chapter without being charmed by the exceeding grace and beauty of its descriptions. The selection on the Tombs of Thebes in other columns is from this work.

AUTOBIOGRAPHY, CORRESPONDENCE, &c.,
OF LYMAN BEECHER, D.D. Edited by
Charles Beecher. Vol. I. Dawson Brothers,
Montreal.

A narrative of the life and labours of Dr. Beecher, who lived so little for himself and laboured so much in the service of God for the benefit of his fellow men, follows his death as a matter of course, but it comes in a form which probably few expected. We are told in the introductory chapter of this volume that Dr. Beecher had, during his latter years, a favourite plan, namely, to write a history of his own life and times. More than once he actually commenced, but his love of finishing was too great for his time. When on the

borders of threescore years and ten this design was abandoned, and he threw himself upon his children for help. His son arranged his manuscripts. In the sitting room of his daughter, Mrs. Stowe, the recollections of his life, as detailed by himself, both spontaneously and in answer to questions, were taken down. Letters and other documents were incorporated with the recollections, and the whole was read over to him for correction. The result is before us, so far, in this first volume of his busy, stirring life—not quite an autobiography, yet something approaching that. The circumstances above noticed account for peculiarities both good and bad. As might be expected there is too much of the garrulity of age, too many little details quite uninteresting to anybody beyond the precincts of Dr. Beecher's family, and in no way serving to illustrate his character. We think it extremely unfair to Dr. Beecher in his best days, that his life should be sketched by the Dr. Beecher of threescore years and ten. We can forgive the infirmity which, looking back thirty or forty years, speaks grandiloquently of the narrator's own part in the events of the period, but we regret the taste which preserves what is said in these circumstances as the fittest representation to be made public. It is exactly here where the greatest fault and the greatest merit lie. The book is a capital picture of the old man seated in his easy chair—speaker, prime minister, everything to his select audience. From the first page to the last this is the scene which commands the reader's attention and gives its own cast to every incident in the record. But the reader is placed at a disadvantage equally with the biographer. He would like to see the boy, the student, the minister at this age and that, each by himself; this however is denied; he sees each one in succession, but only in patriarchal company. He sees therefore at any time, too little of the object to be seen and too much of the exhibitor's showing. To some extent this fault is corrected by the correspondence, extracts from sermons, &c., which again, though interesting, form too large a part of the volume. In writing thus we do not mean that any one should alter his intention to purchase. Buy the book and read it. It is the life of a man whose ancestors came from England with Davenport in 1638, whose career is associated with early settlements and primitive manners in the United States. In his character were many striking peculiari-

ties fitting him for the work he had to do. The sacredness of his profession sanctified without destroying the conditions of his humanity. As a minister he bore for half a century an important share in the religious movements of the United States, never forgetting but pursuing, with indefatigable zeal, the one great purpose of winning souls to Christ. In this he was eminently successful. He may have had at times a blunt, we might almost say, a violent way of doing it, but with God's blessing he did it nevertheless.

A POPULAR HANDBOOK OF THE NEW TESTAMENT; By George Cumming McWhorter. Dawson Brothers, Montreal.

The author of this volume disclaims all pretensions to originality, and acknowledges particular obligations to the works of Tregelles, Westcott, Wordsworth, Trench, and especially to the elaborate Greek Testament of Alford which is extensively quoted. The merit of the work consists in drawing upon these standard authorities for materials which may be useful to such as have not the time or opportunity to consult them, on questions of importance connected with the New Testament Scriptures. In the first eight chapters such points as the genuineness, authenticity, inspiration, text, and versions of these writings are discussed, and the rest of the volume is devoted to the authorship and character of the books composing them—a chapter to each book. It usefully supplies an important desideratum, especially to instructors of youth for whose benefit chiefly it has been prepared.

THE PROPHET OF FIRE; OR, THE LIFE AND TIMES OF ELIJAH, with their lessons: By J. R. Macduff, D. D.

We presume there are few of our readers who have not in their possession one or more of the various admirable volumes of which the minister of Sandyford Church, Glasgow, one of the most earnest and eloquent preachers in the Church of Scotland, is the author. The subject of the book before us is well suited to Dr. Macduff's manner of writing and style of illustration, and the treatment of it is not lacking in those excellent characteristics with which the Christian public is extensively familiar, as distinguishing the author's writings. The singular interest which attaches to the life of the Tishbite will always be felt wherever the Bible is read. The character of

the man so heroic and so saintly, so intensely human yet so very heavenly, and the strange, stirring incidents of a career which from beginning to end is a marvel, give to the narrative of his ministry a picturesqueness which no other history possesses; while at the same time there is in it so much that is practically instructive, that a well directed study of its episodes must be of the greatest utility to ordinary Christians. As an expository help to the understanding of the history and a guide to the discernment and application of its lessons, Dr. Macduff's work will be found to be of great service.

GODWIN'S WORKS. Vols VII and VIII. Dawson Brothers, Montreal.

These are two volumes of the third year's issue of Nichol's series of Standard Divines belonging to the Puritan period. (See advertisement on cover.) The first treats of the creature and the condition of their state by creation, of gospel holiness in the heart and life, of the blessed state of glory which the saints possess after death, of three several ages of Christians in faith and obedience, of man's restoration by grace, and of repentance. The second is devoted to the object, acts, and properties of faith. Those who have taken the series from the commencement will find that these are two of the most valuable volumes which have yet appeared.

CARAID A' GHAIÐHEIL. A Discourse on the late Rev. Norman McLeod, Glasgow: By the Rev. John Darroch, M.A., Lochiel, C. W., Together with an extract from a Discourse by Dr. Mathieson of Montreal, on the occasion of Dr. McLeod's death.

This pamphlet has been sent to us by the Messrs. Dawson, Montreal, who we believe have some copies for sale. We must tell our readers it is in Gaelic. Those who buy it will no doubt find themselves in possession of a good shilling's worth of sound doctrine and Ossianic language.

FIRST LESSONS IN SCIENTIFIC AGRICULTURE: By J. W. Dawson, LL.D., F.R.S., Principal of McGill University. John Lovell, Montreal.

Mr. Lovell has done well to add this little work to his valuable series of school books, although it is prepared expressly for private instruction also. Agricultural pursuits will ever form an important part of

Canadian industry, and whoever diffuses the knowledge which is necessary for the enlightened and successful prosecution of them is a benefactor to the country. In the management of a farm, good observation, seasonable arrangements, and prompt attention are indispensable. No scientific knowledge will avail in their absence. But there are certain properties of substances and laws continually affecting them,

familiarity with which would greatly facilitate the acquirement and exercise of the requisites just mentioned. As an elementary treatise upon these and the practical application of an acquaintance with them. Principal Dawson's lessons will be found to be exceedingly serviceable. We notice with regret a mixture of the British and American methods of spelling words of a certain class—thus, "color," "odour."

The Churches and their Missions.

CANADA.—Another French Mission Church, "The Canadian Evangelical"—has been opened for worship in the city of Montreal, in connection with the operations of the French Canadian Missionary Society. The dedication services took place on the 13th ult., when the pastor, Rev. R. P. Duclos, was assisted by a large number of clergymen both in French and English. Dr. Wilkes of Zion Church preached in the afternoon an appropriate sermon from Phil. I, part of vs. 9. 10. It has been announced that his sermon is asked for publication. The Rev. J. Tanner, of the Church in connection with the Church of Scotland, and his people showed their interest and good feeling by being present on the occasion, and Mr. Tanner took part in some of the services. The church is a neat but unpretending structure of stone, fitted up internally in a comfortable manner with simple but good taste. There is a debt of \$5000 upon the building.

From the 25th annual report of this Society, a document which ranges over a wide field and is in consequence very lengthy, we glean the following: In the schools at Pointe aux Trembles are 100 pupils; 52 boys and 52 girls, less by two than the total of last year. 9 of these are the children of missionaries, 49 the children of Protestant converts, 41 of Roman Catholic parents. There are 2 ordained Pastors, 7 Evangelists, and 5 Colporteurs, who besides other successful labours circulate 1000 copies of the Scriptures annually. The church lately opened in Montreal has cost \$15000, for which contributions have been received from Britain and the farm at Pointe aux Trembles sold. There is accommodation for a day school which will be opened soon. Mr. Dorion, colporteur, circulated 130 copies of the Scriptures in Montreal, distributed 1000 tracts, and made 1500 visits to Roman Catholic houses. Mr. Ami, of Industry village, has five stations at which he reports 23 Protestant families, 71 children, 44 members, and an average attendance at his services of 144 persons. At Grenville, Arundel, and Grand Lac are 24 children of converts and 18 church members, with an attendance of 92 at public worship. At Belle Riviere, St. Eustache, Buckingham, and various points in the Eastern Townships, hopeful operations have been carried on. Some six or seven young men are at various stages of preparation as missionaries, two of them supported at Geneva

by John Henderson, Esq. of Park, and Mrs. Ferguson, Glasgow. The total income for the year was \$11,143 of which Canada gave \$7,359. There is due the treasurer \$2,012 after an expenditure of \$13,155.

At the annual meeting of Zion Church, Montreal, (Congregational, Rev. Dr. Wilkes, Pastor,) the past year was reported to have been financially the most prosperous in its history. A debt of \$3000 was paid off, and \$4000 raised besides for congregational purposes. Subscriptions for missions and religious and charitable societies as far as known amounted to \$5000, making a total of \$12,000 contributed by the congregation for the year. The Sabbath school had 400 scholars on its list, 160 of whom were over 16 years of age.

The new Presbyterian church, St. Joseph street, Montreal, appears to be in a prosperous state. Additional accommodation is required and this it has been determined to provide forthwith.

It has been found (in the Canada Presbyterian Church,) and we regret to state it, that some congregations are hopelessly in arrears with their ministers' stipend. Our readers would be surprised did they know the whole truth in regard to this evil. These very bad cases do not appear at all, or only in a very modified form, in the statistical returns made to the Synod. We might as well expect Britain to wipe off its national debt as expect several of our congregations to wipe off their arrears to their ministers. These are difficult cases to deal with. What is to be done with these? We see only two ways of ending this painful state of things, either that the minister should bear all that loss, or that the Presbytery or Synod should step in between it and him. Our views of justice in such a case as this may not meet with much sympathy, nevertheless we state them. We hold that failing the congregation, the Presbytery is morally bound for the stipend, and failing the Presbytery the Synod.—*Canada Observer.*

The Lutheran, an American periodical, has the following: *Progress in Canada West.* The progress of the work of the church in this province, is evident not only from the growth of most of the older congregations, and the organization of new ones, but from the violence of the opposition which the cause of

truth and righteousness encounters from various quarters.

LOWER PROVINCES.—The Rev. John Sinclair, for three years missionary of the church of Scotland in the county of Pictou, Nova Scotia, and for two years minister of Roger's Hill and Cape John, has returned to Scotland. Having laboured most acceptably and successfully in both of these capacities, his departure is keenly felt and lamented.

The Rev. William Cullen, one of the missionaries recently sent to Prince Edward Island by the Church of Scotland, has been obliged on account of ill health to resign his place, and return to his native land.

DEATH OF THE REV. JOHN SCOTT.—We record with deep regret the death of the Rev. John Scott of Halifax.

Though in the 68th year of his age, Mr. Scott was remarkably vigorous both in body and mind, till prostrated by his last illness. Indeed, we have to state this remarkable fact concerning him, that during the thirty-seven years of his ministry he was only once laid aside by any ailment; and on the single occasion referred to, a broken tooth was the cause.

Mr. Scott arrived at Halifax from Scotland in 1826, in the same ship (*the Douglas*) with the late Dr. McCulloch. He entered immediately into the ministerial charge of St. Matthew's Church to which he had been ordained and appointed in Scotland by the Presbytery of Jedburgh, there being no Presbytery here in connection with the church of Scotland. The Presbyterianism of Halifax was represented for many years by Mr. Scott and Mr. Martin; but it was not till 1834 that Mr. Scott consented to place himself in connection with the Church of Scotland in this Province.

Mr. Scott was the Presbyterian Chaplain of the forces ever since his appointment to St. Matthew's Church. He was a man who commanded universal respect during the many years of his ministerial career. He was a faithful evangelical preacher. His sermons were written with care, and he uniformly *read* them, but he was a good reader, and one could listen with pleasure as well as profit. He was always a total abstainer, except when under medical treatment, and this was but very seldom.

THE REV. JAMES STEVEN OF CAMPBELLTON, N. B., a well known and esteemed clergyman of the Synod in connection with the Church of Scotland, departed this life on the 22nd of Jan. last, in the 63rd year of his age.

Mr. Steven was among the longest settled ministers in the Province,—having landed at Dalhousie on the 24th of October, 1831. At that time, there was no Presbyterian clergyman nearer than Miramichi, so that Mr. Steven's ministrations necessarily extended over a wide range. Besides regularly supplying the pulpits of Campbellton and Dalhousie, Mr. Steven was engaged to give an occasional service at Bathurst; and before the arrival of the Rev. Dr. Brooke, he preached also at New Richmond as leisure permitted him, and even as far as New Carlisle and Fort Daniel. It was chiefly through his instrumentality that congregations were formed at Bathurst and New Richmond, and ministers settled over them.

There was probably no minister in the Province who had such a large circle of acquaintances, and none, probably, who will leave so many to mourn. Few men have been so much beloved as Mr. Steven was throughout the whole of his extensive charge, or had so many friends.

While generally acceptable as a preacher, Mr. Steven was especially happy in his ministrations at the sick-bed, and in his daily intercourse among his people. He had the rare art of making the humblest sœl at their ease in his presence, while, at the same time, by his gentlemanly manners, he commanded their respect. Of his kindness and hospitality, many will retain a grateful recollection. Great though his popularity was, few men seemed to be less aware of it.

SCOTLAND.—The Senatus Academicus of the University of Glasgow has conferred the honorary degree of D.D. on Rev. John M'Rae, minister of the parish of Hawick; Rev. James Ingram, M. A., minister of the Free Church, Unst.; Rev. Alexander M'Ewen, M. A. minister of Claremont Street United Presbyterian Church, Glasgow.

The following is a general statement of the funds placed at the disposal of the Board of Missions, by the members and friends of the United Presbyterian Church, for the year 1863:

For Foreign Missions.....	£18,018,	13s	11½
For Education of Children of			
Missionaries.....	552	14	6
For Home Missions.....	6,114	17	9½
For Pastoral Supplement...	753	11	6½
For Church Extension.....	859	12	3

Amount Received for Missions	£26,385	9	10½
For Manse Funds.....	10,984	14	3

Amount, 1863£37,370 4 1½
The above sum is over and above the sums raised for support of ordinances, building of churches, or other local efforts, by the various congregations of the communion.

The following is the amount raised by one congregation during the year 1863—Wellington street Church, Glasgow, Rev. Dr. Robson:

Congregational purposes.....	£918	7	2½
Missionary and Benevolent.....	3,031	8	0
Manse Fund.....	750	0	0
Painting and altering the church, and erecting additional accom- modation.....	3,193	15	5

Amount in year 1863£7,833 7 7½
The above certainly speaks volumes for the spirit and liberality of the people.

At the meeting of the General Assembly of the Church of Scotland in 1863, an overture was carried by a majority of one in favour of ministerial communion with the clergymen of other Presbyterian bodies. The overture was sent down for consideration to Presbyteries, and we observe that the Presbytery of Paisley gave it their unanimous approval. In the Presbytery of Glasgow it met with considerable opposition, and on a vote was rejected by a majority of one. This decision was severely stigmatized. We now find that some, at least, of the

majority were not actuated by a wish to keep aloof from their dissenting brethren, but the very reverse, and that the decision came to was not against the abstract principle of ministerial communion, but against the conditions of an overture which several of its supporters were "half ashamed of." So writes "one of the majority," and he adds, "Had the overture proposed the abrogation of the act of 1799, which is the barrier at present to ministerial communion in the form of interchange of pulpits with dissenting brethren, I have reason to believe that it would have met with very general approval. But the vote was taken on an overture which is illiberal in its spirit, which raises questions which are better in abeyance, makes difficulties where none exist, and which proposes ministerial communion on terms which few ministers of the Church of Scotland would like to suggest, and few dissenting ministers be willing to accept as conditions of Christian fellowshipship."

At the meeting of the Glasgow Presbytery above referred to, Dr. Norman McLeod quoted an old statement of Dr. Candlish's, that he did not recognize the Church of Scotland as a branch of the Church of Christ, but looked on it only as a civil institution. A correspondence between the two doctors has ensued and closed in a very friendly spirit. Dr. Candlish says the statement is liable to misconstruction. It was made when explaining that in the Evangelical Alliance individual Christians met, but did not recognize one another's churches. In that connection he used phraseology which perhaps he would scarcely use now. The explanation would have been more satisfactory without the *perhaps*.

Dr. Norman Macleod intimated to a recent meeting of the Presbytery of Glasgow that he proposed setting out on a journey to Egypt and Palestine, returning, if his health was preserved, not later than the first Sunday in May. He left everything connected with the parish so far as he knew, in perfect order. His services with the working classes were over for three months. He had taken much interest in the building of a Mission Church for them, and he was glad to say that all the funds for that church were in bank; and as the site was free the church would be built without any debt. There was also a considerable sum available for the building of a large hall, to be attached to the Mission Church for the holding of meetings. He might further mention, for the benefit of any Presbytery, which was interested in the matter, that he had provided for *Good Words* for the next three months, so that there was no likelihood of its coming down.

Much interest has been excited by letters that have passed between Drs. Candlish and Colenso. Colenso claimed Candlish as a supporter of some of his views. Candlish repudiated the compliment. The first Bishop replied that, though mistaken in one point he saw no reason to modify his expressions of surprise at Candlish's extraordinary statements. Whereupon the Presbyterian Bishop calls this "one of the grossest and most shameless instances of injustice of which any controversialist was ever guilty,"—concluding that Dr. Colenso is not a man whose repre-

sentations of what he finds in books or manuscripts are to be lightly taken on trust.

Mr. Forbes of Medwyn, addressing the Episcopal Synod of Glasgow and Galloway on the Canon which provides for the appointment of readers and Catechists in places which are deprived of the ministrations of the Church, said that the eminent statistician, Dr. Clelland, had informed him that in the city of Glasgow there were 13,000 'Episcopalians' totally unprovided with religious ordinances. Moreover in the adjacent villages there were proportionally large numbers, e. g. in Neilston and Barrhead, at least 1000, and so on in other places. Those in Barrhead were entirely lost to the Church, the majority having sunk into utter irreligion—few join the Presbyterian denominations. The Scottish bishops and their clergy are, he conceived, bound to strain every nerve to render this Canon operative.

ENGLAND.—The prosecution against Dr. Williams and Mr. Wilson is at an end. Those famous clergymen suspended from the office of the ministry, and the emoluments of their livings for one year, by judgment of the Court of Arches, have been restored to their honours, functions and emoluments, and will return amid the applause of the free thinkers of England, to preach essayism to their congregations. Such is the decree of the Judicial Committee of the Privy Council, from which there is no appeal. The Archbishop of Canterbury and the Archbishop of York dissent from the judgment, and the only ecclesiastic present when it was pronounced was the Bishop of London. We are anxious not to exaggerate, but we are deliberately of opinion that this is beyond comparison the most important event which has occurred in the history of the Church of England, since the passing of the Act of Uniformity. It has taken us, we own, by surprise. The sentence of Dr. Lushington seemed to us the mildest which, under the circumstances, could be considered possible or conceivable; but since two of the most daringly heretical of the authors of "Essays and Reviews" are declared on unappealable authority to preach no other Gospel than that which the State of England undertakes to provide for the people, we accept the fact, and endeavour, in all calmness, to ascertain what it means, and what are the practical inferences to which it shuts up all those who in this country adhere to the theology of the Reformation.—*Weekly Review*.

Dr. Cumming, the well-known Scottish minister of London, has commenced the publication, in penny numbers, of "The Life and Lessons of our Lord, unfolded and illustrated." It is announced that each number of this work will be illustrated with a full page engraving from original designs.

CAPE TOWN.—Bishop Colenso's trial was concluded on the 16th of December.

On Dec. 14, the suffragan Bishops (as assessors) delivered their opinions. The presenting clergy had accused Dr. Colenso of heresy on nine counts; 1. His disbelief in the Atonement; 2. His belief in justification without any knowledge of Christ; 3. His belief in natal regeneration; 4. His

disbelief in the endlessness of future punishments; 5. His denial that the Holy Scriptures are the Word of God; 6. His denial of the inspiration of the Holy Scriptures; 7. His denial that the Bible is a true history of the facts which it professes to describe; 8. His denial of the divinity of our blessed Lord; 9. His depraving, impugning, and bringing into disrepute the Book of Common Prayer.

The Bishop of Graham's Town said he considered all these charges proved; and, painful as it was to him to arrive at such a conclusion, he considered that, by the false teaching proved against him, the Bishop of Natal had wholly disqualified himself for bearing rule in the Church of God, and for the cure of souls therein. The Bishop of the Free State announ-

ced that he had come to a similar conclusion.

The Court was then adjourned to December 16, when, on its re-assembling, the Metropolitan pronounced judgment, depriving Bishop Colenso of his See, unless, on or before the 4th of March next, the Bishop shall file a full, unconditional, and absolute retraction, in writing, of all the objectionable extracts, in London, or a like retraction by April 16, in Cape Town.

Dr. Bleek handed in a protest against the legality of the proceedings and the validity of the judgment, and gave notice of appeal.

The Bishop of Cape Town said he could not recognize any appeal except to his Grace the Archbishop at Canterbury, and he must require that appeal to be made within fifteen days from that time.

Articles Selected.

STRIVE AND DARE.

STRIVE, brother, strive;
When kind hearts are cold,
And cold the reply of the once loving eye,
Strive to be bold.

Dare, brother, dare;
When shame's on thy cheek,
And anger's red glow on the face of thy foe,
Dare to be meek.

Strive, brother, strive;
'Mid the glare of the *New*,
To the faith of the past, that has weathered the
blast,
Strive to be true.

Dare, brother, dare;
When compromise only
Can win back the train of the false ones again,
Dare to be lonely.

George Paulin.

THE SCRIPTURAL ARGUMENT FOR PRESBYTERIANISM.

(Continued from page 91.)

IV. Consider that class of texts which describe presbyters as exercising the functions exclusively claimed for prelates.

Surely ordination, supervision and discipline, will be acknowledged to be prerogatives of prelate; if it have any. But we find ordination practised by presbyters. Timothy was ordained "with the laying on of the hands of the presbytery." To evade this direct averment, some have resorted to the subterfuge of supposing that the word should be taken for the office of presbyter—the presbyterate, not the collection of presbyters. But the word is never used in any other passage of Scripture, except to denote the body of elders. Usage, therefore, sanctions our translation in this instance. Others have contended that the whole virtue of the ordination flowed from the hands of Paul, and the rest only signified their consent. But when Paul reminded Timothy of the imposition of his hands specially, we suppose he meant no more than any aged minister might do, who having

participated in the ordination of a young and beloved son in the gospel, would naturally feel a deep interest in him, and dwell with emphasis on the fact that his hands had rested on his head.

Is ruling a prerogative of a prelate? "Obey them that have the rule over you," is the injunction. Observe, a plurality of rulers is intimated—"them." "Know them that labour among you, and are over you in the Lord;" a plurality again. "The elders that rule well are worthy of double honour." Here ruling is distinctly attributed to the presbyterial office.

In this last cited text you have a striking distinction between two classes of church officers, and a clear warrant for the office of the ruling elder. It is worthy of note that the phrases in the original are participles, which may be rendered thus: "The well-ruling elders are to have double honour; and the labourers in word and doctrine especially;" which gives us the two classes of Ruling Elders and Teaching Elders.

Very different talents are required for ruling and for instructing. The first requires judgment, though learning be deficient. The latter demands acquaintance with books and study, in addition. The office of preacher, therefore, is superior to that of ruler, because the preacher, besides being himself a ruler, is also something more. But prelatists reverse the order, and exalt the ruler to a rank above the preacher.

Is oversight or superintendence the duty of a prelate? We find Paul and Peter both giving it to the elders. "Feed the flock of God," says Paul to the Ephesian elders, "over which the Holy Ghost has made you *overseers*, i. e. *Bishops*," for so is the original. And Peter, "Feed the flock of God, taking the oversight thereof, i. e. the episcopate thereof." Here are the elders exhorted to do the duty of Bishops or Superintendents, to exercise the Episcopal office. It is objected that the word "feed" is employed, not the word "rule," and that this implies the duty of preaching alone. This is an argument for English readers only. It is enough to turn to Micah vii. 14—"Feed thy

people with thy rod," where the same word is used in the Septuagint version, and must denote ruling. Again, Rev. ii. 27. "He shall rule them with a rod of iron." The original word is the same. But in truth, "feed" is an inadequate translation, and "rule" is not less so. The original phrase would be more fully expressed by the paraphrase, "discharge all the duties of a shepherd," whatever they are, feeding or ruling. This simple statement relieves the subject of all difficulty.

Is a complaint to be lodged? "Tell it," not to a Prelate, neither to the whole brotherhood, minors included, "but to the church," i. e. to the representatives chosen by the church. Thus Deuteronomy xxxi. 28, Moses says, "Gather unto me all the elders of your tribes, and your officers, that I may speak these words in their ears;" while in the 30th verse it is stated, that "Moses spake in the ears of all the congregation, or church of Israel." So, then, to address the elders or representatives assembled, is tantamount to addressing the whole church.

These officers were not designated by a Prelate, but by the church; for the Apostles, "when they had ordained them elders in every church, commended them to the Lord." The word translated "ordained," signifies taking the suffrages by uplifted hands, and means evidently, that when the people had chosen their own officers by vote, the Apostles added their solemn ratification. Ordination, strictly so called, was by the ministry, while election was in the hands of the people. We find a like example in the choice of the seven deacons.

It appears, then, that ordination, superintendence, and discipline, were entrusted, not to a single individual, nor to the whole company of believers, but to a plurality of officers in every church.

V. Consider all that class of texts which describe the primitive ordinations, and in which there is not the slightest intimation of official superiority on the part of the persons ordained.

In vain will you look for such intimations, or for any official instructions in the ordination of the seventy; or of the twelve, though recorded by three Evangelists; or in Christ's parting message to them; or in the ordination of Matthias; or in that of Paul; or in that of Timothy. This silence presents a striking contrast with many modern charges, in which the superior dignity of the prelate, and the distinction of the three orders, are not passed over quite so slightly. But if neither in the original instructions, nor in Christ's farewell discourse, nor in the account of separate ordinations, we find the least intimation of a distinction of rank, then may we well reject the pretension as a totally unwarranted figment.

VI. Notice that class of texts which describe the office and duties of a bishop, and represent them as agreeing with the office and duties of a pastor.

We have two specific charges, one to Timothy, another to Titus. In that to Titus, it is said, "I left thee in Crete, to ordain elders in every city, as I had appointed thee, if any be blameless; for a bishop must be blameless." Is it a reason why an elder must have such and such qualifications, that they are requisite in a prelate? The argument is inconclusive. Sup-

pose it were said in a Constitution, "A representative must be thirty years of age, because the president must be of that age." Strange reasoning this would be deemed. But if it were stated that "representatives must be thirty years old, because a member of Congress cannot be qualified under that age," the incongruity would vanish. It is obvious that bishop and presbyter are here the same identical thing; the words are synonymous.

Once more: follow the description, and it is in every respect applicable, and only applicable, to a pastor. I desire particular attention may be paid to this point, for I intend presently to draw from it a very serious crimination.

In the charge to Timothy, bishops are mentioned, and the same applicability is observable. By these, Paul meant elders alone. Yet, strange omission! while he gives directions about the clergy, the deacons, and even the deacon's wives, luity and widows, to say nothing of a cloak and parchments, he maintains an ominous silence on the topic of the duties of a prelate, the reverence due to him, or the etiquette Timothy was to observe towards his brother prelates.

It is remarkable indeed, that in the whole range of the New Testament, with its twenty seven books and two hundred and sixty chapters, specific and minute as the directions often are, we cannot find a solitary chapter, or part of a chapter, suitable to be read as a charge to a prelate at his consecration. It is a fact to which your special attention is invited, that prelatists are compelled to borrow, on such occasions, passages which are in reality, by their own acknowledgment, appropriate only to the ordination of presbyters; such as Paul's charge to Timothy, and his charge to the elders of Ephesus. To such a pitiable destitution are they reduced, as to be compelled to borrow from another service; and thus an imposition is practised upon the people every time a prelate is ordained, by reading for their warrant a selection from Scripture which is no warrant at all. We certainly have a right to expect that at such a time, if ever, they would bring forward their clearest and strongest warrant; and if they have nothing better to offer than this, we must regard it as a lamentable confession of inability.

TOMBS OF THEBES.

Climb the hill behind Medcnet Haboo, pause long enough at the entrance of a small rough opening to read the warnings in every language, to "guard against falling rocks." Then take off every thing valuable and follow the guide. He has thrown himself upon the ground, and is pushing his body backward and downward amid a cloud of mummy dust,— "the sacred rest of threes a thousand years." The sharp rocks are crowded down upon us, but, once within the cave, the ceiling is high, and we stand upright on a soft, uneven floor. The guide stops and we sit down in the darkness. After several unsuccessful attempts he lights a candle. What a sight! We sit on mummies! Down into handages and crushing bones sink our feet! Round the walls lean, with hollow, glistening eyes of bitumen, and outstretched

arms, the mummies! The chamber is large, but they lie many tiers deep, with black and fleshless hands raised to stop us,—long fingers pointing to us—headless trunks standing sentinel to challenge us. Tall men, women, children, in awful and grotesque confusion,—a horrid company! As we advance crushing and rending through skeletons and limbs, chamber after chamber appears, all crowded with ghastly mummies.

“Crypt tangles crypt,—a perfect net work weaves
This gloomy labyrinth of horrid caves”

Should these rocks fall as they often do, or a spark kindle these dry bandages, or our light go out, how awful to wander through these caverns, till, weary and famished and broken-hearted, we give ourselves up to their company! And now a strange thought gives speed to our departure,—what if the resurrection should suddenly come! What chance for us amid the thousands who would push for yonder glimmer of sunlight! It may not have been a logical or theological panic, but instantly we start for the opening, and stand there panting and wild and weary, embrowned and torn with the evil effects of our company. We know where Thebes kept her dead, but do not think she needs any more.

It was the custom to bear little vases of earth to the tombs, and plant flowers beside the entrance refreshing them daily with water from the far-off river. Belzoni found shawls thrown over the mummies, as year after year the surviving brought their tokens of love. Nor have the artists forgotten the tie which united them in life, for here we see many families gathered in friendly groups, each engaged in his own pursuit, under the wings of those same deities who looked down upon their homes. Often the love of the family is the subject of the painter's greatest skill. Children cling to their mothers, friends assist one another, and the husband is often represented affectionately embracing his wife, and performing those services which illumine the roughest ways of life. But one thing is left unnoticed here, and that is the art of war. Every peaceful pursuit and home occupation is preserved, but no weapon has been found upon the mummies or represented in these tombs. Even the poorest sarcophagus has a rude dove over the breast of the mummy,—a sign of peace and rest after the trials of life.

We know that when neither a sarcophagus could be bought nor a roll of papyri obtained, the poor people gummed upon the cloth a scanty piece of rude writing, and very often one member of the family was kept in the house till the others were ready to follow, that they might sleep together in the tomb, as they had lived together in their homes.

Such proofs of love show us that in every age tender feelings make the world better and happier. Like the wreaths of acacia-leaves and flowers, whose dusty fragments survive their fragrance, we restore from these simple tokens the story of that strong and sweet affection which united the old Theban households. The transparent varnish on the tombs is less pleasing in the colours it has preserved, than are these tributes of feeling which lie above the

laws and arts of former days, saving without concealing the deeper emotions of home life.

The proud priest is folded with arms across the breast, in red and white shawls, and sandals of painted leather, and rich bracelets. Upon the coffin are the eyes and eyebrows of enamel. Yet the Arab unrolls the thousand yards of linen, and breaks the casket, as rudely as the silk-weaver of Lebanon turns the cocoons which fed only a few days before on the mulberry trees which grow at his door. But the poor find in their poverty an exemption from harm. Nature has her compensations.

While we reflect on the bitterness of that question the children of Israel asked of Moses, as the sound of the shifting sand in the daytime and the cry of wild beasts in the night mocked their weary hearts, “Because there were no graves in Egypt, hast thou taken us away to die in the wilderness?” a rough Arab throws at our feet a mummy. Like his fellows, he thinks that the statues and mummies which the travellers remove are their gods and ancestors. We refuse. He urges, and offers to break the sarcophagus, and give us the head for a third of the first price. How is Pharaoh outraged! We wish we might repeat the experiment of Mr. Ramsey, who shut up an insolent Arab for a whole day in the sarcophagus he wished to sell. But our only safety is in flight, so we hurry away from the tombs of Gournou, as if Ahirman, god of the Dives, and all the afreetes of Islam were in pursuit. Over mounds, across ditches, along the paths, till the odour of lupines and young wheat refreshes us. The bees murmur sweetly. The flowers drop their heads to look into the pools. The green barley nods over the streams of the noisy shadoof. The songs of the boatman come through the palm-groves. The children shout at their play, and the white-winged boats glide softly by the ruins of the venerable city.

For a moment we gaze at old Thebes. Luxor reaches out its arm to us. Karnak towers away to the east, reflecting the afternoon sun on its gateways. Nearer the sunset are the patient colossi sad and dignified, yet lonely in their greatness. The gentle shadows already lie on the court of the Memnonium. The people of Gournou come out like insects from the openings of the tombs. But above all are the calm slopes of the Lybian hills, gilded with twilight or marked with dark caves and deep chasms, where the four deities of the departed seem still to hold undisputed reign. Not like the four-winged creatures of Ezekiel's vision are they to sweep onward, triumphantly bearing the chariot of light and immortality, but mysterious and sad, their only hope is to save the dust of the past, not looking forward but backward; for Thebes that we see is the Thebes of yesterday.

PATSY AND THE SQUIRE.

Patsy O'Blane was a poor ragged boy, living on a wild Irish moor. He folded the sheep, stacked the peat, and dug the potatoes, without hat or shoes, for he owned neither. He also cooked the food, and swept the clay floor; while his father herded the cattle of the Squire, who owned all the lands and cottages around them.

Theirs was a poor dwelling, with its one only window, and with the thatch falling from the roof; but it was *home*, and therefore dear to them.

Dan O'Blane owned one book, the Bible, which he and little Patsy dearly loved, for it had raised them from the dust to be "kings and priests unto God."

One evening, as Patsy sat at the door, with his pet lamb at his side, and the Bible on his knee, awaiting the return of his father, he heard the loud voice of the blunt but good-natured Squire.

"Pat, my boy," he shouted, "leave that great book for priests and bishops to read, and go hunting with O'Rook's boys."

"Please, yer honor," said Patsy, "I'm forbid o' my father to go with them same at all, for they takes the name of God in vain."

"But you can go hunting with them without swearing," said the gentleman.

"Ah! sir, I know its not easy to go into the fire without being burned," replied the boy.

"Well, my fellow, what do you find in that great book? With all my learning, I don't understand half of it," said the Squire.

"And now, yer honor, does'nt yer own word show how true this book is?" asked Pat, "for it says 'He hath hidden these things from the wise and prudent, and revealed them unto babes.' There's ye, sir, as rich as the king, and as wise as a bishop—ye ar'nt sure that it's God's word at all; and here's us, as poor as my lamb Betty, and not muth wiser—we belave every word o' it, and takes it into our hearts, and makes it our mate and our drink. So, after all, begging your pardon, we is richer nor ye. Only last night, when ye and yer company was feasting and singing at the Hall, father said he was amazed at the grace of God, that made him and ye to differ. This poor cabin was a little heaven, sir, yesterday, when some of the poor people left the foolish mass, to hear father read how Jesus came to preach the gospel to the poor, and to open heaven to them."

"Don't you think Dan would change places with me, boy, soul and body?" said the Squire, smiling.

"What sir! sell heaven where mother and the baby is, and give up Chris?—Och! no, sir; ye haven't gold enough to buy the new heart out of Dan O'Blane, answered the boy, folding the Bible to his breast.

"How can these things be?" exclaimed the Squire.

"Ye mind me, yer honor, o' the ruler o' the Jews, who crept to Jesus like a thafe by night. He too asked, 'How can these things be?' when Jesus told him, 'Ye must be born again,'" said Patsy.

"How can you prove, boy, that a man is born again, as you call the change you talk about?" asked the Squire.

"Jesus didn't try to prove it to the ruler, sir, nor will I to ye. If ye see a man walking on the highway, ye don't bid him stop and prove to you that he was ever born, for ye know that he was, or he wouldn't be there alive," replied Patsy. "So, when ye see one like father, once dead in sin, now alive and walking in the road to heaven ye may know he's born again, without him proving it to ye, sir."

The scoffer's smile faded from the lip of the gentleman, as he stood before this poor child, who evidently pitied him.—"Pat," he said "there was a time when I wanted this same faith myself. I had nothing to ask for here, but I knew I could not carry my treasure to eternity; so I wanted somethin' beyond. I asked God for this new heart, and he didn't hear my prayer as your father said he would."

"Och! sir, but ye asked amiss—all from selfishness! Ye war rich now, and ye wanted to be so forever. But ye warn't rich at heart, because ye had sinned against God; yer soul didn't cry out to have *him* glorified, whatever became o' ye! Likes enough ye went to God feeling that ye was Squire Phelan, and no mean man; and that it was great condescension in ye to seek his face, But ye'll niver find the Lord so, sir," said the boy.

"How did you go to him, Pat?" said the Squire.

"Meself, is it, sir? Like the poor, miserable, sinful child that I was. I'm evil altogether, I said as ignorant as a beast before thee—ignorant of all that's hooly, but 'wise enough in what's unhooly. I sin in ten thousand ways, and has no claim on God's pity. If he send my soul to hell, I said, 'he'll do only right; but it is to heaven I want to go, where Jesus is, and there's no sin. If ye take me, Lord, it must be just as I am, for I can niver make meself a whit better.'"

"Patsy, my boy," said the Squire, "You talk like a bishop; but you are only a poor herd's boy, after all, and may be mistaken in this matter; what would you do then?"

"Och! sir, that cannot be; for I have the word of God himself, and that can niver fail," replied the boy.

"But you may mistake the meaning of the word on which you build your faith," suggested the gentleman.

"Och! your worship, when it is so plain how could any one help comprehending it?" asked the boy. "Sure, doesn't it say just here," and Patsy turned the leaves rapidly over until he found the place he sought—"A wayfaring man, though a fool (and I m not so bad as that yet) need not err therein?"

"And how did you bring your mind to believe this first, boy?" asked the Squire.

"Sure, I did not bring my mind at all, sir; I just read the words o' Jesus, and belaved them. I was lost and he found me, and bid me follow him, and so I did, and that's all I can tell about it."

"And you feel quite sure you have a new heart, do you?" asked the gentleman.

"I feel its not all the same heart that used to beat in my bosom, sir. When I had the ould heart, sir, I hated everybody as war better off nor meself. When I'd be trudging, cold and hungry, thro' the bog, I'd often see your illegant young sons, and the heir o' Sir Robert, mounted on their fine horses; then the ould heart in me would speak out almost aloud, 'Bad luck to the proud young spalpeens! Why warn't I born the gentleman, and myselfes digging ankle-deep in the bog, or herding the cattle? And once I mind me, I looked after them as they dashed down the hill, wishing the royal grey would

toss your heir, sir, over his head, and bring his pride down," added the boy.

"I never knew, Patsy, that there was so much malice in your heart," exclaimed the Squire.

"Och! sir, and its not all cleaned out intirely yet," said the boy. "But I gives it no rest, for I'll niver shelter an ininy o' Jesus here in peace," and the poor boy smote his breast.

"And how do you feel towards my brave boys now, Patsy?" asked the Squire.

"How do I feel now, is it? Och! sir, but I loves the very sound of the hoofs that brings them foraint me. I cries out, 'Lord love the jewels! Give they every blessing thou hast to give below, but don't be putting them off with earthly good: give them thy grace now, and after this a mansion better than the Hall, that will be eternal in the heavens.' 'Deed sir, I love the whole world now, and I'm just the happiest lad in all Kerry. I don't envy the young prince nor any body else, but mind my cattle wid a heart full of blessed thoughts. And sir, if yer go to Jesus like the poor needy sinner ye are, not like Squire Phelan, he'll take ye, too, for his own, and then ye'll know what the new heart is like.—*Independent.*

THE CENSUS OF CANADA.

The first chapter of the Census gives the totals of population, classifying them according to origins. There we learn that the population of Upper Canada is 1,396,931, and that of Lower Canada, 1,111,565, which makes the total of the United Provinces 2,507,957.

The City of Montreal figures for 90,323; but this includes only the population inside of the toll-gates. About 10,000 should be added for the villages of St. Jean Baptiste, Hochelaga, and other places contiguous to the city limits. Add to this the rapid increase which has taken place for the last two years, and remembering again that the census was taken before the Trent affair, add again some two or three thousand on account of the garrison and military administration, and you have the certainty that our metropolitan cit: cannot at present number less than 108,970. The census was taken by wards, with the singular exception of "Religious Institutions," which form a separate department by themselves. This is an arbitrary classification which has not found place in reference to Quebec or any other city, and is indicative of the want of systematic instructions from the Bureau of statistics. Of the 90,323 of Montreal only 43,509 were French, being less than half. We had 22,226 natives of Canada, not of French origin, and 14,179 Irish, 4,293 English, 3,196 Scotch, and finally 1,679 Americans. The other nationalities are recorded in very small figures, for we had only 453 Germans, and 170 natives of France. The figure of 46 for colored people is evidently too small.

Quebec had 51,109 inhabitants, of which a little more than half 24,659, are French. The Irishmen and Englishmen of Quebec are exactly half their respective numbers in Montreal, but strange to say the Scotch only one quarter, there being but 792 of them. There are also only 131 Americans and 114 Germans. Negroes must be a curiosity in Quebec for only 2 are recorded. Three Rivers exhibits a population of 6,058, all French except 639.

Toronto has a population of 44,821; Hamilton, 19,026; Ottawa, 14,669; Kingston, 13,763, and London, 11,555.

The general abstract of origins for Lower Canada gives 847,320 as French, which is over 76 per cent. of the whole. There are 167,378 natives of Canada not French, or about 15 per cent. Amongst those not born of Canada, the Irish take the lead, their number being 50,192. After them the other nationalities come in the following order: Americans, 13,641; Scotch, 13,160; English, 13,139. It is a remarkable fact that these three are almost perfectly equal in Lower Canada, there being only 481 more Americans than Scotch, and only 21 more Scotch than English. The Lower Provinces have 1,221 representatives; France 949; Germany, 672.

The census of Upper Canada shows 869,592 natives of Canada, inclusive of 33,287 of French origin. Amongst those not born in Canada the Irish of course, take the lead, being 191,231; the English come next, 114,290; then the Scotch, 93,792. The Americans are numerous, 50,758; and the Germans attain the very respectable number of 22,906. The colored people are put down at 11,223, which is probably too low. The Indians of Upper Canada number 7,841 against 4,876 in Lower Canada.

FACTS FROM THE AMERICAN CENSUS.

No State has declined in population. But Vermont has just saved herself from being put on the losing side, having gained only one-third of one per cent. in a decade. New Hampshire has increased only two and a half per cent. All the slave States have gained more rapidly than either of the New England States; South Carolina, the slowest of the States, having increased 5.27 per cent and all the other slave States having increased more rapidly than South Carolina. Maine has increased only 7.74 per cent. Tennessee has gained 10.65 per cent.; Virginia 12.29 per cent. New York has increased 25.29 per cent. Illinois presents a most striking picture. We quote:—

"Illinois presents the most wonderful example of great, continuous and healthful increase. In 1830 Illinois contained 157,445 inhabitants; in 1840, 376,183; in 1850, 651,470; in 1860, 1,611,951. The gain during the last decade was, therefore, 859,481, or 101.06 per cent. So large a population, more than doubling itself in ten years, by the regular course of settlement and natural increase is without a parallel. The condition to which Illinois has attained under the progress of the last thirty years, is a monument of the blessings of industry, enterprise, peace, and free institutions."

The following, from the introductory chapter, is a valuable and interesting condensation of great facts:—

"Looking cursorily over the returns it appears that fifteen slaveholding States contain 12,240,000 inhabitants, of whom 8,039,000 are whites, 251,000 free coloured persons, and 3,950,000 are slaves. The actual gain of the whole population in those States, from 1850 to 1860, was 2,627,000; equal to 27.33 per cent. The slaves advanced in numbers 749,931, or 23.44 per cent. This does not include the slaves

of the District of Columbia, who decreased 502 in the course of the ten years. By a law of April 16, 1862, slavery has been abolished in the District of Columbia, the owners of slaves having been compensated out of the public treasury. The nineteen free States and seven territories, together with the Federal District, contained, according to the 8th census, 19,203,008 persons, of whom 18,939,771 were white, 237,283 free coloured, 41,725 civilized Indians. The increase of both classes was 5,630,101, or 41.24 per cent. No more satisfactory indication of the advancing prosperity of the country could be desired than this general and

remarkable progress in population. North and South we find instances of unprecedented gains as, in the case of Illinois, just adverted to. In the Southwest, the great State of Missouri has increased by the number of 500,000 inhabitants, which is within a fraction of 74 per cent. It is due to candour to state that the marked disproportion between the rate of gain in North and South, respectively, is manifestly to some extent caused by the larger number of immigrants who settle in the former section on account of congeniality of climate, the variety of occupation, the dignity wherewith respectable employment is invested, and the freedom of labour."

Sabbath Readings.

THE WISE MEN'S VISIT.*

Matthew II.

There are several points in the story which have occasioned difficulty; but difficulties are found not so much in what the narrative supplies as in what it omits. What, it is asked, is meant by the term *wise men*? Some will have it that they were kings, but others that they were astrologers—men who studied the heavens, and strove to read destiny in the stars. Simon Magus is said in Acts to have deceived the Samaritans with the delusions of the wise men; and Elymas the sorcerer is equivalent to Elymas the wise man. The term implies a wide and general study of nature, but without necessarily implying that this study was turned either to gainful or dishonest purposes.

They came from the *East*. This term is certainly very vague, and may indicate Arabia or Persia. The fruits which they brought with them are such as we would rather expect from Arabia. This practice of bringing fruits as a present fit for a king is very ancient, and cannot fail to remind you of Joseph and his brethren. So it is said when Sheba's queen came to prove Solomon with hard questions, she came to Jerusalem with a very great train, with camels that bare spices. So much did she bring, that there came no more such abundance of spices as those which the Queen of Sheba gave to King Solomon.

There is considerable doubt as to the appearance of the thing called *star*—whether it was a real star, or a comet, or, which seems much more likely, some meteor overhead, and at no great distance from the earth. But how did they know the meaning of the star? Was it that they had heard the common rumours of

the time that the Messiah was about to appear, and concluded that this light in the heavens must be the sign of his having come? If it had been the mere seeing of the star we can hardly fancy men, sane men, setting out on a long tedious journey on some vague supposition. Their direct and pointed inquiry, "Where is he that is born King of the Jews?" seems to indicate more knowledge about the event than could be gathered from any star that shines in heaven. They do not ask uncertainly if any one has heard any tidings about the great Prince. They state a clear and definite errand like men on business who knew what they were about. We must suppose they knew more about the Messiah than could be learned from any floating rumour. However it may be, we must accept the facts as they state them, for, although the inquiry must be interesting to every thoughtful mind, it is in vain to seek firm and assured truth beyond what is written. We may fill up the narrative with guesses and speculations, and have our own opinion on the matter, but we have nothing certain to rest upon, and nothing assuredly true to thrust upon others.

It may be asked, why they went to Jerusalem at first instead of proceeding straight to Bethlehem. The star which appeared to them in the East seems to have deserted them. For after leaving Jerusalem they see it again, and rejoice with exceeding great joy. They seem to have received no definite information, but being warned by the star that the Messiah was born, they set out immediately for Judea. And of all places in Judea they would surely expect to find the new-born King at Jerusalem. So to the capital they bend their steps. We can fancy them entering

* By the late Rev. James Stuart. See page 93.

the gates, aged men and venerable, clad in the garments of a distant land, and bearing the marks of a long journey by desert paths. Their tongue and manners are strange, and their advance is hesitating as not knowing whither to go, or whom to ask concerning him that was born King of the Jews. We may suppose that their pious errand betrayed itself in their countenances, as a man's business shines through his habits and language. And the Jews gather round them to learn the reason of their appearance in the streets of Jerusalem. What various emotions stir the hearts of the Jews as they learn the nature of their inquiries. This man is full of fear lest their words come to Herod's ear, and there be a slaughter of the people, and the Messiah be cut off. This other, of a patriotic bearing, rejoices to hear the news, and goes away to talk over with his friends the glorious prospect of their country. The pious man who is waiting for the consolation of Israel is enlivened by the hope that his eyes shall see the days of the Son of Man; while the ignorant and incredulous and worldly mock at them as if possessed of some strange infatuation. The peaceable are alarmed lest the country shall again be plunged into all the horrors of a civil war, and lest the fury of rival princes lay waste the land; while the turbulent rejoice in the prospect of a violent turmoil, and the overthrow of public order. The young are filled with visions of far-spread conquests and unheard of honours for themselves and their country; the aged are sorry that they have been born before the advent of the glorious time. Herod, jealous by nature beyond the jealousy of kings, and afraid lest his scarcely consolidated power should be overthrown, lest his rebellious subjects should rise up and shake off his hateful despotism, trembled at the news. And all Jerusalem, knowing how unscrupulous the sovereign was, beheld the streets stained with blood, and the prisons filled with its inhabitants, and was troubled with him. What a wonderful excitement is caused by the appearance of the strangers and their inquiries!

But how shall we measure the astonishment of the wise men at the conduct of the Jews? One object filled their mind. They had undertaken a long and expensive journey that they might see the King. They had left home, put themselves to no small inconvenience, and even run many risks and great dangers for a sight of the Messiah. Nor were they brought by mere

curiosity. Heaven sent them to see this great thing. Yet when they came to Jerusalem, the capital, they saw no appearance of universal joy, and looked in vain for the signs that the Messiah was born. They would not have wondered had every Jew divined their errand, and asked them if they had come to see the great Prince who had been born among them. They would not have been surprised had they found Jerusalem in holiday attire and heard the shouts of joy—the Saviour has come! the Saviour has come! But they could not fail to have been astonished and disappointed to find no sign of the Saviour. As they entered the town and saw every man intent on business, with care on his brow and the world at the heart, and missed the interest and excitement so great an event was likely to create, a doubt must have stolen into their faithful souls whether they were not labouring under some delusion, whether after all they had not set out on a fruitless errand. Could they believe that the King of the Jews had been born and that the world went quietly on its way and refused to take the slightest notice of his coming?

And yet, my brethren, is not the same thing seen in our own every-day experience? The world still wonders at the devoted Christian, and the Christian still stands in sad wonder at the world. When we hear a man talking of things spiritual for the pleasure of such talk, and preferring these matters as the subject of conversation, do we not feel a little surprise and judge it somewhat of a strange thing? When we see a man whose whole soul is devoted to Christ, who seems to have one object in life and but one—the advancement of Christ's Kingdom in his own heart and in the hearts of others—who speaks as naturally and easily upon things divine as most of us do and love to do upon all other topics under the sun, such a character is not so very plentiful among us as to pass without remark. Even the concern of a soul anxiously demanding, "Where is he that is born King of the Jews?" the thorough earnestness of a profound conviction of sin, the awaking from worldliness to the fearful realities of eternity, the steady, undeviating pursuit of Christ as a Saviour, and the obstinate refusal to rest the hope of salvation upon any other—these sights are not so very often seen as to raise no feeling of wonder in our hearts. Still the forsaking of home and its pleasures, the breaking off from the world and its enjoyments, the

dedication of a life to the Saviour without an interested thought are strange to us as the visit of the wise men of the East to the Jews. Nor is it merely astonishment that such zeal for Christ raises in the heart. Their zeal reproaches our indifference. Their love and one-heartedness shame our earthliness. Their resolute inquiry, their indefatigable pursuit, their indomitable perseverance stir our hearts against us for our listlessness and negligence. Herod was troubled at the anxious enquiries of the zealous pilgrims, and all Jerusalem with him. Likewise there is raised a thorough conviction of sin and a strong realization of its hatefulness in the sight of God, whenever we begin to seek anxiously and earnestly for salvation. At times it would seem as if the whole soul were stirred with strong emotions, and all peace and tranquillity fled. Then comes the breath from the Lord as the stern comes upon the ship, and drives her beyond the power of captain or helmsman right before it. There comes the breath from the Lord, and drives the soul from calm repose in sin and even from a headlong course to ruin, and sweeps it on to a safe harbour in Christ. As of old at the name of the Messiah there was trouble in Jerusalem, so at the sound of the Gospel trumpet there is an arousing from indifference at the mention of Christ and of the salvation which he died to purchase, there is trouble in the sinner's soul, a trouble which Christ alone can assuage.

But if the single-hearted devotion of a pious man excite some little wonder in the world, with what surprise must the Christian gaze upon the spectacle of a world lying in wickedness? To the man of the world the saint seems an anomaly, quite out of his element on the earth, a legitimate subject for wonder. But to God and angels there must surely appear something more worthy of surprise in the conduct of the man, who cares and cares only for a portion here below, nor seeks an interest in things above. Fancy an angel watching the effect of the proclamation of salvation upon the sinner. He knows the fearful fate of the impenitent, and has seen saints and martyrs around the throne of God, with palms in their hands and singing the praises of the Lamb. He knows how hateful sin is in the eyes of the Holy God and Judge of all the earth. He knows what treasures of infinite love have been expended for the sinner's ransom, how heaven was ransacked for a surety worthy to answer the demands of infinite justice. He looks with curious

interest to see the effects of gospel tidings. He fastens upon one who seems to listen with wrapt attention. He looks that he should see a soul stirred, the bitter tears of a heart's repentance flow, the glow of warmest affection to the Heavenly Father kindled. Instead of the sorrow of contrition for sin, he marks the chagrin of disappointment because the preacher has failed to make the message interesting; or instead of a godly enthusiasm he marks only a hearty admiration of the eloquent sermon. No thought that the message is to him, and that its import is of eternal interest to his soul. Surely such a spectacle must seem strange in the eyes of a heavenly visitor. We could believe the story of such a scene, if recited to those who never witnessed it, would be received with incredulity. Who could believe that the tidings, Christ is born, the Saviour has come, would be no glad news to the sinner, that heaven would be viewed with a calm indifference, and that the world would jog quietly on its way though God proclaims salvation through him that is born King of the Jews. Yes, search the wide world over and you will find no spectacle more sad than is to be seen in every Christian congregation in our most Christian land—a soul indifferent to its eternal welfare or misery. Oh, if we could see ourselves as heaven sees us, if we could but look on our present conduct as we shall reflect on it when time with us shall be no more, and the things of time shall have no interest for us, surely the reproach of sloth and indifference should no longer rest upon us! We would join the wise men of the East in the devout inquiry, Where is he that is born King of the Jews, for we have seen his star in the East, and are come to worship? If any one remains hardened in sin, and will not submit himself nor dedicate his life with unfeigned loyalty to Him, who is daily by our Bibles and weekly in our churches proclaimed the Prince of Peace, the King of Salvation, surely the journey of the wise men shall rise up in judgment and condemn him, inasmuch as they believed the sign of the star, but he would not believe though the Sun of Righteousness arose upon him—inasmuch as they persevered and would not desist from the search for a Saviour though they had to travel pathless deserts during dreary nights, still following in the track of the star, while he refuses to seek Jesus though living in Jerusalem, and with the broad light of day shining full and clear around him.

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	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	
21	1 16 3	2 10 6	3 4 11	5 10 0	33 0 1	21
25	1 18 0	2 12 6	3 7 3	5 14 0	34 2 0	25
30	2 1 6	2 15 4	3 11 2	6 0 1	36 4 0	30
35	2 6 10	3 0 2	3 16 11	6 10 0	39 2 9	35
40	2 14 9	3 7 5	4 5 2	7 3 7	43 2 10	40
45	3 5 9	3 17 6	4 16 4	8 0 7	48 0 8	45
50	4 1 7	4 12 1	5 12 4	9 2 10	53 19 3	50
55	5 1 11	5 10 2	6 12 1	10 8 6	60 0 8	55

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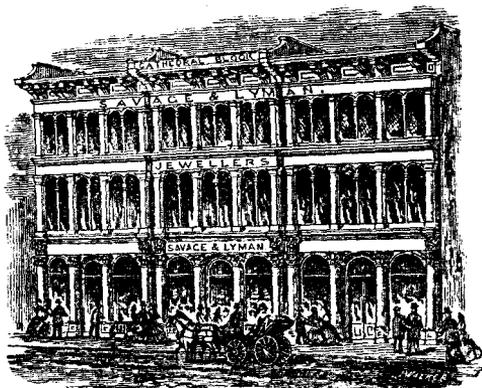
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