

THE CANADIAN REVIEW

AND
LITERARY SUPPLEMENT TO "MONTREAL WITNESS."

VOL. II.

MONTREAL, FEBRUARY, 1856.

No. 3.

THE LONDON QUARTERLY REVIEW—OCTOBER, 1855.—
Republished by Leonard, Scott & Co., New York. May be had
of all Booksellers.

Art. 1.—*Peter Daniel Huet*.—Life and opinions. Some men make much of few materials, whilst others waste powers and acquisitions of the highest order in unfruitfulness. It is not he that knows most, that always makes the most of what he knows. Some are unfruitful through indolence. Gray, for example, with such an exquisite genius, how little has he left behind, yet how that little makes us long for more. Others err in an opposite direction; they write too much, and the thoughts which might have been concentrated in an immortal treatise, are diffused over the slipshod pages of soon forgotten volumes. Sometimes, as we know, this is matter of necessity; the poor author writes for bread, and cannot afford to spend years over a work, albeit he is conscious that by so doing he would securely build up his own fame, (for literary fame ever refers to quality). But very often, where there is no such urgent call, an author, from mere pleasure of writing, will send forth volume after volume of milk and water trash; and such is often the character of public taste, that, let the style only sparkle, and he will be secure of present readers. We say present readers; for future readers there will be none. He has had his reward, and is speedily forgotten. The writer noticed in the above article wrote, we think, too much for his own fame. Of unquestionable genius, and with great accomplishments, he has left no great work behind; frittering away his strength in mediocre performances, he has been lost in the crowd of literati of the seventeenth century, and the only apparent reason for recalling him to notice is that he was connected by study and correspondence with the most eminent men of his time. The article we are noticing gives a very pleasant *resume* of his career.

Art. 2.—*School Sermons*. The energy of Puseyism has never been more strikingly manifested than by one of its chief expounders, Mr. Sewell, who has lately sacrificed the quiet of a College life for the harassing and irksome duties of the head of a public school,—that school founded at a great expense by himself. But he is wise in his generation. Give him the training of youth during their most impressible years, and it will be marvellous if they do not come forth imbued with his peculiar sacerdotal notions. For it is not the mere schoolmaster that he aspires to be, but the tutor, the guardian, the guide of those who are entrusted to his care; this not merely in things scholastic or secular, but in things heavenly and spiritual. From these sermons, we should judge that he has set before him a very high standard of excellence in his office of instructor, and is not far from realising it. When we see such proofs of eminent ability so wisely employed for its end, we cannot but mourn that the principles inculcated are so unsound.

In another instance of a similar kind (Marlborough College) the Principal seems also to be a man of eminent ability, and from the specimen of his sermons, quoted in the article, we would judge his principles to be according to the Gospel. If so, we wish him God speed.

Art. 3 & 4.—*The Newcomes and Caldwell Papers*, articles of no great interest.

Art. 5.—*The Charities and the Poor of London*. This most able and interesting article, though professedly giving an account of the Charities of London only, contains so much that is generally instructive, that we would gladly transfer the whole of it to our columns. This, however, our space forbids, and we must content ourselves with giving our readers an idea of its varied contents:—

"Many a man of feeling, in his walks through London," says the Reviewer, "is harassed by two contradictory convictions. On the one hand, he knows that somewhere in the wilderness of brickwork with which he is surrounded, is to be found some scene of wretchedness which a mere trifle would relieve, (and who has not felt a thrill of awe on discovering what utter ruin a mere trifle may at times avert?); on the other, experience has forced on him something more than a suspicion that every case which obtrudes itself on his notice is one of vagrancy or imposture. Accordingly, his charity is hesitating and inconsistent. . . . And yet if chance brings to the knowledge of the public some unquestioned case of genuine distress, the donations which pour in from unknown benefactors, prove how freely the stream of charity flows when the ice of incredulity is broken. As long as this state of things is common . . . precise information is a more effectual stimulant to benevolence than the most eloquent appeals."

An important principle is here developed, which we commend to the attention of those who have the management of Charitable Institutions amongst ourselves.

The charities of London are multifarious and enormous, and a pamphlet of 450 pages contains little more than a bare catalogue of them; and with all their defects they afford a wonderful demonstration of the expansive and benevolent spirit of Christianity. There are almshouses for the aged poor to the number of eighty-two, besides eleven colleges and foundations, magnificently endowed by the rich and benevolent men of old time. Sixteen benevolent Societies dispense some £18,000 a-year, in the shape of small pensions to the indigent who have seen better days, and 14,500 children are educated and maintained in 31 schools for orphans and necessitous children. There are twelve great medical hospitals, one of which (Guy's Hospital) was endowed by its founder, a bookseller at Tamworth, with the enormous sum of £450,000, besides an immense number of smaller hospitals and dispensaries, as well as institutions for the Blind, and for the Deaf and Dumb. The aggregate mass of charity thus recapitulated in one sentence, is constantly at work in the great city, and who can tell the benefits which ramify into every branch of Society from its operation.

The subject of mendicity is one, unfortunately, of personal interest in the great cities of Canada, and the manner in which the matter

has been dealt with in its very head-quarters, will be found instructive.

"At the close of the great European war, the evil had reached its height; professional beggars . . . quartered the town among them, and stories were currently told of the nightly carousals and orgies which were defrayed by the proceeds of their frauds. In 1818, an association was formed for the purpose of effecting that which the State neglected to do, or despaired of doing. It took the name of the 'Society for the Suppression of Mendicity.' The Society issues to its subscribers or to purchasers tickets for distribution, which insure to the holder a meal, the examination of his case, and employment, if he chooses to take it at the Society's work-yards. The offer of a mendicity ticket will generally cause the professional impostor to betray himself, though he will not always be so maladroit as directly to refuse it; when the applicant gives an address, the case may be referred to the Society for investigation; but in a majority of instances the address will prove false. The tender heart may be consoled by dispensing these touch-stone tickets instead of pennies and sixpences, assured that if the distress is real it will receive suitable relief. The Mendicity Society also undertakes to investigate the cases (which, without such aid, would be so perplexing to the charitable) of the higher class of beggars, who write letters, or who pay personal visits, and, by the respectability of their appearance, often succeed in obtaining an interview."

A very interesting account is given of the "District Visiting Societies," now organized under the direction of the Church of England in nearly every London parish, as well as of the efforts made to provide a better class of dwellings for the laboring classes: these, however, we must pass by for the sake of giving a slight notice of the Ragged Schools and of the City Mission:—

The writer had the pleasure some years ago to visit one or two of the London Ragged Schools, and was deeply interested in marking the work going on therein. They were situated in the worst part of London, and from the intricacy of the narrow streets (inhabited almost entirely by thieves and vagabonds), the schools were difficult to find. A policeman watched at the door,—for sometimes he was needed to quell the riotous proceedings of the unruly. The scholars were a motley assemblage;—most of them ragged and dirty enough,—about an equal proportion of boys and girls; yet all bearing that peculiarly cunning and precocious stamp which characterises their class in London;—most of them were children of thieves or professional beggars,—many were thieves themselves. Yet they were remarkably orderly,—a great change for the better having taken place since the establishment of the school; for at first the boys would play all sorts of wild tricks,—turn a summerset over a form into the next class, and when the singing began, burst out with "Jim Crow" or some equally appropriate melody. All such disorder had now passed away,—and except an occasional outburst from some violent-tempered little vagabond, the proceedings were as decorous as those of an ordinary Sunday School. Nor is this all,—for spiritual fruit has not been wanting.

Since the above visits—

"So great has been the progress made that the simple idea of a Sunday School has been developed into day and evening schools, refuges, industrial and feeding schools, besides adult classes, clothing clubs, ragged churches, and various other charitable devices for raising the character and improving the condition of the poor. The number of schools has reached 306, and they impart instruction to upwards of 18,000 scholars."

Great numbers of these are totally withdrawn from their former vicious life, and are put in the way of obtaining an honest livelihood.

The City Mission was organized to carry the Gospel to the vast multitudes who are living "worse than heathen" life in the midst of Christian ordinances and example.

"Its agents boldly entered these dens of infamy, which the police, except in force, dare not approach; they fearlessly addressed the drunkard and blasphemer, and brought the messenger of salvation to those whose ears seemed closed to all but evil; they nursed the sick of cholera, and availed themselves of the terrors of this scourge to awaken the hardened and ignorant to a sense of their responsibility and their danger."

The details we must notice at some future time, as well as those of the Reformatory Institutions for reclaiming felons, which have produced results alike gratifying and wonderful. Operations like these are the brightest fruits of our common Christianity. Charles Dickens and Henry Mayhew have visited the low haunts of London professionally, that is, merely to get materials for an exciting chapter of a story; but have never, to our knowledge, done one atom in the way of ameliorating the condition of the thieves and vagabonds they describe. These might remain thieves and vagabonds for ever, for anything that such men do. Instead of sympathising in the philanthropic efforts for their relief, the former has prostituted his high genius in caricaturing those efforts.

The City Missionary, the Scripture Reader, the District Visitor, however, with noble purpose, pursue their arduous vocation, now and then cheered by brilliant success, yet often cast down; but whether successful or not, they go on their way, "abounding in the work of the Lord, forasmuch as they know that their labour is not in vain in the Lord."

Art. 6.—*Latin Dictionaries*.

Art. 7.—*Arago and Brougham on Men of Science*. From this pleasant notice of the Biographies of Men of Science, by M. Arago and Lord Brougham, we extract one or two matters of general interest.

In that of Ampère, a famous Frenchman, M. Arago introduces us to the terrible scenes of the first Revolution, and to the besotted and ignorant multitude who then bore sway:—

When Lavoisier hoped to obtain a reprieve by asking to be permitted, before he died, to complete some experiments important to humanity, one of his judges cried out that they had no longer need of *savants*. The Revolutionists showed the sincerity of their professions by routing out seminaries of every description. They even suppressed, in 1792, the College of Surgeons. "A member of the popular Society of Auxerre, objected to the discretion exercised by the Municipal authorities in assigning the titles North, East, South, and West, to whichever quarters of the towns they pleased. . . . He proposed that the names should be distributed by lot. It required the eloquence of Fourier to convince this apostle of liberty that the points of the compass were fixed, and that the magis-

trates, in calling the North, North, and the South, South, had not encroached on the rights of the people."

The closing days of Ampère displayed a singular absorption of mind in his favorite studies. When very sick, and racked with a violent cough, a friend desired him to put aside the discussion of some philosophical question, on the ground of his health. "My health! my health!" he exclaimed, "much has this to do with my health. The only question between us here is of eternal truths!" M. Arago, speaking of the age to which the philosopher had attained, observes that Ampère might have said with the Dutch painter, Van Overbeck, "*Reckon double, gentlemen, reckon double, for I have lived day and night.*"

The jealousy which these ferocious brutes entertained against those who were in the least degree elevated above poverty, is terribly illustrated by an anecdote of Monge, a famous mathematician, who was employing his talents in the service of this abominable Government without pay. His wife had one day added a little cheese to his usual fare of dry bread.—"You will bring me into trouble," he exclaimed; "did I not tell you that having been rather gluttonous last week, I was alarmed to hear the representative Niou, say mysteriously to those about him,—'Monge is getting easy in his circumstances; look, he eats radishes!'" He dared not flavor his dry bread with cheese for fear of the scaffold, and shortly afterwards he was compelled to fly! What crimes, on liberty, have been committed in thy name! He went with Buonaparte to Syria, and on one occasion fell in with a soldier in the desert, dying of thirst. Monge had water, and offered it. The soldier drank a mouthful. "Drink again," said Monge, persuasively. "Thank you," answered the man; "but you have shown yourself charitable, and I would not for the world expose you to the atrocious torments I suffered just now!" Is not this one of the most beautiful instances of self-denial on record?

The paper concludes with a striking anecdote of Napoleon. After Waterloo, and when expecting that he would be permitted to remove to America, he sent for his old friend Monge, and communicated to him a new scheme of scientific enterprise. "Condemned no longer to command armies," says he, "I see nothing but the sciences which could take a strong hold upon my mind. I wish in this new career to leave works and discoveries which shall be worthy of me. I must have a companion to initiate me rapidly at the outset into the actual state of the sciences. Then we shall traverse together the New Continent, from Canada to Cape Horn, and in this immense journey we shall study all the great physical phenomena of the Globe upon which the world has not yet pronounced." It was to find him such a companion that he summoned Monge; but whether any benefits to science would have resulted from this gigantic enterprise cannot now be said, for shortly afterwards he was removed to St. Helena.

Art. 8.—*Pitt and Fox*. This masterly essay on the two great political giants of the English Parliament, we must be content to leave unnoticed, as in order to give anything like an idea of its varied contents, we should have to transfer nearly half of it to our own pages. With reluctance, therefore, we pass it by.

THE NATIONAL MAGAZINE. Agent for Montreal: E. Pickup. \$2 per annum.

In the numbers for February and March are Scandinavian Sketches,—Recreations in Ornithology,—Church Architecture, all well illustrated with excellent wood cuts. There are also various minor articles, tales, poetry, &c., with the usual literary and scientific items of intelligence, book notices, &c. The article in the February number, on "Strengthening the Language," is cleverly written. Some of the faults of modern authors and orators are most unmercifully ridiculed. The outlines of a Synonymical Sermon is a good hit at those preachers who manage to throw an infinity of words around the most trifling ideas. The satire in the following remarks, on using words that people do not understand, will amuse many persons, and, perhaps, prove a corrective to others:—

"The language is to be strengthened. It can be done. Endless repetitions, synonymical sentences, and both blended with High-Falutinism, will do the work. We call upon the clergy of every name to keep an eye in this direction, and to keep it wide open. They will find difficulties in the way, and obstacles of no common magnitude; but it is generally thought that if the clergy cannot overcome difficulties, they can at least look them steadily in the face. Will they do it? Will they all remember that it is within the compass of their power to render dictionaries and lexicons essentially necessary to that class of their hearers who are not satisfied with sweet sounds,—who, with old-fashioned vulgarity, with mouth and ears wide open, gape after intelligibility. There are yet those who talk of bullocks, and who persist in calling a spade a spade. Now the grave question is, Shall the pulpit descend to their level? In this age of the world is it to be tolerated that public speakers are to make it their paramount object to be understood? From ten thousand voices we seem to hear the responsive negative. The general cry is, Whatever else we do, or leave undone, let us strengthen the language. Let the broad banner of High-Falutinism wave over the length and breadth of the land. Let it be reverberated from the Nadir to the Zenith, and from one extremity of the earth's axis to the other, that the weak and feeble language of our ancestors is to be rejuvenated, invigorated, and made puissant

Above all Greek, above all Roman fame.

And as for those who persist in their purpose to fathom the meaning of what they hear, why let them grope in the Cimmerian bog, or at their leisure thrum over the pages of Webster. That will be a recuperatory digitation that will delectate and desiderate.

Of course we have nothing to hope, and, certainly, nothing to fear, from those who have no higher ambition than to speak intelligibly. Simple-minded men! When they have nothing to say, they say nothing; and we have been informed, on good authority, that there are those who stop when they are done; who do not understand the iterative or the synonymical method, and to whom even High-Falutinism with all its witchery is an unstudied art. It has been said too, but we do not vouch for its truth, that there are to be found, even in the pulpits of our own land, men who have no loftier idea of language than to suppose it a mere vehicle of thought."

To those who inquire what High-Falutin means, the writer says:—

"In answer we give a specimen, taken from a quarterly publication now lying before us, the Lord's Prayer, translated from the weak and simple English of our ancestors into the strong and nervous dialect so vastly admired at the present day. 'Give us this day our daily bread.' How tame, simple, weak, and wishy-washy that language is. Listen now to the same sentiment high-falutinized. Confer upon us during this mundane sphere's auxiliary revolution our diurnal sustenance!"

There is frequently much of this style in public prayer, leading some persons away from a devotional feeling, to wonder what is meant by the words used. Such phrases as the above—and we have heard some not very different—may sound fine, but few can tell what they mean. The beauty of the Liturgy of the Church of England consists largely in its abundance of Anglo Saxon words.

AMERICAN AND FOREIGN CHRISTIAN UNION. \$1 per annum.

The contents of this thoroughly Anti-Romish journal for March are: I. The Romish Confessional—II. The Romish Church in Mexico—III. The Festival of St. Augustine—IV. Conventual Life—V. An Appeal to the Friends of Missions for Christian Union—VI. Italy—The Waldenses. The remaining portion of the magazine relates to the Missions of the American and Foreign Union among Roman Catholics. The great design of the Union is the conversion of Roman Catholics to the faith of the Gospel. It makes an annual appropriation to the French Canadian Missionary Society. The Union has also published a number of excellent works on the Romish controversy, which ought to be widely circulated throughout Canada. One dollar enclosed in a letter addressed to 156 Chambers Street, New York, will secure the journal for one year. The following are some of the books to which we have referred:—

Christian Union, cloth, 6s 3d; Popery the Man of Sin and Son of Perdition, by the Rev. Rob. Gault, Glasgow.—a Prize Essay, 6s 3d; Fox's Book of Martyrs, 3s 9d; Gavazzi's Lectures, 3s 9d; Story of the Madiai Family, 1s 10d; Facts in Maderia, concerning the Persecution, 1s 10d; Romanism compared with the Bible, 1s 6d; Rise and Fall of Papacy, by Fleming, 250 pp. 18mo., 1s 6d; Book of Tracts, on Romanism, 1s 6d; Middleton's Letter, with the Author's defense against a Roman Catholic Opponent, 1s 3d; Trial of the Pope of Rome, 1s 3d; Cicci,—A Narrative of Rome in the Nineteenth Century, 1s 3d; Secret Instructions of the Jesuits, new edition, Latin and English, 1s 3d; Exiles of Zillerthal, 1s; The Conversion and Sufferings of Sarah Doherty, 1s; Romanism in the Light of Prophecy and History, 1s; Wonderful Adventures, 1s.

BLACKWOOD'S MAGAZINE for January. New York: Leonard, Scott & Co. \$3 per annum.

The articles in this number are:—1st, The Gold Screw, and its consequences, a long article against the late Sir Robert Peel's Currency Bill.—2nd, The New Peace Party, in dialogue form, giving the pro and con on the Peace question, a high toned story article.—3rd, A Military Adventure on the Pyrenees.—4th, Lancashire Strikes.—5th, The Inns of Court, and the Bar of England.—6th, Wet Days at Bryn Cefn.—7th, Drinking and Smoking.—8th, On the State of the British Army. After all that has been said and written on this subject for the past two years, if the British army does not improve it must be considered hopeless. Articles 4 and 7 suggest thoughts for consideration at another time.

DYE'S DELINEATOR, \$2; Dye's Mirror, Semi-Monthly, \$3 per annum.

This Delineator is a large pamphlet of 285 pages, containing a description of all the notes issued by all the Banks of the United States and Canada; by a reference to which, it may at once be ascertained whether any note has been altered; and, as nine tenths of the forgeries in circulation are alterations of a lower denomination into a higher, this Delineator must be exceedingly useful to all persons handling much paper money.

The *Mirror* describes forgeries, frauds, quotes the discount on the various Banks, &c.; and the two publications together constitute the most perfect safeguard against fraud.

HARPER'S MAGAZINE FOR FEBRUARY

Contains the following articles:—1st, George Washington, by John S. C. Abbot, with pictorial illustrations. 2nd, Adventures in the Gold fields of Central America, abundantly illustrated with cuts of the scenery and people of Nicaragua. 3rd, Birchknoll, a new ghost story of old Virginia. 4th, Fur-hunting in Oregon. 5th, Sentiment and Action. 6th, Passages of Eastern Travel, by an American, with illustrations. 7th, Little Dorrit, by Charles Dickens, illustrated, 4 chapters, beginning with the fifth. 8, Literary notices, able and abundant, as usual. This is, upon the whole, a very interesting and instructive number.

THE QUARTERLY REPORTER of the Young Men's Christian Associations in North America. 2s. 6d. per annum.

This Journal is published by the Confederation of Young Men's Christian Associations in the United States and the British Provinces. The design of the paper is, to afford a means of communication between the Associations, to present an account of their progress, and to form a medium, through which suggestions may be made, calculated to increase the efficiency and usefulness of Young Men's Christian Associations. We recommend this Journal to all who feel an interest in such Associations. Subscriptions may be sent to W. H. Neff, Cincinnati, Ohio, to John Paton, Kingston, or to F. E. Grafton, Montreal.

MISSIONARY & SABBATH SCHOOL RECORD. Montreal: J. C. Becket.

This Monthly Missionary Magazine for Youth ought to be well sustained, especially as it gives, chiefly, old country religious articles and intelligence not to be found in the Sunday School papers of this continent. Six copies are sent to one address for One Dollar per annum.

THE LIFE BOAT. Montreal: H. Rose. 2s. 6d. per annum.

This little Temperance journal comes monthly, freighted with much that will please and instruct youthful readers.

—The *Westminster* for January just received, contains, 1. German Wit; 2. The Limited Liability Act of 1855; 3. The House of Savoy; 4. Russia and the Allies; 5. Military Education for Officers; 6. Athenian Comedy; 7. Lions and Lion Hunting, &c., &c. New York: Lenox Scott, & Co. We will review the contents of this number soon.

ALONE. By Marion Harland. New York: J. C. Derby.

This is a religious novel, of 384 pages, and must be interesting from the fact, that it is in its nineteenth thousand. To read it, even for the purpose of reviewing, is out of the question.

MACAULAY'S HISTORY OF ENGLAND. Vols. III, and IV. Boston: Phillips, Sampson & Co. 50 cents per volume.

This edition is very little inferior to that of Harper's at 62½ cents, and has, we understand, commanded a most extensive sale.

OUR MEMORIES OF THE DEAD, made a sweet savor to Christ. Boston: J. P. Jewett & Co.

A sweetly written appeal to Parents, who have recently lost children, by the Authoress of "Shady Side."

A NORTH-SIDE VIEW OF SLAVERY.—THE REFUGEE; or the Narratives of Fugitive Slaves in Canada, related by themselves, with an account of the History and Condition of the Colored Population of Upper Canada. By Benjamin Drew. 12mo. pp. 387. \$1.

This volume is a scathing rebuke to the people who assert that the slaves are happy in their bondage. Here is presented the narratives of nearly 120 individuals who have made Canada a refuge from the oppression of the South, and most of whom are now resident in Canadian towns and villages. The perusal of these narratives may produce a feeling of deeper interest in the temporal and spiritual condition of this unfortunate people. The story of their sufferings and wrongs should enlist the sympathies and prayers of every Christian, and lead to the exercise of a little forbearance with their faults. Uneducated, exposed almost continually to an evil example, kept in constant fear and anxiety, and barbarously treated, it is a wonder that they are not more degraded and ignorant. The following extracts from the narrative of the Rev. Alexander Hemsley, are interesting:—

"My idea of freedom during my youth was, that it was a state of liberty for the mind—that there was a freedom of thought, which I could not enjoy unless I were free—that if I thought of anything beneficial for me, I should have liberty to execute it. My escape was not owing to any sudden impulse or fear of present punishment, but from a natural wish to be free: and had it not been for near and dear friends, I should not have remained in slavery so long. I had an uncle who was a preacher. He had a good many boys. I confided to him that I wanted to leave, and would like to have his boys accompany me. He said he would not dare to tell his boys, for if we were to undertake it, and get caught, it would ruin us all. The fear of being caught, was then, I think, a greater restraint than it is now. Now there is a different spirit in the slaves, and if they undertake to escape, it is with a feeling of victory or death—they determine not to be taken alive, if possible to prevent it even by bloodshed." (Mr. H. resided in New Jersey some years at great risk of recapture.)

"When I reached English territory, I had a comfort in the law—that my shackles were struck off, and that a man was a man by law. I had been in comfortable circumstances, but all my little property was *lawed* away. I was among strangers, poverty-stricken, and in a cold country. I had been used to farming, and so could not find in the city such assistance as I needed: in a few days I left for St. Catharines, where I have ever since remained.

My master did not use to do much at buying and selling, but there was a great deal of it in his neighborhood. The unwillingness to separate husbands and wives, parents and children was so great, that to part them seemed to me a sin higher than the heavens,—it was dreadful to hear their outcries, as they were forced into the waggons of the drivers. Some among them have their minds so brutalized by the action of slavery that they do not feel so acutely as others, the pangs of separation. But there are many who feel a separation from their offspring as acutely as human beings can possibly feel.

Masters sometimes show respect toward some particular persons among their slaves. I was never an eye-witness to a punishment where a man seemed to inflict it in any spirit of kindness or mercy. I have heard of a merciful disposition at such times, but never witnessed it: as a general thing they would manifest malignant, tyrannical feelings. I have seen a woman who was in a state of pregnancy, tied up and punished with a keen raw hide.

Contrasting my condition here with what it was in New Jersey, I say, that for years after I came here, my mind was continually reverting to my native land. For some ten years, I was in hopes that something might happen, whereby I might safely return to my old home in New Jersey. I watched the newspapers and they told the story. I found that there would be a risk in going back,—and that was confirmed by many of my fellowmen falling into the same catastrophe that I did,—and the same things happen now.

When I reached St. Catharines, I was enfeebled in health. I had come to a small inferior place; there were pines growing all about here where you now see brick houses. I rented a house, and with another man took five acres of cleared land, and got along with it very well. We did not get enough from this to support us; but I got work at half-a-dollar or seventy-five cents a-day and board myself. We were then making both ends meet. I then made up my mind that salt and potatoes in Canada, were better than pound-cake and chickens in a state of suspense and anxiety in the United States. Now I am a regular Britisher. My American blood has been scourged out of me; I have lost my American tastes; I am an enemy to tyranny. I would as lief meet serpents as some people I know of in the States. If I were to meet them, my fighting propensities would come up. To meet one here, I would not mind it; there I would be afraid of the ghost of a white man after he was dead. I am no scholar, but if some one would refine it, I could give a history of slavery, and show how tyranny operates upon the mind of the slaves. I have dreamed of being back on my master's farm, and of dodging away from my master; he endeavoring to get between me and the land I was aiming for. Then I would awake in a complete perspiration, and troubled in mind. Oh, it was awful! When you go back home, remember poor Joseph in Egypt.

I have served the people in the Provinces as a minister in the Methodist persuasion for twenty years. My pay has been little, for our people all start poor, and have to struggle to support themselves. My mind has ever been to trust the Lord. I have never prayed for wealth nor honor, but only to guide his church and do his will."

EPHRAIM HOLDING'S DOMESTIC ADDRESSES, Friendly Remarks, and Scraps of Experience. 32mo., gilt. 2s. 3d.

Ephraim Holding, like old Humphrey, used to be read by us with great interest in our younger years. The beauty of his addresses are, that they are practical and short. The title of a few of the addresses may excite the curiosity of many sufficiently to lead them to procure the volume:—"Have you wound up the Clock?"—"What shall we have for Dinner?"—"Dear me! how time flies!"—"On Family Visiting," &c. We append an extract from an address headed "Is the Newspaper come yet?"

"In country places, where the changes that take place are principally brought about by the revolving seasons of the year, and the different employments occasioned thereby; where the same persons occupy the same places, perform the same duties, partake the same comforts, and rise and retire at the same customary hours, there is not much inquiry after the news. A weekly newspaper is all that is expected; and this brings up the affairs of the world to a date quite recent enough to satisfy the rustic inhabitants of the village: but it is far different in the populous town and crowded city. There the newspaper forms a part of the day's supplies: not more necessary are the hot rolls for breakfast, or the muffins and crumpets for tea, than the morning and evening news. We read in holy writ, that 'the Athenians and strangers which were in Athens spent their time in nothing else but either telling, or hearing, some new thing;' and many an inhabitant of the town and city comes under the same description of persons. The reading of one newspaper excites an appetite to read another. So many things are told us that we did not know, and so much is left unfinished that we want to hear the end of, that a newspaper reader cannot rest without his mental meal; he gets fidgety and uncomfortable if the journal be delayed, and the inquiry, *Is the newspaper come yet?* is very frequently repeated. This being the case, it is here introduced to your notice as one of the Domestic Addresses of Ephraim Holding. A newspaper is such a prolific source of observation, that he who cannot talk about it by the hour must be somewhat sluggish in his conceptions, or altogether ungifted in his powers of speech. A few words, however, well applied, will be more to our purpose on the present occasion, than a lengthy oration of general remarks. As a chronicler of passing events, as a picture of real life, a newspaper has a wide influence on society, &c., &c."

WEBSTER'S QUARTO DICTIONARY. pp. 1367. Springfield: G. & C. Merriam. \$6.

A Good Dictionary is almost indispensable in every family. Webster's is the great American authority on the spelling and pro-

nunciation of words. His Dictionary, from the number of words and the accuracy and extent of its definitions, is one of the best that can be procured. Its cheapness is not the least important recommendation in its favor. A writer, to show the excellence of the work, and the labor involved in its preparation, takes at random the first word which meets his eye on opening the book, and says—

"The very first word, purely English, which meets our eyes on opening the book, is *Stall*, and what do we learn about it:—*Stall*, (stawl) [Saxon, *stal*, *stall*, a place, a seat, or station, a stable, state, condition; Dutch, *stal*; German, *stall*, a stable, a stall; Danish, *stald*; Swedish, *stall*; French, *stalle* and *stal*; Italian, *stalla*; Welch, *ystal*; from the root of German *stellen* to set, i. e., to throw down, to thrust down; Sanscrit, *stalla*, a place. See *Still*.] Then follow six different definitions, arranged numerically, with illustrations of four of them, drawn from Dryden, the English Bible, Spencer, and Warburton. Now conceive of the amount of study necessary to give such an analysis of this one word. And consider, for a moment, the information conveyed. We learn that *Stall* was used by the Gothic race, who were in Europe before the age of authentic history; by the Celtic race, who preceded them, and finally, by the speakers of Sanscrit, who dwelt in Asia, beyond whom "the memory of man runneth not back." All these, therefore, were probably of common origin. Besides, we are referred to the word *still*, which upon consultation, we find cognate with a Greek word, thus introducing the Pelasgic race into the great company who used this one vocable."

This valuable Dictionary gives first, the Etymology of English words deduced from an examination and comparison of words of corresponding elements in twenty languages of Asia and Europe. Second, the true Orthography of words. Third, Pronunciation exhibited in a clear and simple manner. Fourth, accurate and discriminating definitions, illustrated by examples of their use. Prefixed to the volume is a long and able dissertation on the origin, history, and connection, of the languages of Western Asia and Europe, with an explanation of the principles on which languages are formed. Appended to the volume are Pronouncing Vocabularies of Scripture, Classical and Geographical names.

Every young man aiming at self-education or self-culture, should get this volume. A copy of it should also be in every school-room in the land.

THE CHRISTIAN'S GREAT INTEREST. In two parts. By Rev. William Guthrie, late minister of the Gospel, Fenwick; with an introductory essay by Thomas Chalmers, D. D. New York: Carter & Brothers. 16mo. p. p. 248.

This is the seventh edition by the Messrs. Carter's, of a standard volume, which has been a source of spiritual comfort and strength to many thousands, in North Britain, and elsewhere.

The introduction, by Dr. Chalmers, is worthy of his pen, and there is a brief memoir of the Author, who was born in 1620, and consequently lived in the time that tried the metal of which men were made, a time that threw Christians, of necessity, so much into communion with their God, that they possessed nearer, clearer, and more realizing views of salvation, than have since been ordinarily obtained. Indeed, it is to be doubted, if, with all the extended benevolence, and missionary activity which characterise the church at the present day, there is as much of the "real root of the matter" in personal religion, as there was in the days of the English Puritans and Scotch Covenanters. We commend this little volume to every Christian family.

MEXICO AND ITS RELIGION, with Incidents of Travel in that Country, and Historical Notices of Places Visited. By Robt. A. Wilson. Illustrated. New York: Harper & Bros. 12mo., pp. 406.

This book is the fruits of nearly four years travels in Mexico, and is replete with interesting sketches of men, manners, and places. It is valuable for its revelations of the character and doings of Popery and Priests in that country. The sensuality and self-seeking of the latter being an almost necessary consequence of banding celebats together with a common interest. The pictorial illustrations are numerous. The display, luxury, gambling and licentiousness of the higher classes in Mexico, seem to indicate that no institutions in that country can, without the infusion of a new population, be either just or permanent. The author thinks (very erroneously in our opinion) that Mormonism is destined to overrun Mexico.

AN INTRODUCTION TO THE STUDY OF BOTANY, including a Treatise on Vegetable Physiology, and descriptions of the most common plants in the middle and northern States. By J. L. Comstock, M. D., Author of *Mineralogy, &c., &c.* New York: Farmer, Brace & Co. 12mo. p. p. 485.

This is the thirty-second edition of a popular school book, which, or some equivalent, should be in all the higher, and even common schools of Canada. Why should not our agricultural population know something scientifically of every plant and tree with which they may meet in the fields and forests.

MILTON'S PARADISE LOST AND PARADISE REGAINED, with Explanatory Notes. By Rev. J. Edmonston. London: T. Nelson & Sons. 12mo., pp. 468. 5s.

It has been said that the more learned a man is the better is he able to appreciate Milton's great poem; the explanatory notes, forming about one-third of the volume, must therefore greatly enhance to general readers the value of this edition. The notes of Addison, Cowper, Bishop Newton, and others, with many by the Editor, will be found valuable, as they explain those scientific terms and classical references which occur so frequently in *Paradise Lost*.

HOME. By Anna Leland. New York: J. C. Derby.

This is a sort of autobiography of a family, in which truth is sometimes stranger than fiction. One Mother's death—The advent of a second Mother—The Grand-Father and Grand-Mother—Country Scenery—Pine Mountain—Boston as it was—The New Home—Bangor—Neighbors—The Heiress—The Orphan—are all sketches of quiet beauty. We think this book might advantageously take the place of what is known as yellow-covered literature.

A SERMON PREACHED ON THE OCCASION OF THE DEATH OF THE REV. ROBERT MCGILL, D.D. By the Rev. John Cook, D.D. Montreal: H. Ramsay. pp. 27. 1s. 3d.

By the numerous friends of the late Dr. McGill, this sermon will be specially prized as a memorial of departed worth. The topic of the sermon is the blessedness and perpetuity of the Heavenly State, and it is treated in a way well-fitted to minister consolation to all who are mourning the loss of friends.

SYSTEMATIC BENEVOLENCE—Three Prize Essays. 16mo, pp. 496.

It is gratifying to find the attention of the Christian Church so generally directed to the important duty of giving. Thousands of Christians are wronging God and wronging themselves by withholding more than is meet. Men put little faith in the old Bible proverb,—"There is that scattereth and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty." The essays under notice are:—"The Great Reform," by Abel Stevens; "The Great Question," by L. White; and "Property Consecrated," by Benjamin Fry. The foregoing are published at the Methodist Book Room, New York.

CAMP-FIRES OF THE RED MEN; or, A Hundred Years Ago. By J. R. Orton. New York: J. C. Derby.

This is a sort of Indian Romance, aiming, however, to be a truthful picture of the "times as they existed, in what is now York State, a century ago, when the Georges were our Kings, and the confederacy of six nations of Red Men, our Allies." The scenes of Indian life among the Mohawks are sketched with vigor, and many traditions of what was then border life are preserved in the narrative, the chief fault of which is, that it aims not to give valuable information, but to produce a thrilling effect from high-wrought incidents and perilous positions.

THE RISE OF CANADA FROM BARBARISM TO CIVILIZATION. By C. Roger. Quebec: P. Sinclair. Octavo, vol. 1, pp. 412.

This volume devotes one chapter of about 50 pages to the discovery, early settlement, French government, and English conquest of Canada, and of course goes rapidly over these interesting annals of our early history. The second chapter contains a more detailed history of the British administration of affairs up to the war of 1812. The third chapter chronicles the events of that war at considerable length, and brings up the history to 1816; whilst the fourth chapter gives the history of both Provinces to the departure of the Earl of Dalhousie—the main part of it being occupied with the struggles between that nobleman as Governor, and the Lower Canada Assembly.

JACKSON AND NEW ORLEANS. An authentic Narrative of the Achievements of the American Army, under Andrew Jackson, before New Orleans, by Alexander Walker. New York: J. C. Derby.

This is a minute and circumstantial detail of the short campaign, which terminated in the battle of New Orleans, and of the rejoicings which succeeded that victory, written from an American point of view, and intended for American readers. To such it would have been intensely interesting within a few months of the battle, but, after a lapse of more than 40 years, its circumstantialities appear entirely out of date, unless, for the personal friends of General Jackson, who is, certainly, sufficiently glorified throughout.

DREAMS AND REALITIES IN THE LIFE OF A PASTOR AND TEACHER. By the Author of the "Parish-Side." New York: J. C. Derby. 12mo., pp. 439.

This work consists of a series of sketches strung together, as forming a sort of biography of a country pastor called Elbert Castle-reegh, who added the care of an Academy to the duties of a small parish;—the scenes and incidents being probably real, but the names fictitious. There is much that is pleasing and instructive in these sketches, which must possess special interest for New England, where the scene is laid.

HAGGAI, ZECHARIAH, AND MALACHI, the Prophets of the Restoration,—a new translation, with notes. By Rev. T. V. Moore, D.D. New York: Carter & Bros. 8vo., pp. 408. 10s.

The author of this work is a Minister of Richmond, Virginia, who has bestowed much pains on the translation and exposition of the Prophets above-named, and in doing so has diligently availed himself of the best sources of information. The work is got up in very superior style, and would make an elegant present to a pastor. A more extended notice of it will appear next month.

COMMENTARY ON THE GREEK TEXT OF THE EPISTLE TO THE COLLOSSIANS. By John Eadie, D.D., L.L.D., Professor of Biblical Literature to the United Presbyterian Church. New York: Carter & Bros. 10s. 8vo., pp. 307.

This volume may be called a continuation of the previous one on "Ephesians," bestowing like it, great learning and research on the investigation of the grammatical construction of the original. It is a volume which can only be appreciated by scholars—quotations in the original Greek being frequent, and a considerable portion occupied with verbal criticism: but to the Ministers' library it will be a very valuable addition. We shall revert also to this important work next month.

EVENING INCENSE. By the author of "Morning and Night Watches," "Words of Jesus," "Mind of Jesus," "Footsteps of St. Paul," "Great Journey," "Wood-Cutter of Lebanon," "Family Prayers," &c. &c. New York: Carter & Bros. pp. 130, 16mo. 40 cents.

This book, like its predecessors, is redolent of evangelical spirituality, and may be perused and meditated upon by old and young with great advantage. It appears to us, however, that 25 cents would be enough for its size.

ELEMENTS OF GEOMETRY AND MENSURATION. By James B. Dodd, A.M., Professor of Mathematics in Transylvania University. New York: Farmer, Brace & Co. 12mo., pp. 237.

This work goes regularly up from the elementary principles of straight to the cylinder cone and sphere. Its last chapter treats of the mensuration of planes and solids. It is a well arranged and clearly explained elementary work.

LES INSTITUTIONS DE L'HISTOIRE DU CANADA. 2d Book.

Messrs. Bibaud and Richer are editing, under the above title, historical researches on the early history of Canada, under the French Dominion. This publication will form a valuable addition to Canadian Literature. It is very complete and lucid in its arrangements of facts and documents, and will become a useful book of reference.

CHRISTIAN DUTY IN RELATION TO THE TIMES. By John Cameron.

A small tract on an important subject, deserving the serious attention of every Christian. The tract is reprinted by Mr. Poole, of Carleton Place, C. W.

THE ASSEMBLY'S SHORTER CATECHISM, Illustrated by appropriate anecdotes. By John Whitecross. New York: Carter & Bros. 1s. 6d.

This excellent collection of anecdotes will greatly interest youth, whilst it will aid to impress truth on their minds.

THE SAINTS' INHERITANCE, OR THE WORLD TO COME. By H. F. Hill. 12mo., pp. 264, 4th edition. Boston: J. P. Jewett & Co. 3s 9d.

This volume advocates the Personal reign of Christ upon the earth during the Millennium. That during that period the Saints will be immortal, and that the location of the Saints' inheritance will be the renewed earth—the author regards the opinion that the Jews as a people are to become a conspicuous and honorable people, to be again located in Palestine, as an error—and a revival of Judaism in the Christian Church. He devotes a chapter to show that there are "No covenants or promises to Jews, more than to Gentiles." Mr. Hill writes in an excellent spirit, and the spiritual tone of the volume is very pleasing.

ADDRESSES DELIVERED IN NEW YORK, by Rev. William Arthur, A. M., with a Biographical Sketch of the Author, &c., &c. A new and enlarged edition. 16mo. Price 55 cents.

This little volume embraces a brief biographical sketch; an account of the meeting in the Broadway Tabernacle; a verbatim report of Mr. Arthur's far-famed "Lecture on the Duty of giving away a Stated Proportion of our Income;" Sermon on "Christ Saving others and Sacrificing Himself," preached in the Mulberry-street Church; Sermon on Exodus xix, 8, preached in the Greene-street Church; Farewell Services.—C. A. and Journal.

NEW RELIGIOUS BIOGRAPHIES.—Dr. Lindsey Alexander has prepared a memoir of the Life and Writings of the late Rev. Dr. Wardlaw, which will shortly be published in England. A biography of the late Rev. Dr. Beaumont, well known as an eloquent and popular Wesleyan minister, is also in preparation. A memoir of the Rev. John M. Mason, D. D., who was, in his day, the most eminent minister of the American Presbyterian Church, will shortly be published by Carter & Brothers.

INDIA, ANCIENT AND MODERN, Geographical, Historical, Political, Social and Religious; with a particular account of the state and prospects of Christianity. By David O. Allen, D. D., Missionary of the American Board for twenty-five years in India. Boston: Jewett & Co. 1856. 8vo, p.p. 618.

This able and reliable work fills a great void in our Historical Literature. Ample and accurate knowledge in reference to the interesting country of which it treats, has been out of the reach of common men, and nothing approaching this volume in value has ever been published.

This treatise is divided into six parts. Part first, containing 17 pages, is devoted to a brief sketch of the Geography of India, and its Physical Characteristics, and is illustrated by a very fine map from the press of Mr. Colton. Part second, containing 281 pages, contains a very carefully written history of India, comprising the Hindoo, Mohammedan, and European periods. Part third, containing 58 pages, expounds the curious and intricate subject of the government of the country by the East India Company. Part four, comprising 6 pages, gives an account of the foreign or semi-foreign population of India. Part five embracing 136 pages, describes the native population, their religion, manners, customs, &c., &c. Part six, containing 92 pages, expounds the Christianity of India, embracing notices of the Syrian churches of Malabar, the Roman Catholic missions and church, the early Protestant missions, their present state and the present aspect of the country towards missionary labor. Four appendixes follow, devoted to the "state and prospects of the English language in India;" the "character of Sanscrit Literature;" "remarks and opinions concerning Polygamy;" and a notice of the "Tattwabodhini Sabha"—or Society of Reformed Hindoos—at Calcutta.

This brief unfolding of the character of this volume will suffice to attract towards it the notice of literary men, and especially of intelligent Christians, as promising large additions to the common stock of knowledge upon the subjects it discusses, and as particularly valuable to the student of the present aspect of Christianity in the East.

Its author's long residence in the land of which he writes, his excellent character and spirit, and his acknowledged intelligence and ability, are sufficient guarantees that his account of matters may be trusted.

We regard the volume as an important contribution to the most worthy literature of the age, and as another proof of the value of American Missions to science and the highest knowledge. We hope its circulation will be commensurate with its sterling worth. No library should fail to procure it—and no student of history can do without it.—Congregationalist.

Most of the foregoing works, are for sale at the Witness Office, 36, Great St. James Street.

A RARE COLLECTION OF OLD BIBLES in the possession of Mr. Geo. Livermore, of Cambridge, Mass.—Nearly a quarter part of the entire collection consists of Bibles and Biblical Works, in various languages, versions and forms, from the ancient Hebrew Manuscript Roll to the most modern translation of our own times.

Among the manuscripts of interest is *The Pentateuch* carefully written on thirty-six skins of parchment, and measuring fifty-eight feet in length, and one foot in breadth. This fine apograph is rolled upon a pair of handles and enclosed in an embroidered silk cover. It was formerly used in a Jewish Synagogue, and is a good specimen of an ancient volume or rolled book.

Two copies of the Bible entire, in the Latin Vulgate version, written by monks in the middle ages upon the most delicate vellum, are elaborately illuminated with beautiful initial letters, figures and miniatures. They are of the twelfth and thirteenth centuries. Each was, perhaps, the work of a whole life.

To these may be added, an Evangelistarium, or Selections from the Gospels, for the use of the Church, written on parchment in the eighth century, seven hundred years before the invention of printing, one of the oldest, if not the oldest, book in this country. It was obtained at the sale of the library of the Rev. Dr. Hawtrey, Provost of Eton.

The Book of Job, a metrical version, by George Sandys, is supposed to be the original autograph copy of the author. It was formerly in the library of the late Duke of Sussex, and is particularly described by Dr. Pettigrew, in the *Bibliotheca Sussexiana*.

Next in order to the manuscripts is the *Biblia Pauperum*, a Block Book, or series of Wood Cuts, representing Scripture subjects, with a few lines of text coarsely engraved upon the same page. The precise date is not known, but bibliographers are generally agreed in the opinion that it was printed as early as the year 1440.

There is in this library a fragment of the celebrated Mazarin Bible, the first book ever printed. Although the date does not appear, this work is well known to have been the first that issued from the press of Guttenberg, and to have been completed in the year 1445. Mr. L. has also the New Testament, printed by Faust in 1462, being the first in which the date is given; and quite a number of Bibles published within the first half century from the invention of printing. Servetus's Bible, published in Lyons, 1542, is a very rare work. The entire edition was ordered to be burnt by the Roman Catholic authorities, on account of the supposed heretical sentiments contained in the preface and some of the notes. The author, in 1553, shared the same fate with his Bible. He was burned alive for heresy, and as many of the Bibles as could then be found were used to kindle the wood at the time of his martyrdom. But very

few copies escaped the flames, and there is probably no other in this country.

Cromwell's Soldier's Pocket Bible, of which only one other copy is known to be extant, is a great curiosity. It consists of selections from the Scriptures, published in 1643, for the use of the army during the civil wars. Here are copies of both editions of Eliot's Indian Bible—the first containing the rare dedications to King Charles II, of which only twenty copies were printed; and a perfect copy of the Commentary of Nicholas de Lyra, beautifully printed in black letter, in 1483, being the first work of the kind ever published.

Of English versions Mr. L. has all the editions of Wycliffe, several of Coverdale, Tyndale, Cranmer, the Geneva, the Bishop's, the Douay and the most remarkable editions of our present authorized version, from the first Remarkable Folio of 1611, to the recent revision of the American Bible Society.

A splendid unique large paper copy of Reeve's Bible, with several hundred original water-color illustrations, by Harris of London, and a New Testament printed entirely in letters of gold, were added to the collection on account of their beauty as works of art.

A special interest attaches to some copies of the Scriptures in Mr. Livermore's library, on account of their former ownership. The Venice edition of the Latin Vulgate, 1478, was once the property of the unfortunate Pope Pius VI., and has his arms stamped upon the covers. On the same shelf stands Melancthon's own copy of the Bible, with numerous notes on the margins in the hand writing of the Reformer. A copy of the Geneva version, presented by Admiral Sir Isaac Coffin to the late Rev. Dr. Homer, of Newton, (from whose library it was purchased,) was supposed by its former owners to have been the identical copy presented by the printer to Queen Elizabeth. The Royal arms can still be traced on the covers. It was printed in 1576. But the Bible of Adam Winthrop of Groton, England, the father of the first Governor of Massachusetts, is more highly prized by the present proprietor.

A manuscript Koran brought many years ago from Turkey, Edward Wortley Montagu, and the Book of Mormon, with the autography of Joseph Smith, possess an interest of a different kind.

Mr. L. has, in a large portfolio, the Lord's Prayer in more than eight hundred languages and dialects. This remarkable work was printed at the Imperial Office in Vienna, and exhibited as the contribution of the Emperor of Austria at the World's Fair in London. Only a few copies were allowed to be sold.

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THE MINISTER'S FAMILY. By the Rev. W. M. Hetherington. 75 cents.

"There are many passages of this artless tale of trial and toil that will bring tears to the eye, while its pictures of Scottish life and Scottish piety are drawn with an accuracy and a fervor that give it a high rank as a work of art."—*Observer*.

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Henry's Commentary, fine edition, in five vols. quarto, large type. Sheep, \$15. Half Calf, \$20.—Pool's Annotations on the Bible. Three vols. Half Calf, \$12.—Scott's Commentary. Three vols., 8vo. Sheep, 32s 6d.—Henry & Scott's Commentary. Six vols., 8vo. Cloth, 35s.—Barnes' Notes on New Testament. Eleven vols., 12mo. Cloth, 42s 6d.—Kitto's Cyclopaedia of Biblical Literature. Large 8vo., 15s.—Cruden's Concordance. 8vo., Sheep, 6s 10d.—Kitto's Daily Bible Readings. Eight vols., 12mo. Cloth, 5s per volume.—Conybeare & Howson's Life of St. Paul. Two vols., 8vo. Cloth, 30s.—Eadie on Colossians. 8vo. Cloth, 10s.—Moore on Haggai, Zechariah, and Malachi. 8vo., 10s.—Jacobus' Notes on the Gospels. Three vols., 3s 9d each.—Goodrich's Bible Geography, 1s 6d. For Sale at the

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