

covering their straight hair, combed smoothly over the forehead, and their long locks hanging gracefully on their shoulders,—a strict waistcoat, single breasted coat with upright collar,—the whole home-spun and home manufactured, and dyed with butternut or copperas. There was no more hauteur in their manner or assumptions than in their dress,—they are simply making inquiries as to who will allow them to preach in their shanties or their barns,—they talk to the people about their souls,—they have a word for each child,—they can sing,—and many a sullen host has had his heart touched by these holy songs, songs such as they never had heard before,—and many a cold reception has been thus changed into a cordial welcome, and of course they prayed,—and what was most wonderful then, without a book. Their preaching was the utterance of the plainest, the most important and most thrilling truths of the Gospel—Man's depravity and guilt—Repentance—Faith—Pardon—Witness of the Spirit—Holiness—the Cross—Heaven and Hell. They had the vigor, the fire, the impetuosity of youth, they were strongly impressed themselves with Divine truth, they had shared largely in the Baptism of the Holy Spirit, and they gave demonstrations thereof by their sacrifices and their success. None but earnest and devoted men would or could make these sacrifices, and when have earnest and devoted men been unsuccessful in the work of the ministry?

The Missionary Pioneers who explored and commenced the cultivation of the moral wastes of Canada, were men of great natural genius, and resources ever varying to meet exigencies. They found roads of primitive formation, or altogether unformed, and creeks and rivers without bridges; they had a kind of instinctive faculty for exploring forests; they had patience and fortitude for any road. They felt perfectly at home in the humblest shanty, and could gratefully and cheerfully accommodate themselves to every circumstance. Some of the most amusing anecdotes recorded on paper, or existing in tradition have reference to their petty crosses of a dietary nature; but their ingenuity seldom failed them. We know of one, who in certain places where cleanliness seldom accompanied golliness, would always request permission to choose his own dinner and act as his own cook; roasted potatoes and boiled eggs were luxuries to him. His hostess after long demurring would at last yield, wondering how so great a man could stoop to such humble work,—and leaving deep impressions on her mind in regard to his deep humility. Not imagining for a moment that the coated viands were chosen by him as well as his position, to prevent any contact with external pollution.

Of another we have read, who at one of his stopping places, in company with a fellow laborer, found filth and poverty so associated, as to propose himself as cook of the only article of food to be had in the shanty, viz., pumpkins,—selecting one of suitable size, he divided it into two equal parts, and after taking out the internal, loose, unpalatable portions, boiled what he designed for supper. After undergoing this necessary operation, he hands one moiety to his brother, retaining the other, then they pour milk into the cavity, and partake of as much as serves to quiet the cravings of hunger.—*Wesleyan Repository.*

#### ANTIQUITY OF THE BOOK OF GENESIS.

There is an article under the above title in the *Princeton Review* for January. The author maintains the full inspiration of the Book, and attributes to it a very high degree of antiquity—much higher indeed than it is commonly supposed to possess. He regards it, in fact, as not one Book, but really eleven, each of which he supposes to have been written by some person who lived near the times to which it relates. "The first," says he, "extends from the beginning of the first chapter to the third verse of the second chapter, and contains the account of creation until earth was prepared for the habitation of man, and the work crowned by the formation of man in the image of God. \* \* \* The opening of the second book is marked by a separate title, and treats again of the creation of man, but enters more particularly into the manner of it. For the subject is here of primal man, his original state of holiness, how he fell from it, the wretched consequences of that fall upon himself and his children, until the birth of Seth, in