

elected giving attendance at meetings of Presbytery and Synod. The following is the present law of the Church on the subject, Art. XVIII, Synod 1845 :

"Whereas many of the Kirk Sessions connected with the Synod are very neglectful of their duty in returning Representative Elders to the Church Courts, the Synod enjoin Sessions to use greater diligence in this matter, and instruct Presbyteries to employ all competent means to secure a compliance with this injunction on the part of Sessions.—And the Synod further enact, that all Representative Elders shall be elected within two months after the annual meeting of Synod, to attend the meetings of the Presbytery of the bounds, and the ensuing Annual Meeting of the Synod; that, in case of death or demission, a new election shall be made within one month of the same; and that the extract minutes of such elections, duly certified, shall be laid on the tables of Presbyteries at their first ordinary meeting after such election shall have taken place"—*Id*

### Lachine Congregation, Canada East.

We have much pleasure in giving insertion to the subjoined communication. Such a token speaks creditably for the donors, and the donee. We trust that Mr. Simpson's health may be quite re-established by his visit to Scotland, and that after his return he may be spared for many years to go in and out among his flock at Lachine as their faithful and esteemed pastor and personal friend.

**PRESENTATION.**—A few of the friends and well-wishers of the Rev. W. Simpson, of Lachine, learning that he was about to visit his native country, after an absence of fourteen years, in order to show for him a mark of their respect and esteem, subscribed the handsome sum of four hundred and sixty dollars towards defraying his expenses. This act of liberality not only shows the high estimation in which Mr. Simpson is held as a zealous minister of the Gospel, but also how much he is valued as a private friend.—*Presbyterian*.

### Congregation of Darlington.

We learn with much pleasure that this congregation, worshipping at Bowmanville and Orono, have erected, at a cost of £610, a handsome brick Manse as a residence for their Minister.—*Id*.

### INTERESTING EXTRACTS.

#### Kitto's Pictorial Bible.

When Kitto entered upon this work, he entered on the grand work of his life. He had now reached the ground on which he could build with safety, honour and profit. Into this work, he threw all his heart and soul. Nothing could be more congenial. His early studies, his natural taste, and especially his travels, all contributed to aid him in its prosecution. They almost impelled him to it. The idea originated with Kitto himself. Mr. Knight proposed to

publish an illustrated Bible, but the plan which he proposed was something of the old style. It was to contain notes expository, critical and practical; and in addition it was to have a series of remarks explanatory of Eastern customs and manners, and illustrated pictorially. The working up of the plan was to be accomplished, by dividing the whole into several departments. Unto Kitto was assigned the department of Eastern customs and manners; but he entered so fully into his subject, and carved out a course so completely novel, that Mr. Knight resolved to commit to him alone, the whole management of the work. With this charge Kitto was highly pleased. He set about the work with all his energy, and in three years or thereabout finished it to the complete satisfaction of all concerned. As this book first led him into the line of study which he afterwards so successfully pursued, and as it contains the leading characteristics of all his other popular works, it may not be improper to point out distinctly its peculiarities. The idea was altogether original. In three things its originality was evident. First, it was a commentary on the *externalities* of the Bible. We have many excellent commentaries on the Bible, but they deal with its *internalities*, they deal with its theology—its revelations, its doctrines—its principles—its duties—its practical lessons. But it is with the language the Pictorial deals—and the customs and manners referred to, and the figures employed, and the allusions made to the outward things of the Word of God. These alone were to form the matter of comment. Hence it is that some, mistaking the object of the work, complained that there was too little of the doctrinal and practical. But the author never intended and never promised to make it either doctrinal or practical, and it was inconsiderate to quarrel with a writer for not doing what he distinctly made known he did not wish to do.—One source of originality, therefore, was confining the commentary to this class of subjects, and this class only. Second. Making a *continuous* commentary on this principle, was another source of originality. A goodly number of authors had written on the manners and customs, and antiquities of the Jews and other Oriental nations. Good old Harmer was the first, or among the first, who hit upon this rich vein of Scripture illustration: Burder improved upon Harmer, and Paxton upon them both. Others made their contributions, till the material collected had become a vast heap. But all these writers had fixed upon detached and isolated passages. One custom illustrated a text here, and another rite illustrated a text there; and in a few cases passages were classified, illustrated by certain customs, and regularly divided into chapters and sections. But there was no continuous illustration of the whole Bible. This was the deficiency Kitto supplied. Beginning with Genesis and ending with

Revelation, to every passage he applied his illustrations which, he conceived, were capable of such application. The *continuity* of the commentary was, therefore, an important part of the originality of the scheme. Third. The *pictorial* illustrations. These did through the eye, what the remarks in the commentary did through the understanding. They fixed upon the mind the rite, custom, or manner alluded to, by a clear and simple sensible representation. But the original purpose of the commentary was not forgotten even in these pictorial representations. None of them were drawn from the imagination; if they did not exhibit some rite or ceremony, or natural or artificial object, mentioned in the Bible or connected with the Bible, and which exists now, or has existed in time past, they were denied admittance. In this department the travels of Kitto came in to his assistance; and the keen, piercing eye, with which he looked upon everything and engraved it in his mind, told powerfully upon his labours now; and clothed with sinews and flesh what were only naked bones, breathing into all, actual life—conscious vitality. Such was the Pictorial Bible; a work which has given an onward impulsion to Biblical studies—which has gathered into one focus rays of theological light lying scattered over a thousand volumes, and which has especially opened up an interesting field of investigation to other classes of Christians besides theological students and professors of divinity. No sooner was it published than it secured a wide range of popularity. It burst upon the public like a meteor, with a strange, uncommon, but welcome light. It was hailed by merchants and men of business, and even by tradesmen and mechanics, as well as by divines and philosophers. It established upon an immovable basis, the reputation of its author; and now, he could take rank among the most popular of writers, and a high stand among the learned, not only in England and Germany, but in the wide world—a position after which his heart had been yearning for many long and dreary years, even, as we have seen, from the days of boyhood. The same features which characterise the Pictorial Bible, characterise the greater part of his other works, so that it will not be necessary to make any more direct allusion to them. He made a track for himself, and wisely did he keep to that track till the end.—*Ch. Instructor*.

#### Opinion of the Jewish Character by a Christian Writer.

It is the fashion in this country to decry the Jews—to represent them as invariably sordid, mercenary, avaricious and griping—indeed, to carry the charges laid against them to such a length, as to associate with their name a spirit of usury, amounting to the most flagrant and dishonourable extortion. And these charges have been repeated so often, and echoed so seriously by so many persons deemed a respectable authority, that the prejudice against the