

To false interpretation we may trace all the divisions which obtain in the church, and it produces all the sectarian bitterness which prevails. A Bible truth held in the Bible spirit, will produce long-suffering, forbearance, and christian courtesy, but the tenet of a sect, held in the spirit of a sect, is generally surcharged with bitterness, and explodes in irritating language against all who differ. Melancholy illustration of this statement is found in the conduct of the Jews towards our Lord, and its fatal issue in the history of that people is highly instructive and monetary.

The lofty descriptions of Messiah's reign, given by the prophets, were by false interpretation completely secularized; they, the Jews, thought only of his temporal grandeur, and visible rule over the nations of the earth. They ignored the prophecies which spoke of him as a man of sorrow and acquainted with grief. They found it easier to overlook the predictions which related to his humiliation, than to reconcile them with those which did depict his spiritual triumphs. They did not suspect their own interpretation, though that interpretation rendered a great portion of the Bible undecipherable. It may, however, be laid down as a maxim, when any human interpretation rendered it necessary to overlook any portion of holy writ, or militates against it, or interferes with it, or prevents our cordial reception of it, the interpretation is at fault. Now, the Jews, in the face of all those descriptions of the obscurity, poverty, suffering, and death of Messiah, held their interpretation, though it obliged them to ignore so much of their own Scriptures. Hence the bitterness and clamour they always showed when any intimation was given that the lowly Jesus was the Messiah: his unwearied kindness, unbroken meekness, authoritative and sacred teaching—miracles, signs, and wonders—all manner of diseases healed, the elements controlled, death itself overcome, and demons rebuked, were lost upon them in consequence of their vicious interpretation, and the vicious spirit which it engendered. "And they murmured at him, because he said, I am the bread which came down from heaven. Is not this Jesus the son of Joseph, whose father and mother we know?" "Do the rulers know indeed this is the Christ. Howbeit, we know this man, whence he is, but when Christ cometh, no man knoweth whence he is." We must not enlarge, or it were easy to show how they were misled and their spirits embittered by these one-sided interpretations—and even the Apostles themselves were often confounded by the same evil, and laboured under its baneful influences, both before our Lord's death and after his resurrection. "Slow of heart to believe all that the Prophets have spoken." But we must abruptly close this paper, at some future time we may resume the subject.

Of course, we do not object against interpretation itself, for we must have practical views of the word

of God, if we are disciples indeed; earnest men cannot help putting some interpretation on the word of God, but let—

1. All due caution be exercised in studying this blessed book. Take heed *how* you hear, says the Divine Teacher.

2. Let no human interpretation be placed on a level with the Bible itself. Let God be true, but every man a liar.

3. *Abandon that interpretation, which carried out in its own spirit, is opposed to the spirit of Christ.* "You know not what spirit you are of."

4. No interpretation is right which obliges you to ignore any part of the word of God, or renders you indifferent about it. Ye are my friends, if ye do *whatsoever* I command you.

*To the Editor of the Gospel Tribune.*

DEAR SIR,—I have just received a letter from the Rev. Walter Milne, Missionary of the Canada Baptist Union; and, as I believe, that a few extracts will not be inconsistent with the general objects of your Magazine, I here enclose them for insertion.

My object in doing so is two-fold. First, I think our beloved brother has hit upon the true method of conducting Evangelical operations in a newly settled country such as that to which he has been appointed, where the settlers are yet living in their first log cabins, and where no meeting houses, and very few School-houses have yet risen among the trees of the forest. Here the habit of "going up to the house of God" on the Sabbath morning has not been formed, and that sacred day differs from the rest, in the experience of many of the people, only as it affords them more leisure, and on that very account, perhaps, it is made the occasion of greater dissatisfaction of life and a lower prostration of morals, (at least among the young,) than any other of the seven. Here, in order to meet the spiritual wants of the people, the minister must seek them out in their own houses, for the simple reason that he can find many of them no where else; and it may be confidently hoped that the Holy Spirit will affix the Divine Seal to those self-denying labours, and that much "good seed" will be sown at those humble visitations where "The Scriptures are read and expounded, and prayer is offered," for, and in the presence of parents and children. And secondly, I hope in this way to engage the sympathies of your pious readers, in behalf of our brother, or hope that many of them will be "helping together with him in their prayers," and so be sharers with him both in the work and the reward.

Our brother writes as follows:—

"I arrived home last night from a tour through the townships of Mornington and Elma. I have made a point of visiting every family on each side of the way, as I go along; and where I can, take a different route on returning, I do so. A few families