

ing, what others seek, at great cost, in foreign countries. Every thing he does is done well. Every thing he sends to market commands the highest price, because it is of the best kind. In his parlour is a well-selected library of some 300 volumes, and these books are read. He takes one political, one religious, and two agricultural papers, and the N. A. Review; refuses all offices; is, with his family, a regular attendant at Church, and is a pious, upright, and conscientious man. He is the peace maker in his neighbourhood, and the chosen arbiter in all their disputes; he loans his money at six per cent, and will take no more.

He says: he wants no more land for his own use than he can cultivate well—no more stock than he can keep well—more land will increase his taxes—his labour and expenses will be less profitable.

Who will follow his example?

TIME AND SPACE IDENTICAL.

Light travels 213,000 miles in a second. From the moon, therefore, it takes five quarters of a second to come to us; from the sun, eight minutes; from Jupiter, fifty-two minutes; from Uranus, more than two hours; from the nearest of the fixed stars, three years; from a star of the seventh magnitude, 180 years; from one of the twelfth magnitude, 4,000 years; and from those yet more distant orbs, seen only through the best telescopes—Lord Rosse's, for instance—the light requires many tens of thousands of years to reach our planet. Consequently, when we look at any one of these bodies, we do not see it as it is at present, but as it was at some former time, more or less remote. We see the moon as it was some five quarters of a second ago; Jupiter, as it was fifty-two minutes ago; the nearest of the fixed stars, as it was three years ago; one of the twelfth, as it was 4,000 years ago; and so on. New stars may have existed for years, comparatively near the confines of our solar system, which have not yet become visible to us; and others, which still shine in our firmament, may have passed out of existence before Noah's flood. These facts and conclusions are acknowledged and acted upon by astronomers. They are true, independently of any theory of optics; since it matters not whether light is a body that actually travels, or a mere electrical phenomenon, as some would have it. It is sufficient to know that it takes a complete second before a luminous body, 213,000 miles distant, becomes visible to us, and a proportionably longer interval, in the case of bodies further off. It is strange, however, that no one has hitherto thought of reversing this problem; for it follows, as a matter of course, from what has been said already, that an observer in the moon, looking towards the earth, does not see it as it is at the moment of observation, but as it was five quarters of a second before. An observer from the sun sees it as it was eight minutes before. From Uranus, the time between the reality and the perception by the eye is more than two hours. From the nearest of the fixed stars, the interval is three years. An inhabitant of a star of the twelfth magnitude, if we imagine him with unlimited power of vision contemplating the earth, sees it as it was 4,000 years ago; when Memphis was founded, and the patriarch Abraham wandered upon its surface. Possibly, in some star still further removed from us, an observer, equally gifted, would at this very moment obtain a view of the Garden of Eden, the creation of Adam, or the primeval chaos,—and so on to the remotest bounds of the habitable universe. Now it is quite possible there may be beings with vision so acute and penetrating, as to see objects millions of miles off, as distinctly as we can see them feet or yards. It is likewise possible that spirits of a higher order than we, or even ourselves when disembodied, may be endowed with power of locomotion, enabling us, to cope at least with the electric fluid, which is known to pass through an immense space in an inconceivably short time. Granting then that there are such beings, we can now understand how the whole past history of our planet may be made to pass visibly before their eyes, in a very short time. Place an observer precisely at that point in space which the rays, generated when God said, "Let there be light," and there was light, have just reached; and from thence let him dart forward with a velocity sufficient to carry him the whole intervening distance within an hour. It is evident that in the course of his journey hither, he would see, in rapid succession, all that had taken place on that hemisphere of the earth which was turned towards him, since the creation down to the present hour. Adam, Noah, Abraham, Moses, David, Nebuchadnezzar, Cyrus,

Alexander, Cæsar, Jesus Christ, Titus, Constantine, Mahomet, Charlemagne, Luther, Napoleon,—with all their contemporaries, noble and ignorant, remembered and forgotten,—would pass before him in panoramic review; and the innumerable changes which the earth has undergone, physical, political, social, moral, and religious,—would be seen by him as they actually happened. No action dies, then; its image is ineffaceably mirrored upon space; æther is like a vast sheet of burnished silver, on which universal history is photographed. Here is made comprehensible to us the hitherto incomprehensible idea of Omniscience. We owe its demonstration to the author of the little work before us, who has thus performed a valuable service to theology, at the same time that he has opened up a new field for the poet.—*Border Watch.*

PRINTING AND CIRCULATION OF THE BIBLE.

From article, "Anderson's Annals of the English Bible," in *North British Review*. May.)

On the 1st of March, 1539, the inhabitants of Fife and Mid-Lothian saw a large fire blazing on the esplanade of the Castle of Edinburgh. Five of the best subjects in Scotland were then consumed in that fire, in the presence of their king, solely because they had read "the book of heresy," which, as one of the executioners said, had "made all the din in the Kirk." But Beaton and his party labored in vain that "the New Testament in the vulgar tongue should not go abroad;" for in 1543, the Parliament enacted "that the Scriptures might be read by all, without any limitation," the prelates of course protesting, since they could do no more.

It is remarkable that "no Bible, even so convenient as that of an octavo size, had been printed in Scotland till 107 years after Tyndale's New Testament had been first imported." The Bible printed on Scottish ground, was not published till seven years after the death of John Knox. (It is little more than sixty years since the first Bible was printed in America.) The first *Scottish* edition of the Scriptures was published at £4 13s 4d., and yet the Bible was in *almost every house!* The fact was, the English monopoly led to constant importation from Holland; and the superiority of those printed there is attested by no less an authority than Laud. He said, "the books which came from thence were better *print*, better *bound*, better *paper*, and for all the charges of bringing, better *cheap*." Such was the working of the patent?

James's characteristic progress from Edinburgh to London, furnished no favorable omen of the spirit in which he was about to assume the awful responsibilities of his office as the vicegerent of God in Church and State; in which light he himself regarded it. He hunted most of the way, conferring honors so profusely, that when he reached the capital, he had dubbed 150 knights. During the ensuing summer, the plague broke out, and 6385 persons died in London alone; and ere the year ended the mortality reached 30,000. Yet James and his merry party kept hunting all the time, and as he and his retainers proceeded from place to place, they brought the plague with them wherever they came.

The king's expenses were extravagant in the extreme. His journey to London and coronation cost £30,000, an immense sum in that day. He spent £40,000 in feasting ambassadors; and though he sold a number of peerages for considerable sums, and created an order of hereditary baronets, for which he got £1000 a-piece, yet he was plunged so deeply in debt, that the very shopkeepers would not give credit to the Palace. "My Lord-Treasurer was much disquieted to find money to supply the king's necessities, and protested he knew not how to procure money to pay for the king's diet!" In these circumstances, his Majesty was not likely to advance funds for the translation of the Bible.

He has, however, the merit of acceding to the proposal for a fresh revision of the Bible, made by Dr. Rainolds, a man of high character, and the most eminent for learning in the kingdom; with whom also, and not with the king, originated the determination to exclude marginal notes from the new version. His Majesty approved also of the selection that had been made of translators, and ordered the bishops to promote the poorest of them to livings as soon as they could, and also to contribute money for the expenses of the work; which last request they *all* totally neglected! Neither the king nor the bishops paid anything for the accomplishment of this great work. Forty-seven of the most learned men in the kingdom were engaged on it four years; the revision of the translation by twelve of their number occupied them nine months more; and the sheets were two years in pass-