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PRESBYTERY OF TORONTO.

T the late Meeting held on the 14th and 15th A ultimo, the Treasurer was instructed to prepare and submit an account of his Receipts and Disbursements since last audit, together with a Statement of the liabilities of the Presbytery.

All persons having claims against the Presby-tery of Toronto, for Missionary services or otherwise, are requested to send in their respective accounts in detail, to enable the Treasurer to make up the statement required.

JOHN BURNS,

April 16, 1852.

Treasurer.

CASH FOR INVESTMENT.

THE Treasurer of the Ministers' Widows' and Orphans' Fund at the P 1 Orphans' Fund of the Presbyterian Church of Canada, has on hand for investment, over

£500.

Government, County, or City Debentures, having from 10 to 20 years to run, will be preferred to other securities.

Any communications on the subject to be addressed, post paid, to John Fisher, Esq., Convener of the Widows' Fund Committee, Hamilton, or to John Burns, Treasurer, Knox's College, Toronto.

April 20, 1852.

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The very great superiority of this mode of translating the poetic portion of the sacred Scriptures compared to the plan of rendering it into a confused style of prose, has long been admitted by the learned. Indeed it is scarcely possible for any persent to examine the two modes of translation without perceiving the manifest superiority of the former.—Watchman.

We quite agree with the writer of the preface that "these parallelisms" give the reader a more accurate impression of the spirit and beauty of this Divine poetry, and often assist materially in the correct understanding and often assist materially in the correct understanding

and often assist materially in the correct understanding of its meaning; as it may thus be read with greater clearness, and with a more perfect connection as to the sense.—Church

There is nothing sectarian in the work.—Montreal

There is nothing sectarian in the work.—Montreal Transcript.

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A settled conviction that the Bible-reading community generally would be considerably benefitted by perusing the Scriptures in the form here published, has induced us again to revert to the subject. Much obscurity and misconception has arisen from the cursory perusal of the sacred volume, as it is presented in the common version. Dr. Kitto says. Stephens' wild and undigested system of breaking up the text into what appears to the eye of the learned, and to the mind of the unlearned, as so many detached sentences, has had a deleterious effect on the learned, and to the mind of the unlearned, as so many detached sentences, has had a deleterious effect on the sense of scripture, and perhaps given rise to some heresics.' Horne, in his 'Introduction,' says, 'Nothing, perhaps has contributed more to render the poem of Job obscure than the division into chapter and verses, by which not only the unity of the general subject, but frequently that of a single paragraph, is broken '* * No portion of the Scriptures, however, suffers so much as the poetical portion, which is shorn of its heautiful imagery and its native sublimity by the guise which it wears. * * * Not the least interesting part of this little volume is the Appendix, which contains the Sermon on the Mount, arranged in parallelisms, extracted from Bishop Jebb's 'Sacred Literature.' The learned Bishop says, when he perused it in this form, 'he found more elucidative of oar little the commentators he had ever consulted.'—Globe.' The introductory treatise, which seems collated with great care, refers to the construction of the Pasims; the hature of the Hebrew poetry; the moral and spiritual influence of the Pasims: the obscurity caused by arbitrary divisions; chronological arrangement; explanation of the titles; classification; and the poetical parallelism—a very striking peculiarity in Hebrew poetry;—and presenting itself in a variety of forms, as the responsive and gradational, the antithetic and the synthetic, &c. Special reference is made to the lyric poetry of the Hebrews, as being different from the lyric verse of all other nations—Canadian Presbyterian Magazine.

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