

undertaking, which would have been a prodigious monument of theological learning and wisdom, had it been completed. We wish that the work on the Apocalypse might be transcribed and given to the world, and that speedily. Such views of men who gathered their knowledge of sacred things from the prayerful study of the word of God itself, with the aid of the theological treasures in the works of English theologians and reformers, before anything was known of German literature, are invaluable.

All the manuscripts of Edwards reveal, in the most interesting manner, his indefatigable industry and thoroughness in the study of the Scriptures, his entire submission of all things to their authority, and the acuteness and power with which he grappled with the subjects in morals and metaphysics that occupied his mind. There are note-books from year to year, remaining, some of them filled up during the period when he was engaged in controversy against Arminianism, and in the production of his works on Original Sin and the Freedom of the Will. Some of these note-books, or partial student's diaries, or memorandums of thought and study, reveal in a curious manner the scarcity of paper, and the necessity Edwards was under, of economizing in the use of it. He used to make rough blank books out of odds and ends, backs of letters, scraps of notes sent in from the congregations; and there is one long parallelogram of a book made entirely out of strips from the margins of the old London *Daily Gazetteer* of 1743, printed for M. Cooper, at the Globe, in Paternoster Row. It is written close and full, within and without, except the remnants or fringes that had some of the printing retained. There is another most curious manuscript, made out of circular scraps of paper, 147 leaves being in the shape of half-moons, intermingled with patterns of caps, and other such like remnants of housewifery, that after they had served as exponents of the wife's ingenuity and industry in head-gear, answered also for the husband's metaphysics, first rough sketches of exposition or demonstration in some of the knottiest questions of theology.

THE SCOTCH RAGGED SCHOOLS.

Rev. Dr. Duffield, of Detroit, now in Edinburgh, in a recent letter to the *Christian Observer*, speaking of Dr. Guthrie, one of the celebrated ministers of Edinburgh, thus describes the ragged schools, of which he is the founder:

"Dr. Guthrie is one of Scotland's great preachers, of whom the many well be proud; but on a still more interesting account than that of his preaching. He is the originator and promoter of what are called the 'Ragged Schools,' which are so eminently calculated to do good, conducted as they are at present. Among the children of the poor, hundreds and hundreds are found but illy fed and illy clad. Their parents are worthless, intemperate, and often seeking the means of their vicious indulgence, by forcing their children to beg. They are too ragged and filthy to be received anywhere with decent children, and they have no means or opportunity, no care or desire, for an education. They grow up amid the filth and vices of their parents, and know not, nor care, for anything better. The doctor's anxieties were awakened for this class of poor, wretched little ones; and the result of his efforts has been that schools have been formed, in which these poor outcasts are received and taught the rudiments of a good moral, religious, and scientific education.—Teachers are employed, and supported by benevolent contributions, to take charge of the schools. The Children come to school bare footed, in their rags and dirt. They are received in a room for the purpose, stripped of their rags, and washed in baths prepared for the purpose.—The shower-bath is first given, and then their person rubbed with coarse towels, either by those able to do it for themselves, or by nurses provided, when they are too young. After this, each one receives and puts on a suit of clean clothes; and after gathering up his or her rags, and tying them together, hangs them on the nail appropriated to their use respectively. When this is done, they are furnished with a good, plain, substantial breakfast. For an hour or two afterwards they are engaged in learning to read and write, &c. Then they are employed for a time in various works of industry—sewing, knitting, shoemaking, &c., and in whatever available way they can be taught to be skillful, in some useful form of labor. The products of their industry go to aid the fund for the support of the schools. An hour during the morning is allowed for play. Then they partake of another meal; and after the occupation in like manner for a period in the afternoon, return in their ragged clothes to their parents. The reason why they are not permitted to take their decent garments home is, that their worthless, idle parents would quickly sell, or pawn them for money, with which to procure intoxicating liquor. Poor, starving children are thus attracted, fed, helped, and elevated; and enjoying religious instruction, being taught also to sing, and being made to experience something better than the degradation of their state at home, they are excited by desires to benefit themselves and their parents."

THE HANDFUL OF GRAIN.—Take, my child, a handful of grain. Lay it up by thee, and it profiteth thee not. Grind it to flour, and like her of Zarephath, make thee a little cake thereof, and it shall yield thee a moment's comfort and support. But sow in the earth, and it shall bring thee forth a bountiful increase. So it is of wealth. Hoard it, and it yieldeth neither profit nor comfort. Spend it on thy pleasures; they are but for a moment. Bestow it on the poor, the fatherless and widow, on the little ones, and on the cause of Christ, and he shall remember it with a plentiful reward.

DR. DUFF DESCRIBED BY KIRWAN.

When Dr. Murray of Elizabethtown, New Jersey, better known as Kirwan, was lately in Europe, he wrote a series of letters, on men and things, as he found them. In his fourth letter there is a graphic account of the Anniversary of the British and Foreign Bible Society, and of the speakers who took part in the proceedings. After describing the famous Exeter Hall, and noticing Lord Ashley, who presided at the meeting, and several of the distinguished noblemen who were upon the platform, he thus proceeds to speak of the Prince of Missionaries.—

"But, beyond all question, the man of the meeting was Dr. Duff, the great Scotch missionary at Calcutta. I had heard of him—I had read his powerful and moving addresses and communications; but now I saw and heard him. The day was chilly, and he sat near me, wrapped up in a cloak. He is quite tall, probably six feet two or three inches, when he takes the folds out of his body. He is a very slender man, with a small head, thick black hair combed back from his forehead and temples, deep sunken black eyes, hollow cheeks, and presenting on the whole a worn, sickly aspect. His accent is of the broadest Scotch, and his delivery most furious. When his name was announced, the hall rang again. He commenced like a race-horse, and kept in full gallop to the close of a very long speech. He twisted his body into all possible shapes—at one time, a part of the tail of his coat was over his shoulder; at another he had every available portion of it closely packed under one arm, so as to reveal his waistcoat midway to his shoulders. I never heard such a torrent of information, of history, of invective, of figure and illustration, of vigorous grappling with pamphlets, infidelity and formalism, and of earnest exhortation to the whole host of God's elect, to a bold and united assault upon the army of the aliens. And as he traced the progress of the soul emerging from the darkness of nature into the light of revelation, and by the aid of that light ascending step by step, until introduced to the general assembly and church of the first-born in heaven, he held his audience in breathless silence. When he concluded his speech he was dripping with perspiration; and the moment his last words were uttered, he rolled his cloak around him, and amid the tumultuous applause of the house, darted out of the hall."

THE FIRST PRINTED BOOK.—It is a remarkable and most interesting fact, that the very first use to which the discovery of printing was applied was the production of the Holy Bible. This was accomplished at Meats between the years 1450 and 1455. Gutenberg was the inventor of the art, and Faust, a goldsmith, furnished the necessary funds. Had it been a single page, or even an entire sheet, which was then produced, there might have been less occasion to have noticed it; but there was something in the whole character of the affair, which if not unprecedented, rendered it singular in the usual current of human events. This Bible was in two folio volumes, which have been justly praised for the strength and beauty of the paper, the exactness of the register and lustre of the ink. The work contained twelve hundred and eighty two pages, and being the first ever printed, of course involved a long period of time, and an immense amount of mental, manual and mechanical labour; and yet, for a long time after it had been finished and offered for sale, not a single human being, save the artists themselves, knew how it had been accomplished.

Of the first printed Bible, eighteen copies are now known to be in existence, four of which are printed on vellum. Two of these are in England, one being in the Grenville collection, one in the Royal Library of Berlin, and one in the Royal Library of Paris. Of the fourteen remaining copies, ten are in England—there being a copy in the Libraries of Oxford, Edinburgh and London, and seven in the collections of different noblemen. The vellum copy has been sold as high as \$1,300.

Thus as if to mark the noblest purpose to which the art would ever be applied, the first book printed with moveable metal type, was the Bible.

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