

Christians, to give any support or countenance to the incarnate devils of Toryism who have propagated the above.

THE GOOD SHEPHERDS.

Our Protestant friend from the neighbourhood of the North West Arm, has written again to thank us for doing what he says none of his own press would have done, respecting the poor Protestants who were lying sick of fever at Melville Island. He assures us however, that hitherto our announcement has produced no salutary effect, and that, although one poor woman repeatedly expressed a desire to see a parson in town (whose name he gives) the worthy divine alluded to has never made his appearance. But, though the parsons wont visit the expiring members of their Church at Melville Island, their organs in Halifax can abuse the Popish Priests. It is all a very nice affair as it stands, and as pretty a specimen of uncharitable cowardice, and impudent bullying as we ever remember. We had almost forgotten a similar case which occurred in Glasgow some time since, and which we may print before long for the edification of some of our Tory Shepherds. These gentry both at home and abroad take right good care to be near their flocks at shearing time, but when 'the wolf is on the walk' the hirelings sling down the pastoral crook and take shelter in the bosom of their families as quickly as possible. The good Shepherds of old were wont to go to the desert in quest of their erring sheep without being sent for at all. The fashionable pastors of our modern Arcadia can listen unmoved to the piteous bleatings of their dying flock.

How truly the "Prince of Pastors" said :—
"The good Shepherd giveth his life for his Sheep!"

But your good shepherds of the Reformation distort the text. They wont die for the sheep.—They know a thing or two far better than that.—Instead of giving *their* lives for *their* sheep, they prefer to knock a good "living" (as they so aptly term it) out of the poor silly beasts! O blessed flock, worthy of such pastors! We don't know which to admire most—the dove-like simplicity of the sheep, or the serpentine shrewdness of the shepherds. May the Lord enlighten them both!

PRESBYTERIANISM AND THE HOLY SCRIPTURES.

(Concluded.)

3. We are now led to the third and last question, namely, Is the distribution of the Bible to all indiscriminately an effectual way of making the word of God dwell plentifully in all, and of attaining the end for which it was given? We unhesitatingly say that it is not, and that mankind have witnessed no greater folly since the Reformation, than the rage which has obtained, more especially, from the early part of the present century, for distributing Bibles every where, in all places to all sorts of persons, and in all languages. This rage, this mania, is really an impeachment of our Lord and of his blessed Apos-

les. The Apostles the heralds of Evangelical doctrine, never dreamed of a distribution of Bibles as a means of establishing and propagating Christianity. We have a detailed account of the missions of St. Paul throughout nearly the whole known world, yet nowhere do we find that he was anxious to procure copies of the Bible, and that he distributed them at random.—The same blessed Apostle in his epistles enters into many minute details of Christian life, but never does a syllable escape him about copying and distributing Bibles. The Apostles taught and instructed the heathen and the faithful, not by books, but *viva voce*, or by preaching; because they had received from their divine master the solemn injunction to "*preach the gospel to every creature*," and because the great work of the conversion and sanctification of men, in the ordinary state of things, can be successfully performed only by *living* men, and not by a dead book. Hence the general maxim of St Paul was, "*Faith comes by hearing*,"—*fides ex auditu*—not by reading. This is also process and economy of nature. It is little less than folly to suppose that science can be communicated and diffused without living teachers. The practice and common sense of mankind are opposed to the plan of learning without a teacher, from books alone, and if sometimes adopted by a few through necessity it is only at great expense and trouble. Those who do adopt it never become thoroughly learned; their knowledge is never complete and exact; and they constantly expose themselves to disappointments and blunders, from which those who have had the benefit of the more usual and less defective methods are free. Only a few again can learn anything by this method; the bulk of mankind can learn nothing by it. Yet the difficulty of learning anything positive in religion from the study of a book, especially of a book never intended to be a summary of doctrine, or a clear and appropriate introduction to religious truth, is much greater.

If the whole secret of propagating Christian doctrine consisted in the multiplication and distribution of copies of the Bible, and not in the oral teaching of divinely appointed instructors, would have referred us to those stages in the Christian ministry "And some Christ gave to be apostles, and some prophets, and others evangelists, and others pastors and teachers, for the perfection of the saints, for the work of the ministry," Eph iv 11-12? Would he not have said, and some Christ gave to be *col-porteurs*, or distributors of Bibles, others buyers and sellers of Bibles, others transcribers or printers of Bibles, others paper or ink makers, others rag merchants, and others rag-collectors? for in this strange system, these are all valuable and necessary members of the sacred hierarchy.

It is not the mere hearing or reading of the word of God that avails us, but the proper understanding of it, and especially the fruit we gather from it. Scripture itself asserts, "Not the hearers of the law, but the doers thereof, shall be blessed before God." And there was more Christian virtue, piety, humility, disinterestedness, contempt of riches, Christian heroism, in those ages in which Bibles had not become as common as stones than there is now. We read often reports of committees who congratulate themselves, that, within a year, or a shorter period there have been more Bibles distributed than were ever transcribed or printed prior to the present century, but we find none to read which speak of a corresponding growth in the Christian virtues. Paper-makers, printers and booksellers may have cause of gratulation in this multiplication and distribution of Bibles, but the Christian none, unless he sees men in the same proportion becoming meek and humble, charitable and self denying, rising above the world while in it, and living only for God and heaven. We regret to say that there is little reason for supposing that a moral reformation at all keeps pace with the multiplication and distribution of Bibles. There are too many who can subscribe to the moral of what we know in one instance to have occurred. A pious Protestant lady offered a Bible to a plain common sense man. "Begone with your Bibles," was his indignant reply. "Before you began distributing them, the boys would jump over my fence and steal my peaches; now they break the fence down to steal more freely."

The Bible mania, indeed, makes "the word of God dwell more plentifully in all," but it is in the shape of dead letters covered with ink, and buried in paper. If this be the dwelling of