

have suffered much but for the kindness of a few friends, prominent among whom being John G. Parker of 'Patriot War' memory."

A PRESBYTERIAN PRISONER.

"I stood beside Mr. Parker," continued Dr. Furman, "when he was arrested and taken to prison. I had no thought but that he would be released in a few days. No one knows how he suffered in prison, or of his greater suffering on board ship on his way to England. Of the hundred or more letters written by him to prominent men, one proved efficient. It sent Mr. Hume, I think, to Lord Durham at midnight, who obtained a writ of *Habeas Corpus* which afterwards resulted in his acquittal, with the greater number of his fellow-prisoners."

A PRECIPITATE RETREAT.

"Our church," he adds, "was suspected wrongfully as disloyal. Our prayer meetings were even charged with being perverted to disloyal purposes. Mr. Samuel Mills, afterwards a member of the Queen's Executive Council (or upper House), was my neighbor. His wife wanted to come, in the time of the excitement, to Rochester, where she had lived previous to her marriage. He had a horse and I had another. We harnessed them together before an open waggon, took in our wives and children and came away. And such a journey! The early part of December, 1837! Watched when we started, watched on the way, and watched when we crossed the river! But we were unmolested, and reached Rochester in safety though with many discomforts. I thought to return immediately, but a letter from Dr. Kellogg advised me not to do so in the present state of things, and so my ministry in Canada was brought to a permanent conclusion."

EARTHLY HONORS WELL BESTOWED.

After a successful and honored ministry of unusual length, and after he had honorably retired from active service, Hamilton College, at its last commencement, (1877), conferred upon Mr. Furman the degree of Doctor of Divinity, much to the gratification of all his acquaintances. Modestly wearing his earthly honors, he is patiently waiting, at the age of seventy-seven, his Master's Call, and his heavenly coronation. Recently in the wakeful hours of a night of physical suffering, he expressed his thankfulness for mercies past, and voiced his supplications in the following

EVENING HYMN.

Lord, Thou hast led me all the day,
And smoothed the roughness of my way,
And that no evil might betide,
Thy station has been at my side.

Thy bounty has my bread bestowed,
My cup with blessings overflowed;
And not a real want of mine
But has been first a thought of Thine.

My feet from falling Thou hast kept,
And dried my tears whene'er I wept;
And though so often near the grave,
Extended was Thy hand to save.

My weary frame when locked in sleep,
Wilt Thou, O Lord, securely keep;
But should it die ere morning then
Receive my ransomed Soul,—*Amen.*

GOD'S CARE FOR HIS OWN.

From the many intensely interesting incidents furnished by Rev. M. Sessions, two or three only can now be given. He writes:—

"In the township of Erin, there was not a professor of religion. But they got up a subscription of twelve bushels of grain, and sent it out to me, asking me to come and preach to them once a month, in the week time, for six months. I said to my wife 'that call must not be slighted.' It was fifty miles to the place, but I mounted my horse and started. I had a lonely ride, passing through some whole townships without a clearing. I became very hungry and faint, and could hardly sit on my horse. Hour after hour passed and I felt broken down. With my eyes full of tears, the horse walking slowly, I looked down into the snow path, and there lay a large biscuit. I got off, picked it up, and went on my way eating. As I took the last mouthful I saw another. I picked that up and ate it. It was all I wanted, and I found no more. I went on, preached in the only frame house in town, repeated the visit monthly for six months, got my twelve bushels of grain, and, best of all, that work resulted in a revival and the formation of a Presbyterian Church. I had many letters urging me to come back and stay there. One said, 'I will divide my last loaf of bread with you, if you will come.' And, I must con-

cess it, I was homesick to get back to Canada for ten years after I came to the States."

AN ANSWERED PRAYER.

"One Sabbath," writes Mr. S., "I was to preach in the school house at the Centre, in Pelham. I had several miles to go, and, as I was riding through a piece of woods, with the heads of my discourse on a card in my pocket, I felt a powerful impression that I should go into those woods and pray that that sermon might lead at least one soul to Christ. Having hitched my horse, I went into the dense forest and there wrestled with God for the conversion of some soul through the preaching of that sermon, and, for a time, it seemed as though I could never get away from that spot. But, at length, my soul was full of unutterable peace, and I proceeded on my way. At the close of the sermon, an old gentleman, Esq. B——, got up, in great distress, declaring himself a lost sinner, and crying for mercy. We turned the service into a prayer meeting, and that man went to his house rejoicing in the love of Jesus. Who can say that God does not hear prayer which He hath Himself inspired by the Holy Ghost?"

LOVING THE PEOPLE AND THE TREES.

"I was riding," continues Mr. S., "in a region where I never was before. Passing a log house near the edge of the wood, a man called out to me: 'Ain't you a stranger here?' 'Yes, sir.' 'I thought so' said he. 'Have you got any cakes in your pocket?' 'No sir.' 'Well,' said he, 'it is so far that way to the next house that no man can ride through without suffering for want of something to eat.' He filled my pockets with brown bread and cheese, remarking, 'I watch for strangers, and I don't let them go into those woods without something in their pockets to eat.' I stared at him in astonishment, and then I tried to thank him, but my throat filled up, and my eyes too, and I turned my horse and went on my way. Do you wonder that I loved the people of those woods? Aye, and the forests too! I loved the trees. I remember once, as I was threading the deep woods on horseback, I would strike the trees as I passed, with my open hand and then kiss them. Now, don't laugh at me. Let any man experience what I did and he will know how I felt."

CALL FROM THE UNCONVERTED.

"One incident more and I will stop. As I was returning home one day I saw a large tall man enter my door. I rode up, hitched my horse, and went in. The man rose up, gave me his hand, told his name and where he lived, and then said: 'I came up to-day to see if you couldn't come down and preach to us.' Said I, 'have you no preaching there?' 'No.' 'Are there any Christians there?' 'Not any.' 'Are you not a Christian?' 'No,' and his eyes filled as he spoke the word. Turning to my wife, I said 'I can't refuse that call; I must go.' She acquiesced, and, after feeding my horse, I leaped into my saddle and rode off. God went with me, and I trust I shall meet some of those souls 'in the sweet by-and-by, over there, over there.'"

ACKNOWLEDGMENT AND APPEAL.

The writer of these papers is indebted to various parties for generous assistance which will be duly acknowledged as the work proceeds. He desires now to make special acknowledgements to Rev. Robert Wallace, of Toronto, for the use of the printed *Minutes* of the United Presbytery and United Synod, 1830 to 1835, inclusive, and to Rev. John G. Murray, of Grimsby, for similar *Minutes* for 1832 and 1837. The *Minutes* for 1836, 1838, 1839 and 1840, are very much desired, and information of any kind, in relation to those bodies—particularly of the history of the former before 1830—is earnestly solicited. The writer is anxious to record all that can now be ascertained in reference to the history of the first Presbyterian organization in Upper Canada.

The writer is also diligently seeking information as to the United Presbyterian Church of Canada, the Reformed Dutch Missions to this country, the Niagara Presbytery of Upper Canada, and the Canadian work of the American Home Missionary Society for twenty years commencing in 1826. He has also learned from Rev. Samuel Fenton, of Vittoria, that the Rev. Jabez Collver antedated both Mr. McDowall and Mr. Eastman as Presbyterian ministers in Upper Canada, having settled in Norfolk County in 1793, preaching for many years, to three congregations in that county, and closing his earthly labors there in 1818. Any further information in reference to Mr. Collver's life and

labors, or in reference to any branch of Presbyterian history in Canada, will be thankfully received, suitably acknowledged, and carefully used in due time.

H. S. M.

REVISION OF THE BIBLE.

MR. EDITOR,—Having in a recently-written paper laid before your readers a few facts, more or less interesting in regard to the "Revision of the Bible," permit me to follow it up with a few considerations in connection with its revision, well knowing that the reasons for so doing are regarded by many, and especially by the merely English reader, as being neither so numerous nor so weighty as to warrant the thus laying hands on a translation, which with its many excellencies has so well served our forefathers for upwards of two centuries and a-half. While its exceedingly simple and forcible Saxon has done much to mould our better literature, while its words are stored in our memories and all but engraven on our hearts, yet the reasons for a revision, as will be seen, in part at least, in what follows, are neither few nor small; and while hoping that the promised revision will be such as not needing soon if ever to be repeated, let us wistfully wait for it and welcome it when it comes.

It may be known to most, if not to all, that the Bible was, originally, not printed but written on parchment, and thereafter copied by Scribes for the use of the people. Now, it is not only probable but clearly demonstrable, that during long centuries and amid all care, errors and emendations increased with increasing copies, so that at the present day it is admitted and acted on, that the oldest copies are most correct.

Keeping this in view it appears that the entire Bible was first translated into Saxon, in parts and by different persons between the beginning of the eighth and the end of the tenth centuries, and that during that period King Alfred translated a great part of the Bible, and the venerable Bede translated the Gospels if not the whole Bible. The first translation of the Bible into English is supposed to bear date as early as 1290, of which three copies are still in existence. The next translation was by Wycliffe about the year 1380, many copies of which are still extant. The first printed translation of the Bible in our language was published by Tyndal in 1532. This edition was bought up and burned by the authority of the then Bishop of London, but the money obtained thereby was employed by Tyndal in issuing a larger and better edition. This was still farther corrected by Roger Coverdale and Cranmer, and, in 1540, Cranmer succeeded in getting it printed by public authority in England, and it is hence called Cranmer's Bible. During the reign of Queen Mary some British exiles in Geneva made a new translation and printed it in 1560, which is called the Geneva Bible. The Bishops so heartily hated this translation, that they made another which in 1568 was issued as the Bishops' Bible. This Bible was, however, so unpopular with the people, and the Geneva one was so hated by the King (James I.) that a new translation, was proposed to him, which so readily met the royal favour that he appointed fifty-four of the most learned men of the time to undertake the work. In it, however, only forty-seven took part, and these were strictly enjoined to take the Bishops' Bible, aided by such manuscripts as were available, as the basis of the new translation, and to depart from the former only, and in as far as the sense of the original could be so doing, be more accurately conveyed. This company was divided into six parties, each party having assigned to it a certain portion of the Bible, including the Apocrypha. When the whole was completed it was then submitted to the supervision of a selected six, one from each party, and then again to the supervision of two on whose approval it was printed in 1611. Three years were employed in the work, the preface being written by a Dr. Smith one of the two supervisors. This is the Bible we now have, and with the exception of the Dutch Bible it is said to be the best extant.

Notwithstanding the acknowledged excellencies of our translation, which are alike many and great, yet it cannot be denied that the translators were placed under considerable restraint by the personal and prelatial prejudices of a pedantic King; and, while their scholarship may not be questioned, yet it must be admitted that their knowledge of oriental manners and customs, of countries, their climate and commerce, was so circumscribed as to lead to not a few misapprehensions and mistranslations, the evidence and ef-