

3rd, In Bible Interpretation and Antiquities; as in such works as "The Land and the Book," and in the discovery and interpretation of Egyptian Hieroglyphics, Moabite and Hittite inscriptions, and Assyrian Cuneiforms.

4th, In Religious Science. We have already seen, from the Missions recorded in the Old Testament and the New, how vastly they enlarged the popular ideas of God's Fatherhood and Man's brotherhood, and cleared away the Ritualistic and fanatical swaddling-bands of Israel. So it was in the early Missions of the Old Country and our own! Even now Joseph Cook's enlarged theory of "the ESSENTIAL CHRIST," is supported largely by his observations in Foreign Fields.

5th, In Natural Sciences and Arts; such as Botany and Zoology, Ethnology and Philology, Physiology and Medicine. Each of these would require a volume if I gave even a catalogue of details, such as the discovery of "Friar's Balsam," "Jesuits' Bark," etc., etc. I shall therefore close with a brief glimpse at one branch, viz., PHILOLOGY, from a recent article in "SCIENCE." It is the authoritative statement of a trusty Scientific Specialist:—

"The debt which the sciences of Ethnology and Linguistics owe to missionary labors has never been adequately acknowledged. The latest recognition of its value, though instructive, is still imperfect. Dr. R. N. Cust, in his monogram, "*Language as illustrated by Bible Translations*," (1886), gives a classified list of versions, arranged according to the various families of languages: from which it appears that, since the establishment of the British and Foreign Bible Society, in 1804, the missionaries of that Society and of similar associations in Great Britain, the United States, and other Protestant countries, have translated the Bible or portions of it into no less than 290 languages and dialects. Of these, 49 belong to Europe, 101 to Asia, 60 to Africa, 33 to America, and 41 to Oceanica. Adding the older versions (some of which have been republished under missionary supervision), we have a total of 324 translations in the catalogue of Dr. Cust. This, however, by no means exhausts the list. His plan excludes reference to the Roman Catholic versions, which are numerous—if not of the whole Bible, at least of portions of it. Eliot's Indian Bible, though mentioned (not quite accurately) in the text of the monogram, does not appear in the list. Nor is anything said of the vast number of Grammars, Dictionaries, and Vocabularies, or the versions of Catechisms and similar works—in many more languages than are included in his list—which we owe to those zealous laborers, of almost every Christian denomination. Dr. Cust's memoir will, however, be a most useful manual of reference for philologists. It is to be hoped that he will supplement it by an additional list, comprising those other missionary publications, which will be helpful to students. Prof. Max Muller has shown that the foundation of the science of Comparative Philology was laid in the great work of the Jesuit missionary Hervas, in his *Catalogue of Languages*, in six volumes, published in Spanish in 1800, and derived mainly

from the results of missionary researches. The distinguished professor himself, and the other eminent philologists of our day, (a list which includes such names as F. Muller, Gerland, Latham, Farrar, Sayce, Hovelacque, Charencev. Whitney, Brinton, Trumbull, and others hardly less noted)—who have reared upon this basis such a noble superstructure, will be the first to admit that their work owes its extent and value chiefly to the materials supplied by the later efforts of those enlightened and indefatigable toilers, the Foreign Missionaries."

## THE MACEDONIAN CRY.

FROM Greenland's icy mountains,  
From India's coral strand,  
Where Afric's sunny fountains  
Roll down their golden sand;  
From many an ancient river,  
From many a palmy plaiu,  
They call us to deliver  
Their land from error's chain,

What though the spicy breezes  
Blow soft o'er Ceylon's isle,  
Though every prospect pleases,  
And only man is vile!  
In vain with lavish kindness  
The gifts of God are strown;  
The heathen, in his blindness,  
Bows down to wood and stone.

Shall we whose souls are lighted  
With wisdom from on high—  
Shall we, to men benighted,  
The lamp of life deny?  
Salvation! O salvation!  
The joyful sound proclaim,  
Till earth's remotest nation  
Has learned Messiah's name.

Waft, waft, ye winds, His story,  
And you, ye waters, roll,  
Till, like a sea of glory,  
It spreads from pole to pole;  
Till, o'er our ransomed nature,  
The Lamb for sinners slain,  
Redeemer, King, Creator,  
In bliss returns to reign.

REGINALD HEBER, 1810.

## REMINISCENCES OF A LONG LIFE.

By JOHN MCKAY, Esq., NEW GLASGOW.

(Continued.)

THE state of Europe was peculiar in 1805-6. The first Bonaparte, by a series of the most bloody engagements, had beaten the Continental Nations in detail, and stood a recognized arbitrator of their destinies. Previous to this time, Great Britain had sometimes Russia, sometimes Prussia, and sometimes Austria, for her ally; but the great battles of Marengo, Hohenlinden, Austerlitz and Jena, prostrated