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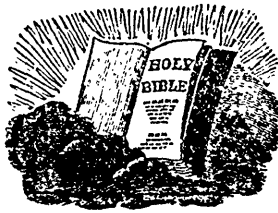
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THE
BIBLE ADVOCATE.

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VOL. I.

MONTREAL, SEPTEMBER, 1837.

No. 5.

HISTORY OF THE BRITISH AND
FOREIGN BIBLE SOCIETY.

Continued from page 19.

Having furnished the Mohawks with a part of the New Testament in their own language, and provided for the printing of the Welsh Bible, the Society engaged in a series of active measures to make its plan and object extensively known, and engage, if possible, all those who loved the Bible, in every part of the world, to co-operate in its general distribution. On its first appeal to the public, the Christians of Wales and Scotland distinguished themselves by individual, congregational, and associated contributions to its funds; and rivalled each other, and their fellow Christians in England, by the promptitude and liberality of their support. Ireland did not remain uninterested in this strife of love; but manifested as strong a disposition as its local impediments would allow, to aid in promoting so glorious a work. The continent of Europe felt the impulse which London had excited, and evinced the effects of it in local associations for prosecuting the same common purpose, under the auspices, and by

the aid, of the parent institution. The friends of the cause were both surprised and delighted to find that, not only the protestants of the continent were forward to aid in the distribution of God's word, but that, in many instances, Roman Catholics, both lay and clerical, displayed their readiness to unite with them in promoting the circulation of the Scriptures. A Roman Catholic Bible Society was established at Ratisbon, under the direction of the Rev. Mr. Wittman, principal of the Ecclesiastical Seminary at that place. A clause in the Decree of the Council of Trent, relative to the prohibition of reading the Scriptures by the laity, is somewhat ambiguous in expression; and the more pious and zealous part of the Romish clergy, taking advantage of this circumstance, and construing the passage liberally, feel themselves at liberty to engage in the distribution of the Scriptures, and to encourage their perusal to a certain extent. Such, at the least, has been the case with many priests on the continent of Europe.

It will be recollected that the want among the poor people in Wales of the Scriptures in their own language,

and their earnest desire to procure them, first suggested the idea of the Bible Society; and when at length the New Testament was completed, and copies of it sent into that country, they were received with the most ardent and devout gratitude. As soon as the arrival of the cart which carried the first sacred load, was announced, the Welsh peasants went out in crowds to meet it; welcomed it as the Israelites did the ark of old: drew it into the town, and eagerly bore off every copy, as rapidly as they could be dispersed. The young people were to be seen consuming the whole night in reading it. Labourers carried it with them to the fields, that they might enjoy it during the intervals of their labour, and lose no opportunity of becoming acquainted with its sacred truths. No wonder that a people who received the printed copies of the word of God in such a tumult of joy, and proved the value that they set upon the boon by the use they made of it, should become the warm and steady friends of the Society. Such they have all along shewn themselves to be, for no people, in proportion to their numbers and ability, have done more in its support.

It was not long after the Society was considered as fairly established, when a correspondence was opened with "gentlemen in India, informing them of the establishment of the British and Foreign Bible Society, and requesting their communications respecting the best means of promoting the object of the Institution with regard to the Eastern languages." Dr. Carey and his colleagues at Serampore had made some encouraging progress in the translation of the Scriptures into the native languages of the East, and it was thought desirable, on the liberal principle of the Society, to associate with them Christians of other denominations for the promotion of the general cause. The first Corresponding Committee con-

sisted of George Udney, Esq., member of the Council of Calcutta; the Rev. Messrs. Brown and Buchanan, Episcopal clergymen residing in that city; and Messrs. Carey, Marshman, and Ward of the Serampore Mission, with power to add to their number "such other gentlemen in any part of India as they might think proper." This arrangement issued, ultimately in the formation of those institutions at Calcutta, Bombay, Colombo, Batavia, and other parts of the East which have exerted themselves with so much energy in the general cause: and in those liberal grants of money and paper to the Missionaries, which materially aided them in the translation and dispersion of the Scripture in various languages and dialect among both the Christian and the Heathen population of our Eastern empire.

It is remarkable that, notwithstanding the liberal support the Society met with, in individual cases, the activity it displayed, and the success which attended its labours abroad, its progress in England did not for some years equal that which it had made in other places, and especially in Scotland and Wales. From various causes the seed which has since so abundantly sprung up, was destined to be for a considerable period buried under the soil: and although it is true that the augmentation of general contributions was great, and for the most part annually progressive, yet it is true that it required four years to double the amount of its first year's annual subscriptions; the return of the first year being £1,135 3s.—that of the fourth, £2,493 12s. 6d. How much the Lord has since blessed and extended its operations, the perusal of its successive annual reports will most satisfactorily shew. What encouragement to persevere in well-doing, under the conviction that in due season we shall reap if we faint not. Though "it is God that giveth

the increase," yet He has ordained and commanded that Paul and Apollos must both plant and water.

It is evident that such a Society, however numerous and wealthy, located in one spot, is incompetent to supply the funds necessary to carry on its designs upon a scale of sufficient magnitude. The friends of the Institution were soon convinced of this, and accordingly an Association was formed at Glasgow to assist the finances of the Society, a second in London, and another at Birmingham. These were followed by others in different places. Still there was no regularly organised Auxiliary Society in existence, to act in concert with the original Society in London. A plan so conducive to the main design, and which has since been found so efficient in promoting it, was not then in operation. The town of Reading, in Berkshire, had the honor of giving to the country and to the world, the first example of a regular AUXILIARY BIBLE SOCIETY. It was a happy thought, second only in importance to that which originated the Parent Society, and without which indeed that Society itself, useful as it has become to the world at large, would never have attained its magnitude or efficiency. The Rev. Dr. Valpy, long a resident in the town above-mentioned, had distinguished himself by preaching for, and otherwise recommending, the Bible Society; and through his persevering exertions and those of others who participated in his sentiments and feelings, the Mayor summoned a public meeting to be held on the 28th of March, 1809, when an "Auxiliary Bible Society" was established for the town and vicinity of Reading, on the principles and regulations of the Parent Society, to "contribute" to its great and important undertaking. The town of Nottingham was not far behind in furnishing a similar example; for as the Auxiliary Society there was

formed only two days after the one at Reading, preparations for both must have been going on at the same time.

The Committee of the British and Foreign Bible Society were so much encouraged by the rise of these powerful auxiliaries, and so deeply impressed with the advantage which must result to the interests and usefulness of the Parent Society from such establishments in aid of their funds, that they earnestly recommended the precedents furnished by these Societies to the consideration of such towns throughout the kingdom as might be disposed to promote the object of their Institution,—and "went on their way rejoicing."

The indications which the establishment of these Auxiliary Societies was considered to give of the advancement of the Bible Society in the public esteem, were strengthened by the unequivocal evidence of a growing disposition throughout the empire to encourage its exertions, improve its resources, and promote its success.

(To be continued.)

FRENCH AND FOREIGN BIBLE SOCIETY.

To witness the entrance and progress of Truth in a country, where error, of the most insidious and pernicious kind, has long prevailed, must be highly gratifying to every sincere follower of Christ. The formation of a Bible Society in Paris was from the first hailed by the pious as a token for good, and its continued prosperity and increasing success, have gladdened the hearts of thousands in that and other countries. The last annual Report is full of interesting details. The following extract, relating chiefly to another country near it, long fast bound by the chains of a gross and deluding superstition, will be read with no ordinary feelings by

the friends of Gospel truth and freedom:—

“If we turn our eyes towards the peninsula [of Spain] which groans under so many civil discords, we see the hand of the Lord preparing the way for his Gospel in the midst of party quarrels. So much has the general attention been fixed on the internal wars of Spain and Portugal, that it has scarcely been remarked that both these countries have just granted the right of religious liberty. They limit it, it is true, and try to restrain it; they tolerate this emancipation more than they encourage it; but no matter, it is the nature of religious liberty to be continually growing and extending. Behold, while the Spanish Cortes solemnly efface from their Constitution the article which prohibited the exercise of all religions save one, foreign Christians prepare the book which alone can propagate the doctrine of salvation. We have already communicated to you the efforts we have made along the frontiers of Spain to introduce the New Testament in that country. We have continued those efforts; but whatever interest they present, it is nothing in comparison with the work begun by the London Bible Society in the heart of Spain itself. While the principle of religious liberty is discussed and admitted at Madrid, the book containing the religious truth is printed at Barcelona. It is, we think, really taking possession of Spain in the name of Jesus Christ, planting his standard, and declaring by faith that the law of Gospel grace will soon be the law of that country. The Spaniards themselves have a confused idea of the benefits this Gospel offers them, and now begin to desire it; their public papers teem with questions relative to the propagation of the Bible; they ask themselves these, till now, unheard of questions:—‘Why would Spain be the only country without Bible Societies? Why should an eminently catholic nation remain isolated from the rest of Europe, instead of joining this magnificent enterprise, which she above all others stands in need of?’ ‘Liberty,’ add those writers, ‘will never be established in our country as long as its friends will consider faith as incompatible with it, and as long as they will declare a divorce between politics and religion. But on the contrary, if Bible Societies are established, and if efforts are made to spread the Bible by every means, drawing the Christian inspirations at the very source itself, the spirit of the Gospel will be better understood, and that awful system which makes people consider the ruin of believers as a progress, will be forsaken.’ You will undoubtedly approve us, gentlemen, for having thought that we also were not to remain inactive in such a crisis. Why

should we restrain ourselves to struggle along the frontiers against the laws on the press and against difficulties of all kinds, which though they do not weary the patience of those who help us in this part of our work yet oppose their labours, while there is nothing to hinder us from establishing the centre of our operations in the heart itself of Spain, and having printed by Spaniards the book which is to be read by Spaniards. A correspondence has been begun for that purpose between us and a friend residing at Barcelona. We intend to print in that city not only the New Testament, but also the *whole Bible*, if we are encouraged in that pursuit by the information we expect to receive, and which we anticipate will be very favorable. This enterprise—the most important of those we have as yet formed—will oblige us to make an urgent appeal for your concurrence. The American Bible Society has already made us some special gifts for Spain; we will beseech you, gentlemen, if our projects may be executed, ‘to go and do likewise.’—*Correspondence of the American Bible Society.*

The report further states the amount of labours accomplished during the year, in these gratifying terms:—

“The march of our Society, in the space of one year, has been so very rapid, that our hearts could not find thanks expressive enough for the blessings we have received. During the last year, 23,495 copies of the Holy Scriptures have been issued from our depository: that is to say, our distributions have been nearly one-half more considerable than last year; and they surpass three times and one-third those of the preceding year, and are eighteen times as numerous as those of our first year. This distribution of the sacred book is the result of our ordinary and regular reports, and we distinguish it from the others purposely on account of the sales we have made to the British and Foreign Bible Society, which has bought from us 37,000 copies of the Holy Scriptures printed with our forms. If we add this number to the above mentioned one, we shall have in all 60,496 copies of the Scriptures, of which 5,646 were Bibles and 54,850 New Testaments; or in other words, if we add together the copies which had been issued from our depository during the three first years of the existence of our Society, and double those numbers put together, it would require still more than 10,000 copies to attain the number of the holy books disposed of the last year.”

FRENCH CANADIANS.

The Rev. L. Roussy, stationed near the Grande Ligne as a Missionary, and who preaches to these people in their own language, in applying to the Society in Montreal for a supply of Bibles to distribute among them, observes that "in general they seek not the Bible, but, on the contrary are filled with prejudice against the Holy book, which the priests forbid as very dangerous. With few exceptions, they are not disposed to buy the word of God: it is necessary to go and read it to them to give them an idea of its excellence, and then to lend or give it to them. I have had the pleasure of seeing a great number who, having begun to read with fear and suspicion, now appreciate and estimate it as a revelation from God. Very lately a woman at the Grande Ligne who had manifested the most violent opposition to the efforts that were made to circulate the word of life, and had sworn perhaps more than a thousand times that she would never touch one of our books, was entreated to read the gospel by a man who had begun to listen to it himself. At length she consented that we should lend her a copy; and at the end of some time she came herself to offer the price of the book; and we have been convinced that she has read it with attention."

EASTERN TOWNSHIPS.

MELBOURNE LADIES' BIBLE ASSOCIATION.

Thos. Tait, Esq., to the Rev. H. Wilkes.

I have just now been requested to inform you that a Ladies' Bible Association has been formed in Melbourne, and to request you will be so kind as forward to us the necessary cards and books for the collectors. I have great pleasure in adding that I am of opinion that the above association will be of great importance, and that much good will be done, and a great deal more money raised than otherwise would have been.

Melbourne, August 14, 1837.

THE LANDGRAVE OF HESSE AND
THE STOCKBRIDGE INDIANS.

SLESWICK, *May 10, 1835.*

Permit me now to solicit your friendly aid in meeting the wishes of the President of the Sleswick-Holstein Bible Society, his Serene Highness the Landgrave Charles of Hesse. In our last Annual Report he found some account given of a work, published in London, in two volumes, purporting to be the Travels of the Rev. C. Colton, to the North American Lakes, and among the Indians of the North-Western Territories; in which, among the rest, mention is made of the great blessing produced by a single Bible, among the Stockbridge Tribe, inhabiting the banks of the Fox River. The Bible in question, which is now preserved as a sacred relic in their church, is reported to have been presented to the Indian Congregation by a pious Englishman, at the time of its formation; and is further represented to be a beautiful copy. That portion of the Stockbridge Tribe, more especially referred to, is stated to have settled on the banks of the river before named about twenty years ago; and the congregation consists of 350 souls, all of whom speak English perfectly well. The Landgrave has felt so much interested in the narrative, that he is anxious to present 12 English Bibles, very neatly bound, to this Indian Congregation. He wishes further, that these Bibles might be bound in England, either in red morocco or calf, with the word 'BIBLIA,' or the corresponding word in English, in gilt letters. He is desirous, moreover, that a blank leaf be left before the title, with a gilt margin, on which he purposes to write himself the following:—

"Presented to the pious Society of Christians, settled on the banks of the Fox River, belonging to the Stockbridge Tribe, in North America, in the Name of our Lord Jesus Christ."

And on the opposite page :

"By the President of the Sleswick-Holstein Bible Society, Charles, Landgrave of Hesse, Field Marshal General in the service of his Majesty the King of Denmark, Viceroy of the Duchies of Sleswick and Holstein, &c. &c."

He purposes to write the above here; and should he be no longer alive when the books come to hand, I am authorised to write the Inscriptions in his name.

I feel confident that the respected Committee of your Society will readily indulge our venerable Prince—now in his ninety-second year—with the gratification of his wish; the more so, as he is acknowledged among us to be one, who, as a sincere follower of the Lord Jesus, openly and publicly avows Him before men, whenever an opportunity offers for so doing. It was only the day before yesterday that this venerable servant of God addressed our Meeting for an hour and a half continuance; on which occasion he gave a strong testimony of his Christian experience, and of his love to the Lord. At the conclusion, he requested me to call on him; which I did yesterday; when he gave me the above directions, accompanied with an earnest injunction not to forget to assure the Committee of the British and Foreign Bible Society of his unalterable affection, and of the great delight with which he witnessed the extension of their operations, which he clearly recognised as a preparatory step to the second advent of our Lord. You will delight our good old Prince by your letting me know, as soon as possible, that his request will be complied with. In his conversation with me yesterday, he dwelt long on the great advancement which is continually making in the Kingdom of God on earth; and his declaration breathed the most unfeigned gratitude and praise towards the Lord Jesus Christ, through whose merits alone we can hope to stand before God; without

whom we can do nothing, but with the aid of whose power and grace we are able to affect all things, to the glory of the Father.—*Letter from Mr. Reiche, in Monthly Extracts.*

ZEAL OF A CHILD FOR THE DISTRIBUTION OF THE SCRIPTURES.

BELFAST, *May 3, 1837.*

A FEW days ago, when one of the Secretaries of the Belfast Auxiliary Bible Society and another gentleman were engaged in collecting the Subscriptions for the present year, they had occasion to wait upon a Lady who was in their district. They found her at home, and mentioned their business. She told them, she believed she had been acting wrong for some time, in giving so small a subscription to such an object (Five Shillings); and immediately gave One Pound. "But," said she, "I have more to give you: it is not much; but the circumstances connected with it are not common. It was collected by a child of six years old, to send the Bible to the heathen." When about five years of age, the family were sitting round the fire on a winter evening: the weather was tempestuous, and the rain beating against the window: the child was playing on the hearth-rug. He suddenly looked up in his mother's face: "Mamma, this is a bad night for the poor." She assented. "But, Mamma, this is a bad night for the rich."—"Why so, my dear?" "If they are like that rich man that we were reading about to-day, who pulled down his barns to build larger ones, and that night his soul was required of him." After a pause, he again said: "This is a worse night for the Heathen." "What makes you say so?"—"Oh! Mamma, they have nobody to tell them about Jesus, and no Bibles to read about Jesus." And running to his father, he said: "Papa, will

you give me a halfpenny?"—"What for?" "To help to buy Bibles for poor Heathens who have none of their own." He got a little box next day. During a year of suffering, he kept his object constantly in view. Unable to go out but seldom, he pleaded with the friends who came to the house for something—anything—"to help to buy Bibles for poor Heathens who had nobody to tell them about Jesus." He seldom pleaded in vain: he was in earnest. In about a year, his little collection amounted to Ten Shillings and Four-pence Halfpenny. At the age of six, it pleased the Lord to remove him from this world of sin and suffering. When near the close of his career, he one day said to his mother: "Mamma, I love you very much, but I love Jesus a great deal more."—"You have been very kind to me, and have done a great deal for me; but Jesus has been a great deal kinder, and has done a great deal more."—"I like to be with you, Mamma; but I'd rather be with Jesus." Into the presence of the Saviour, whom he loved, he was early removed. Almost his last request was, that his little store should be given to "buy Bibles for the poor Heathens, who had no books to read about Jesus." His mother, who mentioned these circumstances, said she had kept the collection for some time past; but having been present at a Bible Meeting in this town a short time since, she resolved, not only to increase her own subscription, but also, considering it the best means of carrying her little boy's intention into effect, to give his money to the Bible Society.—*Monthly Extracts.*

THE BLESSING OF GOD ON THE
PERUSAL OF HIS WORD.

NO. III.

Some time last year a marriage took place in the Township of —, Lower Canada. On the marriage

day the usual disgusting practice of drinking ardent spirits to excess took place. A young man who was a public nuisance, hearing of the matter, went to the wedding for the purpose of gratifying his wicked disposition. His abominable tongue produced fighting. He who was the leader in it and the principal offender, took steps at law, and involved the bride's father in heavy expenses; to meet these he had to sell his stock.

He meditated revenge, and determined to murder the young man. During the agitation of his mind, as to how and when he should carry his wicked purpose into execution, a New Testament found its way into the house. He had been taught to read, when young, by some of the benevolent institutions in Ireland; but had not read any from his 12th year till then, which must have been upwards of twenty years. He took the New Testament, and opened it, when his eye was arrested by the 15th verse of 3d chapter of 1st Epistle of St. John—"Whosoever hateth his brother is a murderer, and ye know that no murderer hath eternal life abiding in him."

The word laid hold on his heart, and so engaged him that he has continued reading it; and when asked if he would give up his New Testament to the Priest, his answer was, "Oh! no; I love that New Testament—it has saved two lives."—*From a Correspondent.*

REGARD FOR THE SCRIPTURES.

The veneration we shall feel for the Bible, as the depository of *SAVING knowledge*, will be totally distinct, not only from what we attach to any other book, but from that admiration its other properties inspire; and the variety and antiquity of its history, the light it affords in various researches, its inimitable touches of nature, together with the sublimity

and beauty so copiously poured over its pages, will be deemed subsidiary ornaments, the embellishments of the casket which contains the *pearl of great price*.—*Robert Hall*

REVIEW.

Value of the Bible, and Excellence of the Christian Religion: for the use of Families and Schools. By NOAH WEBSTER, LL.D. New Haven: Durrie & Peck.

It is a pleasing and encouraging symptom of the present times, that men of eminence are no longer ashamed (!) to appear on the side of religion. Time was, and not far distant, when those who stood high in the political, scientific, and literary world (with some honorable exceptions) seemed afraid to refer to the Bible with any expression of veneration for that sacred book, or to any of the doctrines of Christianity, except for the purpose of reviling or perverting them. Even in so grave an assembly as the House of Lords in England, the mention of the Scriptures, or an allusion to them in support of an argument, was not always received with complacency and reverence. The late Bishop Horsley had occasion, some forty years ago, to administer a severe reproof to their Lordships on this very point. In one of his speeches, wishing to support his argument by Scriptural authority, he was proceeding in terms to the following effect:—"The Apostle Paul, my Lords, in his second Epistle to Timothy"—when he observed several of their Lordships smile, as if the allusion were out of place as being delivered in that house. The bishop immediately stopped, and turning aside for a moment from his course of reasoning, gave an indignant rebuke to the unseasonable expression of levity, and added, "If I see any noble Lord smile when the word of God is quoted, I will immediately call him to order." This had the desired effect, and the bishop repeating the introductory words with, "As I was saying, my Lords, &c." concluded his address without further interruption.

At the period of which we were speaking, and even down to a more recent one, the current of literature, except among the theologians, flowed for the most part in a direction contrary to that of scriptural truth. Now, the case is happily otherwise. Writers of talent and reputation, in considerable numbers, have been honorably employed in advocating, explaining, or enforcing the dictates of inspiration; and among them the

distinguished author of this little volume, whose design is to impress upon the minds of the young the principal facts, doctrines, and motives exhibited in the Bible. The design is good, and for the most part happily and perspicuously executed. We wish, however, that, in some cases, the peculiar doctrines of the gospel had been more prominently stated, and the way of salvation more distinctly pointed out.

A DICTIONARY of the most important Names, Objects, and Terms, found in the HOLY SCRIPTURES, intended principally for Sunday School Teachers and Bible Classes. By HOWARD MALCOLM, A. M. Boston: Gould & Co. Greig, Montreal. Stereotype Edition.

On first opening this volume we judged, from the appearance of its pages, that it was a slight affair; but on examining more closely the articles which compose it, we soon found reason to alter our opinion. Its bulk, indeed, is not large for such a purpose; but its contents are evidently the result of great research, patient thought, judicious selection, and careful writing. Many volumes of larger size, and more splendid pretensions, have less sterling worth. *Mulum in parvo*, would have been its appropriate motto; for scarcely ever have we met with a more correct and finished specimen of the art of concentration.

Poetry.

MOTTO FOR THE SCRIPTURES.

Words of eternal life to me,
O may my faith receive the whole;
Bound with my heart-strings let them be,
Hid in the secret of my soul.

Though heaven and earth shall pass away,
These words of prophecy are sure,
Unchangeable amidst decay,
And pure as God Himself is pure.

Who'er to these shall add alloy,
Or take one sacred fragment thence,
Them and their works will God destroy,
His arm shall be his truth's defence.

Firm in that truth may we abide,
Till Christ our Lord appear again;
Come, say the Spirit and the Bride,
Lord Jesus, quickly come:—Amen.

MONTGOMERY.

CAMPBELL & BECKET, PRINTERS.