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THE
CANADIAN CHRISTIAN EXAMINER,

AND

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VOL. IV.

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No. XII.

PERSECUTION OF THE JEWS IN DAMASCUS.

Many eulogiums have been penned by political and moral writers, concerning trial by jury. Under God it is the palladium of British freedom,—a blessing which the poorest peasant enjoys in common with the richest in the land. It is worthy of all that has been said and written in its favour. But education has the effect of raising up a community of jurymen, who are always sitting, and whose verdict is heard over the whole length and breadth of the land.—And never does the excellency of the educational institutions of the Reformers, appear to us more truly excellent, than when the national doings of Protestant states are set in contrast with those who are under Popish or Mahometan thralldom. In the former, there may be much corruption, but it is in spite of their institutions,—individuals may come to possess power unworthy of the trust,—and Governors for a time may abuse their office; but there is a tribunal to which the injured can appeal,—and that is a society who have read their bibles, and who have learned from thence, to love righteousness and hate oppression. It is a law of our nature, that we take an interest in the concerns of others,—and when the sympathies of men are purified by the charity of the gospel, and their consciences enlightened by its precepts of equity, who is the delinquent, however exalted, who can safely defy their disapproval? It reaches the oppressor, whether of high or low degree, and delivers the victim from his grasp. It was one of the first acts of Protestantism when she became invested with power, that she interposed to put an end to

the centuries of persecution inflicted on the Waldenses, and in modern times, the same benignant power has interposed in behalf of the Africans, extinguishing the slave-trade in the world,—and, within the British dominions, slavery itself. It has been beneficial to its enemies. The abolition of the inquisition, that infernal tribunal, is due to the moral light which Protestantism has diffused over the nations.—Where the bible is a sealed book, iniquity is decreed by law. Such a land, whatever it may profess, is heathen,—and in the language of Scripture, is full of the abodes of horrid cruelty. Even France is not an exception. Her revolution broke the power of tyrant princes and of a domineering priesthood, but popery still broods like a night-mare over her institutions. This alone is sufficient to shew, that there can be but little congeniality between her and Great Britain. The British churches and societies have laboured much for diffusing the knowledge of the gospel over the earth,—and British law is renowned among the many nations that enjoy its protection for wisdom, mildness and justice. But what has France done. After the reformation, she was the willing slave of the Pope, in slaying the people of God, and in modern times she spread a revolutionary frenzy over Europe, and seeking universal dominion, she deluged the earth with blood? And now, again, she manifests her likings for popery, which many fondly thought she had abandoned. Her revolution was not a reformation. The spirit of the nation is much the same with what it was in the persecuting

times of Louis the fourteenth. Mannerism is cultivated to a kind of scientific perfection,—but *principle* has taken its flight,—and in those conjunctures, when the naked character of the nation is brought into view, it is dark and cruel.

The part her consul has acted, in the late persecution of the Jews in Damascus, will be found to bear us out in what we have written,—and neither does this stand alone,—it is in keeping with her late attack on Tahiti and the Sandwich Islands,—for what follows, we are indebted to the *Scottish Christian Herald*:—

PERSECUTION OF THE JEWS AT DAMASCUS.

Few events have awakened more intense interest throughout the whole civilised world, than the recent proceedings against the Jews at Damascus. The cruel, unjust, and oppressive treatment to which many of the unoffending Israelites have been subjected, on a charge which has been shown to be as false as it is malicious, calls for the sympathy and the prayers of every lover of justice and humanity.—Let christian philanthropy stand forward in defence of the insulted Israelites, and remembering what we owe to those “to whom pertauneth the adoption, and the glory, and the covenants, and the giving of the law and the promises,” let Gentile rulers and Gentile subjects put forth all their influence and authority to protect their Jewish brethren from the arbitrary and tyrannical power of their unfeeling oppressor. A minute and detailed account of the rise and progress of the persecution has been furnished from a highly respectable source, to the conductors of the “*Jewish Intelligence*.” Sir Moses Montefiore, who has recently left England to investigate the whole affair, will, probably, ere long, make a public appeal to the British and other European governments, in behalf of a people who, in signal fulfilment of ancient prophecy, have been scattered and peeled, and who have become a proverb and a byword among all nations.

Mr. Pieritz has presented the following narrative:—

Padre Tomaso was a monk of the Capuchin order, a native of Sardinia. He lived in Damascus since 1307, where he occasionally practised medicine. He used particularly to vaccinate children, both of the Jews and others, by which he amassed a tolerable sum of money.—On account of his usefulness, he was much regarded by the Jews of Damascus. He also had a servant, Ibrahim, a native christian, whom

the Jews generally did not know, nor, in fact, that he had a servant at all. On the 5th Feb. 1840, he left his convent, but did not return at night, nor make his appearance since. On the 6th of February the French consul examined his cell, where every thing was found in proper order, and amongst others, a sum of money now said to have been 10,060 piastres, though another report says, that 150,000 piastres were found, and that some person pocketed the remaining 140,000 piastres. The servant, too, I should mention, was missing. February 7th being a Friday, notice was given to H. E. Scheeref Pasha, who immediately instituted inquiry, at the demand of the French consul, as all the Latin Priests enjoy French protection here. The inquiry instituted was of a double nature,—1st, to ascertain where Padre Tomaso was seen last; and 2d, certain redoubtable Shiekhs, a species of Mahommedan impostors, pretending to the power of divination, were called in to discover what had become of him, by their preternatural powers. They declared that Tomaso and his servant were murdered by the Jews, in their own quarter. This was confirmed by the fact, that Tomaso actually was in the Jewish quarter on the day of his disappearance. At about 11 o'clock in the forenoon he was there seen sticking up a notice of an auction, that was some time after to take place, at the door of a Jewish barber's shop. Some persons say, that he was seen in the Jewish quarter a second time, about three o'clock on the afternoon of the same day. It was taken for granted that the Jews murdered Padre Tomaso and his servant, in order to secure their blood for the feast of unleavened bread, which was near at hand. Farach Katash, an elderly Jew, living in the Christian street, then came forward and testified that he saw Tomaso so late as five o'clock in the evening of February 5, in the Christian street; but for this he was put in prison. February 8, a certain Mahommedan of notoriously bad character, called Mohammed Telli, having heard of what was going on said, he knew all the bad characters amongst the Jews, and if he were at liberty, he would discover the murderers. At the suggestions of this man, who became afterwards so useful in the service of the French consulate, as well as of other like characters, who acted as spies from the commencement, and on the allegations of the above-named Shiekhs, many arrests were made among the Jews, from Friday night till Sunday, some by the French consul in person,

some by his or his underling's order. What state the Jews were in may be imagined; but they were relieved a little by the glimmering hope that their innocence would soon appear. A day or two before the disappearance of Father Tomaso and his servant, they had a violent dispute with a certain Shiekh-El-Mukari, leader of the muleteers, of the name of Ibn Ivah, in a much frequented place, the Khan Assad Basha, where, while the robust servant seized the man by the throat, and held him till the blood came, his master, Father Tomaso cursed him in his faith, which was Mahomedanism, which caused great sensation among the bystanding Mahomedans, and peculiarly called forth some violent language from a respectable Mahomedan merchant, of the name of Abu-Yekhyeh El Kaphar, while the muleteer swore that Padre Tomaso should not die by his hands; and now it happened, as the report got about of the disappearance of the monk and his servant, the last-mentioned merchant also disappeared. At first they threw the suspicion of the murder of this merchant also on the Jews; but the eye of the public being arrested by the shop of the merchant remaining closed, and the door being forced, the man was found dead, hanging in his shop, the door being carefully secured from within. The Jews, as other reasonable men, then thought that an investigation would take place, and that it might then appear that the merchant, in consequence of the above dispute, was the murderer, either by himself, or together with the ill-used, enraged muleteer, or others, and that he destroyed himself in order to escape torture and disgrace. But, alas! no investigation took place; the muleteer was not even examined, on whom the suspicion, even independent of the merchant, rests so heavily. Amongst the Jews only, investigations, searches and imprisonments were incessantly carried on. They also disinterred several dead persons on the Jewish burial-ground, lately buried, to see whether the missing persons might not be amongst them, or if the dead had any marks of violence about them, which they might have received in the attempt of murdering the monk or his servant; for the monk himself, although sixty years old, was yet in full vigour, of a tall stature, and a hot temper, while his servant was notoriously robust, and more than of ordinary strength. The poor Jews were, however, at last fixed upon as their murderers, who had no marks of violence at all about them. Sunday, February 9, Salum, the barber, was also arrested like others, but upon the entreat-

ies of his wife, was the same day set at liberty again. This barber, a Jew, is about twenty years old, and supported himself partly by his trade and partly by the alms occasionally given him by the more affluent Jews. He is very ignorant, and of rather low character: the same mentioned before, to whose shop door Padre Tomaso had fixed the notice of auction on the day of his disappearance.

Certain persons came forward and raised doubts whether the paper, which was yet up at his shop door, was the same which the monk had put up: and they soon got witnesses to testify, that the wafers with which it was now stuck up, were not of the same colour as on the first day. Monday, February 10, the unhappy barber is arrested the second time, and confined for three days in the house of the French consulate, the notorious Mohammed Telli having free access to him. The same Monday, Schereef Pasha sends for the chief Rabbi, Yacoub Anthabi, and two other subordinate Rabbis, Khalkhams Sh'omoh Arari, and Khalphou Atia, and declares to them, that if they do not discover the murderers within twenty-four hours, they should all three be beheaded, and sends them home again. They immediately repair to the synagogue, assemble together men, women and children, and in the most solemn manner, blowing the horn, &c., pronounce the severest excommunication against every Jew who should know any thing of the murder of the monk or his servant, no matter by whom committed, and not come forward to give evidence. Upon this a young man, a Jew, Yitskhach Yavoh, comes to the rabbies, and declares, that on the 5th of February, he saw Padre Tomaso and his servant at a certain spot, about half an hour's walk from the Jewish quarter, on the road to Palakhia, about half an hour before sunset, and that he there had the following words with the servant of the monk. He said to him, "You have not bought any tumbaco of me for some time; buy some now." But the servant answered him, "I need none now, for I bought some to-day." This evidence is in perfect accordance with that of the first mentioned Parach Katash, who is now in prison. Yitskhach Yavoh is now sent to the French consul, where he repeats what he deposed before the rabbies; and the French consul sends him for trial to His Excellency Schereef Pasha. His Excellency becomes angry, and asks the unhappy man, "who dares to give evidence in favour of the Jews,—who bribed you to give this false evidence?" The man vows that he says nothing

but the truth, and, therefore, is laid down and flogged; and insisting on the truth of his declaration, the flogging continues, till he got upwards of five thousand lashes in succession. He is carried away lifeless, recovers for a while in the prison to which he was supported, but soon after dies. The Jews had great difficulty in the ordinary purification of the dead, which they undertook with him, previous to his burial, as the flesh fell entirely off from his bones!

In the meanwhile, the barber is going through various examinations and cross examinations, but continues steadfast in one declaration—that he did not at all see the monk put up the paper on his door, but stepping out of his shop, and seeing it up, asked some bystanders what paper it was, and who fixed it there? They answered him, it was a notice of an auction, put up just now by Padre Tomaso, who went farther on. In the course of these examinations, the barber named six poor Jews, who had been in his shop during the day of the disappearance of the monk. Four of these being in town, were immediately arrested, and imprisoned in the seraglio, and some of them subsequently tortured. The remaining two were in the surrounding villages, hawking about their humble stock of ware. After a day or two they return to Damascus, and are arrested and brought before the French consul, who threatens them with immediate death if they did not confess. They as well, however, as the four, persist in their simple tale of innocence, and are some time after liberated. They are yet in Damascus to tell their story. Those poor men, as well as the barber himself, and several others of the poor Jews, who are now at liberty again, were continually pressed and persuaded, by Mohammed Telli, to implicate others, especially the great, as the safest means of escaping those tortures with which he threatened them. He was heard to hold like language even in open court, to poor Jews, during the occasional short intervals of their severest tortures.—The barber also declares, that on the ominous Wednesday, he saw Aslan Farchi, with his brother, Meyer Farchi, two young men, sons of the most respectable Raphael Farchi, pass his shop, and stop before it to read the paper on his door. The French consul immediately ordered the two brothers to be arrested and brought before him. Aslan, in Hebrew called Yehudah, who is some time after accused as one of the murderers of the monk's servant, is a man of about twenty years old, married, but

still living with his father. He is weak and sickly in constitution, and the jest and joke of the Jews on account of his notorious childish timidity. The French consul first examines him by himself, and in the course of a long cross-examination, the following detailed account of his occupation is obtained. In the morning of the direful Wednesday, he, with his brother, accompanied their father to the court of justice called the "Makhkemay," of which Raphael Farchi was a member. They stayed there with their father till the afternoon. They then, leaving their father in the court, went home. In doing so, they had to pass the barber's, and there they noticed the paper on the shop door, and stopped to read it, and went on. Coming home, Aslan had some angry words with his mother, upon which he left her room, and went into the room of a sister of his, living in the same house, who is a married woman, her husband, however, being then in Bagdad. This sister asked him: to write some letters for her to her husband, which he did. By the time he finished them his father came home, now being very near evening; and, hearing that he had some words with his mother, made him come in and ask his mother's pardon, &c. Signor Isaac di Picciotto, a respectable Jew, son of the late Austrian Consul General of Aleppo, and himself thus an Austrian subject, now a merchant resident in Damascus, then came in, asking for his wife, who he had heard was there; but not finding her there, and having promised to join in a little evening party in the house of a christian merchant, Georgius Packsood, he soon left again. The family then sat down to their meal, which lasted some little while, having after this talked over some common-place matter, the father, Raphael Farchi, as was his regular habit, himself locked the doors of the house, and they all soon went to bed,—their prayers are here left unnoticed.—The French consul then removes Aslan, and orders before him his younger brother, Meyer Farchi, who is examined, and confirms his brother's declarations.

The French consul, then, sure that so detailed an account must be contradicted by some one or other, if it were not true, orders the whole family of Raphael Farchi, or nearly so, to be brought before him. He examines every member of the same separately, and as no shadow of contradiction is detected, Aslan Farchi, as well as the whole family, is let go. This was Tuesday, February 11. The day after, February 12, one of the four persons imprison-

ed in the common goal, of whom the barber had said, that they, with the other two mentioned before, were in his shop on the eventful Wednesday, was severely flogged to confess guilt. He persisted in his and his fellow-sufferer's first declaration, but confessed before the Pasha what the barber had confessed to the French consul, that he also saw Aslan and Meyer Farchi pass, and reading the paper on the barber's door. Upon this the Pasha sends for the two brothers, goes through much the same process, with the same result, and lets them all again go free. About this time, some of the wealthy Jews of the town went to the French consul, offering a reward of 50,000 piastres to any person whose evidence could lead to a discovery of the supposed murderers; and having, at the demand of the French consul given him a bond for the sum, and on the condition mentioned, the French consul published the advertisement. The same day, Wednesday, February 12, the third of the barber's confinement at the French consul's, notwithstanding all the threats, promises and persuasions, and the evil suggestions of Mohammed Telli, to implicate the great, no clue having been obtained from the barber, he is, by the French consul given over to the Pasha for torture.—His Excellency, after having in vain repeated to him the promise of reward, and free pardon, for any part he might himself have taken in the murders, provided he betrayed his accomplices, which promises the French consul had often pressed upon the poor man, ordered him first to be beaten in a most cruel manner; and this not availing, the brutal torture of a certain hellish machine is applied to him; this instrument has two screws which are forced into the head, so that the eyes are pressed out of the sockets. The poor barber suffered this until his chin became quite white, while a convulsive trembling set every limb of his body in tremulous motion. He abides, however, in the assertion of entire ignorance as to the fate of the monk and his servant. He is now carried into the common prison, that abominable servant of cruelty, Mohammed Telli, becoming his nurse, and as was heard by some of the then prisoners, who are now free, upbraiding him for his folly in not implicating the great. Friday, February 14, the poor man is again brought forth, and under cruel threats commanded to confess. He cries and trembles in his already lacerated body, avowing his inno-

cence as before, but in vain; he is the second time laid under the stick, and the flogging continues for some time, till his excruciating pains not affording him relief by a timely death, as fared Yitskhack Yavoh, at last reduced him to say something for his release. He now declares that on Wednesday evening, February 5, he saw the monk in company with several of the wealthiest and most respectable Jews in the Jewish street, near the house of David, in Arabic, Dahoob, Arari; but that he did not know whence they came or whither they went. The following are the men he mentions: Yoseph Arari, an aged man, eighty years of age, and three brothers, nephews of the same,—Aaron, aged fifty-five; Yitskhack, aged fifty; and David Arari, aged about forty; Yoseph Leniado, aged fifty; Moshey Salonicply, aged fifty; and Moshey Abulafia, aged forty. The first five very weak and sickly persons; all of them merchants of great consideration and wealth. They all deny the barber's statement and are prepared for torture.

But as fears were entertained that they could not stand any tortures, on account of their constitutional weakness, a more lenient measure was resorted to. They were lodged each of them in a separate cell, soldiers appointed to stand by them, and not allow them any other posture but standing upon their legs, without sleep, &c., for thirty-six hours. So says one of my documents, while another says, three days and three nights.

On the same day were arrested the three rabbis mentioned before, under date Monday, February 10. The term of the thirty-six hours, or three days, expired; the seven merchants are brought forth, each separately for trial. They all deny all knowledge of the monk's disappearance, some of them stating how they were variously employed on the evening of the mysterious Wednesday. Here is to be especially noticed, Moshey Abulafia and Yoseph Leniado; for though no attention was paid to their references, the truth of their assertions incidentally appeared. The case of the latter deserves particular notice, well showing the spirit, nay, leading to the suspicion of the motive of the trial. Yoseph Leniado declared that, February 1, a daughter of his died, and that February 5, was consequently the fifth day of his mourning. The first seven days after the death of a near relation, no Jew goes out of his house, not even to prayers;

but more than this, he declared, that on the mentioned Wednesday, from an early part of the evening till eleven o'clock at night, there were with him, in his own house, two christian merchants, one of Damascus, and the other of Khasbia, a town three days' journey from Damascus. The one of Damascus confirmed this declaration; and the family of Leniado immediately despatched a messenger to Khasbia for the other witness, the same sent in his declaration in writing, confirming Leniado's assertion. The Pasha, however, said he could not receive a written deposition; witnesses must appear in person.

The family despatched a second messenger, and then the merchant came in person; but, alas! this was not a trial to forward, but to mock at the ends of justice. Khasbia is three days' journey from Damascus; and before a person could go there and return twice, ample time was given to the judges to despatch a man likely to prove dangerous to their ends. After the last mentioned examination of the seven merchants, the barber is brought forth again, has entire impunity promised him for any guilt of his own, on the condition of a satisfactory confession, while Mohammed Telli continues to force his advice upon him. The barber first insists on his last deposition, but when he sees preparations making for his torture, he offers to confess. He then declares, that in the evening of February 5, the servant of David Arari came to him, ordering him to go to his master's house, in order to bleed Arari. When he came there, he saw the seven merchants mentioned before, sitting round, and Father Tomaso lying bound in a corner. The seven then offered him 1200 piastres, if he would kill the monk. He refused and went away. He was hardly gone, when he was called back, and they promised him 200 piastres to keep secret what he had seen. He went home, without knowing what had become of the unhappy monk.

After that deposition, the barber was led back to his cell, and the seven merchants were singly brought forth for re-examination. They all alike declared their innocence, and it was resolved to put them to the torture. David Arari was the first; but as he received the twentieth stroke, he began to foam at the mouth, and fell into dreadful convulsions. They were obliged to desist. Upon this, the French consul, expressing his doubts whether the sol-

diers might not have been seduced to allow his victims to take rest and sleep, or else they would have confessed, demanded a repetition of the same, and the seven merchants were again put on their legs, which would now scarcely support them. The consul himself, or his underlings, inspected the due performance of their penance.

PART II.

The second torturous confinement took place February 17, and they arrested the same day sixty-three young children, from four to eight years of age, and put them in prison. These remained in prison twenty-eight days, being almost daily questioned and examined, with threats and promises,—asked whether they did not see their fathers, &c., kill Padre Tomaso, &c. The innocent children know of no guilt, and tell their harmless tales. One of the little ones, however, is persuaded to answer a seductive question in the affirmative. He said his father killed the monk, and then threw him into a certain pit in the court-yard of the school-master.

There indeed was a certain subterraneous vault not in use, which had been covered a length of time, but into which the children used to look through little holes. The French consul, with many more, then takes the child to the spot, the pit or vault is opened and searched, but nothing is found. While the seven are yet standing, the barber is again brought forward and threatened with immediate death, that is, by torture, if he did not confess all he knew. The poor fellow was now entirely unmanned, and ready to try as many confessions as they pleased, nor was he at a loss for a confidential teacher. He now says, that he indeed went to the house of David Arari, as he stated before, on February 5, and in truth himself took part in the murder of the monk. David Arari began to cut his throat, but beginning to tremble, and dropping the large knife on the ground, he took it up, and completed the fatal deed.— On further inquiry, he said he did not know why the murder was committed, and asked his fellow-criminals, therefore, why it was done? But they answered him, they wanted the blood for certain religious purposes unknown to himself, and that they indeed collected the blood into a silver basin, from which it was poured out into a glass bottle. The Pacha then asked him what was done with the body? to which the barber answered, it was buried—*not cut up*.

—in the court-yard of David Arari. The Pasha, with a great concourse of people, then goes to the house of David Arari, taking the barber with him, who lay across an ass, supported by persons on each side, as he was not yet able to sit or ride on an animal, nor to walk. The stupified barber is then asked to point out the spot where the corpse was buried, and he fixes on a place in the yard which is beautifully laid out with various coloured marble.

It was evident that this spot could not have been so newly opened, and therefore the Pasha, apprehending the deception, grows angry, and threatens the barber with instant death if he deceived him, and asking him sternly at the same time, "Do you mean to say that this place was opened, and then newly thus laid out?" Upon which, the barber, collecting himself, interrupted, "Oh, no, I am mistaken, it is there in that room,"—one not quite finished, the house being new. The place he now pointed out is now dug up, and so is a second and third, the barber continuing to vary his local assertions; but no trace whatsoever is found. This disappointment excites great sensation in those who anticipated the doom of the poor Jews. Before they left the house, however, Morad Fattall, the servant of David Arari,—of whom the barber had said that he came to call him on the fatal evening,—is taken by the Pasha into a separate room and interrogated. But as the barber had not implicated him, and he himself asserting ignorance of crime, without leading by his own manner to any suspicion, he is let go again. The Pasha then privately examines a female slave of the same house, a Mohammedan, promising her the richest presents, and even marriage, if she would confess. She, however, replies, that she knows of nothing, and adds, she is sure that no murder was committed in her master's house. The Pasha then drew his sword, and threatened to cut her head off if she did not tell the truth. She insisted, however, that what she said was truth; adding, "I am a Mussulman, and only the slave of these Jews; and if I knew any thing against them, I should not deny it."

The Pasha, with his people, then goes home. This took place February 23, by which time the seven merchants had been released from their torture, variously examined and interroga-

ted, and are now simply confined, hopes being entertained of their entire liberation, as the barber's deposition was falsified by fact,—at least negatively. The next day, however, February 24, the French consul arrests Morad Fattall; and after severe examination, in which nothing suspicious appears, discharges him. They then arrest the four Jewish slaughterers, the three grave-diggers, and two Jewish night-guards. The streets of Damascus have all a gate at each end, which is closed at night, a porter standing by it, without whose knowledge no one can pass or repass it after nightfall. The two porters of the Jewish street are arrested. Some of these are severely tortured, till one of the last mentioned, a man of sixty, dies. This poor man was very important in the case, as his station was just opposite the spot where soon after the bones are taken out, part of which are affirmed to be human, and to be those of Padre Tomaso. He died, however, by torture, in attestation of the truth of his deposition, that he saw none of the suspected pass or repass his gate, &c. During several days about this time, many Jewish houses are searched,—some are dug up in consequence, it is said, of the declarations of the sheikhs already mentioned, who pointed out many houses in succession, where they affirmed Padre Tomaso would be found dead or alive,—nothing, however, is found. The barber now feigns to recollect the body was buried in the garden of Raphael Farchi, which is close by the house of David Arari. The Emir Ali, with a detachment of soldiers, followed by a great concourse of people, and accompanied by the barber, then repairs to the garden, half of which is dug up on various spots, and as nothing is found, the people become so enraged at the barber, that they tear down branches from the trees, and begin to beat him. He is, however, safely lodged again in his prison cell. Wednesday, February 20, the French consul asks the Pasha to allow him once more to take the barber into his house for private examination; but eliciting nothing satisfactory from him, sends him back in the evening. In the meantime, the Pasha orders Morad Fattall again to be arrested, who is at once put under frightful torture; and not confessing any guilt, is imprisoned for the night in the same cell with the barber. He is brought up the next day, but yet persisting in his former declara-

tions, is returned to prison. After one day's more confinement, together with the barber, he is brought up again and prepared for torture; he then offers to confess, and declares the same thing with the barber, and confesses himself also an accomplice;—wherein, however, he contradicts the barber, never owned the presence of this man. The barber is therefore brought up again, February 27, in the evening,—is assured of perfect impunity, &c. and pressed to confess. He then declares, that the servant was indeed very active in the murder like himself; and after alternately examining these two persons several times the same evening, they come at last to an agreement in the following depositions: the barber and some of the seven merchants held the monk, while the servant cut his throat—the blood was carefully collected, which, upon inquiry, they were informed was wanting to be mixed up with the unleavened bread.—They did not know before, that such a practice obtained amongst the Jews. After the monk was quite dead, the two, barber and servant, cut up the body by limbs, and threw each part, one after another, into a large kind of mortar, and broke all the bones into small pieces. They then put the whole into a sack, carried it to a certain spot, where they let down piece by piece through a hole into the public sewer, a current stream which runs under ground through the whole town, passing also the Jewish street. The place which they thus pointed out, is some distance from, and not in the same street with the house of David Arari, the way from the one to the other leading through the gate, the night-guard of which was lately killed.

The next day, February 28, the water being cut off without the city, the French consul with his followers, having the two unhappy wretches, barber and servant, carried before him on donkeys, neither of them could yet walk or support themselves alone on the animals, and accompanied by a company of soldiers and large numbers of the enraged populace, repairs to the place which is now opened, and certain persons are ordered to go down and search in the mud in the bottom of the channel. It now happens, that some water appears in the channel; and the French consul insists on it that this water came from a certain house near by, belonging to a Jewish family of Prussian sub-

jects. Whether this conjecture be true or false, I have not inquired; however, the French consul rushes into the house with a curbage, and flogs a young woman in it, demanding their design in troubling the bottom of the channel, from which he infers certain guilt.—the man of this family is Romano. I have it on good authority, that the Prussian consul lodged a formal complaint at the proper quarter against the French consul for this outrage. The young woman is a sister of the master of the house, and consequently also a Prussian subject. However, the persons in the channel now threw up a number of bones, without either flesh, or skin, or hair, &c., and a piece of shapeless rag of thick cloth, such as the tarbooches are made of, but which appears to be black, though parts are red. The barber, who used to shave the monk, affirms the latter to be part of the cap worn by the monk; and the bones are considered to be partly human and partly animal. They are assorted by some of their doctors, rather quacks, and those considered human are buried with riotous pomp, and registered as bones of Padre Tomaso. All the bones put together did not amount to above what would constitute the third or fourth part of a human frame. It is quite impossible to describe adequately the uproarious state which Damascus is now in; it was bad enough for the last three weeks, but now the ignorant population, tossed by the unrestrained and ungovernable tempest of their vilest passion, cease to be human beings, and resemble more the wild beasts of the forest. The day before these bones were found, a certain Arab christian, Sh'blee, Seibly A'roob, arrives from Sidon Sida; whether of his own accord, or sent for, I know not,—the latter is more probable,—at any rate, he is allowed to take part in the proceedings. This man was some years ago in the employ of government at Damascus. He was there enriching himself by the spoil and extortions of the Jews, till the distinguished Israelite, Maalem Raphael Farchi, brought a suit against him; Shiblee was found guilty, obliged to restore various sums of money to Jews, and condemned to eighteen months' imprisonment. This, of course, does not gain his affections for the Jews. The very day of his arrival he goes into the Jewish quarter, and vents his revengeful fury against the poor Israelites. He then, amongst other things, cries out, "Tomorrow I will here dig up the re-

mains of Padre Tomaso!" He happened to threaten this just near the spot where the bones were now found, pointing with his finger to the very spot. Whether from this, or from other circumstances, or all put together, a rumour is prevalent, that the bones found, were deposited there by the enemies of the Jews, which could now easily be done, as the night-guard, which formerly stood on his watch just opposite, was now removed, by death under torture, as stated above, and no second person could be procured for so dangerous a post. At this time, more than ever, the vilest persons pressed into Jewish houses, and extorted money, sometimes large sums, sometimes of the poorest, so little as twenty piastres; and where there was no money, they took effects.

The following extraordinary rumour prevails, though not amongst the enemies of this defenceless people:—

There was a certain native christian, Seyd Navu, who violently took away from a poor Jew, Algerine, a sack of flour. The poor Jew, who used to deal in this article, and had already been robbed of every thing else he had, in a kind of despair went to the Pasha and complained. Seyd Navu is put in prison; the next day, however, he is liberated again, without trial and without restitution. But it is confidently asserted, that while the man was yet in prison, both his mother and his wife ran up and down in the christian street, calling out, "If Seyd Navu be touched, or if you don't interest yourself for his liberation, we shall bring misfortune upon you all; we shall discover the whole plot, and show where Padre Tomaso is!" and that the French consul on hearing this, went to the Pasha, and demanded the liberation of Seyd Navu; the women never being questioned what they meant by their threats.

I may also notice that, after the death of Yitskhack Yavoh, some Jews went to the place where he had said he saw the monk and his servant near sun-set. They found there several persons, Christians and Mahomedans, who confirmed the deposition of the deceased.—They then went home, with the intention of having these persons called before the Pasha. Other Jews, however, thought that these persons, ought first to be asked whether they would come forward to give evidence; as they feared, in case these persons should, upon trial, deny the fact, their case would only be worse. These Jews, therefore, went the next

day again to the same persons, asking them whether they would come forward and declare before the Pasha, that they had seen Padre Tomaso, February 5, in the evening. Upon this, some denied the fact altogether, while the others said, "No, no; we have seen him; but if we be called before the Pasha, we shall say we have not. Farach Katalah is imprisoned, and Yavoh is dead, because they said they saw the monk, and we shall not endanger our lives for your sakes." Thus, the poor Jews, with a heavy heart, went home again.

But, without entering into further like details, it is enough to observe, that whatever probability there may otherwise exist that Padre Tomaso and his servant are dead, for any thing that has hitherto appeared in the course of all the investigations, they may both be alive yet. However, it is now taken for granted, that the bones found were, in part, human,—that they, as well as the rag of a cap, belonged to Padre Tomaso, and that the Jews killed him. What is worthy of remark is, that the French consul now makes the Jews pay the 50,000 piastres, promised by them as a reward to any person whose information could lead to a discovery of the supposed murderers.

Friday night, February 23, a process of torture is resorted to that certainly has never been surpassed for enormity. Yitskhack Arari is the first; his various tortures continue for three hours. But as far as he could yet speak, he asserts his innocence. The barber is then brought up, and made to repeat his last deposition in his presence; and Yitskhack Arari being questioned, now assented to the barber's confession, and they are now both confined in the same cell. Saturday, February 29, the remaining six are brought up, one by one, in the presence of Yitskhack Arari. It is two awful to describe the tortures applied to them. David Arari and Mosheh Abulafia are reduced to assent to the depositions of Yitskhack Arari and the barber. The other four, two of whom soon die, never to the end allow the truth of these cowardly depositions. Now inquiry is made for the blood. David and Yitskhack Arari say, that Mosheh Abulafia had taken possession of it. Mosheh Abulafia denies this, and is subjected to torture. He then says, he had it indeed, but delivered it up to Mosheh Salonicly, one of the seven. Salonicly, however, bears every torture, and insists on his entire

innocence and ignorance of all blood. Sunday, March 1, the two brothers, David and Yitskhack Arari, are again brought up for further trial, when they again deny their last day's confession of guilt, which, they say, was extorted from them by torture, and made in the hope of a speedy execution. The remaining five are now also brought up. Yitskhack and David Arari are again reduced by extreme suffering to their former confessions. Moshch Abulafia is now tortured to give up the blood; he then says, I have secreted it at home in my house. The French consul, always alive to cruelty, then accompanies Moshch Abulafia to the house, followed as usual by large crowds, and Moshch Abulafia is now to give up what he possessed. He unlocks a cupboard, and feigns to examine it; and then asks his wife, who was in despair all this while to see her husband so lacerated, and apparently quite beside himself, "What have you done with the blood?" The poor woman, as in a fit of frenzy, cried out, "What blood had you?" He then answered, "I have blood; only give me a knife, and then you can take the blood, and say, this is it." When the French consul heard this, he, like a madman, began to beat both Abulafia and his wife. He then laid a rope around his neck, threatening to strangle him; and in the attempt to pull the rope, he laid his poor victim prostrate at his feet. Not satisfied with this, he dragged him about in the court-yard by the rope around his neck. The French consul then ordered both Moshch Abulafia and his wife to be conducted to the court of the Pasha. Now it is that Moshch Abulafia offers to embrace Mahommedanism; he is received, and assumes the name of Mohammed Effendi. He is now again interrogated, and says, he gave the blood to Rabbi Yacok Anthabi. This is the fourth variation. This enfeebled old man endures an ordeal of torture, that a person should almost be inclined to think he must have been strengthened by supernatural power, but denies all guilt both of himself and the rest. It is now late at night, and the legalized assassins resign themselves to sweet rest,—leaving their mangled victims to pour out their souls in prison,—to be prepared for the feast next day, March 2. A desperate attempt is made to bring the four that remained hitherto immovable in the assertion of innocence, to a confession of guilt; the attempt proves fruitless, but the old man of eighty years

of age, Yoseph Arari, and Yoseph Leniado, who had two witnesses to prove his innocence, die in consequence of their tortures. Here it is to be noticed, that when the seven, as also the rabbies, were this day brought before the Pasha, his Excellency commenced, by exhorting them to confess the truth, which is all, he said, he wished to know. Upon this, the two Araris that had before criminated themselves, said, "The truth is, that we know of no murder; but if you will torture us again, we shall make our former deposition." They, like the rest, are again tortured, and again confessed themselves guilty. The apostate, Moshch Abulafia, now Mohammed Effendi, abode by his last deposition.

I here pass over some absurd attempts of this coward, to prove from the Talmud, &c., that the Jews are required to make use of human blood. The monks have been very industrious in distributing quotations in Arabic, throughout the country, accompanied with the most malignant calumnies and misrepresentations of the affair at Damascus. I found some of these extracts in Arabic, at Tyre, Sour. In Beyrout there is scarcely a person without them; and in Alexandria I find them equally common in the Italian language.

Upon my arrival at Damascus, March 30, and after having had some information on the subject, I challenged some to produce one well-founded suspicion against the Jews, to show any cause why the Jews were at all arrested, which they could not. At the same time, I strongly protested against the calumny, that the Jews use human blood, and was able to refute certain foolish allegations, such as that the Jews dip a kerchief in christian blood, and dry it, and burn it to ashes and that the day after a Jewish couple is married, these ashes are strewn on a hard-boiled egg, which is thus eaten by the young couple. This, I am grieved to say, gave rise to new tortures, and new investigations of the murder of the monk, which for the last month had been considered as settled.

We doubt not our readers will be as disgusted as we were with these disgraceful details. It appears that the Jews of Damascus have appealed to the Pasha of Egypt,—we quote from a London paper,—“to put an end to the application of torture, as a means of procuring evidence in criminal process, and to permit the further investigation of this affair to take place at Alexandria. To the first part of this appli-

cation Mehemet Ali immediately assented, and, in a manner which does him honour, prohibiting the use of torture against the accused persons; he refused, however, to have the process referred to himself, but directed that it should be removed from the jurisdiction of the Damascus authorities, and conducted before a tribunal composed of European consuls, specially delegated for that purpose. Thus, as the affair now stands, the christian monks are the accusers, and christians also judges; but the popula-

tion and authorities of Damascus are prejudiced against the accused persons, and eager for a conviction. For their defence, European advocates of eminence are engaged, and are now on their way to Damascus, accompanied by Sir Moses Montefiore, who is specially deputed by the Jews of London and Paris, to encourage the persons under trial by his presence, and to afford them such assistance in money and advice as they may require."

THE BLIND ASYLUM IN GLASGOW.

[FOR THE CANADIAN CHRISTIAN EXAMINER.]

The writer of this article had the pleasure of visiting the Blind Asylum in Glasgow, some-time ago,—and he can truly say, that of all the places he has visited in search of curiosities, it afforded him the most agreeable surprise and delight. The asylum is situated in the north part of the city. It is a spacious building, containing all the usual accommodation for boarders, besides school-rooms, work-shops of various dimensions, court and garden-grounds, &c. Mr. Alston, who presides over this institution, is a gentleman of independent fortune, and spends his time neither in horse-racing, nor at the gaming table, nor in frivolous gaiety, but in a way infinitely more useful to mankind, and doubtless more agreeable to himself, in a great philanthropic work, the education of the blind. I had always been wont to look on a blind person as an object to be shunned, seeing one was presented with distress he could not alleviate, often, too, allied with vulgar habits, arising either from the want of employment, or from the meanness of it,—such as playing on the violin at fairs, or from door to door. How different, however, the prospect which opened up to our party, as we passed successively from one apartment to another. Here were a number of lads well dressed, and all full of activity. They are begirt round the waist with a girdle of hemp,—and while one of them turns a wheel, the others are fingering the raw material, which becomes a well-spun thread, as it passes through

their hands. They walk backwards with all the ease of ordinary rope-makers, until they reach the extremity of the shed. But, see again!—the operation is changed, with the rapidity of men that have their eyes about them. There is a running of the blind operatives up and down the walk. The threads are at length laid together with great precision, and the motion of the wheel being reversed, a beautiful packing cord is the product of their toil. In short, when I saw them going about their work,—spinning their threads with so much apparent ease, and joining them to be twisted into one, I could not but think that the rewards of philanthropy greatly excelled those of pleasure or of folly, and could understand how it came about,—that presiding over such an institution, must be a source of pure joy to a christian mind. But now the scene has changed. Here is a hall, where a number of blind youths are busied in the work of basket-making. They are seated all round the walls, and with a hand that does not wander, they are picking up the wands that lie in bundles at their sides,—now a white one is selected, and again a blue or a red, and is interwoven in the frame, with admirable art,—until at length a vessel is produced of a texture at once firm and beautiful.—How expressive in this view are the words of Holy Writ, in the mouth of a benevolent man,—“*I was eyes to the blind.*” But what sounds are these? They are loud, but familiar to mine

car,—the merry sounds of the weaver at his work,—of the man who is busily plying that instrument, of which queens and noble dames were not ashamed in olden times,—I mean the loom. The whole machine is moved, and the operation of cloth-making carried on, by a lad deprived of his eyes. He seems insensible to the privation, for he chants some verses of a song, as the shuttle flies from side to side, with lightning speed, reminding one of the rapid flight of time. Meanwhile, the cloth lengthens out,—one thin fibre after another being incorporated with the warp, in the twinkling of an eye. The work thus increases apace with all the regularity of a process in the vegetable kingdom. Retiring from the loom-shop, we walk across the court, and enter the apartment where the girls are instructed by a competent mistress. Here were sitting some dozen of maidens, fair and comely, but all of them stone blind. They were dressed after the same manner, with great plainness, but so clean and neat, that not a spot or flaw might be seen on their garments. They seem never to be idle,—and from the articles of female manufactory exposed for sale in the institution, I should infer they are capable of various kinds of work. At this time they were engaged in the operation of knitting. Their fingers were all activity, alternating the motions of the needle with the worsted thread, and apparently never once impeded by committing an error in the taking up or in the slipping of the loops. This, however, may be thought an every day operation, and therefore I need not dwell upon it. Leaving this apartment, let us now pass into a larger hall, in which hangs a splendid painting of Mr. Alston, who has devoted so much of his time and talents to the improvement of the education of the blind. Here we met Mr. A. himself,—and from the courtesy with which he answered our questions, and the pure benevolence that appeared in the communications he made to us, concerning the pupils, one had an additional proof to what his philanthropic doings afforded of true greatness of mind. A number of boys were now set before us, and charged with the casting up of some accounts in arithmetic. They had no slate or slate pencil, these being of no avail to youths who could not see,—for, though they might be able to write the cyphers, they could have no way of perceiving them after they were written, and thus they would just be as good as

nothing at all. They must have something, therefore, which they can *feel*. And this is provided for by means of small pins, whose heads are marked by cyphers, and a board, having small holes in it to receive them. This was their substitute for a slate-pencil and slate. And now they began in good earnest. It was an account in division they were required to perform. They set down the dividend,—then on the left the divisor, and on the right the quotient. This being done, they proceeded to divide, multiply and subtract, with as much ease as if they had the use of their eyes. The whole process, indeed, seemed to them an amusement rather than a task. The last exhibition we witnessed, was the reading of the Scriptures, by a class of girls. The teacher asked me to name the chapter,—and I had no sooner done this (I think it was the tenth of John,) than they began to turn over the embossed leaves of the sacred volume, feeling with the tips of their fingers, until they lighted on the chapter and verse required. And now, they read leisurely indeed, but with no impediment, the word of consolation, declaring that Christ is the shepherd of his sheep, and gives his life for them.—After this exhibition we were more than surprised,—for this feeling may have its origin in the mere novelty of a thing, irrespective of its end,—but here was novelty enough, enhanced moreover by the consideration, that it was the means of communicating the light of truth to those who were sitting in darkness. What a special privilege,—to possess the facility of reading a book at all times, in the darkness of midnight, when one is lying on his pillow, as well as in open day, when enjoying the converse of men. The great Milton, as well as other bards, have pathetically bewailed their desolate condition,—but had they lived in these days, the labours of such men as Alston, and others, would have been the means of giving consolation to their afflicted souls.

We observe that Mr. Alston gave an account of the institution at one of the sections of the British Association. We could have wished to have had a fuller report of this paper,—and it is, however, it will serve to throw additional light on the efforts made in Glasgow, in behalf of educating the blind.

“The following paper, which we are, however, compelled to abridge, was read by John Alston, Esq., of Rosemount, Honorary Treasurer to the Asylum :—

"It is not my intention to enter into any account of the first printing for the blind, this having been already done by the Rev. William Taylor, of York, who, at the request of the British Association, reported on that subject at their meeting held at Liverpool in 1837, as recorded in the report for that year, page 33.—Nor do I enter into any discussion as to which of the various systems that have been suggested is the best, my object being merely, first, to give a brief account of what has been done in printing in relief in Roman letters, for the use of the blind, being the system of reading which is in operation in the Glasgow Asylum, and which has been adopted in all the other institutions in this country, with the exception of Liverpool; and 2dly, to detail our mode of instruction, and give a short general account of the institution.

EDUCATION.—By the system of printing in relief in Roman letters, an easy method is opened up of communicating information. The blind can be taught this mode of reading at home by their relatives, or they can be sent to school with those who see, the Roman character being equally used by both. We cannot, indeed, open their eyes, but we can teach their hands to serve the purpose of eyes; and by means of the power of touch, we pour the light of information on the eyes of their understanding. The blind have this advantage over the seeing, that in the darkest hour of the night they can finger the pages of their books, and derive from them comfort and instruction.—This invention forms a new era in the history of literature, and no limits can be set to the benefits which future generations of the blind may derive from it.

"The mode of instructing them is this:—After the pupils have acquired a knowledge of the shape of the letters of the alphabet, words of two or three letters are submitted to their touch. They are then made to feel the words with two or three of their fingers on adjoining letters, by which means they are able to decipher two or three letters at once, which, by practice, will give a dexterity and fluency to their reading. They are then taught orthography, and next proceed to study the derivation of words and their relation to each other. Their finger nails are kept short, to prevent them from injuring the surface of the letters.—By this system of tuition, the sense of touch becomes the channel through which instruction is conveyed to the understanding and the memory.

"There is an advantage not to be overlooked from this system, when we take into consideration the lonely and solitary situation of the blind, often treated by their relations as burthensome, and the utmost difficulty being experienced, even in institutions erected for their reception, to keep the young mind in exercise. It is of incalculable benefit to them, now that they are furnished with books, to be able at all

times to obtain instruction or amusement without occasioning trouble to those who have the charge of them. Nothing can be more delightful than the contrast betwixt their present advantages and their former situation.

"The branches of education taught in this institution are, Reading, English Grammar, Arithmetic, Geography, the Elements of Astronomy and Geometry, Music, &c. At present there are above thirty individuals, whose ages vary from ten to thirty-two years, who can read, and the attainments of some of them will bear a comparison with those of the same age and time under tuition, who are in possession of every natural advantage. One of them is a young woman, who, after being educated in the institution for the Deaf and Dumb here, lost her sight about seven years ago. She may now be seen daily receiving instruction from one of the more advanced blind children, tracing by the touch the form of the letters, which she still remembers, and then indicating them by spelling the word on her fingers to her blind companions. Afterwards she takes her slate, and writes down the passage she has read.—The restoration of this interesting individual to intercourse with the rational world, is a source of exquisite pleasure to herself, and of gratification to all connected with her.

"Then followed an account of the progress of printing the Bible, and other books, for the use of the blind, and a short sketch of the origin of the institution, with statistics of the manufactures, wages, &c. The whole was listened to with intense interest, but we have only room for two extracts:—The Bible will be in fifteen volumes, super-royal, 4to, double pica. The work will consist of nine volumes, of 200 copies each, and six volumes of 250 copies each,—in all 3300 volumes. There will be 2470 pages, each page containing 37 lines; 1160 reams of paper, weighing 3½ lbs. each ream, 9260 lbs. The paper was made on purpose, strongly sized, to retain the impression. In order to account for the great size of the work, it must be borne in mind, that it can only be printed on one side of the paper, and that the letters require to be of considerable size in order to suit the touch. We began with a smaller type, but successive experiments obliged us to increase it to the present, which may be regarded as the *minimum* size.

The printing is effected by a copperplate printing press. The types being strongly relieved, and liable frequently to give way under the heavy pressure required, it has been necessary to have them no less than four times recast during the progress of the work. There is in the operative department, one man and one boy as compositors, who were taught in the institution, and one pressman; the ordinary teacher acting as corrector of the press.

THE NEW TESTAMENT.—This is completed in four volumes, super-royal, 4to, in great primer. There are 623 pages, forty-two lines in

each page ; 450 reams of paper, the same as made for the Bible, weighing 8325 lbs ; 250 copies. Of the Gospel of Matthew, 500 copies, and 500 of the Acts.

“The Chairman having proposed a vote of thanks to Mr. Alston,

“Mr. Rawson bore his testimony to the excel-

lence of the Blind Asylum, which he had visited. The case of the deaf, dumb, and blind woman, he described as truly affecting.

“Mr. Alston having invited all the gentlemen to pay a visit to the institution, several of the strangers declared their intention of doing so.”

THOUGHTS SUGGESTED BY THE SEASON OF THE YEAR.

The close of another year is fitted to remind us of the swiftness with which time passes away. This is a lesson of daily occurrence.—It is read to us every morning, and it is repeated every night. But our ears are too often shut against its importance. There is an obtuseness which the uniformity of the laws and processes of nature tends to increase. All things continue as they were from the beginning, and it is inferred they will so continue, if not for ever, at least for an indefinite series of years. And though the manifest frailty of man might be enough of itself to awaken the careless to the importance of making religion a personal concern, yet the least breath of temptation seems enough to turn them aside from the path of duty. How determined the resolution with which temporal things are sought for.—And why is it thus ? Just because men have a firm faith in the constancy of the laws of nature. Labour bestowed upon the soil, or a superior skill and perseverance in business, will bring to a man a liberal return ; but in reference to things above, they are unseen, and therefore are put far off. And not only so, but how often do we find men, who have outstripped their fellows in the chase of mammon, opposing godliness. They are conscious that the thought of another world would diminish their importance in this one,—and so they hesitate not to look with scorn on the services of the sanctuary. It would seem they have such weighty matters on hand, that they cannot deign to look on those things which occupy the minds of christian ministers and people.—And not only do they stand aloof themselves from the service of God, but they do much to encourage others to do so likewise. These, too, are men of high pretensions in the com-

monwealth. They would wish to be esteemed persons of sound judgment, and benefactors of their country, and yet they would practically blot out the Sabbath from the calendar,—they would devote the entire week to the care of the body, and they would leave nothing to the care of the soul. But, truly, there is as little reason for their complacency in their own ways, as there is for their contempt of the ways of other men. The scriptures set down earthly things on their proper scale of importance, when they say, “meats for the belly, and the belly for meats, but God will destroy both it and them.” If there was no other world, or if man was constituted a merely corporeal being, like the inferior animals, then those would be the only wise men who give themselves up to the undivided labour of providing worldly things, but it alters the whole contemplation, when the fact is far otherwise. Man is made an immortal spirit,—the soul is the noblest and most important part of his constitution. Even in this world there can be no permanent peace, if man's spiritual nature has not been nurtured and disciplined according to the rule of the word of God. It is an easy thing for one who has borrowed the decent usages which had their root and their origin in the piety of a generation who read their bibles, and waited on the Lord in the ordinances of his sanctuary, to live and act, as if the accumulation of capital was the chief consideration of a community,—but it is not good that men of such a spirit should be permitted to deck themselves up in the flimsy trappings of political wisdom, and seduce by their blasphemies others from the pure principles of revealed truth. It might be easy to give a practical discovery of the consummation of their views, by pointing to those nations

who have given heed to the counsels of worldly politicians, and cast off the fear of God, and among whom selfishness and ambition had become the sole principles that influenced the public mind, and there in the anarchy and slaughter which desolated the land, and menaced mankind with a long night of discord and violence, it would be found that such men, in reference to the body politic, were miserable comforters, physicians of no value. The tendencies of irreligion are all towards evil, and when it becomes general among a people, the evil is so vast and complicated to be described or conceived. The apostle Paul presents us, at the close of the first chapter of his epistle to the Romans, with a black catalogue of the sins of the polite nations of antiquity, and these, their evil doings; as every one knows, led to their downfall, and to the ingress of barbarous nations on their ruins, so that darkness again covered the earth, and gross darkness the people. Little do those would-be politicians understand what they do, when they go about to pour out their vulgar ribaldry against the godly of the land, who bear a testimony to the truth and excellency of the scriptures, and wait on the Lord in his sanctuary. If numbers would convert this province into a great nation, the thing may be easily and speedily effected; but it is not difficult to understand what kind of nation that would be, where the Sabbath is desecrated and the sanctuary despised. The relations of life, which, when purified by the doctrines and precepts of the gospel, are like golden hinges, on which revolve all that is orderly and graceful in society, become only instruments of ruin, producing wretchedness and calamity over the length and breadth of a land.—And though there might never be the turmoil of anarchy, even this were preferable to the reign of folly and death from generation to generation.

It would, doubtless, be wrong to say of the professing church as a body, that she is wholly the salt of the earth, but it is within her pale that it is to be found, and not in the assemblies of men glorying in their shame. O! it were enough to arouse a man to live like the Baptist, in plainest garb, and on food of the coarsest kind, to sound with more effect an alarm in the ears of men, who make their riches a ground for despising the sanctuary, wherein their fathers worshipped. They may flatter themselves they are the friends of the country, but in truth

they are its most cruel enemies, for they are confirming the depraved in their depravity, and the profane in their profaneness. They are weakening the hands of the faithful, and they are teaching the young and inexperienced to forsake the paths of wisdom and of holiness.—And, O! if it be a truth, that God rules in the armies of heaven, and among men, the policy of such men, if it be ever acted upon, will in the end be found to be wormwood and gall.

But, at this season, when another year has fled away, we would rather wish to direct the minds of our friends to things more nearly concerning us as individuals. Though every day is fitted to teach us the lesson, that our time is short, yet the close of another year is fitted to teach us this truth with a peculiar emphasis. A day is such a short space of time, that we are apt to allow one after another to pass away without any notice or concern; but a year is a cycle made up of many days,—it is felt to be a part of our time upon earth,—and when the close of the year has come round, we seem as if we had advanced nearer to the grave, and are ready to say with the Patriarch, “when a few years are come, we shall go the way whence we shall not return.” And here we are reminded of a passage in a sermon preached by the late Dr. Jones in Edinburgh, on the fiftieth anniversary of the commencement of his ministrations in Scotland. The text was Zech. i, 5, “Your fathers, where are they, and the prophets, do they live for ever?” The passage is from the close of the discourse, and is fitted to shew what a change a few years make, in emptying houses of their inmates, and, as we may say, cities of their inhabitants. It reads to us the lesson,—“be ye always ready.” “In the year 1779,” says Dr. Jones, “just fifty years ago YESTERDAY, I first was permitted to enter into this house. The impression made upon my mind was strong and solemn; and it has never been effaced. On *this* day fifty years ago, I first ascended the place from which I am now addressing you, and opened my mouth with a desire, I trust, to utter what was right in the sight of God, by illustrating his mercy and grace to a fallen world. I chose for my text the declaration of the holy apostle Paul, ‘I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth.’ There was before me an immense concourse of people. This church was built to accommodate nearly eighteen hund-

red persons; and it was always reckoned that, when more than ordinarily crowded, it would hold two thousand. On that day it was crowded to excess; and I believe there must have been two thousand persons present. I look round me now, and I see only six or eight of these; and in regard to the rest, I am led to put the question, 'your fathers, where are they?' I have endeavoured to obtain an answer to this interesting interrogatory. I have read over the communion roll of your predecessors, and other documents, which bring to my remembrance the persons who composed that numerous assembly. I have made inquiry among my venerable brethren of the eldership, who were present at that day's service, some of whom are now confined to the habitations of sickness and sorrow; and I have endeavoured in this way to come to a conclusion; and this conclusion is, that of the two thousand persons then present, about twenty are now alive;—ninety-nine out of the hundred have descended into the grave, and are gone to eternity,—either to the dungeon of the prisonhouse, or to the city of God and the house of rest; to walk for ever with their Saviour in glory. I have reason to believe, that at that time there were about a hundred and forty ministers of the gospel within the bounds of the Synod of Lothian and Tweeddale, including those of every denomination; and if the question be now put in reference to these, 'the prophets, do they live for ever?' I have to answer, that of the whole hundred and forty ministers who were with me running the course of life fifty years ago, not one remains upon the earth save myself.* I have no occasion, and shall not attempt to say more, but earnestly to entreat, that you will carry home these things to your closets, and be excited to pray to God for a right improvement of the question, 'your fathers, where are they, and the prophets, do they live for ever?'

We know it appears a hard saying to young persons to tell them that life is short. They are young in years, and they have the confidence of strength, and it seems to them as if their foundation should never be moved. Old age appears so far off, that they scarce think of it. The hea-

vens over their heads are without a cloud, and their sun is always shining. They anticipate no night to interrupt their joy. All is mirth and delight. But, alas! childhood and youth are vanity. The gay worldling, when steering his course over the sea of life, never dreams of a tempest. The shore is indeed strewed with wrecks every where around him, but he imagines he is a privileged man, and no sea of trouble shall ever beset his goodly vessel. Alas! this is only a dream of his foolish heart. It has no reality. Follow him for a little, while he glides down the current of life. There he is, all unconscious of the deceitful element on which he sails. But, lo! in a moment the sun is clouded, and the tempest of death beats upon him, and he sinks to rise no more. So true are the words of scripture,—“Is there not an appointed time for man on earth? Are not his days like the days of an hireling?” There are very many images which the scriptures use to describe the shortness of life. A shadow will be allowed to be a fleeting object. You see it now, but when you look again it is away.—Now man's life is compared to this fleeting thing,—“Our days on earth are as a shadow, and there is none abiding.” A post hastens on his way, never turning to the right hand or to the left, but hurrying to the appointed place, to give in the deposit committed to his charge.—The ships also are swift. The winds sweep them with great speed through the waters, and they are quickly at the port which the steersman desired. The eagle flies through the air with great swiftness, but there is a time when his flight is peculiarly rapid, for when he darts upon his prey, it is with the fleetness of an arrow. But the post hastening on his journey,—the ship running in her course, and the fleet eagle darting on his prey, are emblems to us that man's life hastens to an end. “Our days are swifter than a post, they fly away. They are passed away as the swift ships, and as the eagle that hasteth to the prey.”

But it may be said, these are only figures of speech, and overstate the matter. Well, then, we have plainer testimony than these afford to the vanity of life. Wisdom belongeth to the aged. Ask them and they will tell you that life is short. What was the answer Jacob made to King Pharaoh when he asked him,—“How old art thou?” We are informed he made this answer. “The days of the years of my pilgrimage are an hundred and thirty years.

* Since the publication of the first edition it is found that the Rev. C. Findlater was *then*, and is *still* alive, —he was minister of Newlands in the year 1778.

Few and evil have the days of the years of my life been, and have not attained unto the days of the years of my fathers in the days of their pilgrimage." What did the Psalmist say concerning his life? "Behold, thou hast made my days as an handbreadth, and mine age is as nothing before thee." And we find the apostles, in various parts of their writings, bearing the same testimony. And so Paul,—“Here we have no continuing city, but we seek one to come.” And again, Peter, to the same effect says,—“All flesh is grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away.”—And lastly, James has these words,—“for what is your life? It is even a vapour, which appeareth for a little and then vanisheth away.” And, moreover, it is to be observed, that these testimonies are all in accordance with our own experience of the brevity of life. It seems but as yesterday, when we think of the generation that went before us. We saw them in our boyhood. We remember their appearance.—Perhaps we can repeat their sayings, and tell their opinions of men and things. But, alas! they are now removed from us, and we see them no more,—“they have gone the way whence they shall not return.” Yea, and our own history too, would read us a lesson of the shortness of life, would we only open our ears to receive instruction. We are borne forward in silence by the current of time, and there are so many things that occupy our attention, that we almost forget the stream is in motion, and that we are drawing every moment nearer to the ocean of eternity. How brief a space has intervened since the day of our birth! Childhood and youth have passed away,—but what have they left behind them?—the joys and the sorrows we remember, as a dream when one awakes in the morning.

It is profitable to meditate on these things, until we are so enabled to apprehend the truth concerning them, that we may walk accordingly; for it is readily assented to, that we are short lived creatures. But this is not laid to heart, and it ceases to influence our conduct.—Yea, it may be used by some, as an opiate to encourage them in their folly. But the brevity of life is too serious a matter to be smoothed away by idle words. It is not imaginary, but a great reality, that we are hurrying to the end of our earthly pilgrimage. We may have sighed at the death-bed of relatives, and we may have wept when laying them in the cold mansions of the grave, but death is in our way also, and the grave is appointed for us as well as for them. Though it were certain I should be the oldest of the generation in which I live, it would still be a matter of wisdom that I should consider my latter end; for since eternity has no limit, any portion of time, however long, when measured by this scale, is but as a moment, as the twinkling of an eye. And, O! when we add to this that life is uncertain,—when we reflect, that within the year that has now closed, some of our friends and acquaintances have been hurried away from us,—and that we who are spared, have the same uncertainty concerning the period of our sojourn,—yea, that we cannot tell what a day may bring forth,—then, surely, if we have aught of wisdom, we shall meditate on these things; and knowing our own weakness, we will seek grace to keep them ever in remembrance,—saying with the Psalmist, “Lord, make me to know mine end, and the measure of my days what it is, that I may know how frail I am.” Or with Moses,—“So teach us to remember our days, that we may apply our hearts to wisdom.”

THE SOCIAL ECONOMY OF THE BEE.

[No. II.]

The young queen soon afterwards forsakes it also, when these and others accompany her, and thus a second swarm is cast off by the parent hive. It is seldom a hive throws off more than two or three swarms, because those that remain, become few,—they cease, therefore, to watch, as formerly, the royal cells,—the young queens, therefore, come out as it suits them, when the strongest one kills the rest, and destroying all the royal larvæ, remains queen in the hive. Should a hive be so poorly stocked as not to build royal cells, there is no swarming that season.

The young swarm are no sooner put into their skep than they begin their work; and such is their activity, that it is said, within twenty-four hours, they will have made combs twenty inches long, and wide in proportion.—Others again, are stopping up every hole with propolis, to exclude insects and cold from the hive. It is about this time, according to Huber, that the virgin queen is observed to quit the hive, and after examining it, “she soars high in the air, forming spiral circles as she ascends.” Here it is, according to the naturalist referred to, she has intercourse with the male bees, which, as has been said, is sufficient to render her prolific for two years, (and as bees are not supposed to live longer than this) for the rest of her life. Within the space of forty-six hours after this, she begins to lay her eggs,—and until she is eleven months old, these, it is said, produce working bees only.—At the end of this time, which is generally in spring, she has her great laying of the eggs of males,—and during March and April, will lay two or three thousand, at the rate of forty or fifty daily. She has another smaller laying of eggs of males in autumn, and in other seasons they are all workers.

It is a common opinion, that bees collect wax in a prepared state, and bring it into the hive, but this is erroneous. The wax is a substance which exudes from the bee. It comes off in scales from the lower part of the body. After one scale is taken off, it is removed to the mouth, and being masticated, is impregnated by the tongue with a frothy liquid,—the wax is then fit for being applied to the roof of the

skep. Another scale undergoes the same process, and is placed above that already adhering. After one bee has deposited, in this way, all its scales, another comes forward and does the same, laying its wax in the same line with its predecessor, and so on with others in succession, until the wax swells into a small block,—the scapto bee, which is said to be smaller in size than the wax-worker, now excavates the block into a cell, and thus the work proceeds from the roof downwards. But, as has been well observed, “the construction of the comb of the bees, is a miracle which overwhelms our faculties.”

In addition to the above, I shall submit to the reader, a passage from the Naturalist's Library, illustrative of the social economy of the bee :—

“A hive consists of the queen, or mother bee, the workers varying in number from 10,000 to 20,000 or 50,000, and the males or drones, from 700 to double that number.

“The queen is the parent of the hive; and her sole province and occupation consists in laying the eggs, from which originate those prodigious multitudes that people a hive, and emigrate from it in the course of one summer. In the height of the season her fertility is truly astonishing, as she lays not fewer than 200 eggs per day, and even more when the season is particularly warm and genial, and flowers are abundant; and this laying continues, though at a gradually diminishing rate, till the approach of cold weather in October.

“An opinion has been entertained, that the queen is followed in her progress through the hive by a number of her subjects, formed in a circle round her, and these, of course, have been regarded as the queen's body guards. The truth is, however, that her bee-majesty has no attendants, strictly speaking; but wherever she moves, the workers whom she encounters in her progress, instantly and hurriedly clear the way before her, and all turning their heads towards their approaching sovereign, lavish their carresses upon her with much apparent affection, and touch her softly with their antennæ; and these circumstances, which may be observed every hour in the day, have given rise to the idea of guards. On one occasion we gave her subjects an opportunity of testifying their courage in her defence, as well as their affection and zeal. Observing her laying eggs in the comb next to the glass of the hive, we

gently but quickly opened the pane, and endeavoured to seize her. But as soon as the removal of the glass afforded room (while shut it was almost in contact with her back) and, before we could accomplish our purpose, they threw their bodies upon her to the number of at least a hundred, and formed a cone over her of such magnitude, that she could not be less than two inches distant from any part of the surface. We dispersed the mass with our finger, and got hold of her precious person, and kept looking at her for some minutes, before we restored the captive to her alarmed defenders. It is remarkable that this violence was not resented by them; though they coursed over our hands in scores, while we kept hold of their mistress, not one individual used its sting. The all-engrossing object was the queen.

"The mutual aversion of queens is a striking feature in the natural history of this insect. Their mutual enmity may be said to be an in-born disposition with them; for no sooner has the first of the race in a hive about to throw off a second swarm, escaped from her cradle, than she hurries away in search of her rivals, and exerts herself with the utmost eagerness to destroy them.

The workers, to the number of 10,000, 20,000, and even 30,000, constitute the great mass of the population, and on them devolve the whole labours of the establishment. Theirs is the office of searching for, and collecting the precious fluid, which not only furnishes their daily food, as well as that of their young, and the surplus of which is laid up for winter stores, but also the materials from which they extract their beautiful combs. In the little basket-shaped cavity of their hind legs, they bring home the pollen or ferinaceous dust of flowers kneaded by the help of the morning dew into tiny balls, which forms an important ingredient in the nourishment of the brood; and also the propolis or adhesive gum extracted from willows, &c., with which they attach their combs to the upper part and sides of the hive, and stop

every crevice that might admit the winter's cold.

"The natural term of the worker's existence does not extend, we think, beyond six or eight months. It is the opinion of Dr. Brevan, that all the bees brought into existence at the queen's great laying in spring, die before winter. But many never reach that period. Showers of rain, violent blasts of wind, sudden changes of atmosphere, destroy them in hundreds. In the clear cold mornings and evenings of autumn, their eagerness for foraging entices them abroad early and late; when, alighting on the ground, many are chilled and quickly perish. And, should they escape the blighting atmosphere at the close of autumn, a bright sunshine in a winter day, when the ground perhaps is covered with snow, brings them abroad in multitudes, and the half of them never return."

Many anecdotes might be given, illustrative of the peculiar sagacity of the bee. The following may serve to shew that something of this is to be found in a reptile which has never been noted for the possession of much instinct. "A resident of Puckington," says an English paper, "near Ilminster, hearing that his bees were more than commonly noisy and very busy, watched their proceedings, when he discovered that they were actively engaged in killing the drones and throwing them from the hive. His attention was presently directed to a still more extraordinary fact, for underneath the stool on which the hive rested, he observed a large toad eagerly devouring the drones as fast as they fell to the ground; but when two came together, the toad placed his paw upon one of them until he had eaten the other; and when any length of time elapsed before one fell to the ground, he would apparently hearken and look upwards, in eager anticipation of a further supply!"

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LIFE OF DR. JOHN ERSKINE.

[FOR THE CANADIAN CHRISTIAN EXAMINER.]

John Erskine was the son of the celebrated John Erskine of Carnock, Professor of Scots Law in the University of Edinburgh, and author of the Institutes of Scots Law, a work of great learning and high authority with the gentlemen of the legal profession. By his mother's side, he was connected with the family of Melvill, who, at an early period, espoused the cause of

Presbytery in Scotland,—and, as all the christian world knows, by the good hand of the Lord, Episcopacy fell before it, and the friends of Presbytery, from being a persecuted people, came to honour. The fourth Lord Melvill, grandfather to Mrs. Erskine, held a distinguished office under the government of King William, in 1690. Dr. Erskine was born in 1729

or 21, and received his early education in the City of Edinburgh. He seems to have entered the University in 1733, and in addition to the public instructions of the Professors, he enjoyed the benefit of a private tutor in Mr. Robert Bryce, afterwards Minister of Dron, in Perthshire, a man eminent both for scholarship and religious principle. It appears that Dr. Erskine had been a diligent student, by the sound knowledge of classical learning he possessed in subsequent years, and by the number of commonplace books which he filled up during his educational course. He wrote these in shorthand, and he left them in this state, without any key to decypher them, a circumstance which shews the simplicity of his aim in the prosecution of his studies, though much to be regretted in preventing us having a fuller illustration of his mental history. The subjects to which the attention of the student is directed, after the languages, are logic, and moral philosophy,—and the gentlemen who occupied these chairs, while Dr. Erskine was a student, appear to have been both of them accomplished and efficient teachers. We find him, in after years, expressing his sense of the gratitude he owed them for the benefit he derived from their labours. In these days, the logic chair took cognizance not only of its own proper subject, the teaching the young men to distinguish just reasoning from false, but it embraced rhetoric and metaphysics. Dr. Stevenson was the Professor of this Chair. He delivered original lectures of his own, but besides these, he supplemented the course with various text-books, a method of great importance in enabling a teacher to reach the understandings of *all* who attend his classes. It appears, indeed, that Dr. Stevenson's mode of teaching the young men, possessed the rare excellence of embuing their minds with the love of study, and of preparing them to engage in professional duties. "The acuteness of the students," says Dr. Erskine, "was exercised by frequent opportunities given to them to impugn a philosophical thesis, and they were taught to apply to practice the rules of composition, in discourses prescribed on subjects connected with eloquence, logic, metaphysics, and the history of philosophy." The moral philosophy appears to have been confined strictly within its own province, the philosophy

of morals or duty,* including its application to a community,—political economy being thus a legitimate department for the labours of the Professor. As it may be a subject of interest to some of our readers, we give Dr. Erskine's account of the manner in which the Professor conducted the class.

"Dr. (afterwards Sir John) Pringle, taught at the same time the Moral Philosophy class.—His lectures were not on so large a scale. He did not enter into curious disquisitions on the foundations of morality, or on the progress of society; and he soon dispatched what he chose to say on pneumatics and natural religion. His lectures were calculated for doing good, not for a display of his talents, or for gaining applause. They led his hearers to an acquaintance with the world, and to the knowledge of their own hearts. They taught them what dispositions are good, and just, and wise, and honourable. As far as reason goes, they delineated the paths by which individuals and families may probably reach safe and innocent enjoyments, and by which states acquire and preserve their prosperity. They warned the students against the dangers to which human virtue and happiness are exposed, and recommended various means for repelling them. Generously unwilling to grasp the honour to which, in his opinion, another had a juster claim, he often illustrated and confirmed his important remarks, on morals, on government, and on police, by reading long passages from Plutarch, Montaigne, Charon, Bacon, Sydney, Harrington, Molesworth, and others.

"To those students with whose proficiency he was best satisfied, he prescribed discourses, sometimes in English, and sometimes in Latin. Every one was allowed to compose on natural religion, morals, or politics, as his genius or inclination prompted him. But the particular subject was determined by lot. Many individuals from other classes attended when these discourses were delivered. That great encourager

* Dr. Chalmers, in his introductory lecture at St. Andrews, in the session of 1823—24, was the first to expound the propriety of thus defining the limits of moral philosophy. We have seen also, lately, in that excellent paper, the *Halifax Guardian*, some good observations on this subject.

of the study of the classics, and of moral and political science, Dr. William Wisheart, Principal of the University, often honoured these discourses with his presence, listened to them with attention, and criticised them with candour. To the students in whom, on such occasions, he observed indications, either of genius or of good dispositions, he took every opportunity of shewing his regard and countenance.

“Professors Stevenson and Pringle were equally attached to those of their students, who in any degree deserved their partiality; and often invited them to spend a morning hour with them, when their conversation was chiefly directed to literary subjects.”

Dr. Erskine's father expected he would have followed his own profession, and practised at the Scottish bar; and as he had given ample evidence of possessing great acuteness of mind, as well as habits of persevering study, it was expected he would have risen to eminence.—Dr. Erskine's mind, however, was partial to biblical studies. He had, moreover, a desire to devote himself to God in the work of the ministry, and this he communicated in writing to his father. He wrote to Dr. Doddridge, asking his counsel concerning the profession he had chosen, and enclosing a copy of the letter he had written to his father. We give Dr. D's letter as under. It is dated 11th June, 1743, and is in all respects worthy of his excellent character.

“The account which you gave to your worthy father of the motives which determined your resolution to enter on the ministry, in that excellent letter which you favoured me with a copy of, abundantly convinces me, that you are indeed under a divine guidance in that resolution. And I cannot but look on it as a great token for good to the Church, that a gentleman of your distinguished abilities, (of which the pamphlet you sent me is a valuable specimen*) and of your elevated circumstances in life, should be willing to engage in so laborious a work as the ministry, in the midst of the various discouragements which attend it. I hope God will abundantly bless your labours for the good of souls; and I will venture to tell you, from my own experience, if he does so, instead of repenting of your choice, you will rejoice in

it through the course of your life, and in the nearest prospects of death and eternity.”

In 1741, when Dr. Erskine was only twenty years of age, he published the pamphlet to which reference is made above. The substance of the work related to the question, whether the heathen who enjoyed not the knowledge of revealed truth, could arrive at the knowledge of God. Dr. Campbell of St. Andrews, had published a learned work, in reply to certain Deists, wherein he attempts to prove the negative. This work had been brought under the cognizance of the Church Courts by the evangelical party in Scotland, some time before; and though it is a somewhat familiar saying, that one cannot put an old head on young shoulders, yet Dr. Erskine at this time, seems to have made the nearest approximation to the solving of that problem, by the facility with which he could adduce the most learned Divines of the olden times, to support his views. The question, however, lies within narrow limits. Had Dr. Campbell confined himself to the historical view, and said that *de facto*, the heathen did not arrive at the knowledge of God by the light of nature, he would have stated nothing more than the truth; but when he says, “they are not able,” he seems to teach either that there is a want of evidence for the being and attributes of God, or what is equivalent, an intellectual deficiency, that unfitted them to discern it, either of which suppositions, is inconsistent with their being the subjects of a moral reckoning; and thus, if Dr. C. smote the infidel hosts with one edge of his weapon, he inflicted a wound on orthodox believers with the other.—There can be no doubt, therefore, that Dr. Erskine was fully warranted in exposing the gross, though it would appear, unintentional error in doctrine, into which Dr. C. had fallen. This pamphlet was written with such distinguished ability and learning that it produced for its author the approval of another Divine, who may be named along with the pious and learned Doddridge, we mean Dr. Warburton, author of the Divine Legation. In a letter which he addressed to Dr. E. dated July 17, 1742, we find him, among other compliments, expressing a wish that he had published in London,—it “would have made us amends,” he says, “for that execrable swarm of pamphlets that pester the town; and would have caused the treatise on the necessity of revelation to have been no more heard of.”

* The pamphlet was an answer to Dr. Campbell's book, on the necessity of Revelation.

It is well known that Warburton had a low opinion of his cotemporaries. "Learning," he says, "is in England in a most deplorable condition,—* * *—the truth is, there being with us large honours for men of learned professions, and nothing for men of learning, it is no wonder that men should turn all their studies to those arts, which (to distinguish them from those termed liberal) we call *the arts of rising*. Whereas with you, there being little encouragement to the learned professions, learned men are not tempted off from letters, which is the reason why, at this time, every branch of science flourishes better in the north than in the south. For what would a warm sun signify to plants, in a country where it only nourished weeds? The most it would do, would be but making the plants degenerate into weeds." Sometime after this, Warburton says in another letter, "I am pleased too with your new choice." (That of being a preacher.)—"On another account,—you will now be at leisure* to digest those just and noble thoughts which you have on the most important subject of antiquity, and I beg leave to urge and press you to pursue them. One who can write with that learning, precision, and force of reason, with which you confuted Campbell, ought never to have his pen out of his hand. * * * What you tell me of your resolution not to write any more on the subject I so much recommend to you, gives me real concern; and will continue to do so, till you give me to understand that you have something of an important nature, though of another kind, in projection. For you have talents to be of great use in this way in God's Church; and I shall always think you misuse them, if you do not employ them in this more public method of instruction."

Dr. Erskine was licensed to preach the gospel by the Presbytery of Dunblane, in 1743.—He preached his first sermon in the Parish Church of Torricburn, of which he was afterwards patron. The text from which he preached may be held as expressive of his devoted attachment to the work on which he was now

entering:—"For a day in thy Courts is better than a thousand; I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness."—Psalm, 84, 10. Though Dr. Erskine's family connections were sufficient to ensure him respect wherever he preached, such was his christian simplicity, that he never seemed to value himself at all, on matters of this sort. He sought to be faithful in his high calling,—the sermon he now preached was wholly of this character, and it drew to him the hearts of all classes of his hearers,—they loved him for the truth's sake that was in him. It appears that the parishioners of Tulliallan, where one of his father's estates lay, and of which he was patron, being vacant, petitioned, along with the ministers of the Presbytery, that he might be settled among them. Dr. Erskine, however, as well as his father, were both averse to it, and he soon afterwards accepted the parish of Kirkintilloch. He was ordained in May, 1744, and as might have been expected, from his motives in choosing the ministry as his profession, he was diligent in the discharge of all the duties of a parochial minister,—such as preaching the word, catechising the young, visiting the sick, and the like. But here we shall introduce a brief episode, which falls in our way, in giving a narrative of his private history.

During the first two years of his residence at the manse of Kirkintilloch, he was unmarried, and his house we are told, was the resort of the companions of his youth. Among these was a pious student of divinity, Mr. James Hall, son of Sir James Hall of Dunglas. Mr. Hall had been intended for a mercantile life, but he abandoned it to devote himself to the service of the Church of Christ. There was an identity in their studies,—their zeal for the interests of godliness was similar, and they appear to have been otherwise much attached to each other.—They had met for the last time in Edinburgh, and the commotions of 1745 having broken out, Mr. Hall asked his friend to accompany him on a visit to the celebrated Colonel Gardiner, who was then residing at Stirling Castle. Dr. Erskine was desirous of proceeding to his duties at Kirkintilloch, and declined going. It appears, however, he often spoke of this with regret, as the Colonel shortly after fell in battle! The world is aptly styled a vale of tears,—Mr. Hall was soon after taken ill and died. His sorrowing friend published a few fragments of his writings, with a memoir. We give the follow-

* It may be doubted if it holds true in Scotland, that a minister has what may be called leisure for other studies. In that country, every parish minister is a Bishop, and requires to discharge the duties of the office personally, Church rule not allowing any curate or other delegate.

ing passage :—"Never was there a soul more susceptible of friendship, or endowed with more of a tender, affectionate, and sympathising disposition. My intimate correspondence with him, for two years and a half, gave me peculiar proofs of this ; and some of the instances of his friendship were such, as I believe, can scarcely find a parallel, either in ancient or modern times ; though I have reason for not being more particular on this head. To him, in every distress and perplexity, with freedom I could unbosom my most hidden pains, without the least doubt of their remaining as secret, as if they had been confined within his own breast. He felt my joys and sorrows as if they had been his own. He kindly warned me of whatever he thought amiss in my conduct, and took it well when I used the same freedom with him."

It appears that Dr. Erskine cultivated the friendship of several eminent Divines in the neighbouring city of Glasgow,—of these we may mention Mr. John Maclaurin, the celebrated author of the *Essays*,—Professor Leechman,—Dr. Gillies, author of the *Life of Whitfield*, &c. And here it was, in the manse of Kirkintilloch, he formed a friendship which lasted to the end of his life, with an honourable lady, daughter to Lord Reay. This was on the 15th June, 1746.

It was about this time that Mr. Whitfield was engaged in his evangelical labours in Scotland. He had preached first among the brethren who had seceded from the Church of Scotland on the ground of patronage,—having expressed a desire, however, to extend his ministrations within the pale of the establishment, this led to a solemn meeting of the brethren at Dunfermline, to reason with him on the subject. The following scene, as reported by Sir H. Moncrief may be here given. "Why should I preach only for you?" said Mr. Whitfield.—"Because," replied Mr. Ralph Erskine, "we are the Lord's people." "But," said Mr. Whitfield, "has the Lord no other people than yourselves! And, supposing that all others were the devil's people, have not they so much the more need to be preached to, and shall I say nothing to them?" After this time, Mr. Whitfield joined himself, while in Scotland, to the evangelical party in the Church, to the great annoyance of the seceders, some of whom went so far as to say he was an emissary of the devil. It was at this time that a great revival of true religion had occurred at Cambuslang,

and he, along with others, assisted Mr. McCulloch, the minister of that parish, in his labours among the people. These revivals called forth the earnest attention of Dr. Erskine, and he published a pamphlet concerning them, which he called "The Signs of the Times." It is altogether becoming, even in the most gifted of Zion's watchmen, to be looking and longing for the shadows of night fleeing away, and the shining of the morning. At the same time, there is need for much caution, lest we should be led astray by an ardent imagination. It may be allowed, however, that Dr. Erskine takes a moderate view, when he considers them to be signals held forth from time to time of the approach of the glory of the latter day. At Kirkintilloch Dr. Erskine's labours appear to have been very extensive. He prepared three discourses in the week for his people, and besides the productions already mentioned, he published four Sermons, and an *Essay*, intended to promote the more frequent dispensation of "the Lord's Supper." And neither should we omit to notice, that Dr. Erskine carried on an extensive correspondence with a number of Christian Ministers on this side of the Atlantic, at this time much attached to the interests of Great Britain, and more especially to the Mother Church of Scotland. He appears to have taken much interest in this correspondence, and in furnishing his friends with books published in Britain, and receiving American ones in return. His chief correspondents on this continent, while at Kirkintilloch, as given by the Honourable Baronet, who has written his life, "were Mr. Cooper, Dr. Colman, Mr. Foxcroft, Mr. Morehead, Messrs. Prince, Senior and Junior, of Boston, Mr. Parsons, of Newburgh in Massachusetts, (in whose house Mr. Whitfield died in 1770), Mr. Roby, of Lynn, Mr. Davies and Mr. Dickinson, of New Jersey, and Jonathan Edwards, of Northampton. * * * He survived them all" he adds, "and appears to have continued his correspondence with their descendants to a very late period, in which he discovers a degree of tenderness and interest equally creditable to the memory of the dead, and to the character of the living." He still continued his correspondence with his friend, Dr. Warburton. In one of that eminent person's letters, we find him expostulating with Dr. Erskine, on the subject of using his pen so seldom in behalf of religion. "There are many

good men," he says, "fit to discharge that part (the pastoral care) of the duty of the ministers of religion; and extremely few that other, which you are so eminently qualified for, the defence of God's extraordinary dispensations against an unbelieving world.* Besides, learning is, in the southern parts at least of this isle, fast on the decline. Ignorance and barbarism are making large strides. A certain jargon of logic, and a loose declamatory eloquence, are arms too feeble to defend Ilium.—These things should weigh with you, and with every man qualified like you, to employ those other which are only proper. I think your countrymen have shewn a very becoming resentment against Hume's books; one of the most pernicious writers of this age,† not for his abilities, but his malice and vanity; which have led him to treat the most venerable and sacred subjects with an insolence and wantonness, which no age nor country but ours would bear."

Dr. Erskine remained nine years in Kirkintilloch,—after which he was translated, in the year 1758, to the parish of Culross. The charge here is a collegiate one, and he received the first. Culross is a pleasant village on the Frith of Forth, and while the lower part of it may be said to be washed by the waves of that noble estuary, the upper part standing on a rocky eminence, is embosomed among ancient trees. There are few spots where a pious minister may spend a pleasanter life than in this parish. It was here Dr. Erskine had passed several of his early years, in the house of his grandfather, Colonel Erskine. His father's estate in Tulliallan, lay adjacent. He was surrounded by friends and neighbours, who loved him as one of themselves, and who revered him as an able minister of the gospel.—His colleague, who died in 1815, was a man of

true piety, and of a primitive simplicity of manners, and his memory is cherished by the people to the present day. Dr. Erskine published only one tract while in this place,—it was a sermon preached before the society for propagating christian knowledge, on the influence of religion on national happiness.

We have already adverted to the correspondence which Dr. Erskine maintained with several ministers of New England, among whom was that prince of theologians, Jonathan Edwards, of Northampton; and as it was while Dr. Erskine was in Culross, that he closed his earthly labours, we shall give a brief notice of the correspondence which passed between them. This correspondence was begun eleven years before this time. Mr. Edwards had published his work on the religious affections, written for the purpose of guarding the christian public against delusions practised during the season of religious revivals,—and this book he sent to Dr. Erskine. At the same time he mentions his intention to publish on the freedom of the will, and gave him a sketch of the plan he meant to follow. Dr. Erskine kept no copies of his letters, but it would seem, with his characteristic activity, he set about to aid his friend in his proposed undertaking,—for we find Mr. Edwards acknowledging the receipt of books connected with it. Dr. Taylor of Norwich's treatise on original sin,—his key to the apostolic writings, and his Paraphrase on the epistle to the Romans. He says of them,—“That the first of these books he had read before, but had not found any opportunity of purchasing; but that the others were entirely new to him.”—These books advocated those Armenian views which he was about to attack with so much effect, and they must have been highly acceptable to him at the time. And so we find him expressing himself concerning the Paraphrase,—“If I had heard of it, I should not have been easy till I had been possessed of it. These books, if I live, will probably be of great use to me.” Mr. Edwards did not get his design so speedily prosecuted as he intended, when he wrote to his friend in Scotland. His friend, Mr. Brainard, the devoted Missionary of the Indians, had come to Northampton about this time, where he died. Mr. Edwards published an account of his life, in the year 1749, and a sermon preached on the occasion of his death. But what must have occupied his mind more than these, was the dispute in which he was

* This remark is more applicable to the Church of England than Scotland. It is well known that many in that Church read other men's sermons as well as prayers,—the supposition of such men becoming proficients in the literature of their profession, is absurd. In our Presbyterian Church, however, the case is otherwise, all are capable of writing their own sermons.

† The allusion here seems to be to the advice which the ministers of Edinburgh gave to the Magistrates, against admitting Mr. Hume to the Moral Philosophy Chair, at this time vacant, and by which he was kept out.

involved with the people of the Church at Northampton, which ended in his separation from them in 1751,—from thence he went to Stockbridge, Massachusetts Bay, and in July, 1752, he wrote to Dr. Erskine, that “he hoped soon to be at leisure to resume his design.”—In this letter he gave him another sketch of his plan. Though this is a book of such merit in its own department, that it has called forth the admiration of the ablest divines and philosophers, because of the prodigious acumen and strength of argument it every where manifests, it appears, nevertheless, to have been written in the course of little more than nine months; for on the 14th of April, 1753, he wrote to Dr. Erskine, that he had almost finished the draught he originally intended, and delayed its publication until he knew the number of subscribers. The work was published in 1754; and it may be held as an illustration of the great subtlety of error, that an argument which its author appears to have thought would be so powerful on the side of evangelical piety, was at first laid hold of by a class of deistical writers, as in accordance with their views. Mr. Edwards’s confidence in the soundness of his argument, was not, however, shaken. “Let his (Hobbes’) opinion” he says, “be what it will, we need not reject all truth which is demonstrated by clear evidence, merely because it was once held by some bad man. This great truth, *that Jesus is the Son of God*, was not spoiled, (or was not less the truth,) because it was once and again proclaimed by the devil.”

There were several speculative deists in Edinburgh also, at this time, who were not averse to Mr. Edwards’s doctrine of necessity, imagining that it went to shew there could be neither praise nor blame, nor virtue nor vice, since men were as much necessitated to all they did, as the fall of a stone is to the earth, and yet it did not require much penetration to see, that there is a wide distinction between a *moral* and a *physical* necessity. A man thirsting for blood may be under a necessity to commit murder, but it is moral,—and for what he may do under it, he is accountable both to God and to man; whereas, a person whose arm is grasped by a stronger hand, and compelled reluctantly to shed the blood of a friend, this man acts under a necessity too, but it is a physical one,—and for what he does under it, inasmuch as the act does not pass through his will, he is not accountable. It was of importance, however, as

Mr. Edwards’ book was so much admired by men, who applied it to a purpose which had never entered the mind of the author, that he should be notified of what was going on,—and accordingly Dr. Erskine wrote to him on the subject. Mr. Edwards, in reply, on the 5th of August, 1757, enters on an able vindication of his doctrine. This was published as an appendix to the Edinburgh edition of his book, on the freedom of the will, in 1768, under the title of a “Letter from Mr. Edwards to a Minister of the Church of Scotland.” It was shortly after the date last mentioned, that Mr. Edwards was removed from Stockbridge, to preside over the College of New Jersey, where he died on the 22d of March, 1758. In a letter from Dr. Erskine to Mr. McCulloch, of Cambuslang, dated 8th August, same year, we find the following allusion to this melancholy event:—“The loss sustained by his death, not only by the College of New Jersey, but by the Church in general, is irreparable. I do not think our age has produced a Divine of equal genius or judgment; and much did I hope from Princeton College having such a man at their head; from his living to write on the different branches of the Arminian controversy; and from his being removed to a place where he had the advantage of books, which Northampton or Stockbridge could not afford him.” After this, Dr. Erskine shewed his regard for the memory of his friend, by publishing editions of certain of his writings, with a preface commending them to the notice of the christian public.

It appears, while residing at Culross, Dr. Erskine carried on a correspondence with Mr. David Imrie, a Minister in Dalton, Dumfriesshire. Mr. Imrie supposed he had made certain discoveries in prophecy. He lived, however, to see events turn out contrary to his views,—only in respect to the year 1794, which he had set down as introducing some remarkable revolution, his views were so far confirmed by the breaking out of the revolution in France. Though Dr. Erskine does not appear to have gone along altogether with his worthy friend’s views, he saw, at this time, the necessity of a knowledge of Hebrew, to every one who would acquit himself as an interpreter of Scripture.—He devoted a considerable portion of his time to this study, and was latterly a proficient in the language.

From Culross, Dr. Erskine was translated in 1758, to the New Grey Friar’s Church, Edin-

burgh. He had no colleague in this charge, and his labours must have been very considerable, as he required to preach a lecture and sermon in the forenoon, and another sermon in the afternoon. As the Church is connected with a large parish, he had many duties to perform in his private intercourse among the people, besides others incidental to a city charge.—While here, he published in 1764, a volume of Theological Dissertations. In the following year he published posthumous letters of Mr. Harvey, entitled “Aspasio Vindicated,” with a preface; this was with the view of guarding the people of Scotland against the proselytising efforts of Mr. Wesley and other teachers. In the preface, we find the following passage:—“Of the sincere piety of some of the teachers, yea, even of their sound principles, the publisher would think favorably. But when he reflects, that one is at the head of their societies, who has blended with some precious gospel truths, a medley of Arminian, anti-Arminian, and enthusiastic errors, he thinks it high time to sound an alarm to all who would wish to transmit to posterity the pure faith once delivered to the Saints. If men were brought to believe that right opinion is a slender part of religion, or no part of it at all, (*assertions quoted before from Mr. Wesley,*) there is scarcely any thing so foolish or so wicked, which satan may not prompt them to, by transforming himself into an angel of light.”

In 1767, Dr. Erskine was translated from New to Old Grey Friar's Church, in the same city. The charge was a double one. His colleague was the celebrated Dr. Robertson, the historian, with whom he continued associated during the remainder of his days.* It was

* An anecdote is related concerning these two eminent men, which, as it may serve to illustrate their respective characters as preachers, it may not be improper to notice here. It happened on the forenoon of a Sunday, that Dr. Robertson was expatiating to his people on the excellency of virtue; wishing to recommend it to their affections, he spoke of its transcendental beauty, and winding up his discourse in a lively peroration, he proceeded to say, such was the attractiveness of this heavenly grace, that if she appeared on earth, all men would bend the knee and worship her. Dr. Erskine followed in the afternoon, —what his text was we have not heard; but like Elihu, he felt the matter to be of so much moment, that he was resolved also to give his opinion.—Referring to the communication made on the former

about this time that the unhappy disputes broke out between Great Britain and her American colonies. Dr. Erskine, who had long been on the closest terms of friendship with many of their best Divines, and had taken the deepest interest in their well being, could not be expected to remain silent. He published a discourse, under the title,—“Shall I go to war with my American brethren?” His object appears to have been to urge peace and conciliation on his brethren, on both sides of the Atlantic. He deprecated, too, the violent measures of certain of the colonists, as tending to lead them into an alliance (which indeed happened,) with Popish France. He published a second pamphlet for a more conciliatory policy, in opposition to the virulence of a certain class of political writers in Britain. This was addressed to the Freeholders of Great Britain, by one of their number,—which Dr. Erskine was. His biographer has said of this tract, “that when the period arrives for giving a genuine history of the American controversy, there are statements and references in this tract which ought not to be neglected.” In 1776 he published one pamphlet more, arguing the matter with another class of persons who took up scriptural ground. Its title was, “The equity and wisdom of administration, in the measures that have unhappily occasioned the American revolt, tried by the sacred oracles.” Other counsels, however, prevailed on both sides the water, and it is needless to speculate about the probable consequences, had his good counsel been followed,—as every one knows of the dreadful scenes of bloodshed which ensued, until Britain saw the wisdom of acknowledging the independence of her colonies.

The next public matter which engaged Dr. Erskine's attention, was the Popish Relief Bill, which began to be broached about this time.—He published a pamphlet opposing this measure, on the most solid grounds,—for, being familiar with Church History, he looked on the Popish faction as dangerous to the civil liberties of

part of the day,—“It has been said,” he proceeded, “that if perfect virtue appeared on earth, all men would worship her; but, ah! my brethren, when she appeared in the human form, sinful men bent the knee in derision, and cried out, away with him,—let him be crucified.” This anecdote is not given by Dr. Erskine's biographer, but it rests on the authority of tradition.

mankind. He published, besides, a debate in the General Assembly, condemnatory of the measure; and by the hands of a mutual friend, he transmitted these, and other tracts on the same side of the question, to the celebrated Mr. Burke, who was a strong advocate for the Relief Bill. That great statesman wrote a long letter to Dr. Erskine, in reference to the publications he had received, and in defence of his own views; and after perusing it, however highly we respect his practical wisdom, we must say, that it avails him not in this discussion, by reason of his sentimental notions of Popery. Had he lived to our day, now that the measure has passed into a law, there can be little doubt that his views would have been greatly modified. But good men are not unfrequently placed in the condition of Priam's daughter, Cassandra, who though she spoke truly concerning the fate of Troy, was not believed, until her words were verified by the catastrophe.

Dr. Erskine, during his whole life, never lost those habits of study which he had acquired at College,—of which he gave a very remarkable example in acquiring a knowledge of the Dutch and German languages in his sixtieth year,—and so accurate was his knowledge of them, that he published, soon after, two volumes, composed chiefly of translations, made by himself, from Dutch and German books. To these highly important volumes, he gave the title of "Hints and sketches on Church History." In this work he takes occasion to express an opinion concerning the French revolution, in which many were at this time rejoicing,—supposing they saw in it the precursor of the downfall of Popery. We can afford room for only two sentences. "The publisher, therefore, sees no ground to conclude, that overturning the present monarchies and religious establishments in Europe, is any where in scripture represented, as a forerunner of the destruction of anti-Christ, or tends to the accomplishment of

that event. He, therefore, apprehends, that anti-Christ will recover the lost power, and use it more cruelly than ever; and the reasonings and warnings of Venema,* on that head, deserve the most serious attention."

In 1790, he published a small volume of consolatory letters, on the death of children or friends. Of this very interesting and instructive volume, we have given a specimen in a former number of this work.† Great indeed must have been the industry of this venerable christian minister; for, in the midst of his numerous professional engagements, we find, in summing up the list of publications which proceeded from his own pen, they amount to twenty-five, of a larger or smaller size,—while the number of volumes by other authors, in America and elsewhere, which he edited, and to which he wrote prefaces, amount to twenty in all. The sequel will shew, that when the call of his Master came, he was found faithful at his post. "The very night," says the Honourable Baronet, who has recorded his life, "before he died, and within a few hours of his decease, he was eagerly employed in reading a new Dutch book, of which the leaves had been till then uncut. His family observed the first symptom of his dissolution, when he complained that evening that he did not see to read distinctly, and with some impatience asked for more candles. He had never used spectacles, and till that moment, his sight had never failed. This latest effort in his studies, is the last incident to be related, of his ardent and honourable life. He went to bed about eleven o'clock, and by two o'clock in the morning, his bodily organs were at rest for ever, and his pure and active spirit was with God."

* Sketches, vol. 2, No. 3, p. 239—250.

† See Canadian Examiner, vol. 3, p. 36,

LETTER.

[TO THE EDITOR OF THE CANADIAN CHRISTIAN EXAMINER.]

DEAR SIR,

In accordance with the intimation which I gave in my first letter, I hasten to notice the verb by which the rite of baptism is designated, as it occurs in the New Testament.

It is worthy of remark, that where the idea of immersion, or dipping, is clearly conveyed, unconnected with the ordinance of baptism, the verb *bapto*, and not *baptizo*, is employed; e. g. St. Luke, 16, 24,—St. John, 13, 26. This circumstance, connected with the fact, that *bapto* is never used to designate the rite of baptism, forms a very important point in the subject of investigation. If a verb which is used in various parts of the Holy Scriptures to designate the act of dipping, or immersion, as acknowledged by all, is never used in connection with the initiatory rite, is a circumstance (to say the least,) of sufficient importance to raise an inquiry in every reflecting mind, whether the sacred rite was exclusively performed by plunging; and if so, why this verb was not employed in connection with baptism, as well as other cases of immersion. But to the verb more particularly under consideration, viz. *baptizo*,—St. Mark, 7,—3, 4, “And the Pharisees and all the Jews, except they *wash* (baptise) their hands, oft eat not. And when they come from the market, except they *wash*, they eat not. And many other things there be which they have received to hold, as the *washing* of cups and pots, brazen vessels and tables.” Again, St. Luke 11,—33. “And when the Pharisee saw it, he marvelled that he had not first *washed* (baptised) before dinner.” Here the literal washing of the hands is called the baptism of the person. Hence we have only to ascertain the mode by which the Jews washed (or baptised) their hands, to know what St. Luke meant by *baptizo*. If we turn to the second book of the Kings, 3,—11, we will find some information upon this subject: “And one of the King of Israel’s servants answered and said, there is Elisha, the son of Shaphat, which poured water on the hands of Elijah.” This cannot refer to a particular instance, but to a custom. “As a particular mode of doing a certain piece of service, is here used to denote

the relation of a servant, that mode must have been the customary one, especially as the phrase appears to have been proverbial.” As it respects the washing of pots and tables, (or as the word ought to be rendered, beds or couches) it is most absurd to suppose, that the Jews immersed them at every washing. If a man is said by the inspired evangelist to be baptised, when his hands are only washed,—and if tables (or couches on which they reclined at meals, as appears from the original) are spoken of as baptised, when the cleansing of water was applied to them in any manner, and when the complete immersion of them in water is out of the question, surely nothing can be plainer, than that the Holy Spirit, who indited the Scriptures, does not restrict the meaning of this word to the idea of plunging or total immersion.

Another proof that *baptizo* is used with a range of one application, which includes both sprinkling and pouring, is found in Heb. 9,—10. The apostle is here speaking of the insufficiency of all the ceremonial purifications, to purge the conscience, “which stood only in meats and drinks and divers washings, (*diophorois baptismois*) divers baptisms and carnal ordinances,” &c. By these “divers baptisms,” it is very clear, that the apostle alludes to the various purifications enjoined by the law. To ascertain by what mode or modes these various rites or baptisms were performed, we have only to consult the following texts:—Exod. 24,—6, 8; 29,—20, 21. Levit. 1,—5, 11; 3,—2, 8, 11; 4,—6; 5,—9; 7,—2; 8,—19, 24, 30; 9,—12, 13; 14,—7, 51; 16,—14, 15, 19. Num. 8,—7; 13,—17, and 19,—4. It were easy to enlarge this list of testimonies, but I think the reader will not desire it.

In the above texts, the term sprinkling occurs not less than twenty-six times, in connection with those Jewish purifications, which the apostle calls baptisms. To lessen the weight of the above testimony, it may be observed, that *dip* is found in some of the texts quoted above. We admit that it is, but not in a connection to help the exclusive scheme. In Lev. 4,—6, it is said, “The priest shall *dip* his

finger in the blood; and sprinkle of the blood seven times before the Lord," &c. Let it here be observed, that the dipping is in reference to the priest's finger, or hand, passing into the purifying element, and not in reference to the application of the subject to the element, nor the element to the subject. The term by which this is expressed, is *sprinkle*, which the apostle calls baptism. And also, in regard to a bundle of hyssop being dipped into water for the purpose of sprinkling, just as a pedo-baptist minister dips his hand into a vessel containing the baptismal element, for the purpose of sprinkling on the subject of the ordinance clean water,—the significant and prophetic emblem of the purifying influences of the Holy Spirit, by which the mind is cleansed from all moral pollution and spiritual idolatry,—Ezek, 36,—25. Again, an attempt may be made to weaken the force of evidence drawn from the Scriptures, quoted above, by referring to others in connection with the same purifications, in which sprinkling is not mentioned. But this would not help our brethren's cause; for, could they produce ten to one, and each one convey the idea of immersion, they would only prove, that there were "diverse baptisms" which the apostle asserts, and we admit. But the fact is, they cannot produce one in which the idea of immersion is clearly contained,—and in the most of them it is wholly inadmissible. See Exodus, 40,—12, "And thou shalt bring Aaron and his sons unto the door of the tabernacle of the congregation, and wash them with water."

Is it at all probable that Moses plunged Aaron and his sons under water at the door of the tabernacle? I think that all our candid baptist brethren will answer, no. We find, then, no example among all the Levitical washings or ablutions, where the immersion of the person is required. The word *rachatz*, which is almost uniformly employed, and which our translators have rendered wash, or bath, does not imply immersion. It may, indeed, admit the idea of immersion, because a washing or ablution may be effected in this way; but, on

the other hand, the meaning of the verb is equally well answered without immersion.

We will now turn to the ninth of Hebrews, and hear the apostle's own explanation of this point. It is found in verses 13—19 and 21,— "For if the blood of bulls and of goats, and the ashes of an heifer *sprinkling* the unclean," &c. In this verse, the apostle evidently refers to Lev. 16,—14 and 15, and to Numbers, 2 to 17, in which are contained some of the baptisms spoken of in the ninth verse. Again, "He (Moses) took the blood of calves and of goats, with water and scarlet wool and hyssop, and *sprinkled* both the book and all the people."— And again, "Moreover, he (Moses) *sprinkled* with blood both the tabernacle and all the vessels of the ministry." We may now ask, whether any point in theology can be more firmly established, than the fact, that the baptisms most prominent in the apostle's mind, when writing the tenth verse of this chapter, were those of *sprinkling* or *pouring*? If not, then sprinkling and pouring are baptisms.— Again, we may ask, if nothing but immersion is baptism, how will our brethren make out "diverse baptisms?" They may retort, and ask, "how do pedo-baptists make out more than one, if none of those to which the apostle refers, were performed by immersion?" Our answer to this is, that although we do not believe that immersion was practised among the Jews, yet we do not believe that all their ablutions were by sprinkling. See Lev. 14,— 13, "And the remnant of the oil that is in the priest's hand, he shall pour upon the head of him that is to be cleansed." Here is a mode diverse from sprinkling. Let our friends make out one clear case of immersion referred to by the apostle, and then admit another mode, and they at once concede the point in dispute.

Having taken up so much space upon the above important subject, I must withhold further remarks till my next.

R. HERRINGTON.

Richmond, 1840.

R E V I E W.

From the Scottish Cuardian.

AN HISTORICAL AND DESCRIPTIVE ACCOUNT OF ICELAND, GREENLAND AND THE FAROE ISLANDS, with Illustrations of their Natural History. Being Vol. xxviii, of the Edinburgh Cabinet Library.

This delightful volume has many claims on the public notice and regard. It forms one of the series of interesting and useful publications which, under the designation of the Cabinet Library, the enterprising publishers have given to the world. Among those it not only does not fall behind its fellows in stirring interest and useful information, but rises in both above many of them. It opens up a world, with which very few Europeans, either on the Continent or in Britain, have anything beyond the most meagre acquaintanceship. It details the history, both political, religious and literary, of the Icelanders, one of the most interesting nations on the face of the earth,—a nation *sui generis* characterised by manners of its own, and for ages unmodified by intermixture of foreign usages. It presents us with the physical features of one of the most singular portions of the earth's surface, which, singled out as it were, and planted midway between Europe and America, has for ages invited the philosophic research of the learned, both in the old and new worlds, and which, now in the tail of the day, it is beginning to attract. Above all, it unfolds the wonders of the Lord of Creation, the working of his hand, the might of his footsteps, the thunder of his power, and the indefinite resources which his wrath can draw upon "in the day when the elements shall melt with fervent heat, and the earth and all the works that are therein shall be burned up."

The details of the volume, whether they embrace the discovery and colonisation of the various places described, or the ulterior history of the colonists, from their first settlement to the present day, or the topographical and geological features of the country, are replete with instruction and interest to the ordinary reader, who skims the page to while away an hour, and not less replete with matter for meditation to the studious, who can philosophise on the works of nature and the leadings of Providence. Few, very few indeed, know the strange fact, that

so early as the middle of the tenth century, the bold and daring adventurers of the north had discovered and peopled the island of Iceland, and that its inhabitants under the working of a system of freedom, no where else to be found at that period, very speedily attained to eminence as a literary nation, having poets, and annalists, and historians, and lawyers, when Continental Europe groaned beneath the load of Popish superstitions, amidst darkness which could be felt. And still fewer, who look on the Genoese Columbus as the discoverer of America, are acquainted with the fact, that as early as A. D. 936, that is, more than five centuries before Columbus discovered the Bahamas, the Icelandic colonists of Greenland had discovered America as far south as New England, and were in the habit of making voyages thither, recording the accurate details of them in *Sugas*, which remain to this day, while the learned of Europe were content to sleep in the quiet security of ignorance, regarding any other lands but those under their immediate ken. And even fewer still imagine that these same enterprising Icelanders had two colonies in Greenland towards the close of the tenth century, which continued to flourish till the middle of the fourteenth, when, on the one hand, from Europe, the pestilence called the black death, and, on the other, from America, the invasion of the Esquimaux, combined to sweep them both, one after the other, away; so that Greenland, once civilised and christianised, returned to barbarism and heathenism. How strange to us, who from infancy have pictured even *Greenland*, spite of its name, to be a land of icebergs and eternal snow, to hear of farms and pasture lands, by the sides of the firths, and of heat there so excessive as actually to wither the herbage! How strange to those who have no idea of its ever having been inhabited by any but the Esquimaux, that dark and degraded race, from whose minds the belief of a Diety has almost been obliterated,—to learn that far back in the

by-past ages, Greenland had its parishes, as well as farms, and places of worship dedicated to the true God. To such as desire to know the details of these curious facts, the volume before us will prove very acceptable. It were to have been wished, that the author had been somewhat more minute in the history of the Reformation from Popery in Iceland, and the second conversion of Greenland from heathenism to christianity, first, under Egede, and subsequently under the Moravians. * * *

Comparatively speaking, we mean in reference to the other portions of the volume, the portion devoted to the Faroe Islands is less interesting than that devoted to Greenland and Iceland. But the information given regarding these is in itself curious and striking, and will amply repay the task of perusal. The author has unfolded to our view, in the history of the Faroese, a people too much neglected by Denmark, and for whom certainly more might be done, both to advance their moral welfare and add to their temporal resources—and it is well even to hold them up to the view of Britain, although personally she cannot interfere. It may awaken regard from the proper quarters, and we sincerely hope it will. * * *

The Reviewer, in conclusion, presents us with the following extracts:—

ERUPTION OF HECLA.

The eruption of this mountain in 1766, was remarkable for its violence. Four years before it took place, some of the people were flattering themselves with the belief, that as there had been no outbreak from the principal crater for upwards of seventy years, its energies were completely exhausted. Others, on the contrary, thought that there was on this account only more reason to expect that it would soon again commence. The preceding winter was remarkably mild, so that the lakes and rivers in the vicinity seldom froze, and were much diminished, probably from the internal heat.—On the 4th April, 1766, there were some slight shocks of an earthquake, and early next morning a black pillar of sand, mingled with fire and red-hot stones, burst with a loud thundering noise from its summit. Masses of pumice, six feet in circumference, were thrown to the distance of ten or fifteen miles, together with heavy magnetic stones, one of which, eight pounds weight, fell fourteen miles off, and sunk into the ground, though still hardened by the frost. The sand was carried towards the north west, covering the land 150 miles round four inches deep, impeding the fishing boats along the coast, and darkening the coast, so that at Thingore, 140 miles distant, it was impossible

to know whether a sheet of paper was white or black. At Holun, 155 miles to the north, some persons thought they saw the stars shining through the sand cloud. About mid-day the wind veering round to the south-east, conveyed the dust into the central desert, and prevented it from totally destroying the pastures. On the 9th April the lava first appeared spreading about five miles towards the south-west, and on the 23d May, a column of water was seen shooting up in the midst of the sand. The last violent eruption was on the 5th July, the mountain in the interval often ceasing to eject any matter; and the large stones thrown into the air were compared to a swarm of bees clustering round the mountain top. The noise was heard like loud thunder forty miles distant, and the accompanying earthquakes were more severe at Krisuvick, eighty miles westward, than at half the distance on the opposite side. The eruptions are said to be in general more violent during a north or west wind than when it blows from the south or east, and on this occasion more matter was thrown out than in stormy weather. Where the ashes were not too thick, it was observed that they increased the fertility of the grass fields, and some of them were carried even to the Orkney Islands, the inhabitants of which were at first terrified by what they considered showers of black snow.

HOT SPRINGS OF ICELAND.

Next to its volcanoes, the hot springs, warm baths, and mineral waters, render Iceland one of the most interesting countries in the world. Nowhere does the subterranean agency of nature display its powers with a more lavish hand or in more varied forms; and the hot springs alone are sufficient to arrest the attention of the philosophical student on this lonely island of the Northern Ocean. Certain of these cast up a thick column of water to the height of more than a hundred feet, with a noise that seems to shake the surrounding country. In some this happens constantly, in others at stated intervals, and in a third class irregularly, whilst almost all of them deposit a stony matter, (siliceous sinter) which forms both the basin and pipe. This property finally leads to their destruction, the formation increasing more and more till the opening is closed, and nothing of the spring remains but a small cone or hill formed of the flinty concretion. They are found in all parts of the land, some like those on the Torfa Jokul, even sending up clouds of steam from amid fields of perpetual ice. The very ocean that surrounds the coast is not free from them, and in the northern portion of the Baida Fjord, studded with innumerable islands, the water in many places is sensibly elevated in temperature by their action. The coast near Husevik is also remarkable for the hot springs that well forth from its bottom, and cause great injury to the nets or ropes used by the fishermen.

EXTENT AND POPULATION OF ICELAND.

Of the 38,000 square miles of which Iceland consists, only a ninth part is inhabited, and even over this the houses are very widely scattered, with many black and dreary intervals, so that man and his dwellings seem like something foreign to the land. The hamlets are always so inconsiderable, that they never become the principal object in the landscape, and even the commercial towns seem lost amid the rocky defiles in which they are placed. Assuming the population at 50,000, which it has rarely exceeded, the average will be about $1\frac{1}{4}$ to the square mile; and if we exclude the central deserts; rather more than seven, that is, about a third of the number found in the thinnest inhabited of our Highland counties.

MODE OF BURIAL IN GREENLAND.

In Greenland the dead are buried in a sitting posture, dressed in their best clothes. As the earth is shallow or frozen, they build tombs of stone, and cover the body with plates of mica slate, or clay slate, to preserve it from carnivorous animals. The kayak and hunting instruments of the deceased are placed at the side of the grave, and they put a dog's head into that of a child, in order that its spirit may guide the helpless infant to the land of souls. On their return to the house they continue their lamentation in a sort of monotonous howl, at the conclusion of which some refreshment is taken, and each departs to his own dwelling.

REGISTER—ANCASTER, 1840.

DATE.	Thermometer.		Barometer.		WEATHER.
	9 A. M.	9 P. M.	9 A. M.	9 P. M.	
Nov. 1	43°	49°	29.18	29.21	Fair and clear.
2	46	51	.27	.30	Do. do.
3	47	54	.29	.26	Do. do., slightly hazy.
4	48	54	.24	.25	Dry haze.
5	49	50	.25	.23	Do. do.
6	45	44	.24	.19	Do. do.
7	44	48	.12	28.93	Cloudy, windy.
8	51	51	28.80	.66	Misty, drizzling rain, heavy rain at night.
9	46	44	.83	29.05	Cloudy, a. m., clear, p. m.
10	44	43	29.35	.37	Fair and clear.
11	39	42	.23	.09	Cloudy.
12	44	45	28.91	28.88	Do. a shower in the evening.
13	39	39	.90	29.00	Mostly cloudy, some slight hail showers.
14	38	39	.96	28.60	Snowing, moderately, a. m. heavily evening.
15	34	30	.60	.77	Partly cloudy, slight snow showers.
16	28	30	.82	.90	Mostly cloudy.
17	30	31	.83	.33	Cloudy.
18	28	31	.82	.88	Fair and clear.
19	33	34	.88	29.01	Cloudy.
20	36	38	29.12	.15	Do.
21	38	35	.16	.08	Snowing a little, a. m., heavily and drifting, p. m. and night.
22	36	37	28.88	.58	Showers of snow and small hail, a. m., of rain, p. m. windy.
23	40	37	.62	.87	Mostly cloudy.
24	36	38	29.05	29.09	Do. do.
25	37	39	.02	28.89	Partly cloudy; a little snow in the evening.
26	35	31	28.82	.93	Cloudy, snowing, a. m.
27	32	36	29.10	29.05	Cloudy.
28	39	41	28.97	28.94	Cloudy, a. m., clear, p. m.
29	44	47	.82	.70	Fair and clear, windy.
30	39	28	.77	.72	Very high wind, slight snow showers, p. m.
Means,	39.6	40.53	28.997	28.98	

Mean temperature of the month, 40.06°,—highest 63°, lowest 18°.