

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Covers damaged/
Couverture endommagée

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Cover title missing/
Le titre de couverture manque

Coloured maps/
Cartes géographiques en couleur

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Bound with other material/
Relié avec d'autres documents

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Coloured pages/
Pages de couleur

Pages damaged/
Pages endommagées

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Pages detached/
Pages détachées

Showthrough/
Transparence

Quality of print varies/
Qualité inégale de l'impression

Continuous pagination/
Pagination continue

Includes index(es)/
Comprend un (des) index

Title on header taken from: /
Le titre de l'en-tête provient:

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments: / **Wrinkled pages may film slightly out of focus.**
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below /
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

THE
CANADIAN CHRISTIAN EXAMINER,

AND
PRESBYTERIAN MAGAZINE.

VOL. IV.

SEPTEMBER, 1840.

No. IX.

LIFE OF THE REV. ROWLAND HILL.

Rowland Hill, the sixth son of a baronet of the same name, was born in Shropshire on the 23d August, 1745. The eldest of his brothers, Sir Richard (who afterwards succeeded to the family honors and estate) was a man much impressed with the importance of true religion; of which he gave one among many proofs in opposing the expulsion of the pious students from Oxford in 1763. At his death the succession devolved on his brother Sir John, who is distinguished in the history of his country, by having had five sons engaged in the field of Waterloo in 1815. One of whom is Lord Hill, now at the head of the British Army. Besides these he had two sisters, one of whom as we shall immediately see, was very serviceable to him in his spiritual interests. Rowland Hill, when a boy was remarkable for great buoyancy of spirits. An anecdote is told illustrative of his turn for drollery at this early age. Being brought into a room where the aged baronet and his lady, were entertaining a party of friends, one of them playfully asked him—"Well Rowly, what would you like to be?" He looked archly towards his father, who was sitting in an arm chair, and said, "I should like to be a baronet, and sit in an arm chair."—His future life, however, was the reverse of what this youthful sally might have implied. When he grew up he was sent to Eton school, and here he appears to have been much favored in having his pious brother and sister referred to above, to direct his mind in the way of true

religion. When a boy is removed from his father's house, and dwelling among new associates, good counsel from his former friends is peculiarly precious. The oldest of the family Mr. Richard Hill doubtless knew this, and accordingly we find him penning letters to his brother, urging on him with all the purity of affection, the "one thing needful." His sister also wrote to him in the same strain, and the good effects of these exertions soon began to appear,—for before Mr. Hill left Eton, we are told he was looked upon as a very pious young man. After finishing his studies at Eton, he was sent in his nineteenth year, to Cambridge, where the cause of godliness at this time was reduced to a very low pass. His sister in announcing to him his father's resolution to send him to college, urges on him the necessity of diligence in his studies—she tells him that "human learning is a most desirable jewel in order to set off the lustre of those in a sanctified heart." She warns him also of spiritual enemies. "The Lord I trust, will enable you to stand against all the fiery darts that will be shot at you at college. Fat bulls of Bashan will encompass you on every side, and you will need to be armed with the whole armour of God." At Cambridge, Mr. Hill had to encounter special contempt, because of his religion. He was often heard to say that he was such a marked and hated person, that nobody in the college ever gave him a cordial smile, except the old shoe black at the gate

who had the love of Christ in his heart.— These were the days of *moderation*, in Britain, and other cities besides Cambridge had their share of the evil. A class of men arose in the reformed churches who expressed the greatest contempt for those who preached the doctrines of the reformation. At this time says one well capable of giving an opinion* “Along with the elegant literature of our sister country did the meagre arminianism of her church make invasion among our clergy; and we certainly receded for a time from the good old way of our forefathers. This was the middle age of the church, an age of cold and feeble rationality, when Evangelism was derided as fanatical, and its very phrasology was deemed an ignoble and vulgar thing in the upper classes of society. A morality without godliness—a certain prettiness of sentiment, served up in tasteful and well-turned periods of composition—the ethics of philosophy, or the academic chair, rather than the ethics of the gospel—the speculations of natural philosophy, and perhaps an ingenious and scholar-like exposition of the credentials, rather than a faithful exposition of the contents of the New Testament—these for a time dispossessed the topics of other days, and occupied that room in our pulpits, which had formerly been given to the demonstrations of sin and of the Saviour.” As might be expected, good men could not stand aloof when they witnessed the doings of such men as these—they could not remain silent when they found christian ministers preaching the doctrines of Socrates and Seneca rather than of Christ, and subverting as far as they could the testimony of the fathers of the reformation to the doctrines of the Scriptures—and accordingly we find Mr. Hill shortly after his enrolment at Cambridge, joining in that company who separated from the *ruling* party and took up a testimony for the truth of the gospel. This step brought down upon him much and serious opposition, and he was induced at the time to ask counsel of the celebrated George Whitfield. Mr. W’s answer was worthy of his great and excellent character. He urges him to steadfastness in the path on which he had entered, as at once that of duty and safety. “About thirty years ago” he says writing in December, 1766, “the master of Pembroke college where I was educated, took me to task for visiting the sick and going to the prisons. In my haste I said, “Sir, if it displeaseth you, I will go no more”—my heart smote me immediately—I repented—and went again—he heard of it—threatened—but

for fear he should be looked upon as a persecutor, let me alone—the hearts of all are in the Redeemer’s hands. I would not have you give way, no, not for a moment—the storm is too great to hold long—visiting the sick and imprisoned, and instructing the ignorant, are the very vitals of true and undefiled religion. If threatened, denied degree, or expelled for *this*, it will be the best degree you can take. A glorious preparation for, and a blessed presage of future usefulness.” This, with other advices which the letter contained, was sufficient to strengthen the purpose of Mr. Hill. He now began (January, 1767) to preach the gospel in divers parts of England, and although he was discountenanced in this work not only by his tutors at college, but by his parents, he was not discouraged. He believed he saw the Lord’s work prospering in his hands, in the awakening of many souls from the sleep of death, and he was comforted. After gaining the degree of B. A., at Cambridge, he was very desirous of obtaining orders in the church. In this however, he was sadly disappointed. No fewer than six applications from as many bishops were successively refused. He had pious friends however, in the church who consoled and encouraged him in his labors, and he continued to preach the gospel over the country to the edification of souls, making his father’s house an asylum during the months of winter. Mr. Hill was calvinistic in his religious principles, and when others who at this time were engaged in the same professed work with himself, spoke of the antinomian tendency of calvinism in no very measured terms. Referring to this, we find Mr. Hill thus expressing himself—“I bless God, it is our mercy (who are called calvinists) that we can appeal to heaven, as well as to the consciences of all our hearers, that in the integrity of our hearts, we are ever bearing the swiftest witness against all iniquity, without the least reserve; and that we are making it the subject of almost every discourse, that without holiness, personal and universal holiness, no man shall see the Lord. Yet with the greatest injustice, is Mr. Wesley ever branding us with the detested name of Antinomians.”

Mr. Hill was married on the 23rd of May, 1773, and through the influence of his brother-in-law, he was raised to the office of Deacon, in the church, in the hope of becoming a priest, but in consequence of his irregularities he was refused full orders by the Bishop of Carlisle. It does not appear that Mr. Hill felt much dis-

* Dr. Chalmers.

appointed. He could not, indeed, have been more respected in the Church of England than he was afterwards when he settled down as minister of Surrey Chapel.—We find him alluding to this in after life. “I am not a Dissenter,” he would say, “the church turned me off; and not I her. I confess I like a little more liberty than she allows, and thank God I can ask great Dr. Chalmers and great Dr. Morrison and others, when they come to London, to preach in Surrey Chapel.” And then we are told he would add, with an arch look, “I suppose they would not let St. Paul, if he was to come upon earth, preach in his own cathedral: but I really do not think that it would produce an earthquake, if he did.” Mr. Hill’s mother, Lady Hill, who had been greatly opposed to his course of preaching, died this same year, and as it was his manner to choose texts expressive of his own feelings at the time, the first sermon he preached after her decease, was from 2 Sam. 23, 5—“Although my house be not so with God, yet he hath made with me an everlasting covenant, ordered in all things and sure.” In his journeys into Wales Mr. Hill appears to have received much comfort. He would sometimes preach three or four sermons in one day, while the people would follow him from place to place by thousands, and we are told, what was often the case at tent preachings in old times in Scotland, that they would remain listening to the sound of the Gospel unconcerned, though the rain was pouring down upon them. He often mentioned this to his English hearers when the weather kept them at home on the Sabbath. “If you loved the Gospel,” he would say, “as well as the Welsh, you would not mind a shower.”

Mr. Hill being thus left to choose a parish for himself, erected a dwelling house and tabernacle in a very romantic part of the country, in Wotton, Gloucestershire. The late Robert Hall once spoke of it as the most paradisaical spot he had ever seen, and here, what must have given the place its crowning excellence in the esteem of its worthy possessor, an attached people waited on his ministrations. Mr. Hill, however, continued his itinerating labours as before. He visited London, Portsmouth, and other places, and his success among the sailors appears to have been considerable. While Mr. Hill resided at Wotton, a circumstance occurred, which must have been a source of grief to him, as showing the inefficacy of his labours in a quarter where something better might have been expected. It so happened

that his gardener, whom he had always looked upon as an honest, quiet sort of man, was apprehended on a charge of committing divers depredations on the property of others. He was brought to trial, and, being found guilty, was sentenced to death. His master waited on him while in prison, to whom he made confession of the many crimes which he had committed. “How was it, William,” he enquired, “that you never robbed me, when you had such abundant opportunity?” “Sir,” replied he, “do you recollect the juniper bush on the border against the dining-room? I have many times hid under it at night, intending, which I could easily have done, to get into the house and plunder it—but, sir, I was afraid; something said to me, he is a man of God, it is a house of prayer—if I break in there, I shall surely be found out; so I could never pluck up courage to attempt it.” And in another conversation he told him, “Sir, I well knew that old Mr. Rugg (a person of uncommon piety) was in the habit of carrying a deal of money in his pocket; times and times have I hid behind the hedge of the lane leading to his house—he has passed within a yard of me, when going home from the prayer-meeting again and again—I could not stir, I durst not touch so holy a man. I was afraid. I always began trembling as soon as he came near me, and gave up the thought altogether, for I knew he was a holy man.” In these days the number of evangelical ministers were few, in comparison of those who preached pelagian error, and though they were often despised and shamefully treated in some parts, they were peculiarly honored in others. It was so with Mr. Hill, he received many flattering tokens of the good produced by his labors. Letters were written to him, some containing accounts of the conversions that had attended his ministrations—others expressing the deep sorrow of the writers on account of having spoken reproachfully of his character—and many notices were put into his hands, while entering the pulpit, requesting public acknowledgment might be made of such sins. It was the manner of Mr. Hill to read these notices aloud to the congregation. An impudent person one day had taken occasion to put a slip of paper before him when the service was commencing. He took it up and began to read—“The prayers of this congregation are desired”—Umph—for—umph—“well, I suppose I must finish what I have began—for the Rev. Rowland Hill, that he will not go riding about in his carriage on Sunday.” This would have

disconcerted most men, but Mr. Hill looked up with great coolness, and said, "If the writer of this piece of folly and impertinence is in the congregation, and will go into the vestry after service, and let me put a saddle on his back, I will ride him home instead of going in my carriage." In thus insinuating that the person who could write such a notice, resembled an animal used occasionally for riding. Mr. Hill certainly answered a fool according to his folly; still we may observe that a scene of this sort was very unseemly, to say the least, in a place of worship, and we can scarcely believe Mr. Sidney when he says, "that the service went on as if nothing had happened." Mr. Hill was a frequent visitor of the Jail in Bristol, as well as of Newgate, in London. He appears to have sympathised deeply with the unhappy prisoners, and though able to suppress his feelings while giving them counsel, he was often quite overcome after he had retired from them. He has been known on an occasion of this kind so deeply impressed as to be scarce able to eat dinner—and he would be heard giving way to an ejaculation like this—"Condemned to die! O my God, what a mercy to be kept from sinning by the restraining grace of the Holy Spirit!"

Mr. Rowland Hill had been gradually rising in public estimation as a preacher of the Gospel, although refused ordination by the heads of the church. Not only crowds of people in the humbler walks of life had been benefited by his ministrations, but many individuals possessed of wealth looked to him as their spiritual father. The latter therefore were anxious that their pastor should have a church, to assemble them around him, and with this view, as well as to provide church accommodation for a destitute part of the metropolis, they raised subscriptions and built Surrey Chapel, as it has been called, a place capable of containing a congregation of 3,000. Mr. Hill laid the foundation stone on the 24th of June, 1782, and preached from Isaiah xxviii, 16, and it was opened by himself in the summer following, when he preached from I. Cor. i, 23, 24. Surrey Chapel has become memorable in the religious annals of London, for here diverse institutions of a philanthropic kind that have benefited many, have been formed, and here the London Missionary Society holds its annual meeting, a society that has done much for the spread of the gospel in different parts of the world. Connected with this chapel too were Sabbath schools, containing about 3,000 children—while the subscrip-

tions which the congregation raised for different objects were very large. Referring to this we may mention a humorous saying of Mr. Hill's, which we had from a London Minister. He was speaking of the great liberality of his congregation to all charitable objects, and he compared it to a good cow that gave the more the oftener it was milked. At this time infidelity had received a great accession by the circulation of the writings of Paine among the people, and infidels were much bolder than now, it appears, however, that Mr. Hill's preaching was much blessed to the conviction of not a few of this class of men. They went to his chapel to mock and deride, but they left it humbled and confessing their folly and sin. Drunkards also were reformed by means of his discourses to the joy of their families and friends.

After Mr. Hill's settlement in London, his life affords less that is interesting in the way of narrative. He passed his time between the pastoral duties belonging to a minister in the metropolis, and his labours as a preacher in different parts of the country. We shall therefore bring our narrative to a close by some sketches of his doings and of his opinions after this time. Mr. Hill was an extemporaneous preacher; he seldom prepared a discourse on a text, but spoke on the suggestion of the moment. He had some general topics on which he loved to expatiate, and he would supplement these with a lively and affecting story; he followed up all with a loud appeal to the consciences of his hearers. Mr. Hill moreover had a frame capable of enduring the greatest efforts in speaking without the least inconvenience—and these seem to have been the general qualifications that enabled him to shine as a field preacher. He visited Scotland in the summer of 1798, and on one occasion addressed a multitude on the Calton Hill of Edinburgh, amounting to at least ten thousand individuals. He visited Glasgow, and preached in the church yard of the High Church. He describes the scene as "most solemn. Under us were the remains, I may say, of millions waiting for the resurrection. Here I stood on a widely extended space, covered, or nearly covered, with the living; all immortals—five thousand I should suppose at least. What solemn work," he adds, "to address such multitudes! *Who is sufficient for such things?*" He proceeded to Paisley, and on the following evening at eight o'clock, "in the yard of the church over which Witherspoon presided, he preached to an assembly nearly as large as that of Glasgow. He

adds "my soul loves Paisley, for there I believe christians love each other. May the precious leaven that is evident there, spread itself through the earth, I grieve to find so many separated by human laws on earth, who are all to be united in one, by Divine love in heaven and glory." On his return to the south by the way of Edinburgh, he again addressed a crowd of people on the Calton Hill, who might number no fewer than fifteen thousand. Mr. Hill now forgot his own peculiar work in all his intercourse with men. Being connected with the aristocracy by birth, he had often opportunities of meeting with persons in high life. "During the visit of the Sovereigns to this country," (in 1814) Mr. Sidney mentions that "a pious general in the staff of the Emperor Alexander was a constant attendant at Surrey Chapel. From him Mr. Rowland Hill gleaned many interesting particulars of the Autocrat, and had no doubt of his real piety and love for the Bible Society. This distinguished officer very frequently dined at Mr. Hill's, and the conversation sometimes turned upon the Greek Church, the errors of which were ably pointed out by Mr. Hill." He disapproved much of the gross and vulgar manner in which our public men often testify their sympathy with the people on occasions of national joy. "In allusion to the roasting of oxen and sheep and other festivities, he says in a letter to a friend, 'Had twice as much been distributed in a wholesome and orderly manner, I should have been glad to have been in the thickest of it, but as he considered such modes of manifesting a nation's joy, neither appropriate to the occasion, nor really beneficial to the poor, he declined participating in them.'" "I was with him," says Mr. Sidney, "when he received the news of the battle of Waterloo; on finding that his five gallant nephews had survived a contest in which so many brave heroes fell, he lifted up his hands without uttering a single word. The expression of his countenance is still pictured in my memory: it manifested a stronger degree of gratitude to God, than could have been conveyed by words. He rose from his chair, went to the window, looked towards the lovely view before him, as if to conceal the emotions by which he was unmanned, and left the room without speaking." Mr. Hill took a lively interest in the propagation of the gospel in foreign parts. He rejoiced in the tidings of the conversion of Pomare King of Tahiti, with his people.*

* See Canadian Christian Examiner, Vol. 3. p. 339.

Writing to a friend he says: "Charming news from the South Seas. The next number of the Magazine will be worth your reading. How is the Lord making those to be his people, that were not his people. A large cargo of their gods is now on its voyage, as a present to the Missionary Society, and in others of the South Sea islands, they seem preparing to treat their deities with the same contempt." He felt pleasure in hearing good of those with whom he had been any way connected. "He was fond of asking—Have you read Ellis's Book on the South Sea Islands? Oh! worthy, sensible, good creature—he was a teacher in our Sunday schools, he is an honor to us." It has seldom been our lot to meet an Episcopalian, brought up at an English college, who did not cherish a paltry jealousy of Presbyterian Ministers. Mr. Hill had nothing of this spirit, as the following passage will shew: "I once heard a sermon, indeed in Surrey Chapel; it was from Dr. Chalmers. O what a man that is. O what a lustre his humility gives to the power of his great mind, and to the grace that is in his heart." He wrote in a volume of Dr. Chalmers's sermons, "Many books I began to read I could not finish; but these admirable discourses so attracted my attention, that I could not take my eye from them, till after I had read the last page with supreme regret." Mr. Hill, had a turn for mechanics. He was very fond we are told of the employment of mending old clocks. "Once at a friend's house he had retired as the company supposed before preaching to consider his sermon, but on his hosts entering the room to inform him that the time had arrived for going to the place of worship, he found him with an old clock all to pieces on the table. Mr. Hill said, 'I have been mending your clock, and I will finish it to-morrow. He preached with more than usual ease and fervor, and drew several beautiful images from the occupation, in which his friend to his surprise had found him engaged.'" Mr. Hill was at times droll in his illustrations of what he wished to urge upon his people. Preaching once to a plain congregation, he said, "I want you to have a holy aversion to sin.—Do you know what I mean by aversion? Suppose any of you were to put your hand in your pocket, and feel a toad there, you would draw it out instantly from aversion to the animal. Now my desire is that, when conscious of the presence of sin, you should have just such an aversion as this to it—a hatred of it, and disgust at its horrid nature." Mr. Hill

disliked vanity in dress, so conspicuous often in a metropolitan congregation—and one day speaking of the inconsistency of this with the Christian character, “he looked archly and said, ‘I am like old John Bunyan, thankful to say, that I have only one man in my country congregation, who wears a *pigtail*.’” On being asked by some one, whether Surrey Chapel could not be converted into an Episcopal one, he answered, “No, I cannot do that—when Surrey Chapel was erected, it was upon the broad ground of the Gospel. I received money from good people of all denominations, on my personal assurance that it should be so applied.” Rising from his chair, and deepening the tones of his voice, he continued, “I pledged myself that Surrey Chapel pulpit should be open to approved and good ministers of the gospel of all denominations. I have always acted on this plan, and I cannot, with a good conscience, do otherwise.”

The time, however, had now come, when Mr. Hill was to be removed from this vale of

tears. His wife, who had been his faithful counsellor and friend, and borne with him both the shade and the sunshine of his course, during a period of fifty-seven years, now died—the infirmities of years increased upon him, and in preaching from his pulpit on Sabbath, he sat upon a chair, provided by the ladies of his congregation. He preached his last sermon on Sabbath, the 31st of March, 1833, from 1 Cor. ii, 7, 8, “But we speak the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world unto our glory, which none of the princes of this world knew; for had they known it, they would not have crucified the Lord of Glory.” During his illness his mind at times wandered, but when the cloud removed, he expressed faith in Christ as his only Saviour. He often repeated these lines,

And when I'm to die,
Receive me I'll cry,
For Jesus hath loved me, I cannot tell why.

He died on the 11th of April, of the year just mentioned—a good man, and full of years.

JOURNAL OF MR. RIGGS, ON A TOUR IN SYRIA.

We are indebted for this article to the September number of the Boston Missionary Herald. It consists of extracts from the journal of Mr. Riggs, an American missionary, whose field of labor is at Smyrna. He proceeded from thence to Syria and the Holy Land, in company with certain friends who had come from the United States on their way to that country. It may be proper to mention that Mr. Riggs did not visit Syria on missionary work, but for the restoration of his health.—This will serve to explain why his journal is of such a general character. We agree with a remark made by Mr. R., as to the suspicious character of the traditions told by monks regarding the minute localities of ancient events. It is enough we think to visit the land, and to behold the mountains, valleys, streams and lakes, together with the sites of cities and villages, frequented by ancient kings and prophets, and above all by Christ and his apostles in publishing to men the tidings of salvation. To a

rightly constituted mind, these are enough to call forth peculiarly deep and delightful emotions—but to attempt greater minuteness is to impose upon the credulous. But we shall allow the writer to speak for himself.

Voyage from Smyrna to Jaffa—Remarks on Jaffa.

Left Smyrna, October 10th, 1839, in company with Mr. and Mrs. Beadle, and embarked about sunset on board the *Seri Pervas*, Austrian steamer, bound for Beyroot. Sailed about ten P. M., 11th. The weather was remarkably fine, and the sea smooth. At sunrise we were off Scio and had a fine view of this beautiful but unhappy island. Without anchoring, we landed passengers and glided on our southerly course. About noon we were opposite Samos; and in two hours more, opposite Patmos, an island which brought to our minds associations of the deepest interest; but we did not pass sufficiently near to get a good view of it. At Cos, we cast anchor and remained three hours; as it was evening we could not obtain a view of the country of Hypocrates.—

During the whole of the day we were nearly on the track of the apostle Paul, as described Acts, xx : 15, 16, and were much interested in noticing his different stopping places, as mentioned in that narrative, and in reading his most touching address to the elders of the church at Ephesus.

We were very comfortable on board, and found the officers polite and kind. No objection was made to our asking the divine blessing and returning thanks at table, and we had opportunities of social worship in the cabin occupied by Mr. and Mrs. Beadle.

12. Reached Rhodes early this morning and remained there at anchor until noon. This island is interesting on account of the brave defence here made by the knights of St. John against the Turks. Many of their houses, walls, towers, and pavements still remain, and are objects of interest to the curious traveller. We looked at them hastily, as our time was limited. As it was Saturday we went also into the synagogue of the Jews, who form a considerable portion of the population of Rhodes. The synagogue was large and well filled. They were reading in Hebrew a portion of the history of Abraham. But alas for the veil that is on their hearts! In one thing the Jews, the Mohammedans, and the Christians of these countries agree, viz. that all their services are performed in an unknown tongue.

13. Sabbath. At sea all day, in the morning quite out of sight of land. In the afternoon Cyprus was in sight, and about sunset we passed its southwest cape. We had a quiet day, and a pleasant season of social worship in the cabin.

14. Anchored, about two in the morning, at Cyprus. Visited the mission families, and the grave of brother Pease.

15. At six this morning cast anchor in the harbor of Beyroot. The appearance of Beyroot from the water is very agreeable. The houses are all of stone and have a solid appearance. On the left rises Mount Lebanon, with its summits hid in clouds. On the right are the gardens, with country-houses interspersed among the trees. These, as well as the town, are situated upon a rising ground, which gives the whole view a fine appearance. Contrary to the assurances which we received at Smyrna, (and upon the strength of which I resolved upon this journey,) we were still subjected to quarantine. The pretence was, that since the steamer last touched here they had sent an express to Egypt for definite instructions, and were awaiting an answer. Mr. and Mrs. Beadle, and Mrs. Pease, went accordingly to the lazaretto. Fearing the influence of even a short stay there upon my health, I determined to go to Alexandria and return by the same steamer, which the agent politely offered to permit me to do for half the regular price. Toward evening, however, Mr. and Mrs. Sherman succeeded in

making their arrangements to proceed by this opportunity to Jaffa, on their way to Jerusalem, and when they came on board I resolved to accompany them.

16. We anchored at Jaffa about nine, A. M., but owing to various delays we did not land till the middle of the afternoon; and it was nearly sunset when Mr. Sherman's goods were all safely stored in the lazaretto. Jaffa is built upon a small round hill close by the sea. It is surrounded by a wall and fosse, and has but one gate now open. The houses are all of stone, and most of them with domes, though some have flat roofs. The stranger, in approaching it, seems to himself to be coming to a town full of mosques. Harbor there is none; vessels anchor in the open sea, but they cannot remain any where in the vicinity in stormy weather. A few small boats take shelter behind a long irregular ledge of rocks near the shore, which has by some travellers been mistaken for an artificial mole. Behind Jaffa, and to the left as viewed from the sea, is an extensive plain, at this season parched and dry, but still having the appearance of considerable fertility. This is the Plain of Sharon. It stretches to the north, and in the east is backed by the mountains of Ephraim. To the right, that is south of Jaffa, the country is undulating and for the most part sandy and barren. The lazaretto, which was to be our abode for a few days, is rather pleasantly situated on a declivity south of the town and facing the sea. The prospect is fine, and the air good. We had also plenty of room for walks along the seashore, and opportunities of bathing in the sea. In our walks we observed several tanneries situated quite on the shore. There is no stream in the vicinity, and hence the tanners locate their establishments near the sea, which they use instead of vats for steeping the hides. I was interested to observe this incidental circumstance, corresponding even to the present day with the fact of Simon the tanner's house being by the sea-side.

We remained in quarantine until Monday, the 21st, when the steamer, which had been admitted to free communication at Alexandria, returned, and we were consequently liberated. Our sojourn there had been an agreeable one. All our company, six in number, were professedly pious, and we united every evening and morning in social worship.

Ride to Jerusalem—First Impressions of the City.

Though we got pratique on Monday afternoon, it was not till Wednesday afternoon that we could set off, owing to the difficulty of making arrangements for the transportation of Mr. Sherman's goods. Great multitudes of pilgrims are flocking at this season to Jerusalem, where they spend the winter, consequently all the animals that can be obtained are in constant demand, and many are obliged, as we

were, to wait. At length we succeeded in procuring the requisite number of camels for the goods, and of donkeys for ourselves to ride on, and left Jaffa about three, p. m., October 28rd. Our road lay across the south part of the plain of Sharon. We saw no roses there, and indeed scarce any vegetation, for the early rains had not yet commenced. The plain, however, presented the appearance of having yielded good crops in their season. On our left, as we were crossing the plain, lay the village of Lydda, now called Lydd, where Eneas was healed, and where Peter preached the gospel, Acts ix, 32, etc. After riding four hours, about two thirds across the plain, we came to Ramla, the ancient Arimathea. Here we were hospitably received and lodged for the night by an Arab gentleman who has the appointment of consul for the United States, but who cannot speak English, or any other European language. Indeed I was told there was not an individual in the place who could. We had in our company a Greek who spoke Arabic, and through him, together with the occasional use of a few words of Turkish and Arabic, we made ourselves understood, at least, for the most necessary purposes. The consul is an aged man and keeps up the old customs of his country. The females of the house, for example, occupy different apartments from the men, and we saw nothing of them.

24. In the morning we rose early and pursued our way. After about two hours we entered the mountains, which we found not less dry and barren than the plains, having no verdure, except that of a few olive trees here and there, which are seen all the year round. Under one of these we sat down at noon and partook of some food, which the consul had kindly provided us. We came to no village on our way, until within about eight miles of Jerusalem, where lies the village of Abr Goosh, the robber, formerly such a terror to travellers. He is now in favor with government, lives in Jerusalem, and has even a pension for some military services. The region of his former depredations is considered as safe as any other part of Palestine.

The last part of our way was over a very rough and rocky district. We ascended heavily all the way. Jerusalem itself is on high ground, the roads to it ascending a good deal from every direction. Hence the phrase "going up to Jerusalem" was applicable to journeys from all parts of the country. We hastened to reach the city before sunset (for at that hour all the gates are closed) and were happy about five o'clock to find ourselves at the house of our brother missionary, Mr. Lanneau.

I could not at first realize that I was actually in the Holy City. The approach on the north-west side is very unpromising. The inclination of the ground on which the city is built being nearly in the opposite direction, one obtains but a very imperfect view of it coming

from Jaffa. The grey walls, and the low stone houses, surmounted by domes of the same material, give to the whole place a very sombre appearance at first. After a few days, however, spent by the traveller in visiting the deeply interesting localities in the neighborhood, he begins to group them together in their relations to each other, and to the Holy City, and at length feels with much satisfaction that he is indeed in Jerusalem; that he is treading again the same soil which was trodden ages ago by prophets and apostles, and by the Lord of Glory himself when veiled in humanity. Such were my own feelings.

Ride around the City—Various Objects described.

On the third day after my arrival, in company with Mr. Nicolayson and some other friends, I rode round the city and visited most of the spots of peculiar interest in the environs. We went out by the Bethlehem gate, on the southwest side, from which we entered immediately the valley of Gihon. Proceeding southwardly, and descending between the dry bed of the Gihon on our right, and the steep declivity of Mount Zion on our left, in about ten minutes we came to the lower pool of Gihon, an immense cistern, the right and left banks of which are irregularly hollowed out of the native rock of the two hills; and the northern and southern extremities are formed by walls across the bed of the winter torrent. The southern and lower one is very thick and strong, and I should think it forty or fifty feet in height in the middle. Thence, proceeding in a southeasterly direction about a mile, we came to the place where this torrent joins that of the Kedron. These both have the appearance of being the beds of large torrents. In fact, however, they are entirely dry at present; and are said by our friends who reside here, to be so always, except during and immediately after rains. Directly in the bed of the united torrents, just below their junction, is a perennial fountain of good water, called the fountain of Nehemiah. Perhaps it was discovered or opened by that pious and patriotic governor of the restored exiles. The Mohammedans, however, call it the well of Job, (Beer Ayoob,) and have a tradition that that patriarch was cured of all his maladies by bathing in its waters. From this place we followed up the bed of the Kedron, which lies along the eastern side of Jerusalem. At the distance of three or four hundred yards we came to the pool of Siloam. The village of Siloam is on the east bank of the Kedron, but the pool is on the west side, toward the city. Its waters still flow in considerable abundance, and fertilize the grounds around it. We tasted the water and found it drinkable but brackish.

Continuing along the bed of the Kedron about half a mile further, we came to some ancient tombs or monuments, situated on its left bank, the most interesting of which to me, as it was

doubtless the most ancient, was the pillar of Absalom, the construction of which is mentioned 2 Sam. xviii, 18. No doubt is entertained, so far as I know, that is the monument there described. Its architecture is different from anything which I had before seen. The bottom is cut from the solid rock. This part is perhaps fifteen feet in height, and is surmounted by an antique cornice. The second story, as I may call it, is somewhat less in height, built of heavy blocks of hard limestone, and surmounted by another cornice. Above this is still another story, consisting of a single block of limestone in the shape of an incurved cone, the upper part of which is quite slender. The whole is altogether unique, and even without the aid of tradition, gives one impressions of a very remote antiquity. This is just opposite Mount Moriah, on whose level summit the temple anciently stood. Leaving this monument, we ascended the Mount of Olives, and directed our course toward Bethany. Just before reaching the top, we turned round and obtained a view of Jerusalem, perhaps the finest, and in one respect certainly the most interesting, which we got from any direction. Immediately below us was the deep ravine of the Kedron, which our Saviour so often crossed to seek the retirement of Gethsemane; and the nearest object on the other side was the grand platform on which once stood the temple of Solomon, but now the mosque of Omar. Beyond this lies the city, spread out upon the summits of mounts Moriah, Zion, and Acra, almost as high as the Mount of Olives itself, and sufficiently inclined toward the east to give, from that direction, the most complete view of its entire extent. But the whole scene must be regarded by the Christian with ten-fold interest, when he remembers that it was just here that our Lord, near the close of his earthly ministry, beheld the city and wept over it, and said, "O that thou hadst known, even thou, at least in this thy day, the things that belong to thy peace; but now they are hidden from thine eyes." The position of the hill is such as leaves no room to doubt that here is the scene of the transaction recorded, Luke xix, 37-44. Alas! that the present inhabitants of Jerusalem have as little idea of the things that belong to their peace, as those had whom our blessed Saviour longed to gather "as a hen gathereth her brood under her wings," but they "would not." After proceeding a short distance on the hill, we got a splendid view towards the east and south. Before us was the Dead Sea (distinctly visible and appearing not more than half as far from us as it really was) with a part of the plains of Jordan and the mountains of Moab stretching beyond; and on our right were the hills and valleys of Judea.

In passing over this part of our way we were met by numbers of peasants, going with the produce of their fields to the city; and I was struck with the salutation which they all, without hesi-

tation, addressed to us, viz., *Salam aleycum*; "Peace be to you;" to which we responded, *Aleycum salam*, "To you be peace." This ancient and beautiful salutation is now generally confined to Mussulmans. In the villages of Palestine, however, and in Mount Lebanon it is used by native Christians, and addressed freely to foreigners.

We proceeded to the eastern extremity of the Mount of Olives, and there came suddenly upon a little village about two miles from Jerusalem. This was Bethany. It is now called Lazaria, from Lazarus, whom our Lord here called out of his grave. I do not know what evidence there is that the tomb which they now show us as that of Lazarus was really the place of his sepulture. No doubt can exist, however, that this is Bethany, the place where he lived and died and was raised to life by that voice which will one day wake all who sleep in the dust of the earth, some to everlasting life, and some to shame and everlasting contempt. Here our Lord often came; and particularly while attending the festival during which his apprehension and crucifixion occurred, we are informed that he was in the habit of lodging at Bethany, and of going early every morning into the city, to be present at the morning service of the temple; and it was in going from Bethany to Jerusalem that he rode upon a young ass, and was greeted with "Hosanna to the Son of David." Excepting the deep and narrow cavern now called the tomb of Lazarus, which we entered by the light of candles brought with us for the purpose, there was nothing of interest to be seen at Bethany. So we turned our faces immediately toward Jerusalem, taking a path which wound first around the northern declivity of the Mount of Olives, and then led us to its summit, very near the city, whence it is said that the Saviour ascended to heaven. We went into the chapel of the ascension, built over the supposed spot whence the Saviour left the world, and were shown, in a rock, near the centre of the chapel, something like the print of a foot, which the pilgrims are taught to believe was miraculously produced by the foot of our Lord when he ascended. The spot is kept covered, and is kissed with great veneration by the pilgrims. From the closing verses of the gospel according to Luke, it would seem probable that the actual place of our Saviour's ascension was on some part of the Mount of Olives near to Bethany; but however that may be, and however pleasant it might be to know the exact spot, we have reason to bless God, that neither our acceptance with him nor our sanctification depends upon any such knowledge; but that we live under a dispensation which enjoins true and spiritual worship of God, without regard to the place where it is offered.

From the Mount of Olives we descended to the garden of Gethsemane, the location of which is identified with tolerable certainty, and

after plucking a few olive leaves as a remembrance of this most interesting spot, from trees many centuries old, we crossed the Kedron, and directing our steps to the northward, rode about a mile, most of the way through a grove of olive trees, and visited what are called "the tombs of the kings." These are extensive subterranean structures, excavated in the solid rock, the doors of the different apartments having been cut, each from a single block of hard limestone, and beautifully carved. The whole must have been a royal work, but what kings were here interred, and even to what age the work should be attributed, is very doubtful. From this place we returned to Jerusalem, and completing the circuit of the city, entered by the Bethlehem gate, (also called the gate of Jaffa) by which we had gone out in the morning.

Excursions in the Vicinity—Bethlehem—Jericho—Jordan.

27. Sabbath. Attended the service of the English church, performed at the residence of the British consul, by the Rev. Mr. Nicolayson, of the London Jews Society. Mr. L., our travelling companion from Beyroot, preached an edifying discourse. At one, p.m., Mr. Lanneau had an Arabic service, at which about a dozen natives were present, most of them from neighbouring villages. They listened with apparent interest to Mr. L. and frequently expressed aloud their assent to his remarks.

28. Rode in company with some English friends to Bethlehem, Rachel's tomb, and the pools of Solomon. The latter, three in number, are a truly grand and royal work. The largest is about a furlong in length, and the smallest not much less. The breadth is perhaps half the length, and the depth, I should think, from one hundred to one hundred and fifty feet. They are filled during the winter with water from the neighboring mountains, which is conveyed from them to Jerusalem by an aqueduct skirting along the edges of the hill, after the ancient fashion, in order to preserve the level. The pools contain water still from last winter, though the rainy season is just about to commence.

Bethlehem is of course one of the most interesting spots on the face of the earth, as having been the place where that grand event occurred which occasioned the song of "Glory to God in the highest, peace on earth, and good will to men," to be proclaimed by the voices of the heavenly host. But the interest of the christian traveller in Bethlehem is not a little marred by the character of the statements made to him on the spot. He is led down several flights of steps, and is showed the very spot of the Saviour's birth in a cave, into which horses or cattle could scarcely be brought by force—a place consequently not very likely to have been used for a stable. Besides the manger, (now cased with marble and adorned with pictures and lamps,) he is shown the spot where

the magi opened their treasures, the tomb of the innocents, or children slain by Herod's order, the number of which, according to tradition, amounted to fourteen thousand! the study of St. Jerome, where they say he translated the Scriptures, the tombs of Eusebius, Paula Eustochia, etc. This grouping of so many things together, and particularly the idea that all the innocents were gathered together and buried here, excites doubt and tends to a suspicion of every thing stated by the monks. Were I to visit Bethlehem again, I should feel inclined not to enter the so called grotto of the nativity, but to ascend the hill and look simply at the natural features of the place and of the surrounding country; to reflect that here my Saviour was born, and to indulge in those delightful emotions which that thought is capable of inspiring. All these emotions are liable to be disturbed, at least in the mind of a protestant, by a visit to the grotto.

29. Walked with Mr. Lanneau and Mr. Sherman to Mount Zion. On the highest part of that mount which lies within the walls of the city stands the Armenian convent. Its grounds and buildings are very extensive, and the church is the most splendid that I have seen in the East. There is a small printing-press, which was occupied, when we visited it, in printing, for the use of pilgrims of their church, a list of the holy places which they are accustomed to visit. Oh when will they understand that the time has come that "neither yet at Jerusalem shall men worship the Father!" On the part of Mount Zion which lies without the walls of the modern city stands a mosque, called the mosque of David, and supposed to cover his tomb. Near it are the burying-grounds of the Latins, Greeks, and Armenians, and now also that of the American mission. The latter is the only one which has a wall built round it. As serious difficulty was experienced in the last instance in which permission was obtained to inter the remains of a protestant in the Greek cemetery, we deem it an occasion of gratitude to God that the mission has now a burying-place of its own, and that it has at length been inclosed without serious molestation. The remains of Dr. Dodge and of sister Thomson will be removed, as soon as convenient, to the new cemetery.

31. Started for Jericho and the Jordan, in company with some English friends who were with us in the quarantine at Jaffa. We took two tents, kindly furnished by our friends at Jerusalem, beds, and provisions, and we found them all very necessary. The road to Jericho is a constant descent, so that one may well be said to "go down" from Jerusalem to Jericho. The country is generally barren, and unfit for cultivation until you come to the plain of the Jordan. As this bursts upon the sight from the summit of the mountains, the eye is refreshed by an extended green. The plain stretches for many miles to the north, and

gives evidence of being "well watered every where." On the south it is bounded by the Dead Sea. We pitched our tents by the modern village of Jericho, which consists of thirty or forty huts of the most miserable description. The governor or chief of the village came to welcome us, and sat down with the people who came with us round a fire which they lighted near our tents. They continued talking in a lively manner till a late hour, and then most of them slept together upon the ground. We partook of a frugal repast in one of our tents, and after a season of social worship, retired early to rest.

November 1. Rose early and had our morning worship, and breakfasted by candle-light. At day-break we mounted our horses and directed our course toward the Jordan. The air was balmy and the sky perfectly clear. A few light clouds only skirted the eastern horizon, just sufficient to increase the beauty of the scene. When the morning star was "melting away into the light of heaven," and the sun was preparing to "come forth as a bridegroom out of his chamber," we all felt, as we rode over the plain, the inimitable beauty of that eastern sky. The mountains of Moab, or of Arabia, as they are sometimes called, are astonishingly even and uniform in height. They stretch from north to south as far as the eye can reach, like a wall of immense height, skirting the eastern edge of the plain of Jordan. You search in vain for Pisgah, or any other summit. There is none discernable from this distance. No peak rises prominent above the rest. A slight undulation only appears in the top of the range "as if," in the words of Chateaubriand, "the hand of the painter who drew this horizontal line along the sky had trembled in some places."

In two hours and a half we reached the banks of the Jordan. Its deep, muddy, rapid stream is quite concealed by high banks, and by the trees, bushes, and reeds which skirt them; so that we did not see it until we were actually upon its banks. Here we rested a few minutes at the place where, according to tradition, our Saviour was baptized. We bathed in the stream and drank of its waters, which were excellent. Its breadth here is not more than fifteen or twenty yards, and its greatest depth about eight feet. Its current is so rapid that in swimming across we were carried down a distance greater than the breadth of the stream. After gathering a few shells from the river, and plucking a few leaves of flowers from its banks, we re-mounted and proceeded towards the sea. Our road diverged from the course of the river, bearing to the southwest. It led us across a part of the plain which was perfectly barren, and which it would seem must at times be covered with water.

Dead Sea—Means of Protection—Convent of St. Saba.

In one hour and twenty minutes we reached the shore of the Dead Sea, the sterility of

which, as well as the desolate appearance of the mountains on either side, on which no habitation of man appears in any direction, seemed designed as a remembrance of the divine vengeance so awfully inflicted on the inhabitants of this once fertile and beautiful valley. The surface of the lake presents nothing remarkable in its appearance, except the slightness of the ripple caused by the wind. This is owing to the great specific gravity of the water, in which the human body is incapable of sinking. I made the experiment repeatedly while bathing in it, and found it impossible to thrust the whole body under water. While standing erect in the water, the head, shoulders, arms, and part of the breast remain above the surface; and I found on thrusting myself downward with my whole force, at the same time exhaling as far as possible all the air from my lungs, that I could sink only to my chin. One of my companions who had never before been able to swim, was here unable to sink. The sensation produced by this heaviness is very peculiar, and by no means unpleasant. The taste of this water is much more disagreeable than that of common sea-water, as the latter is than common water slightly brackish. Besides its unequalled bitterness, it has a peculiar pungency, and leaves a burning sensation in the mouth, and even upon the skin of the face and hands. This water when analysed yields about one-fourth its weight in various salts, viz., soda, magnesia, muriate of lime, and sulphate of lime; and these foreign ingredients, if chrysalized at a heat of 108° Fahrenheit, amount to forty-one per cent. of the whole weight of this wonderful liquid, which, notwithstanding this fact, is as clear as fresh water. We saw no fish, and but a few dead and sea-worn shells, which had doubtless floated down from the Jordan, since they belonged to the same species with those which we found in the river.

A part of our company returned to our last night's encampment at Jericho, and another part, consisting of the gentlemen who had joined us the evening before at Jericho, and myself, took another route towards Jerusalem, leading through the region anciently called the Wilderness of Engedi. We proceeded from the northwest angle of the sea in a direction a little south of west, and were about an hour in crossing this part of the plain. Before reaching the mountains we descried among the bushes a company of men on foot, and turned somewhat out of our way to ascertain who they could be. We found, to our surprise, in this desolate region, so far from the habitation of man, a dozen strangers unarmed, not one of them acquainted with the language of the country, without a guide, and all alike ignorant of the road they were to travel. They were Jews from Russia, and their inquiry was, Which is the way to the Jordan? I told them the direction and the distance, and we parted from them, our Arab

guide remarking that they would fare hard if they should fall into the hands of a company of Bedaweens.

By the way the arrangements which we made for our own personal safety during this trip deserve a passing notice. They were similar to those generally adopted by travellers in Palestine. A chief (sheikh) is employed to accompany the party, and they have been perhaps some time on their way before they understand that it is from his own comrades that he is to protect them. In short, it is only through the personal influence of the sheikh who goes with them, that travellers can feel themselves safe in almost any of the Arab villages. The chief, when once employed, is responsible to the local authorities; whereas, if the same individual were to fall in with the travellers in a wilderness, he might be as unsafe a person as they could meet.

After crossing the range of mountains which bounds the plain of Jordan on the west, we came upon an elevated plain of considerable extent, but entirely without water; indeed from the Dead Sea we traversed a distance of sixteen or seventeen miles without being able to come to a drop of water. The heat of the sun was likewise oppressive. We became extremely thirsty, and one of my companions, who, while bathing in the sea, had incautiously filled his mouth, eyes, and nostrils, with its bitter waters, suffered very much before he got an opportunity of quenching his thirst. He became a good deal excited, and I feared that that alone might throw him into a fever. He told me that no day in the desert which he had recently crossed had been so trying to him as this. About three o'clock, however, we arrived at a cistern cut in the solid rock, in the side of a mountain, in order to afford water for the flocks which pasture in these desolate regions. Here we quenched our thirst, drinking eagerly from the same trough at which some shepherds were watering a flock of goats. We then proceeded for about two hours longer through a mountainous region, equally barren with the more level one which we had left, and arrived half an hour before sunset at the Greek convent of St. Saba, where we lodged for the night. It was the only dwelling of man which we had seen since leaving our encampment at Jericho. The monks received us hospitably, offering us such refreshments as the place afforded, and satisfying our curiosity by giving us such information as they themselves possessed respecting the history of their singular abode.

2. In the morning we were led through the different parts of the monastery, the church, the tomb of St. Saba, his cave (where according to tradition he dwelt with a young lion in peace and unharmed,) the library which contains many old manuscripts, etc. The whole has rather the appearance of a fortification,

than of a religious house. It is indeed very strong, being built on a steep declivity, descending into the bed of the Kedron, and having a strong wall and two high forts above, where it would be most liable to an attack. It claims an antiquity of fourteen centuries, and at some periods has been inhabited by several thousands of recluses. At present only thirty two reside there.

Return to Jerusalem—Monthly Concert for Prayer—Return to Smyrna.

We left the convent at eight A. M., and at half past eleven found ourselves again within the walls of the Holy City. Here we were called immediately to the house of mourning. Our friends Mr. and Mrs. Nicolayson, had been suddenly plunged into deep affliction by the death last evening of their youngest child, a daughter of nearly eight years. This was truly a solemn admonition to us all. On Monday last little Jere was well and cheerful, and rode with us to Bethlehem; now we are called to lay her mortal remains in the grave, and to remember our own mortality. May the dispensation be sanctified to us all. It was no small comfort providentially afforded to our friends on this occasion, that the burying ground, concerning which some difficulties had been raised by the local authorities was now at length prepared. The burial took place with all quietness, and this in a country where precedent is law, is almost a certain pledge to our friends here that no interruption will occur on any future occasion.

3. Sabbath. An interesting day. In the morning we united with our English friends in the celebration of the Lord's supper. Mr. L. preached again and made an affecting allusion to the fact that we were celebrating the ordinance on the spot where it was at first instituted. Indeed this fact, together with the smallness of our numbers, was calculated in a very forcible and tender manner to remind us of the circumstances of our Lord and his disciples on that solemn night. The afternoon services were similar to those of last sabbath.

4. Monthly concert for prayer. We went out in the morning to the Mount of Olives.—After crossing the Kedron we stopped for a few moments at Gethsemane, where we united in singing,

Behold where Cedron's waters flow
Behold the suffering Saviour go
To sad Gethsemane, etc.

As this place was too public for our exercises, we retired farther up the hill to the shade of a large tree, where we continued engaged in reading the Scriptures, singing, and prayer until nearly noon. We read of our Saviour's weeping over Jerusalem, and knew that we were very near the spot where he wept, and we prayed to him on behalf of the present in-

habitants of that once favored city. Among other hymns we sung,

Jerusalem, Jerusalem, enthroned once on high,
Thou favored home of God on earth, thou heaven below the sky,
Now brought to bondage with thy sons, a blighting curse to see,
Jerusalem, Jerusalem, our tears shall flow for thee, etc.

It was a season of great interest, and it seemed as though we could not fail to drink in the spirit of our compassionate Saviour. In the afternoon we united with our English friends in a prayer-meeting at Mr. Lanneau's.

7. Rode to Rama, supposed to be the Rama of Samuel's residence and the place where he was buried. It being about five miles northwest of Jerusalem. It may well be called a high place, for it commands a view of all the plain of Sharon, a long extent of the Mediterranean sea, and a large part of Palestine in all directions. The best view is from the top of a mosque erected over what is called the tomb of Samuel. It may well be doubted whether the prophet was buried in this exact spot, for it is precisely on the summit of the hill. On account of intervening hills no part of Jerusalem is seen from this spot, except the dome of the mosque of Omar. The vicinity, however, is clearly visible, as is also the vicinity of Rachel's tomb. We had no glass and could not tell with certainty whether the tomb itself is visible from Rama. This is, I believe, generally understood to be the place referred to in Jeremiah, 31, 15. "In Rama was there a voice heard," etc. The prophet is supposed to represent Rachel as coming out of her tomb and weeping with so loud a voice as to be heard even here at the distance of seven or eight miles.

8. Bade farewell to Jerusalem. Mr. L. rode with me an hour. I had intended to go by land to Beyroot, visiting Samaria and Galilee on my way. Finding, however, that this would be inexpedient, both on account of the lateness of the season (the rains having already commenced,) and on account of the unsettled state of the country, I resolved to go down to Jaffa, and there take the steamer for Beyroot. Lodged again at the house of the American consul.

9. Proceeded to Jaffa in company with the brother of the American consul for that port. On our arrival he took me to his brother's house and lodged me there hospitably till the coming of the steamer.

11. The day was rather stormy, and for some time it was feared the steamer would not touch at Jaffa; but toward evening the wind fell, and we embarked without difficulty. Sailed at half past six.

12. Before sunrise we were opposite Sidon, which from the distance of some ten or a dozen miles, appears to be a small low town near the shore, backed by high mountains. About ten A. M., we reached Beyroot. The brethren and sisters here kindly pressed me to stay till another steamer, and I felt strongly inclined to do so; but I was doubtful whether it would be so well for my health to remain as to be at home in Smyrna, and there was also some doubt whether the steamer would touch here on her next return from Alexandria. So, with much regret at spending so little time with the brethren of this station, I determined to proceed. Mrs. Pease with her children, goes back with me to Cyprus. I spent the day in interesting conversation with the brethren and some of their helpers; and, with Mrs. P., being commended by them to the grace of God, left Beyroot about sunset.

13. Reached Cyprus at ten, A. M. The brethren have just opened a female school, which seems to have favor with the people.—Re-embarked about noon.

The remainder of my voyage was very pleasant and similar to the preceding portions.—During the whole we could scarcely have had finer weather. I had many opportunities for religious conversation with people of various nations, which I trust through God's blessing will prove not to have been wholly in vain.

On Saturday, November 16th, I was brought again in safety, and with renovated health and vigor, to my family and station. May divine grace make me thankful for all the Lord's mercies, and enable me to devote renewed health and strength to his service!

DANGER FROM POPERY.

"*Obsta principiis*"—That the Romish religion is a corruption of Christianity, superstitious, idolatrous, and tyrannical, and that its predominance is a thing to be deprecated and resisted, are not matters of doubtful disputation with Protestants. The "*proton pseudos*"—the primary error—the foundation upon which the whole structure rests, is found in the rejection of the Sacred Scriptures as the only rule of faith and practice, and the claim of the Church to infallibility. Upon this a monstrous system has been reared.

From the very assumption and claims of the Popish Church it must of necessity, and as a matter of conscience, be a persecuting Church; and such its whole history proves it to be.—Who has forgotten the St. Bartholemew tragedy—or the scenes enacted in Holland, by the Duke of Alva—or by the wretched Mary of England? Who has forgotten the horrors of the Inquisition? Its policy, however is of the most pliant kind—it can refrain from persecution, when to persecute is unsafe. A supple, time-serving, deceivable, wily course of action,

has come to be described by the very term, *jesuitical*, "*No faith with heretics*," is one of its adages. It was a matter of lamentation and regret with the Emperor Charles, near his death, that he fulfilled his engagement to give Luther a safe escort to Worms; and that, having him in his power, he permitted him to escape.

That a mighty effort is at the present time put forth, with great sagacity and perseverance, by the papal authorities, with the view of extending their influence in Protestant countries no observer of the signs of the times can fail to perceive. The evidences of it are every where apparent.

In the "*Catholic Herald*," published in Philadelphia, of the 6th inst., a full and glowing account is given of the consecration, at Rome of Dr. Wiseman, as a bishop, with the most imposing ceremonies—"the venerable and apostolic dignitaries of the Catholic hierarchy, with their ancient robes and oriental mitres, kneeling round the altar! and their attendants and the entire congregation prostrate, calling on Heaven for mercy, and, according to the venerable doctrines of the old church, appealing by name to the holy mother of God, to the angelic choirs, the patriarchal and apostolic fathers, and all the host of martyrs, confessors and virgins, now in bliss, for their united prayers at that most solemn moment." Thus, Dr. Wiseman, one of the most artful, insinuating and zealous, and we may add, learned, popular and able advocates of the papacy, has been raised to the episcopal dignity, to be sent forth on the apostolic mission from Rome to Protestant England—a second Augustine, sent by another Gregory—the first the planter, the second the restorer of the same divine unchanged, and unchangeable religion." There is perhaps, no other man of this age so well fitted to promote the object on which he is sent, in Protestant England, as is Dr. Wiseman. Popery is evidently on the increase in England. The labours of the Oxford divines and all who sympathize in their views, both in England and here, are duly appreciated by the Papists themselves, on both continents—"The Churchman," of this city, is quoted by the "*Catholic Herald*," with manifest complacency, in language like this, "It is true, a good deal of the old heaven runs through the leaven of which it is composed; yet still we hail the spirit in which the whole article is written, as an auspicious omen of the happy amelioration that is taking place in public opinion, on the subject of Catholicity. At once to renounce inveterate prejudices, and to shake off the force of old associations of thought, is more than reasonable expectation can hope for. . . . We are willing to excuse some error and misapprehension, under the persuasion that a sincere desire to attain the truth will ultimately be sure of its object."

Our country is inundated with Popish ecclesiastics and emissaries. No effort is spared to

gain to the utmost the controul of education throughout the whole length and breadth of the land. There is a deference, on the part of political men, to popish prejudice, and projects of a striking and peculiar kind, and of no auspicious omen. And, at the present time, in the very midst of us, the most extraordinary claims are put forth in reference to the Common School Fund of this State. It is claimed by the papists in the proportion of their numbers, not of their contributions, for avowedly sectarian uses, whilst under the existing administration, it is as open to them as to any other portion of the community! The object is prosecuted and pressed in a manner that is truly calculated to beget surprize. The old Catholic paper, perceiving the true bearing of the measure, and refusing to co-operate in its promotion, has been superseded by one that advocates all its extravagance. A weekly meeting of the "*New York Catholic Association*" is held for the express object of agitating the subject—and the most exciting appeals are made by their strongest men, both lay and clerical. It is not our wont to indulge in hard words, and it gives us pain to find occasion to speak as we have done—but this project, viewed in its various bearings, and in the manner in which it is prosecuted appears to us to be monstrous and audacious—and in connection with other indications, calls for the vigilance of all who prize the perpetuity of our precious liberties, civil and religious. What would be thought of similar pretensions, on the part of Baptists, Methodists, Episcopalians or Presbyterians?—*Christian Intelligencer*.

That which gives the greatest terror to Jesuitism, is its constant and universal individualization. The policy of Rome is, in every land, what the character of its inhabitants may require for their subjugation. It yields to every form of government, and conforms to every kind of taste. It stands prepared to seize on every department of thought, of influence, and of feeling. In England it is sweetened with pleas for toleration; and in Spain, it is as intolerant as the grave. In heathen countries, it leaves scarcely a line of demarkation between itself and the habits of the heathen; but here, it labours with incessant toil, to cover its absurdities with seeming conformity to Scripture truth. It adapts itself to individuals, as readily as to nations; and to this, in particular, their priests are trained. The fraternities of Rome have, with one design, secured the advantage of a division of labour; and they conduct their departments with terrific skill. The Jesuit commands the literary sphere, corrupting the courses of history, and tinging its narratives with the colouring suited to his purpose. The Dominicans preside in the department of discipline and errors, and lead the proceedings of the inquisition. The mendicant orders, descended to the lowest grades of society, adapt-

ing their arts to the vulgar mind. Nothing is so high that they will not aspire to it; there is no degradation to which they will not stoop.—They are all things to all men, if by any means they may destroy some. Where they fail, they clamour with a sense of injury; but, where they succeed, the system they form lies like an incubus on the breast of prostrate nature, or preys, like the eagle of Arometheus, on the vitals of her peace.

A glance at the nations now subject to the Roman yoke, prove what I have said. For where shall we seek the protectors of our most unnatural slave trade, but in Portugal? A papal state! Civil war has no existence now so barbarously brutal, as in the provinces of Spain. France had no obstacles to her liberties, so fu-

tal, as the Roman priesthood. In Italy alone, has vice combined with elegance and treachery, in her most hateful forms. Ireland has no calamity equal to that of her sensual habits, and her subjection to this creed. The Canadas are wrung with its torments. The Southern American lies beneath its power like a paralyzed giant possessed of all wealth, but bereft of all energy, because, through the malignity of this domination, bereft of the word of God. It appears in every nation, wearing the features of the master sin; it is steadfast in its purpose, and simple in its aim; as if with a dreadful fortitude, determined to exhaust the forbearance of heaven, and complete the catastrophe of man.—*C. Stovel.*

THE APOSTLES, LEARNED AND WELL QUALIFIED MINISTERS.

It is exceedingly common to hear the assertion that Our Lord's disciples, even after they had entered on the functions of their sacred office, were ignorant and unlearned; and it has been so often and so long repeated that it has come, at length, to be looked upon as a fact that cannot be disputed. It may be worth while, however, to examine the matter a little, and see if the contrary does not appear to be the fact; especially as the assertion has been frequently made of late, since steps have been taken to establish a University in the Province for the education of youth, and particularly of candidates for the holy ministry.

The assertion has been made chiefly by two classes of persons—those who have defended the divine origin of christianity, and those who are accustomed to despise every thing like education in the ministers of the gospel. The first of these have been induced to urge the want of learning in the apostles by way of strengthening the argument that the Divine blessing on the labours of the first ministers of the gospel as displayed in the astonishingly rapid spread of Christianity was an evidence of its Heavenly origin. Now in endeavouring to show that the apostles had all the qualifications of well accomplished ministers of the gospel, I may be permitted to say, at the commencement, that I have no wish whatever to subtract, in the slightest degree, from the force of the argument for the divine origin of Christianity

drawn from its rapid spread; since it must be very evident that the effects produced by the apostles' preaching were such as could never have been brought about by mere human agency alone, whether learned or unlearned. The other class of persons who have been forward to proclaim the apostles as illiterate, are those who despise or affect to despise learning as a qualification for the ministry. They are chiefly persons who are troubled with an itch for speaking; and being desirous of appearing as preachers without any lengthened or laborious preparations, they are ready to excuse their own ignorance and want of learning by first asserting that the apostles were illiterate, and then pleading this as a warrant for themselves preaching without any of the usual qualifications.

In speaking of the apostles as ignorant and unlearned, I think a sufficient line of distinction has not been drawn between what they were previous to their call to the apostleship and what they were after it. That they *had been once* ignorant and unlearned is equally true of them as it is of the most learned men the world ever saw; but that they were so when they came to exercise the functions of the ministerial office is not consistent with the facts of the case.

In order that our students for the ministry may be able to read and understand the scriptures in the languages in which they were originally written, a considerable portion of their

preparatory course is necessarily occupied with the study of the Greek and Hebrew languages, our Lord's disciples were acquainted with both of these; and the New Testament in Greek was written by themselves.

The Hebrew had fallen, in a great measure, into disuse among the Jews as their vernacular or mother tongue, ever since the Babylonish captivity, and it is believed that the Syriac had taken its place; but yet, an acquaintance with the Hebrew Scriptures was by no means uncommon. The Hebrew scriptures were still read in the Synagogues, and that Our Lord's disciples understood that language may be understood from the form of their quotations from the old Testament, as well as from several other circumstances. Many of their quotations are evidently from the old Greek version of the seventy, but others of them are as evidently literal translations of their own, word for word, from the Hebrew text, and not from the Septuagint. Paul is said to have addressed the Jews at Jerusalem in Hebrew. (See Acts 21, 40, & 22, 2.)

Greek was the most general language of the civilized world at that time, and the New Testament being written in that language by the disciples shows that they were also conversant with it. Some, in the abundance of their zeal to make out the Apostles rude and unlearned, have pointed out what they considered instances of incorrect and faulty construction in their writings, it should be remembered, however, that there are in every language, phrases and modes of expression which are exceptions to every general rule that may be formed; and a thorough knowledge of a language will show that these are used by the most polished writers and are distinctive features in the idiom of the language.

And so, the groundlessness of the charge against the correctness of the apostles' writings has been abundantly proved in several learned works, as for instance, Blackwall's Sacred Classics, in which it has been shown, that there occur in the classics instances of construction of the same kind which in the apostles writings had been considered as faulty, and consequently that the writings of the apostles are classically correct. All that we contended for at present, however, is that the apostles were so far masters of the Greek language as to write it correctly. It is by no means contended that they wrote in the same style as if they had been native Greeks, for the books of the New Testament bear abundant

evidence that, while the language is Greek, the writers were Jews, and their habits of thinking Jewish. This, however, does not militate, in the least, against the fact, that they were masters of the Greek tongue; for the writings of two different authors, in any language, may differ in style as widely as the style of their respective countenances, so much so that the writings of each may be identified by the style, and yet both may be, in an equal degree classically correct.

Again, if the greater portion of the preparatory course of our students for the ministry consists of the study of theology in its different branches, a parallel to this will be found in the training of the apostles. They accompanied the Lord Jesus all the time that he went out and in among them, beginning from the baptism of John unto that same day, that he was taken up from them. During all these three years of his public ministry they were his constant companions, and listened to all the gracious words that fell from his mouth. It was not merely the public discourses that he delivered that they heard, but we find him often retired from the bustle of the world instructing them in private and speaking to them of the things pertaining to the kingdom of God. Indeed there was so much of speciality in their case, when compared with others, as to show that the course of instruction they were undergoing was designed for something further than general edification, as in the case of the multitudes who heard his public discourses and returned again to their ordinary avocations in life. The apostles not only received instructions in private, but, that they might give uninterrupted attendance on these, without being occupied with the cares of the world, we find them at the Saviour's desire, giving up their worldly employments, and devoting their time wholly and exclusively to the receiving of instruction. And then, when it is remembered that he chose the twelve expressly with a view to the apostleship, "that they should be with him, and that he might send them forth to preach," there can be no doubt but that the vast amount of instruction which he must have given them in the course of these three years' constant attendance upon him in private, must all have had a special reference to their future efficiency and usefulness as ministers of the gospel. This might, indeed be inferred from the specimens left on record of private explanations of his public discourses and of special directions with regard to their future conduct

in the ministry. It is true, much of what they heard from him was misunderstood, and much might be temporarily forgotten; (and where is the student of theology of whom the same may not in some measure be said?) but in order that they might afterwards enjoy the full benefit of all his instructions, he tells them "The Comforter which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

Where, then, is the student in modern times who enjoys advantages and instructions like these? And what are the four or five years attendance on the lectures of a Theological Professor, and the exercises of a Theological Class, compared with these? Can it then be said with truth that they were ignorant or unlearned in what most concerned their employment, as ministers of the gospel, who had enjoyed a three years' course of instruction, concerning the kingdom of God, from the mouth of that Great Teacher who spake as never man spoke? It were to be wished that those who cloak their own ignorance and want of learning by pretending that the apostles were ignorant and unlearned men, were half as well learned and half as well trained.

Besides the qualifications which the apostles acquired in more ordinary ways, they obtained others in an extraordinary way,—while students for the ministry, now-a-days, who desire to be well accomplished ministers of the gospel, have long and laboriously to study logic and mathematics, to enable them to think clearly and to reason correctly,—and moral philosophy so that they may understand the various springs and motives of moral action, and be the better able to commend the truth to every man's conscience in the sight of God; the apostles were supernaturally qualified in these respects, and were guided and directed by inspiration. The Saviour tells them "It shall be given you in that same hour what ye shall speak; for it is not ye that speak but the spirit of your Father which speaketh in you." And again "I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist."

And then the apostles had other qualifications, to which those of our foreign missionaries are somewhat akin, which were conferred on them in a miraculous manner.—On the day of Pentecost, when the Holy Ghost had fallen on them, they began to speak with other

tongues, and of the multitudes who were then at Jerusalem from every nation under heaven, every man heard them speak in his own language the wonderful works of God. Thus they were not only well qualified for the ordinary work of the ministry, but also fitted for being efficient missionaries in any nation or any clime under heaven.

It ought to be mentioned also, that the Apostle Paul seems to have had a liberal education, even previous to his conversion and call to the apostleship. He had been brought up at the feet of Gamaliel, a doctor of the Jewish law; and the passages quoted by him from the ancient Greek poets, (in Acts xvii, 28; 1 Cor. xv, 33; and Tit. i, 12;) show that he was acquainted with the classical literature of Greece. He seems, indeed, to have had a more finished education than any of the other apostles, as is evident from the style of his writings, and his deep and powerful trains of argument. There is good reason for believing that he was not only the most laborious, but also the most successful of all the apostles; and thus his case affords an evidence that God honors and blesses even mere human accomplishments, when dedicated to, and employed in his service, seeing that, when all of the apostles alike enjoyed inspiration, he, that was the best accomplished, was the most eminently useful.

It may be necessary to say a few words upon a passage in the Acts, (iv, 9,) on which great stress has been laid.—When Peter and John had been brought before the Council, and Peter had made his defence, it is said, "Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them that they had been with Jesus."—The word (*Katalabomenoi*) here rendered *perceived*, would be fully better rendered by the word *understood*, which is one of its meanings, (as well as *seize, lay hold on, catch, &c.*, in an active sense,) for there was certainly nothing in their present appearance, especially as it is said that Peter was filled with the Holy Ghost, to lead any one to suppose that they were unlearned and ignorant, though they had been so formerly;—but the Council having caught the idea, or having apprehended that they were so, hence the reason why they marvelled at their present appearance. I think the word *understood* conveys the true idea, and especially when taken in connection with the word (*parresia*;) here translated *boldness*, but

which also means *clearness and plainness of speech*, as in John x, 24; 2 Cor. iii, 12, and several other places. The Council had been prepossessed by the idea that Peter and John were unlearned and ignorant men, and hence they appear to have been utterly astonished at the clear and able defence of Peter, in which he shows by whose power and whose name the lame man had been cured—declares the resurrection of Christ—expounds and applies Old Testament prophecy—and proclaims the only way of Salvation;—and, consequently, they had recourse to the true explanation of the present ability and clearness with which the apostles argued, namely, that they had been under the teaching and training of Jesus.

Had the Saviour seen it to be best to employ rude and unlearned men as his apostles, I have no doubt but his blessing would have descended on their labours.—But I think it is very evident he did not see fit to do so; for having chosen the men who are to be the messengers of his Truth, he, first of all, prepares and qualifies them for their work, partly by a lengthened course of instruction and example, and partly by the miraculous gifts and endowments of his Holy Spirit, and then blesses their labours.

The remarks I have made on the qualifications of the apostles will serve to show with what propriety those who push themselves forward as preachers, with little or no previous preparation, can claim the example of the apostles as their warrant for so doing. Before their claim to be the followers of the example of the apostles can be admitted as valid, it may fairly

be demanded of them, “Do they, like the apostles, understand the Greek and Hebrew languages, in addition to their own mother tongue? Can they, like the apostles, discern the spirits and the motives of men? Can they reason like Paul? Have they, for a number of years, studied theology, and all things pertaining to the kingdom of God, under an able and well qualified master in Israel, and devoted their time wholly and exclusively to the study? And lastly, are they able, like the apostles, to speak with tongues?”

Our candidates for the Holy Ministry can never enjoy the same advantages which the apostles did, neither is it to be expected that they can ever come up to their attainments. They can never enjoy the instructions of any one at all to be compared to Him in whom all wisdom dwells, nor are the miraculous gifts of the Holy Spirit now to be enjoyed. But still it is their duty to improve such advantages as they do enjoy, and aim at such qualifications as are attainable, so that they may go forth as workmen that need not be ashamed, rightly dividing the word of truth. Masters in Israel, in whom the church can confide, will be found to guide their studies, and train them for future usefulness;—and a knowledge of languages, a thorough acquaintance with theology, and an ability to reason clearly, and to point the truth with force to the consciences of men, must now be acquired by lengthened, and patient, and laborious study.

T—

A. B.

REVIEW.

THE PARABLE OF THE SOWER.

A Sermon preached in the Church of Scarborough, U. C., on Sunday, June 14, 1840, and at L'Amoureux, July 12, 1840—By the Rev. W. H. Norris, Officiating Minister in the Township of Toronto.

This Sermon is dedicated to the Bishop of Toronto “as a testimony,” as the writer tells us “of my humble, though ardent admiration of your unflinching advocacy of the pure doctrines and practices of Christ’s Holy Catholic and apostolic Church.” When the sermon was put into our hands we read it over, and except-

ing a few sentences which gave an uncertain sound, we were satisfied with it as a useful practical exposition of a very important passage of holy writ. We laid it aside therefore with no other feeling than good will towards its author. Meanwhile, however, we heard of his calling on certain families in one of the town-

ships where the sermon was preached, and presuming no doubt on his reputation as an author, questioning them as to the authority of their minister to preach the gospel, and that in the manner rather of a constable or messenger-at-arms, than as a calm lover of truth or spiritual adviser. Hearing this, we were induced to give the discourse a second perusal, and judge of our surprize, when looking into Bishop Beveridge's works, we find that the greater part of it is not the writer's own, but a barefaced plagiarism from Dr. B's discourse on the Parable of the Sower. We should always wish to be charitable to the author of a sermon—and if sound in doctrine we should hardly presume to censure him for handling the subject in any way, or adopting any style that is most natural to express his own views and sentiments. We know it is a somewhat difficult task to write a good sermon, and we should not despise any tribute, however small it might be, to the stream of our sacred literature. Nevertheless, as ingenious journalists, we certainly hold it to be our duty to require that what an author publishes as his own, should not belong to another man. When the jackdaw came dressed up in the plumage of the peacock it was only an act of propriety to manifest whose it was—and the parable holds in reference to authorship. It is a special dishonour done to the memory of an author, when those writings on which he had bestowed much care, and had bequeathed as his best legacy to a grateful posterity, after being garbled and interlarded by a less skilful hand, are served up again to the public under a false name. To allow this to pass without being noticed, would be to connive at the giving of praise where praise was not due, and withholding it where it was righteously earned. Many other minor considerations seem to require of journalists to be vigilant in judging of the authorship of writings that come under their review. It is Horace, we think, who represents the public as feeling a peculiar interest in authors. They point to them with the finger in the public walks, and it is only right they should not be under a mistake as to their identity. It would moreover be an anomaly in the philosophy of mind which it would seem could not be easily explained, how one who had the name of being "the ingenious author" of such a book or pamphlet should yet give no other

symptoms of any ingenuity at all. He would have the voice of Jacob and the hands of Esau. It is for such reasons we doubt not, that a plagiarism in common literature is so odious—but we humbly think it is even more so in Sacred literature. It appears to us that if thefts are censurable in the republic of letters, they are more so in the church of God. We must say, too, we wonder greatly that an author who is an advocate for the apostolic succession as centering exclusively in his own bishop, should have exposed this doctrine to such eminent peril by a literary larceny. Presbyterians are moderately well read, and we do not think the claim to the apostolical succession, would weigh a feather with them, if they found the virtue of common honesty awaiting in those who made it. It is not every one, the author probably knows who is capable of discussing with him the historical part of the argument adduced for this doctrine. The catalogue of a line of bishops for 1800 years is a nice affair which requires a good logician to examine its relevancy—and then few would have historical furniture enough to ascertain its truth—and therefore we wonder much, how a champion who in a dispute with the peasantry had such a high vantage ground on which to stand and bid defiance to their missiles, should have descended from this arena and challenged distinction by his acquirements in theology. "We cannot follow you," they would say, "through the links of a chain that terminates nearly two thousand years ago, in the days of the apostles; but we judge of apostolic men not by their pretensions, but by their products; we know that Timothy never pilfered any of the writings of Paul, neither did Paul those of Timothy, nor Peter of Paul. We judge of what is before us—truth must be consistent, and no lie is of the truth." We fear it would be a poor set off to say with this author, (for we do not find the words in Bishop Beveridge's sermon)—"it is to the office, to the commission, not to the man that this deeply respectful consideration is to be paid."

But lest we should be thought to make averments without evidence, we shall now prove our charge that the greater part of the sermon does not belong to the author whose name it bears, but to Bishop Beveridge whose name is never once mentioned.

BISHOP DEVERIDGE.

Among the many great blessings which this kingdom enjoys above most others, there is none greater than that the pure word of God is so constantly read and preached in it, and that by officers authorised and appointed by Christ himself, and therefore assisted by his Holy Spirit in the doing of it, vol. 10, p. 253.

The greatest part are "as proud, as factious, as intemperate, as lascivious, as unjust, as uncharitable every way, as vicious in their lives and actions as if they had never heard one tittle of God's word in all their lives, p. 254.

There was not one sort of seed sown in bad ground and other in good, but the same in both; and therefore the reason why it grew better in one place than another, could not be from the seed itself.

Secondly. We may observe that as the seed was the same so was the sower. Behold saith Christ, a sower went forth to sow. One sower. The seed was all sown by the same hand, with the same art and care. And therefore the fault could not be in the sower, no more than in the seed, why any of it perished.

"First therefore, Behold saith our Lord, a sower, &c.

Now let us hear our Saviour's explication of it, &c.

By the sower is meant Christ, as he himself saith in another parable in this chapter. He that soweth the good seed is the son of man. It is he by whom the word of God hath been spoken and dispersed all along and still is; we are only his ambassadors, preaching only his word, and that too only in his name and in his stead, and therefore as the Thessalonians did, so should all men receive it not as the word of men, but as it is in truth, the word of God.

By the way-side, is meant such as hear the word, but do not understand it, or as the word signifies do not regard or mind it, no more than seed that is sown upon an hard pathway. Though they hear it sounding in their ears, they take but little notice of it. Their thoughts are generally taken up with other things, one is thinking of his goods, another of his houses or lands, a third of his chapmen, a fourth of his debtors or creditors, a sixth of something he did yesterday, and a seventh of something he is to do tomorrow or next day.

There are many such hearers of God's words as these, I wish there be not many here at this time. But to all such, the word of God, is like seed sown in the way side, ready to be caught up and devoured by the fowls of the air. By the fowls of the air, is meant the wicked one, that is Satan or the Devil, who is called the Prince of the power of the air.

MR. NORRIS.

Of the many great advantages and blessings which God's peculiar people enjoy, there is none greater, than that the pure word of God is read and preached amongst them by persons set apart, authorised and appointed by Christ himself, and therefore sanctified and taught by the Holy Spirit, p. 3.

—"As proud, as intemperate, as unjust, as uncharitable every way, as vicious in their lives and actions, as if no machinery for the overthrow of sin, and the use of the sinner had been formed by heaven," p. 3.

One sort of seed was not sown in the bad ground, and another in the good, but the same seed in both, and therefore the cause of success in one place, and failure in another, could not arise from defect in the seed.

Again, as the seed was the same, so was the sower. Behold saith Christ, a sower went forth to sow; that one sower, namely Christ himself. This seed sown by the same hand, with the same skill and the same care, without favor or partiality displayed in any portion of the field, points again to the fact, that the reason of unequal fruitfulness, must be sought elsewhere than in the sower or the seed.

First therefore, Behold saith our Lord, a sower, &c.

Hear our Saviour's explication of it, &c.

I repeat that by the sower is meant Christ, as he himself saith in another parable, He that soweth the good seed is the son of man. It is he by whom the word of God has been preached from the beginning and still is—we are only his ambassadors and representatives, preaching only his word, and only in his name and in his place; and therefore as by the Thessalonians, so should it be received by all men, not as the word of men, but as it is in truth, the word of God.

By the way side, is meant such as hear the word, but do not regard it, any more than seed sown on a hard pathway, they hear it in their ears, but their thoughts are far away; one is thinking of his goods, another of his lands, another of his friends, another of something he did yesterday, another of something he has to do to morrow, and so on.

I grieve to say there are too many such hearers. May God grant there be not many here at this time; but to all such the word of God is like seed sown in the way side, ready to be trodden down or devoured by the fowls of the air, by which is meant the wicked one or Satan, who is called the Prince of the power of the air.

BISHOP BEVERIDGE.

They (the stony ground hearers) receive it not as the first did, only upon the top, but into their hearts and affections; for they receive it with joy and gladness, being very much pleased with the good news of the gospel, to hear of the pardon of their sins, of God's sending his son to be their Saviour, of his dying for them, and of their obtaining salvation by him. This affects them so, that they begin to walk in the way to life, and make some progress in it, but they do not go far. The least rub they meet with puts them out of the way.

There are many * * who delight in drawing nigh to God and performing their devotions to him, who take a great deal of pains in serving God, and doing good for some time, perhaps for a good while, but when tribulation or persecution ariseth, because of the word, when they cannot perform their duty to God without trouble or danger to themselves, when they must not only do, but suffer also for Christ, if they will continue with him, then they are offended and fall away, leaving him and his service for the drudgery of sin, the world, and the devil; and all because they are not well settled in religion, the root of the matter was not in them—like the seed sown upon a rock where, having no root, it must needs whither away.

To the cares of this world and the deceitfulness of riches, St. Mark adds the lusts and desires of other things; and so St. Luke reckons them up by the name of the cares, riches, and pleasures of this life which, according to St. John make up the sum total of this world, and all that is in it. There are those thorns which choke the seed when it is grown up. For this seed was not sown by the way side, so as to be devoured by the birds, nor upon a rock, so as to have no depth of earth to take root in, but it was sowed in plowed mellow ground, where it had good rooting, so that the stalk sprang up to the very ear, yet after all, the thorns that grew up with it hindered it from ripening.

There be many such hearers of God's word, who are not so careless of what they hear as to suffer the Devil to take it from them, nor so ill grounded in religion, as not to understand, what they ought to believe and do, but hear the word so as to mind it, to understand it, to think of it, to desire, and in some measure, endeavor to live according to it, and this also to the very time of harvest, or all their life-long, so that there seem to be great hopes of fruit in them. And yet the cares, the riches or the pleasures of this life, spoil all, so that nothing comes to perfection.

They take some care to serve God, but more to serve the world: they have some desire of

MR. NORRIS.

(They receive it) not as the first did, only on the surface, but into their hearts and affections, indeed, for the reasons just given, they receive it with joy and gladness, being delighted with the good news of the gospel, to hear of the pardon of their sins, of God's sending his son to be their Saviour, of his dying for them, and of their obtaining eternal salvation by the shedding of his most precious blood. This affects them so, as well it may, that they begin to walk in the way which leadeth to eternal life; they even make some progress in it, but not much. The least obstruction they meet with staggers them.

They wished to become Christians, to delight in drawing nigh to God, and in performing their duty towards him, but when tribulation or persecution ariseth because of the word, when they can no longer perform their duty to God without trouble or danger to themselves, when they must not only do, but also suffer for Christ—when, if they will continue with him, they must daily take up their cross and follow him, then they are offended and fall away, leaving him and his service for the drudgery of sin, the world, and the devil, and all on account of their not being rooted and built up in Christ, and established in the faith, and therefore in the day of trouble or persecution must certainly fall away.

To the cares of this world, St. Mark adds the lusts and desires of other things, and so St. Luke reckons them up by the name of the cares, riches, and pleasures of this life, which according to St. John, make up the sum total of this world, and all that is in it. Here are the thorns which choked the seed when it was grown up: for this seed was not sown by the way side, nor upon a rock, but where it had good ground, so that the stalk sprang up to the very ear; yet after all the thorns that grew up with it hindered it from ripening.

There be many such hearers of God's word, especially among the rich and powerful, who are such lovers of pomp and pleasure, that the thoughts of this world take from them all regards for the next, although they are not so ignorant as not know what is necessary for their salvation, to believe and to do; indeed some hear the word so as to obey it, and endeavor in some measure to live according to it, and some do this almost to the very time of harvest, or all their lives, so that in these there seem great hopes of fruit; but indolence and security come over them, and then the cares, the riches, or the pleasures of this life, destroy all, and the hopes of perfection and fruit are lost.

Others had taken some care to serve God, but more to serve the world; they had some

BISHOP BEVERIDGE.

heavenly, but more of earthly riches : they take some delight in doing good, but more in other things. And so all the good inclinations which the word of God had wrought in their hearts, are overcome and stifled, either with the cares, or with the riches, or else with the pleasures of this life.

We now come to those who are not hearers only, but doers of the word, these are thus represented to us in the parable, but other seed fell into good ground and brought forth fruit, some an hundred fold, some sixty fold, some thirty fold. The meaning of which is thus explained in St. Matthew, v. 23, and to the same purpose St. Luke, 8. 15.

They do not come to church only out of custom to please their friends, or to be thought religious, neither do they come to sleep, and pass away their time to no purpose, much less do they come to catch up something to throw at the preacher ; but they come with an honest and good design, to hear God's word, to know his pleasure, to understand what he would have them believe and do, that they may obtain and continue in his favor, how they may serve and honor him in this world, so as to see and enjoy him in the next.

Other people only hear it sounding in their ears, these feel it working in their hearts and taking root there.

Having thus gone through both the parable, and the meaning of it, I come now to apply it to you who are here present. What do you come to church for ? It either is the word of God ye hear or it is not.

If it be not, why do ye come to hear it ? If it be, why do not ye mind it ? Do ye think that Almighty God will suffer his word to be slighted by his own creatures, without inflicting some severe punishment upon you for it.

God grant that this (the condition of the servant who knew and did not) be not the case of any who hear me at this time, but that ye may all be in the number of the last sort of hearers in the parable, who practised what they heard, and brought forth fruit with patience. I hope there are some such among you, and, therefore, I have a few things to say to them. Whatsoever influence the word of God hath had upon your minds, give him the praise and honor of it, for though Paul himself planted and Apollos watered, it was God that gave the increase. And as a testimony of your gratitude for it, acknowledge it to be the greatest blessing you ever did or can receive on this side heaven, far greater than if he had given you all the crowns and sceptres upon earth, which, put all together, are not comparable to one grain of true grace and virtue; and, therefore, how little so ever it be, prize it as your greatest treasure, for it is the pearl of great price.

MR. FORRIS.

desire of heavenly, but more of earthly riches ; they had taken some delight in doing good, but more in other things : and so all the good inclinations which the preaching and reading of the word had wrought on their hearts are overcome and stifled, either with the cares, or with the riches, or else with the pleasures of this life.

We now come, &c.

They come not to church only out of custom or to be thought religious—or if young people to please perhaps their godly parents; but they come with honest and good designs to hear God's word, to know his pleasure, to understand what he would have them believe and do, that they may obtain and continue in his favor ; how they may serve and honor him in this world, so as to see and enjoy him in the next.

Other people only hear it sounding in their ears, these feel it working in their hearts and taking root there.

Having thus gone through the parable with its meaning, I come now to apply it to you who are now here present. What do you come to church for ? It either is the word of God you hear or it is not.

If it be not, why do ye come to hear it ? If it be, why do ye not regard it ? Do you think that Almighty God—gracious, merciful, and long suffering as he is, will suffer his word to be slighted by his own creatures, without inflicting some severe punishment upon you for it.

God grant that this be not the case of any who hear me this day, but that ye may all be in the number of the last sort of hearers in the parable, who practised what they heard, and brought forth fruit with patience; I hope—I trust—in fact, I believe that there are some such among you; and, therefore, I beseech you, that whatever influence the word of God hath had upon your minds, give him the praise and honor of it, for though Paul himself planted and Apollos watered, it was God alone that gave the increase, and, as a testimony of your gratitude, acknowledge it to be the greatest blessing you ever did or can receive during the period of your earthly pilgrimage, far greater than if he had given you all the crowns and sceptres upon earth, which, put all together, are not comparable to one grain of true grace and virtue; and, therefore, how little soever it be, prize it as your greatest treasure, for it is the pearl of great price.

We gladly pass over the remaining three pages without one remark. The above is sufficient to shew the source from which the sermon has been extracted, and the care the author has taken in excluding certain obsolete expressions to give it a greater appearance of freshness, doubtless that the reader might not be led to inquire why a modern divine appeared in the costume of the seventeenth century. On the whole, for it is a garbled view of Bishop Beveridge's sermon, it must have cost the compiler a very considerable degree of trouble to

patch it up in the manner he has done, and had he only proceeded openly with the undertaking, charity would have led us to believe that it was dictated by a good motive—but when the name of Bishop Beveridge is carefully concealed, and the sermon is inscribed, as we have seen, to his bishop, as a testimony of an "ardent admiration" of his proceedings, it is impossible not to feel, that there is a studied effort made by the compiler, to dupe the reading public into the belief that the discourse is, *bona fide*, his own composition.

OBSERVATIONS ON THE POLICY OF THE UNIVERSAL PENNY POSTAGE LAW IN GREAT BRITAIN.

[FOR THE CANADIAN CHRISTIAN EXAMINER.]

The great end which governments have in view is to raise their taxes from the people according to their ability to pay. It is only reasonable the poor should pay less, and the rich should pay more of the sum needful for national support—but, here is the difficulty, how are the incomes of men to be known so as to rate them with their respective proportions?—No free government could ascertain this without having recourse to inquisitorial measures inconsistent with its character, and therefore it has recourse not to the taxing of the incomes of the people, but of the articles which their circumstances require. It reasons in this way, we cannot dive into your private recesses to examine your coffers, but we know how money is expended, and we will rate commodities with taxes according as they are used by the rich man or by the poor, and in this way we shall accomplish the desired end of raising a revenue from the people according to their means. Accordingly gold and silver plate are heavily taxed on the principle, that the man who uses such valuable articles must needs be a man of capital. Taxes also are levied from stamps according to the amount of the sum mentioned in the writing. Taxes also are levied from articles of food and clothing which men use, the tax being usually directed to articles which are understood to be of the nature of a luxury, and not requisite to the subsistence of the great mass of the people. The incidence of taxes being of such importance in national economics,

it has received the special attention both of legislators and of speculative writers; and in Great Britain and her colonies, it may be freely admitted, that taxation is apportioned according to the people's ability to pay. But though in the limited view which financiers take of things, there is little to object against the incidence of taxes, yet there is another view of the subject, which it is to be feared has not been sufficiently attended to, and that is the ultimate effect of a tax, whether it has a tendency to foster vice or virtue, ignorance or knowledge among a people. Most people who have thought on these subjects would admit that a heavy tax on an article like soap would be unwise, seeing the effect of it would be to diminish the consumption of the article, and most probably to increase disease among the people, by giving them less facility to cleanliness in their persons and clothing. A tax upon gardens would doubtless be also an injurious one, as it would have the effect of discouraging a peculiarly useful kind of cottage industry. And so also a tax upon agricultural produce would be generally reprobated, as tending to diminish production, and consequently cutting off the economical resources of a kingdom. But there has been a tax which the people have borne with a patience so wonderful, that I know not whether to ascribe it to apathy or forbearance—a tax levied upon the indulgence of the best feelings of our nature, as well as upon general education, and now happily removed (I hope for ever), in

the mother country—I mean the heavy taxes raised by the post office. Had all the letters which passed the post office had a reference to business—to mere matters of pound shillings and pence, it would have been reasonable enough to have levied a tax upon them, as it would have fallen upon persons engaged in money transactions, and who might afford a tithe of it to the public treasury—but when it is remembered that a large proportion of these letters refer not to business, but to private and domestic concerns, being the medium whereby the members of families and others, separated in the course of Divine Providence, communicate with each other of their welfare,—a tax here comes to be of a pernicious tendency, seeing it opposes what is good and beneficial to the best interest of the community.

The end which a wise government has in view, is something higher than the mere collection of revenue—it is, or at least ought to be, the intellectual and moral well-being of the people. Hence the schools which are upheld for the training of youth in all stages of their progress to manhood—not to speak of the training of children by the mother, herself educated, and therefore the most accomplished of all instructors, consisting in the repression of evil purposes and desires, the encouragement to things lovely and of good report, and the communication of the elements of revealed truth according to the capacity of the child—we have besides infant schools where professional teachers are prepared by superior knowledge and experience to supplement any deficiency in parents, and to prepare the child both physically and mentally for the active pursuits of life, and the more successful prosecution of literature in the higher schools—then there are all the grades of tuition, from the simple reading and writing of the village school to the languages and mathematics of the academy—there are also our colleges and mechanics' institutes where grown up persons are carried through a full course of science and literature; and last of all, we have the pulpit where a system of religion and morality is unfolded, compared with which the lessons of Socrates and Plato were only the dreams of children; and over and above we have the writings of the men of many generations, the product of the loftiest and holiest intellects that have adorned the world, no longer shut up within the walls of expensive libraries, but made patent by means of the art of printing to all orders of men in the land,—and then there is the seal of

the blood of martyrs to the principle, that it is just and righteous that the fountains of knowledge should be kept open, ay, and that a holy violence should be used in urging the people to come and drink of the perennial streams, and yet when one comes to consider the effect of the taxes that were levied upon letters, he will find that we have sought to suppress that which, by our many national endowments, we seemed in earnest to encourage. We have sought to extract a revenue from the superior tastes and acquirements of educated persons, when it would have been more consonant with our educational policy to have stimulated them by a bounty. The impolicy of a tax on letters is so manifest, that I cannot help thinking it originated in simple avarice, and has been permitted to exist by means of the blinding influence of custom. The British Government in past times gave high bounties on fish and other commodities, that is, it made great pecuniary sacrifices to bring them to market, and yet in reference to the interchange of sentiment between absent friends, a higher and purer enjoyment than meat and drink,—it has sought to repress it by the imposition of a tax. In so far as the operation of the tax was concerned, it struck a heavy blow at that which gives to education, much of its importance. It virtually said, submit to us two families, one all alive to the higher affections of our nature, and another of leaden hearts and sympathies, and inasmuch as we have an end to accomplish, namely, the raising a certain amount of money, we shall give encouragement to the latter over the former, we shall tax the one, but we will not tax the other. If it is a mark of depravity of mind to be without natural affection, the post office tax did its worst to increase it. Who has not had occasion to witness the longings of parents in the humbler walks of life, separated by perhaps only thirty miles from a beloved child sojourning in a strange place? They would wish to hold an uninterrupted communication with her in her transition state, between leaving a father's roof, and being set at the head of a house of her own. They would wish, like the Arabian tree, still to hold by the tender shoot, until in its turn it has taken root in the ground—but the tax on letters interposed a veto. "You shall not communicate with your absent child," was the reply. "She needs all the counsel and encouragement you can give her, and this duty, belongs to you, but we will tax you in performing it. She needs warnings against the tempter, line upon line, and precept upon precept, here

a little and there a little—but we want money, and if the payment is beyond your means, all you have to do is to break up corresponding with your child.” This was the language of the tax, and I say it is unworthy of a legislature professing christianity. Again a mother has a son gone to a city some forty miles distant to serve as apprentice to a master. I do not here speak of the luxury of a letter to a boy in such circumstances, though it is like cold water to the thirsty soul. I speak of the excellency of such a medium of communication as divinely fitted to keep him walking in the paths of wisdom and holiness. And yet at this crisis, when the influence of one whose friendship is pure as the light of heaven, and stronger than death, is specially required,—when not all the parade of our judges and officers of police, nor the terror of our jails, nor the glaring charity of our asylums can avail, there is one to whom God hath given the wisdom and the grace to speak with power to the stranger, and to fortify him against the seducing sophistries of evil companions, and this one is a *poor, but educated mother*—but oh! see how cruel have been the tender mercies of our laws!—She is not allowed to utter a word, because she has not money to put into the treasury. And so separated as much from her, whom a gracious providence had appointed (for a brief season indeed, seeing life is short) his guardian angel, he is left with a heart wounded by the disruption of the tenderest feelings of our nature, to the wayward influences of an ungodly companionship. It is in vain that we seek to patch up by remedial measures the rupture which our folly and avarice produce in the bosom of society. Associations may be added to associations, and we may have all the apparatus of presidents and the bustle and the combination of membership, but so long as we discountenance the special affections with which God hath blessed individuals when he grouped them into families, we shall find that our efforts are in vain—“for the bed is shorter than that a man can stretch himself on it, and the covering narrower than that he can wrap himself in it.”

Some may be ready to say that the post-office tax was a small matter, and that I overrate its importance—but whatever is wrong in principle cannot be viewed as of small importance—a body that is continually moving on, though its progress may be slow, will overtake another body that progresses by fits and starts—an evil tendency unless checked must work out only evil, and the most costly apparatus for good

may not be able to counterwork it, seeing the one is uniform and the other occasional—the one is always acting, the other is sometimes in a state of repose. That the post-office should be made to pay all the expenses incidental to the establishment, is most reasonable, that it should be made a source of revenue to the country is what I positively deny—and on this important ground, that we are thus indirectly taxing education. What would be thought of a yearly tax upon each child that a parent might choose to send to school? It would be generally reprobated as unwise, seeing its tendency would be to discourage education. Under the operation of such a tax, it would be wisely concluded that parents would either gradually withdraw their children from the school, or they would so diminish the period of their attendance that the cause of education would receive a serious injury. Now the same effect will be produced by going a little farther down in the process, and laying an arrest on some of the important ends which education is meant to promote. A direct tax upon soap, I have said, would be injurious as diminishing the use of an important article in domestic economy, but the same effect might be produced, if we taxed the end for which it was used. If a clean garment was taxed, while a filthy garment was free, the result would be precisely equal to a tax upon the soap. And so a tax upon the tradesman who is dutiful enough to keep up a correspondence with his child when separated from him, while he who who keeps up no correspondence is excepted, the tendency I say of such a tax would be, to render writing so much the less an object of pursuit among this class of men. A large section of the people would reason that they had little need of this branch of education, and therefore they would not put themselves to the expense and trouble of acquiring it. And thus the blessed effects which our educational institutions, whether voluntary or endowed, are intended to promote, namely, the progressive advancement of the people in knowledge, will be counteracted by the pernicious effects of this tax. And then it does not cease at this stage in its declension. Man can subsist without education. And this is the controversy which free Protestant states have with the ancient despotisms of the papacy, namely, that the common people must and ought to be educated. And who does not know, that to men in this world, with many propensities to evil, education is all up-hill work, and consequently the Papal system has many allies—where then are

you to stop? It is not needful the people should be able to pen and compose a letter—well—it is only going a step farther to say that it is not needful the people should be able to read with fluency—let them be only taught to *spell* their books as was the case at no distant period—and so by piece-meal deductions, you would soon bring it to this, that there was no need for education at all.

It is with much satisfaction that I would hail the improvement made by our government by their late legislation on this matter.⁷ They have thrown open a door for the advancement of education among the labouring classes which had previously been closed. Members of Parliament and the Peers of the realm had possessed the privilege of franking their letters; that is, they could send them to any part of the kingdom at the small cost of one penny. But this privilege is abolished, or rather is equalized, and now the peer and the peasant can alike forward their letters to their friends on the same terms. Of course this branch of the revenue

has fallen off in consequence of such a reduction.—But as the capital of the country is in no respect diminished, the needful amount can be re-appropriated by the government by means of a less odious impost. The effect of this measure will assuredly tend to the encouragement of education among the people. It will give to general education that fair scope of which it had been formerly deprived—and if the Reformers had cause of rejoicing when the art of printing was invented, saying that it would no longer be in the power of Popes or councils to bar the door of scriptural knowledge, the philanthropists in our times have a like cause of joy, in the passing of an act removing a grievous incubus from the educated part of the community, an act that will enable the humblest as well as the highest in the land to maintain an uninterrupted correspondence with their friends and relatives—and though absent in body to be present in spirit—to bear each other's burdens; to rejoice with them when they rejoice, and to weep with them when they weep.

TO THE EDITOR OF THE CANADIAN CHRISTIAN EXAMINER.

DEAR SIR,—I was disappointed when reading in your excellent Magazine some account of the proceedings of the Synod of the Presbyterian Church in Canada, in connection with the Church of Scotland, to find among the various Addresses they had voted, there was one they appear to have omitted, I mean an Address to the Ministers of our Church at home, who have so nobly resisted the attempts of the Court of Session, to lay the yoke of an unlimited patronage on the necks of the people.

I am an old man, and I have been acquainted with the wrestlings of the Church of Scotland to be free of this yoke almost from my infancy. It was always refreshing to my spirit when I read of ministers persevering in this good cause, and like Gideon and the three thousand that were with him, though "faint, yet pursuing." I remember in my youth, hearing many godly ministers and people bearing their testimony against patronage. It has been accounted a grievance for more than a hundred years. And the original burghers, for I do not speak of the voluntaries, took up this ground in opposi-

tion to the ruling party in the church, who did their utmost to force high-handed patronage upon the people. It is a cause, however, of much joy and thankfulness that the grounds which led to the secession are removed by the downfall of that party and of their Erastian policy, and better days have begun to dawn upon the land. It was no more than what was required of those on whom the garment of Witherspoon, Erskine, and Moncrieff had fallen, when, in the course of a gracious Providence, they found they had a majority in the General Assembly to act upon their own testimony, and restore the privileges of the Christian people according to the constitution of the church, whatever consequences might ensue, and this they did by virtue of the veto law passed in the Assembly, of 1854. One good turn leads to another, and so this, as every one knows, was the signal for the original burghers rallying around the church of their fathers. I was one of that body, and I need hardly say, therefore, that it gladdened my heart exceedingly to hear of the vigor with which the contest

against patronage was carried on in Scotland. —And when in this distant land I heard of the steadfastness of Dr. Chalmers in behalf of the Christian people, and read his noble speeches expounding the just and Scriptural distinction between the province of the civil magistrate and the church courts; and when I read too of Dr. Makeilar, the present moderator, and others, appearing at the bar of the Court of Session with the ministers of the Presbytery of Dunkeld, willing, like the ancient worthies, to suffer shame for the cause of Christ, I felt that the Church of Scotland was far dearer to me than ever, and I could say with Deborah and Barak—"My heart is toward the governors of Israel who offered themselves willingly."

My advice then is, that in a great fight of afflictions, we should give what help we can to our fathers and brethren. Our voice may be feeble, but a voice lifted among the woods of Canada, bearing testimony to the truth that the church has her privileges which no law of

man may overbear, is well fitted to strengthen their hands. It is well known how much the Presbyterians in Holland encouraged our church while in her sufferings from the prelates after the second Reformation. I have seen a whole volume of epistles from Christians in that country to their suffering brethren in Scotland, sympathising with them in their afflictions, and charging them to be faithful, for it was the cause of God they had espoused. I think, therefore, sir, connected as we are so closely with the church of Scotland, it is our duty, for I hope it is not too late, to come forward at this great crisis, and to give an expression of our devoted attachment to her interests, and our cordial approval of the principles for which she is contending. Hoping this will be received in the spirit in which it is written,

I am, dear sir,

Your most obedient servant,

JOHN HOGG.

York Mills, 22nd Sept., 1840.

HISTORY AND CULTURE OF RHUBARB.

HISTORY.—The first species of Rhubarb cultivated in this country, was the Rheum raphaniticum; it is a native of Asia; but by whom it was introduced is unknown. The ancient Greeks called the root of commerce "Rhabarbarum," because it grew plentifully on the banks of the river Rha, (Volga) in Russia. The Greeks, however, of more modern times, changed its name to "Barbaricum," because it was brought to Barbary for sale. The species so much in use at that time, has till lately been generally believed to be the *R. palmatum*; but Mr. David Don has satisfactorily proved it to be the *R. australe*, of Mr. Don's "*Flora Nepalensis*," and the *R. Emodi* of Dr. Wallich. It is, however, very probable, that the roots of various species are used, as the bark of various species of *Cinchona* is collected as the true bark. By what means, or to whom mankind is indebted, for the discovery of the medicinal quality of the roots, is totally unknown; it is, however, probable, that its virtues were appreciated by the ancient physicians: for Dioscorides, physician to Anthony and Cleopatra, wrote on its qualities, in his work on Botany and Medicine, published just before the Christian Era, where he recommends it against weaknesses of the stomach, diseases of the liver, &c.

&c. Galen also, another Greek Author, who wrote on medicine about a century, afterwards, strongly recommends it for diseases of the liver. Paulus Ægineta, who is said to have been the first man that practised midwifery, appears to have first used rhubarb as an opening medicine. The roots were brought from China, where Michael Boyne, in his "*Flora Sinensis*," published at Vienna in 1656, says the plant is a native, and grows in great abundance. It was introduced from thence by Tartary to Aleppo, Damascus, and Alexandria, and thence reached Vienna. It was not known to Europe, till 1585, when the Chinese brought the roots for sale to the city of Goa in India. Valmont Beaumare states, that some soldiers in the army of Charles the V. brought it to Spain from Africa about the same time. This does not appear unlikely, for the dreadful disease, which the followers of Columbus brought from America into Spain, spread with such fearful rapidity, that it became indispensable to adopt measures to stop its violence; it seems therefore probable, this drug was introduced as a remedy; for Garcilasso de la Vega, who died in the year 1556, mentions rhubarb as a sovereign cure, for the evil of the newly discovered world.

The Portuguese were the first who brought

rhubarb by sea from Canton; but the Dutch soon obtained a part of this trade. In 1597, Gerard mentions, that himself and others had it growing in their gardens, exclusively for use in medicine, and relates a curious anecdote, relative to its use in case of an ague: he says, "I learned a notable experiment of one John Bennet, a Chirurgeon, of Maidstone, in Kent; a man as slenderly learned as myselfe, which hee practised vpon a butcher's boie of the same towne. Being desired to cure the foresaide ladde of an ague, which didde greuovsly vexe him, hee promised him a medicine, and for want of one for thee presente, hee tooke out of his garden three or fower leaues of the plante of rhubarbe, which myselfe had among other simples given him, which hee stamped and strained with a draught of ale, and gave it thee ladde to drink; it wrought extremly downwarde and upwarde within one hower after, and never ceased vntill night. In the ende, the strengthe of the boie overcame the force of the physicke, it gae ouer working, and the ladde loste his ague."

Although in the present day, we set great value on the medicinal virtues of this root; yet the principal reason of its cultivation in our gardens, is for the stalks, which are served up in creams, made into tarts, &c. and medical men have all recommended them as amongst the most cooling and wholesome tarts sent to table.

Rhubarb cultivated in this country is found to equal for medicinal purposes, that of foreign growth. The palmated leaved was first planted in this country in 1768, and the "London Society of Arts" in 1792 awarded a gold medal to Sir Wm. Fordyce, for raising 800 plants of this species from seeds, in the preceding year. In 1795 it was awarded to Mr. Thomas Jones. In 1794 Mr. Wm. Hayward, of Oxfordshire, received it for propagating rhubarb by offsets taken from the crowns of large plants instead of seeds; and in the same year another was awarded to Mr. Ball, for his method of preserving the roots for use in medicine. Dr. Tirruegel, of Stockholm, states that no roots should be taken up till they have been planted ten years, and that they should be taken out of the ground in winter, before the frosts set in, or early in the spring, and immediately cut in pieces, and carefully barked: they should then be spread upon a table for three or four days, and be frequently turned, that the juice may thicken or condense within the roots. After this process, make a hole in each piece, and put a thread through it; by which let them hang separately, either within doors or some sheltered situation.

All medical men acknowledge two virtues in rhubarb, that of evacuating bilious humours, and that of fortifying by its astringency the fibres of the stomach and intestines. Lord Bacon remarks "that rhubarb has manifestly in it, parts of contrary operations; parts that

purge, and parts that bind the body, and the first lie looser, and the latter lie deeper: so that if you infuse rhubarb for an hour, and crush it well, it will purge better, and bind the body less after the purging than if it stood 24 hours." The principle in which the active property exists, is supposed to be a peculiar chemical substance called Rhubarbarin.

SPECIES AND VARIETIES.—These have now become rather numerous, but the sorts generally cultivated for tarts &c. are the following:—

- | | | |
|-------------|-----------|------------------|
| 1 Wilmot's, | 4 Elford, | 7 Gigantic, |
| 2 Cox's, | 5 Hybrid, | 8 Rhapsodic, |
| 3 Judd's, | 6 Buck's, | 9 Palmate-leaved |

Of these Wilmot's, and the Gigantic, may be considered decidedly the best; the former being a most excellent forcer, and the latter grows to an amazing large size without rankness. The palmate-leaved is held up by many as amongst the best for tarts. A. T. Thompson, Esq. M. D. remarks in the Gardener's Magazine, that he has tried the leaf-stalks of almost every species of rhubarb cultivated in Great Britain, and none, in his opinion, are equal to the palmatum; he judges they are more succulent, less fibrous, and contain a much larger supply of rheumatic acid, than those of any other species. Others again are decidedly opposite in their judgment, and complain of its strong medicinal taste, and its dry and wiry leaf-stalks. Now according to our ideas both these opinions are perfectly correct; if the roots are planted in strong land, and an exposed situation, the stalks in general are both dry and wiry; if on a very wet bottom in any kind of soil, they have a strong rank acid, but if they are planted in light rich soil in a north or north-west border, their stalks will be found to equal, if not surpass those of the hybridum or Rhapsodicum.

CULTURE AND PROPAGATION.—All the sorts may be propagated either by seeds or dividing the roots, the former is the best mode, making by far the finest plants, although in many cases division answers extremely well; care must always be taken to retain a good bud on the crown of each section, and to plant them on good ground, well trenched and manured. It is usual with many gardeners to blanch rhubarb early in the season, which decidedly improves the flavour and appearance, and the stalks require less sugar to make them palatable, than when exposed to the open air; this may be accomplished by large Sea-cale pots, either with or without dung, but if this blanching be done out of the natural season of growth, it comes under the denomination of forcing. To accomplish this properly with little expense and trouble, has led gardeners to adopt many methods. One of the first practised, was placing large pots or handglasses over the roots, and covering them with a good thickness of hot dung, after the manner of forcing Sea-cale. Although great crops may be obtained this

way, the stalks are very liable to be much broken by growing against the sides or tops of the pots; to remedy this evil Mr. Judd, of Edmonton, covered his bed with open frame work, around, and on which he placed the dung. On this system it grew very fine, and required much less attention than with pots or glasses. Another method is to take the roots up carefully, and plant them in a fluid mushroom shed, either in a bed of tan, or in pots and boxes filled with light soil, or tan, and allowed a temperature of 45 to 55 or 60 degrees. Tan is preferable to soil, because it receives the water more freely when given to the roots, and Mr. Knight has satisfactorily shown that the roots of all perennial herbaceous plants, contain within themselves, all the organizable matter, necessary for the formation of the leaves, and therefore require little or no soil, but only heat and water for their development. After the forcing season the roots are divided and planted on a north border, and the strongest selected for forcing again the following season. This method we believe is practised at Elford, Kirkley Hall, Pinkie House, Scotland, and many other places. We have found the system of forcing in Mushroom sheds to produce large crops, of an excellent quality; and with some exceptions, it may be reckoned one of the best methods in use. We have observed, however, that where much fermentation is going on, with new beds, the colour of the stalks have been materially injured, and the flavour nothing near so good as when grown under other circumstances. Others again take up old roots of four or five years standing, and plant them in large pots of rich mould, as thick as the roots can be placed in each pot; these pots are taken either to a peach-house, greenhouse, pine-pit or any other place where they can have a good heat, but experience has taught us that old roots when forced, never produce stalks so fine as young roots under similar treatment. Another method practised at Holly-Bush Hall, near Lichfield, is found very successful, particularly with the strong growing sorts; it is true a very large quantity of dung is required to give a sufficient heat in severe weather, but where it can be accomplished it answers extremely well. The young roots are permanently planted two feet apart, in beds three feet wide, with alleys betwixt them two feet wide, and one and a half feet deep. In the autumn, after the leaves are off, fork the beds over, to the depth of four inches, and break the soil small with a rake head, then place a Sea-cale pot over each root, and cover the soil in the inside with dry sand six inches thick; this done fill up the trenches with dung from the stables, well shaken together, and carry it up in one foot three inches above the beds, then cover the beds with dry littery straw, to the height of one foot three inches above the tops of the pots. The sides of the beds should be built up with bricks and pigeon-holed.

The system of culture we would recommend, is one that we have practised ourselves with the greatest success; and first we shall give a detail of our method of

SOWING THE SEED.—About the end of February or beginning of March make up a bed of stable dung about three feet high at the back, and two feet six inches at the front; when well beaten down with the fork, and nicely levelled off, set on a frame of the size required, and lay on the bed, about nine inches thickness of good light rich mould, mixed with a third of good rotten dung, beat these ingredients well together; and when the surface is level, scatter the seeds broadcast, and cover them about half an inch thick, with the same soil broke fine; then put on the glasses, and in about three weeks the plants will be up. As soon as they begin to appear, give abundance of air, and continue to increase it, so that in April the glasses may be taken off altogether, they will, however, require protection from frosts at night, until they are ready to plant out in the open ground, which will be in May.

PLANTING OUT.—If it is intended to plant out for permanent use, select a quarter of good rich soil, and trench it about three feet deep, adding a good supply of well rotted dung; be careful, however, in trenching, not to bury all the top spit of soil in the bottom of the trench, but reserve it for the roots to be planted in, for they will thrive much better in it, than in that taken up so far from the surface. Then plant the roots in rows six feet apart, and four feet from root to root in the rows, for the smaller growing sorts, as Wilmots, &c., and six feet from root to root for the Gigantic and other strong growing kinds. Or if planted on Dr. Bevan's system, stated vol. 1, page 486, they grow very fine. None of the stalks should be gathered the first or second years, but in the third season they may be used as required. Cut off all the flower stalks as soon as they begin to shew flower, except such as may be left to collect seed from, which should always be the finest. Never gather the stalks to excess late in the summer, for if this be not attended to, they will so far degenerate as to throw up the following season a complete wood of spindling, stringy stalks, scarcely fit for use; whereas, if treated properly, they will continue to produce abundantly for many years.

GENERAL CULTURE.—All the culture required after planting out, is to keep them free from weeds during *summer*, and to fork in a good coat of rotten dung every *spring*; the crowns should also be covered with a portion of half-rotted dung; to preserve them from being injured by frost in winter.

PLANTING OUT FOR FORCING.—Take the plants from the hot-bed where they were sown, and plant them in rows eighteen inches apart every way, on ground previously well-dunged and trenched two feet deep. Stir the soil about them occasionally during summer to encourage

their growth, and by the time they are two years old, the roots will be very fine, and at that age best calculated to force.

MODE OF FORCING.—The best mode of forcing, and one attended with the least trouble, is to place a small frame of one or two lights in a peach-house, stove, or forcing pit of any kind, and having put in a sufficiency of old bark, take up a quantity of roots without breaking them, and plunge them in the bark as thick as they can be put together, until the frame is filled; then cover them down with wooden covers, or the glasses belonging the frame will do, providing mats be thrown over to exclude the light. If they become dry, water them as often as they require it; and in about a fortnight the stalks will be ready for use. When the first half of

the frame has begun to shoot up, fill the other part after the same manner; and when it has grown a little, remove the roots first put in, and fill up with a fresh supply, and continue to do so until the forcing season is over: the roots forced may be either thrown away or planted; but we would not advise to force them again, as young two year old plants are far better.

Those persons who have no forcing-houses, may have rhubarb something earlier, by placing sea-calc pots with loose tops over the roots without dung; and when the stalks get to the top of one pot, take off the lid, and place another pot upon it: this will allow them to grow to a great length, without danger of breaking.

J. PAXTON,

PASTORAL VISITS TO EMIGRANT SHIPS.

The following is the account of pastoral visits made by the Rev. Dr. Thorburn, of South Leith, to two emigrant ships laying off in the roads. The season was most interesting—the providence of God and his word preaching the same truth that here we are strangers. May we and all, ever keep the same in remembrance.

I have to apologize for not having long before this, in compliance with your request, transmitted to you an account of the visits which in the course of last year I made to two vessels with emigrants for Australia.

I was led to make these visits, in consequence of the Committee of the Edinburgh Bible Society having resolved to employ the Committee of the Leith Auxiliary, of which I am Secretary, as their agents in supplying vessels, with emigrants to America and Australia with copies of the Scriptures. The first vessel I visited was the *Hero*—a vessel freighted by Government to carry out emigrants to Australia, and which sailed in the month of May last. On calling at the office of the agent for the purpose of ascertaining when it would be convenient to go on board, I met the captain, to whom I stated the object for which I wished to visit the vessel. He expressed his cordial approbation, and said that his boat would be in readiness to take me off to the roads, where the vessel was then laying, at whatever hour I should appoint. Having fixed an hour, and obtained an ample supply of Bibles and Testaments, copies of the Committees Address to Emigrants, and a number of tracts, I went off, accompanied by my friend Mr. Thom-

son of the Floating Chapel. On inquiring into the wants of the emigrants, who were chiefly agricultural labourers, and about 170 in number, we found that they were generally provided with copies of the Scriptures. Many families, however, were not sufficiently supplied, and gladly availed themselves of the opportunity of being furnished at reduced rates, or gratuitously, with additional copies of the Sacred Volume. It was highly gratifying to witness the delight which many parents seemed to experience, on obtaining copies for each member of their families: and the happiness of the children on receiving Bibles or Testaments which they could call their own.

Having finished the distribution of the Scriptures, I mentioned to the surgeon and mate, who had the charge in absence of the captain, who was detained on shore, that I appeared on board not only as the agent for the Bible Society, but as a minister of the Church of Scotland, and that I felt desirous to read to the passengers an address to emigrants by the Colonial Committee of the General Assembly. Arrangements were immediately made for assembling the passengers and crew on deck, and as soon as they were all met, I mounted on the top of a chest, and spoke to them of the interest felt by the Church of Scotland in those of her children who went to foreign parts; and in proof of the anxiety felt to promote their spiritual well-being, I mentioned that a very interesting address to emigrants had recently been drawn up by the Colonial Committee. I then read the address. It was listened to with deep attention; and at the close, I distributed copies

of it amongst them, which were received with much avidity. The surgeon having intimated his intention to conduct worship during the voyage, several suitable sermons (chiefly Burder's) were given to him for that purpose; and a Library belonging to the Edinburgh and Leith Seaman's friend Society, and a number of tracts, were committed to his care for the use of the emigrants. After singing the second paraphrase, and commending all on board to the guardian care of the Shepherd of Israel, my friend and I bade them farewell. This visit took place on Friday, 3rd May. It was then intended that the vessel should sail on the following afternoon, or early on Sabbath morning; and, consequently, Mr. Thomson and I left under the impression that we should see their faces no more on this side of the grave.

The vessel did not set sail so early as was anticipated; and with great zeal Mr. Thorburn exerted himself, along with Mr. Thomson, to make arrangements for having service on board on Sabbath.

Mr. Thomson agreed to take the forenoon service. On Sabbath morning, however, the wind blew so high, that although the boat was lowered from the stern, it was found impossible to allow it to leave the vessel. Between sermons my friend came to me deeply mortified on account of the disappointment he had experienced. But as both of us felt equally anxious, if possible, to embrace the opportunity of addressing the emigrants, we resolved to apply for the use of a small steamboat, belonging to the Dock Commissioners, which is employed in tugging vessels out of the harbor.—At three o'clock in the afternoon we left the harbor, and shortly after reached the vessel, to the great delight of the passengers, who had been expecting us, but who had begun to despair of our being able to accomplish our visit.

Arrangements were immediately made for worship, and a congregation of about 200 souls met between decks. Mr. Thomson began the service with praise and prayer; and I preached from the following passage of Scripture—Heb. xi. 13—16.

From the commencement I was listened to with profound attention. As I proceeded in my exposition, and adverted to the feelings with which the pilgrim fathers of former generations must have bid a long and lasting adieu to the friends, the scenes, and the homes of their youth, and taken their departure for a land of which they were entirely ignorant, under the mingled emotions of hope and anxiety, which must have swelled their breasts,—a large proportion were deeply affected; and ere I had advanced far, many were dissolved in tears.

I never preached in more affecting circumstances, or under feelings of deeper awe. The scene remains vividly before me; and whilst memory retains its place, I must ever think

with peculiar interest, of the appearance presented by the various groups of families by whom I was surrounded:—some standing—some sitting—some leaning on their parents—some seated by their sides—others on their knees—others at their feet,—all listening with fixed attention, and many with ill-suppressed emotion, whilst I spoke to them of the land they were leaving, of that to which they were proceeding, and of the better country to which I hoped they were journeying, where all the faithful followers of Christ "shall meet to part no more;" and entreated them so to live, as that God should not be ashamed to be called their God, and they might be found amongst the number of those for whom he hath prepared a city. The appearance presented by many seemed to indicate, that something more than merely natural feeling was at work; and I fondly hope that impressions were then produced which will not soon, or ever, be effaced.

After concluding the service in the usual manner, Mr. Thomson and I, along with several friends who had accompanied us, took our departure. The whole of the passengers and crew assembled on deck, and, when the steamboat left, in silence they lifted and waved their hats, bidding us a respectful adieu. In silence we returned their salutations, and parted, never to meet again till "time shall be no more!"

The second vessel which I visited, also in company with Mr. Thomson, was the *Indus*, which sailed in the month of September last. There were about thirty or forty passengers on board, most of whom belonged to a better class in society. I was much gratified by finding that all were possessed of copies of the Scriptures, with the exception of a female servant. Several families, however, as in the former case, were not sufficiently provided, and gladly embraced the opportunity of obtaining a larger supply.

After the distribution of the Scriptures, the passengers and crew were assembled on deck, and I addressed to them a few words, suitable to the circumstances in which they were placed. Though the day was cold and blowy, many of them remained uncovered during the whole of the service; and all listened apparently with a deep feeling of interest and respect to the message delivered. After praise and prayer, copies of the Committee's Address were distributed, and very cordially received by all.

From the manner in which I was received in these visits, and from the obvious interest taken in the exercises engaged in, I feel deeply impressed with the importance of some arrangement being made whereby such opportunities may be regularly improved; and I take leave to suggest, through you, to the Colonial Committee, the propriety of their appointing a small sub-committee at each of the ports from which vessels with emigrants usually sail, whose duty it shall be, to ascertain that all the passengers are provided with copies of the Scriptures, to

distribute amongst them copies of the committee's Address, and to make arrangements for divine service being performed on board previous to vessels sailing, as well as during the voyage.

Were such sub-committees appointed by the Assembly's Committee, I feel assured that very beneficial consequences would result; and from the politeness I experienced, and the ready acquiescence in my wishes manifested in the

visits I made, I am confident that every facility will be given, by the proprietors and captains of vessels, to the committee's carrying into effect whatever measures they may think it advisable to adopt, for the purpose of promoting the spiritual well-being of that deeply interesting part of the population who, in the providence of God, are called to leave their native land, and who are, in an especial manner, the objects of the Colonial Committee's care.

REGISTER—ANCASTER, 1840.

DATE.	Thermometer.		Barometer.		WEATHER.
	9 A. M.	9 P. M.	9 A. M.	9 P. M.	
Aug. 1	72°	70°	29.11	29.12	Partly cloudy; distant thunder p. m.
2	73	69	.09	28.96	Showers a. m.; clear p. m.
3	71	67	28.78	.89	Fair and clear.
4	73	61	.80	.88	Partly cloudy; thunder shower at noon.
5	66	61	.86	.86	Fair and clear; windy.
6	68	62	.83	.87	Do do; do.
7	63	64	.87	.92	Do do.
8	63	60	.92	29.03	Partly cloudy; shower at noon.
9	60	63	29.20	.23	Partly cloudy.
10	64	64	.25	.17	Cloudy; slight showers p. m.
11	67	69	.03	.03	Partly cloudy; heavy thunder shower with hail p. m.
12	68	65	.00	28.96	Cloudy; slight showers.
13	64	62	28.95	.88	Fair; partly cloudy.
14	64	58	.85	.96	Partly cloudy; shower at noon.
15	61	62	29.14	29.16	Fair and clear.
16	64	63	.21	.24	Do do.
17	67	69	.29	.30	Do do; lightning and thunder in the night.
18	74	71	.33	.27	Partly cloudy; distant thunder p. m. and night.
19	74	70	.26	.18	Fair and clear.
20	74	73	.13	.06	Do do; distant thunder p. m.
21	76	78	.05	.00	Do do.
22	77	72	.06	28.96	Do do; thunder shower in the night.
23	73	68	28.94	.95	Mostly cloudy; evening clear.
24	67	64	29.00	29.10	Partly cloudy; slight shower p. m.
25	65	61	.20	.20	Fair and clear.
26	65	65	.20	.12	Do do; evening cloudy.
27	67	67	.10	.05	Cloudy a. m.; moderate showers p. m.
28	72	73	.00	.04	Morning misty; day cloudy.
29	72	74	.05	.04	Cloudy; slight shower p. m.
30	74	69	28.97	28.87	Cloudy; showers p. m.
31	64	60	.94	.98	Clear a. m.; slight shower evening.
Means.	68.45	66.35	29.045	29.041	

Mean temperature of the month, 67.4°. Highest, 85°. Lowest 42°.