

# Religious Intelligence.

BIBLE SOCIETY, MISSIONARY, AND SABBATH SCHOOL ADVOCATE.

E. McLEOD, Editor.

That God in all things may be glorified through Jesus Christ.—PETER.

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## The Missionary Spirit of the Christian Religion Illustrated in the Progress of Christianity from its rise to the present time.

The following article which will occupy several weeks in its publication, we copy from Newcomb's "Cyclopedia of Missions." It graphically illustrates the missionary spirit of Christianity, and furnishes a large amount of historical information relative to the Christian religion, which, we trust, will be found instructive and acceptable to our readers generally. It will probably be followed by articles detailing some of the persecutions and sufferings which the Church endured during different centuries for Christ's sake.—Ed. REL. INTEL.

Christianity is essentially missionary. Its Great author announced it to the world as the only true religion; and it has ever been aggressive in its character. The missionary enterprise is but Christianity in action, carrying out the design of its Founder, to subdue the whole world to himself. This was the spirit that animated the apostles after the day of Pentecost, as they went everywhere, in obedience to Christ's last command, to preach the Gospel to every creature. Paul, who received his commission directly from Christ, after his ascension, was the first foreign missionary, having been appointed as the apostle to the Gentiles; and the graphic record of his labors and successes, contained in the Acts of the Apostles, shows how well he fulfilled his commission, and presents him, for all time to come, as the Model Missionary. Respecting the labors of the other apostles, we possess but slender information. A few brief notices in the Acts, and some vague and uncertain accounts from ecclesiastical history, are all that have reached us. Yet these, taken in connection with the established fact, that in the course of a single generation, the Gospel was propagated throughout the then known world, are sufficient to show that their lives must have been devoted to the missionary work.

From highly respectable authorities, it would appear that the Gospel was preached in Britain in the first century. Bishop Stillingfleet is decidedly of opinion that a Christian church was planted in this island in the time of the apostles; as Eusebius distinctly states that some of them had "passed over the ocean, and preached in the British Isles;" and Theodor mentions the Britons among the nations whom the "fishermen, publicans, and tentmakers," as he styles them, had induced to embrace the religion of the crucified Jesus. Gildas, the earliest of our British historians, speaking of the memorable revolt and overthrow of the Britons under Boadicea, about A. D. 60, gives us to understand that the Gospel then began to be successfully published in the country; and the correctness of his statement is supported by those ancient Cambrian records, called the *Fraser's*. In these it is stated that the celebrated Caractacus, who after a war of nine years, was betrayed to the Romans, was, together with his father, Brennus, and the whole family, carried prisoners to Rome, about the year 53, where they remained for a period of seven years. At this time the word of life was preached in the imperial city; and Brennus, with others of his family, became professed members of the Christian church. At the expiration of seven years they were permitted to return, and were thus furnished with a favourable opportunity of introducing the Gospel into their own country. It is also said that three Christians, one an Israelite, and the other two Gentiles, with whom they had been in the habit of associating, accompanied them from Rome, and became instrumental, as preachers, in reclaiming many of the Britons from their ancient superstitions, and instructing them in "the truth, as it is in Jesus."

It does not appear that Caractacus himself embraced the faith of Christ at Rome; but his son Culin, and his daughter Egar, are both ranked among the British saints. That son is represented as the grandfather of King Lucius, who made great exertions for the promotion of Christianity in Siluria, the country of his ancestors; and even the celebrated King Arthur seems to have been a descendant of this family. Egar, the daughter of Caractacus, is said to have bestowed her hand on a British chieftain, whose domain, called Caer Sarlog, is now known by the name of Old Sarum; and Claudia, one of her sisters, is supposed to have become the wife of a Roman senator, named Pudens.

Within little more than one hundred years from the Saviour's passion, Justin Martyr places Christians in every country known to the Romans, which must have included Britain. Irenaeus also asserts, that our holy religion was propagated to earth's utmost borders by the Apostles and their disciples. Again, he mentions the Celts among the nations then enlightened, the Celtic race being then seated in the British Isles. Turpin speaks of British districts inaccessible to Roman arms, but subdued by Christ. Dr. Adam Clarke sums up at length the evidence relating to this subject, and to his argument the curious reader is referred. It appears evident, however, not only that there was Christianity in Britain at a very early period, but that there was a regulated Church, with its bishops, who were summoned to foreign councils, where matters of vital importance were discussed and determined, long before Augustine was sent by

Gregory the Great, to convert the British Isles to Rome.

Most faithfully did the first preachers of Christianity fulfil their commission; for by them the Gospel was preached, not only to the Jews, Greeks, and Romans, but also to Britons, Gauls, Spaniards, Hindoos, Arabians, Persians, and Scythians. Others were sent out by them who emulated their fidelity. An Oriental writer relates that all Persia, all parts of Assyria, Armenia, and Media, the regions about Babylon, Huz, and Gals, to the borders of India, received the Gospel and its institutions, from the hands of Agheus, the silk-weaver, the disciple of the Apostle Haddesus, or Thaddeus. This took place about fifteen years after the ascension of our Lord.

CENTURY II.—In the second century, the march of divine truth was steady and triumphant. Eusebius informs us that the followers of the Apostles imitated their example, in distributing their worldly goods among the necessitous believers; and quitting their own country, went forth into distant lands to propagate the Gospel. Among them were Andronicus, Aristarchus, Crescens, Ercus, Sylvanus, and Trophimus; and to these were afterwards added Panteus, who travelled into India; and Irenaeus and Potinus, who came from Smyrna and settled in France. Tradition relates that Irenaeus was sent by Polycarp into Gaul, (A. D. 160.) It is added also, that Panteus received a similar commission. Panteus, master of a school of philosophy, in Alexandria, was sent by Demetrius, bishop of that city, to India, where he remained several years; and on his return, is said to have brought with him a copy of the Gospel of Matthew in Hebrew, which had been left by Bartholomew. Athenagoras, who, towards the end of this century wrote an apology for the Christian religion, says, "The Christians made small account of the present life, but were intent only on contemplating God, and the divine Word, which is from him; what union the Son has with the Father; what communion the Father has with the Son; what the Spirit is; and what are the union and distinction subsisting between the Father, the Son, and the Holy Spirit." Bardanes, of Mesopotamia, in alluding to the influence of the Gospel on its professors, says, "In Persia, polygamy is allowed and practiced; but the Christians of that country practice it not. In Persia, the same may be said with regard to incest. And in Bactria and Gaul, where the rites of matrimony are defiled with impunity, the Christians act not thus. In fact wherever they reside, their practice triumphs over the worst of customs, and the worst of laws." While the doctrines of the cross were progressively spreading, through the labours of devoted missionaries; while the lives and deportment of the converts illustrated the divine origin and beneficial effects of these doctrines; the great work of translation occupied the hearts and hands of many others. Latin versions of the oracles of truth were multiplied. That which was styled the *Italic version* was considered decidedly the best. The Syriac, Ethiopic, and Egyptian versions appeared at no great distance of time; and their dates cannot now be ascertained with precision. The blessed truths, however, which they contained, were powerfully owned and blessed of God, that wherever they circulated, like a fertilizing stream, they transformed the moral desert into the garden of the Lord.

CENTURY III.—In the third century, the progress of Christianity in the world was very considerable, though, with respect to the particular countries into which it was introduced, the same degree of uncertainty prevails, as was noticed in the second. Origen having been invited from Alexandria by an Arabian prince, succeeded in converting a tribe of wandering Arabs to the Christian faith. The fierce and war-like nations of the Goths, who inhabiting the countries of Mesia and Thracia, made perpetual incursions into the neighbouring provinces, and some likewise of the adjoining parts of Sarmatia, received the knowledge of the Gospel by means of several bishops, who were either sent thither from Asia or had become their captives. These venerable teachers, by the power of their doctrine, and the sanctity of their lives, became the instruments of converting great numbers, and in time, of softening and civilizing this rude and barbarous people. Fabian, Bishop of Rome, sent Dionysius and six other missionaries into Gaul; and during the reign of the Emperor Decius (A. D. 250.) and in the midst of his persecutions, the Christian churches, which had hitherto been chiefly confined to the neighbourhood of Lyons and Vienne, were considerably increased. By the labors of many pious and zealous men, among whom was Saturninus, the first bishop of Toulouse, churches were founded at Paris, Tours, Arles, Narbonne, and several other places. From these sources, the knowledge of the Gospel spread, in a short time, through the whole country.

In the course of this century Christianity flourished in Germany, particularly in those parts which border upon France. Maturus, Clemens, and others, founded, in particular, the churches Cologne, Treves, and Mentz. No positive account has been transmitted respecting the progress of Christianity in the British Isles during the third century. The historians of Scotland contend, indeed, that the Gospel then first visited that country; and there is reason to believe that their account may be true.

In this century, the clemency and mildness of several of the Roman Emperors, and the encouragement which some of them gave to

Christianity, tended materially to augment its influence. The piety and charity of the Christian disciples continued to excite the notice and admiration of the heathen, and the zealous labors of Origen and others in the translation and dispersion of the New Testament, and in the composition of different works in the defence of an illustration of Christianity, contributed to increase the number of Christians, and to extend the boundaries of the church. Origen observes, "that so desirous were the Christians of propagating their religion throughout the world, that some of them had undertaken to travel, not only to cities, but to towns and villages, to convert the Heathen."

In the third century, Christianity had become so extensive, that, about the year 245, the Emperor Philip, though evidently a worldly-minded character, and but little influenced by the spirit of the Gospel, was induced to make a profession of the new religion, and openly to patronize its friends and adherents. About the same time, the light of divine truth was greatly extended both in France and Germany. And though the power of religion seemed to decline both among the pastors and professors in Africa and Asia, which, from the mounds of barbarians, became a scene of miserable confusion, yet the wisdom and power of God so over-ruled events, that the invaders, by carrying away with them several Christian ministers, forced these persons to become missionaries, contrary to their own intentions, and rendered them instrumental in the conversion of many.

To be continued.

## The Awful Prayer Meeting.

Some prayer-meetings are spoken of as animated, interesting, affecting, &c.; but the one now in question must have some stronger appellation. It has not yet been held, yet we have the best authority concerning what its character will be. It may be some time before it takes place, but it will certainly occur, and all our readers are personally interested in having some acquaintance with it before-hand. The account left of it may be found in the sixth chapter of Revelations. "And they said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb."

This is the prayer that will be offered. And there will be a great multitude at that prayer-meeting. Many prayer-meetings are thin—very thin—few are present. Not so the one before us. All that have ever treated the Lamb of God unworthily, and persisted in it, will be there. Millions more probably will be there. They will be at the meeting. Distinguished persons will be present. Those who ride on the high places of the earth usually have little or nothing to do with prayer-meetings. They are above such things; they leave such meetings for the less—for the poor, the unlearned, and the low in life. But they will come to this meeting. We have express mention of this: "And the great men, and the rich men, and the mighty men said, Fall on us," &c. They may never have been in a meeting where there was prayer before. But they cannot stay away from this. There will be great emotion in that prayer-meeting. It will not be dull, drowsy, and formal. There will be feeling, the deepest feeling. Men must have the most terrible emotions when they are led to ask the rocks and mountains to fall upon them. How dreadful must be the sight of him that sitteth upon the throne, and the Lamb, when the fear of them inspires such a prayer as this.

They will all pray. Some prayer-meetings have but two or three, a few at most, that take any part in them. The mass often take little or more decided interest in the object of the meeting. Not so of this meeting. The record runs, that not only the great men above mentioned shall pray, but every bondman, and every freeman. And then the nature of the object before them decides that all will pray, viz: God on his throne of judgment, and the Lamb in his wrath! The whole assembly being inspired with the same terrible emotion or dread, will be constrained to offer the same prayer.

And what a prayer! It is not addressed to God or to the Lamb. They never received any spiritual homage from the multitude present at this meeting. They so ill-treated the blessed God, and carried it to such a desperate length that they now despair, as they well know, of any mercy. Hence the dreadful prayer before us. They would have anything but an interview with God: "Hide us from the face of him that sitteth on the throne." They begged to be crushed beneath the mountains, rather than meet the frowning face of God! They choose that the rocks should fall on them and grind them to powder, rather than encounter the wrath of the Lamb! To what desperate misery must men be driven when they can offer so terrible an imprecation upon themselves!

The attendants upon this meeting are from the world: "The Kings of the earth," &c. We have an assurance that all who persist in treating Christ unworthily are on their way to this meeting. The multitudes who are now doing this, think little of this matter; yet every day spent in sin is hastening them towards it. Most of them have little to do with prayer-meetings in this world, and none of them have anything to do with the spiritual service of God. They refrain from prayer now, but they will pray at this meeting.—Good character and claims had few thoughts before; but there will be no want of emotion in view of them there.

Reader, are you on your way to this meeting? You hope not. But it is your manner of life, and not your hope that determines this. If you had little or nothing to do with prayer in this world, if no domestic or secret altar is fragrant with the incense of your applications, if you are now averse to drawing nigh to God, you are certainly on your way to this meeting. If you do not pray here, you assuredly will be there.

Be persuaded to avoid that meeting. There will be enough there without you. Let the blessed duty of prayer be your joy here from day to day. Watch unto it. Persevere in it. In faith and humility carry it on. Let nothing but death stay you. Then while others pray for rocks and mountains to hide them from the face of him that sitteth on the throne, you will sing, "Worthy is the Lamb that hath redeemed us unto God, by his blood."

## The Dance at Moscow.

"A time to dance; a time to die."—Eccl. iii. 24.

During the occupancy of the city of Moscow by the French army, a party of officers and soldiers determined to have a military levee, and for this purpose chose the deserted palace of a nobleman, in the vault of which a large quantity of powder had been deposited. That night the city was set on fire. As the sun went down they began to assemble. The females who followed the fortunes of the French forces, were decorated for the occasion. The gayest and noblest of the army was there, and merriment reigned over the crowd. During the dance the fire rapidly approached them; they saw it coming, but felt no fear. At length the building next to the one which they occupied was on fire. Coming to the windows, they gazed upon the billows of fire which swept upon their fortress, and then returned to their amusement. Again and again they left their pleasure to watch the progress of the flames. At length the dance ceased, and the necessity of leaving the scene of merriment became apparent to all.

They were enveloped in a flood of fire, and gazed on with deep and awful solemnity. At length the fire, communicating to their own building, caused them to prepare for flight, when a brave young officer, named Carnot, waved his jeweled glove above his head, and exclaimed,—"One dance more, and defiance to the flames!" All caught the enthusiasm of the moment, and "one dance more, and defiance to the flames," burst from the lips of all. The dance commenced; louder and louder grew the sound of music, and faster and faster fell the pattering footsteps of dancing men and women, when suddenly they heard a cry, "The fire has reached the magazine! fly! fly for life!" One moment they stood transfixed with horror; they did not know the magazine was there, and ere they recovered from their stupor, the vault exploded; the building was shattered to pieces, and the dancers were hurled into a fearful eternity.

Thus it will be in the final day. Men will be as careless as were these ill-fated revelers. Methinks the hour has come, and I stand upon an eminence, from which I behold the vices and amusements of earth. I warn them and tell them that in such an hour as they think not, the Son of man cometh. With jeering laugh they ask "Where is the promise of his coming?" I bid them prepare to meet their God. They reply, "Pleasure is our God." I tell them of the awful judgment; a miserable eternity, and crying, "priestcraft," they again engage in a noisy revel. Soon an awful rumbling is heard in the heavens. A thousand voices tell them that the angels are rolling out the judgment throne. They reply, "One dance more, and defiance to that throne." Suddenly the stars go out, the moon turns to blood, all nature is convulsed, and an awful panic seizes the hearts of all men, when, horror-struck, I see some Carnot turn his blood-shot eyes upon the burning world, and waving his jeweled hand above his head, exclaiming, "One dance more, and defiance to that flame!" and ere that dance is done, the bolt is sped, the magazine of the universe explodes, and the time to dance is gone, gone forever, forever.—*Ladies Repository.*

## The Closed Flower.

If you have been ever the least interested, my dear reader, in those marvellous works of God that render the vegetable world so beautiful, you know that the flower opens under the sun's rays, and closes up in most cases when those rays are withdrawn. So is it found with the heart of man and the warm feelings of God's kind love. The deepest affections of the soul open when these feelings become really known, but these affections will not open, if the Divine sympathies are hid from the mind. Alas! they are so hid from a vast number of men and women, even in this favoured land. There is one error which is more than most others, seems to hide them. It is that men imagine God will feel kindly enough to them after their hearts are changed and feel right to him, but that he does not feel so to them now. It is impossible they can ever get right when thinking in this way. They are in fact, expecting the flower to open and make the sun to shine, instead of letting the already risen sun open the flower. They are just seeking to reverse God's order. True, they are praying him to change them, but they insist on his doing it the backward way. They will have the flower to open first, and then the sun to shine. They will not have it otherwise. God's ways and theirs are different, and they are disposed to have

their own ways rather than his. My dear reader, if you are in this error, a little consideration may bring you out of it. While God infinitely hates your sins, he loves yourself with immeasurable love. Let the sacrifice of Calvary bear witness. 'While we were yet sinners Christ died for us.' This is more than enough to warm any heart. If the Holy Spirit did not think so, he would never work in the way of taking of the things of Christ and showing them to us. He knows the power of warm, kind sympathy, and the power also of the shed blood that answers for every sin. Let the glorious sunshine of this deep love shine in on you, by believing in the unutterable love of God to your soul, and in that atonement; on account of which that love is justly free to you for everlasting enjoyment, and the closed heart will open just as surely as the closed flower.—*Chris. News.*

## Good Advice.

A writer in the *Examiner* mentions a small piece of advice given to him when commencing his ministry. A wise old man said to him, "Do not try to preach great sermons, nor long sermons, nor like anybody else, but preach your own preach." There is a world of wisdom in that last clause, notwithstanding its vulgar English. One man preaches his professor, another his pastor, a third his favorite author, a fourth the newspapers, a fifth his text-book in theology, a sixth an *alla porrida* from all sources, known and unknown. The truly useful and respectable man, whether able and learned or not, preaches his own preach. He gives the result of his own labors and meditations upon the Word of God; and the consequence is a freshness, a vivacity, and a power, which sometimes astonishes himself. Invariably, what a man with prayer draws for himself from the inexhaustible store-house of the Scriptures, far surpasses anything which he can get up by "conveying" from other sources. Besides, not one man in a thousand can deliver borrowed or imitated matter as well as he can the coinage of his own mind.

## The Smith of Ragenbach.

In the Principality of Hohenlohe, Taugenbueg, is a village called Ragenbach, where about twenty years ago the following heart-rending but also heroic event took place. One afternoon in the early spring or autumn, my kind informant did not exactly know which, in the tavern-room of Ragenbach, several men and women having assembled from the village sat at their ease, none anticipating what would happen on that eventful day. The smith formed one of the merry company, a strong vigorous man, with a resolute countenance and daring mien, but also with such a good-natured smile upon his lips that every one who saw him admired him. Every evil-disposed person shunned him, for the valiant smith would allow nothing wrong in his presence, and it was not advisable to have anything to do with him except in a proper manner. His arms were like bars of iron, and his fists like forge hammers, so that few could equal his strength of body.

The brave smith sat near the door chatting with one of his neighbors, on I know not what; all at once the door sprang open, and a large dog came staggering into the room, a great, strong, powerful beast, with a ferocious, frightful aspect, his head was hanging down and his eyes bloodshot, his red-colored tongue hanging half way out of his mouth, and his tail dropped between his legs. Thus the ferocious beast entered the room, out of which there was no escape but by one door. Scarcely had the smith's neighbor, who was bath-keeper of the place, seen the animal, when he became dantly pale, sprang up and exclaimed with a hoarse voice, "Good Heaven, the dog is mad!"

Then rose an outcry! The room was full of men and women, and the foaming beast stood before the only entrance; no one could leave without passing him. He snapped savagely right and left, and no one could leave without being bitten. This increased the horrible confusion. All sprang up and shrank from the furious dog with agonizing countenances. Who should deliver them from him? The smith also stood among them, and as he saw the anguish of the people, it flashed across his mind how many of his happy and contented neighbors would be made miserable by a mad dog, and he formed a resolution, the like of which is scarcely to be found in the history of the human race for high-mindedness and nobleness. Certainly his brown cheek paled a little, but his eyes sparkled with divine fire, and an elevated resolution shone from the smooth brow of the simple minded man.

"Back all!" thundered he with a deep strong voice. "Let no one stir, for no one can vanquish the brute but I. One victim must fall in order to save all, and I will be that victim; I will hold the brute, and while I do so make your escape." The smith had scarcely spoken these words, when the dog started towards the shrieking people. But he went not far. "With God's help!" cried the smith, and he rushed upon the foaming beast, seized him with an iron grasp, and dashed him to the floor.

Oh, what a terrible struggle followed! The dog bit furiously on every side in the most frightful manner. His long teeth tore the arms and thighs of the heroic smith, but he would not let him loose. Regardless alike of the excessive pain and the horrible death

which must ensue, he held down with an iron grasp the snapping, biting, howling brute until all had escaped!—till all were rescued and in safety. He then flung the half-strangled beast from him against the wall, and dripping with blood and venomous foam, he left the room, locking the door after him. Some persons shot the dog through the windows. But, oh! merciful God, what will become of the brave, unfortunate smith?

Weeping and lamenting, the people surrounded him who had saved their lives at the expense of his own. "Be quiet, my friends, do not weep for me, for I have only performed my duty. When I am dead think of me with love, and now pray for me that God will not let me suffer long or too much. I will take care that no further mischief shall occur through me, for I must certainly become mad." He went straight to his workshop, and selected a long chain, the heaviest and firmest from his whole stock. He then, with his own hands, welded it upon his own limbs and around the anvil so firmly that no power on earth could break it. "There," said he, "it's done," after silently completing the work. "Now you are secure, I am indolent; so long as I live bring me my food. The rest I leave to God: into his hands I commit my spirit." Nothing could save the brave smith, neither tears, lamentations, nor prayers. Madness seized him, and after nine days he died—but truly, he died only to awake to a more beautiful and glorious life at the right hand of God. He died, but his memory will live from generation to generation, and will be venerated to the end of time.

Search history through, and you will find no action more glorious and sublime than the deeds of this simple-minded man, the smith of Ragenbach. It is easy for noble minds to do like Wilhelm, or Martius Curtius, the high-spirited Roman youth—but to go to the sacrifice with the certainty of death, and moreover being obliged to wait a death so awful, during long, fearful hours and days—that is to die not once, but a thousand times. And such a death was that of the smith of Ragenbach. Such a sacrifice the smith of Ragenbach made in order to save his neighbours. May his memory ever be sacred.—*Practical Christian.*

## New York Correspondence.

NEW YORK March 16, 1857.

MR. EDITOR:—In the absence of any particular news, allow me to call the attention of your readers to two or three books of peculiar interest to the Christian.

Lee, on Inspiration. This very elaborate work by one of the Professors of Dublin University on the nature of Inspiration. You are aware that of late various theories on this subject have arisen. Some, for instance, who profess to hold to the doctrine of inspiration, strive so to distinguish between the meaning and language of the Bible, as to attribute the former wholly to God, and the latter wholly to man. Others again maintain that every word, sentence, and phrase is from God in the sense that the human writer was a mere passive instrument, that the human author was only the pen, not the penman. Between these two extremes there are various modifications, for we will not speak of those theories which attribute the Bible to a human origin.

Mr. Lee calls the last extreme which is above noted the mechanical theory. The others are usually so indefinite as virtually to deny any adequate inspiration. Owing to this indefiniteness, it is his opinion, that the whole subject needs to be discussed anew. His mode is to collect and classify the facts stated in the Bible concerning inspiration, and from facts thus classified to deduce the theory. No doubt this is the only proper mode of procedure. It is perfectly astonishing how much is said in the Bible on this subject—astonishing, we mean, to one whose attention is first directed to the subject. This book itself is the result of great industry, learning and candor.

The theory at which the author arrives is, that the Bible, both in thought and language, is of God to an extent equal to that of the mechanical theory with a qualification or two to be named.

He makes a distinction between inspiration proper, and revelation. Inspiration is from the Spirit, revelation is from the Son. Inspiration may direct the human author to record the words and acts of Satan, good and bad men, historical facts acquired in the usual way. Inspiration prepares the author to derive the lessons and inferences from the divine infallibility, as well to record with the same infallibility. Revelation is direct communication of ideas, doctrines, and so on from God.

Another point made is, that while the human author is thus under divine influence, he still thinks, and writes, adopting his own words and style, like a mere human author, but the whole is so interpenetrated and controlled, as to make it wholly divine in one sense, while in another it is wholly human.

The Carters of this city have republished this book in style, as to paper and press work, equal, it is said, to the original, at half the price.

I am not able to inform your readers whether the present relations of your Province to the home government allows them to avail themselves of the advantages of the republished edition. They are doubtless already informed on that point. I know it is the custom of this publishing house to make honorable arrangements with authors in such cases.