

turalists, and the discrimination and untiring zeal of Kitto have of late accomplished much. We shall present our readers from time to time, with such recent information on this, as well as kindred subjects, as may be regarded of importance. For the present article, two or three items of intelligence may suffice.

Schubert, in his valuable work, thus speaks of the range of botanical productions in Palestine:—

“My report would become a volume were I to enumerate the plants and flowers which the season exhibited to our view; for whoever follows the comparatively short course of the Jordan from the Dead Sea northward, along the borders of the Lakes of Gennesareth and Merom, and onward to the uttermost springs in Anti-Libanus, traverses in a few days climates, zones, and observes varieties of plants which are in other countries separated by hundreds of miles. . . . Whoever desires views really extensive and beautiful of lilies, tulips, hyacinths, narcissuses, must in the spring season visit the districts through which we passed.”

The lily mentioned in the well-known and beautiful passage, Matt. vi. 26, has rather recently been identified. Dr. Bowring, in a communication to England, thus writes:—“I cannot describe to you with botanical accuracy the lily of Palestine Its colour is a brilliant red; its size about half that of the common tiger lily It was in April and May that I observed any flower, and it was most abundant in the district of Galilee, where it and the Rhododendron most strongly excited my attention.” From this description Dr. Lindley decides that the flower in question is the Chalcedonian lily, (*Lilium Chalcedonicum*,) “found from the Adriatic to the Levant, and which, with its scarlet turban-like flowers, is indeed a most stately and striking object.”

A paper was read some months since before the Pharmaceutical Society of London, by Professor Royle, on the tree bearing the frankincense of Scripture. From this interesting essay we make a few extracts. The tree, it appears, attains a height of about forty feet, firmly attached to the bare limestone rock by a thick mass of vegetable substance, (part of the tree,) which sends roots into the crevices of the rock to an immense depth. Captain Kempthorpe, of the Indian navy, describes the bark as “consisting of four different layers. The outermost of all is very thin, and similar to that of the beech. The two next are of a singularly fine texture, resembling oiled letter-paper, perfectly transparent, and of a beautiful amber colour. It is used by the Somaulis to write upon. The inner bark of all is about an inch thick, of a dull reddish hue, tough, and not unlike leather, but yielding a strong aromatic perfume. The wood is soft and white. By making a deep incision into the inner rind, the gum exudes profusely, of the colour and consistence of milk, but hardened into a mass by exposure to the atmosphere.” This tree abounds in South Arabia and the opposite coast of Africa.

This tree Prof. Royle has determined as belonging to the botanic class *Burseraceæ*, and genus *Boswellia*. He styles it *Boswellia floribunda*. Walpers in his *Repert. Botan. Syst.* agrees with Prof. Royle.

Scripture and Tradition.

Why do men appeal to tradition? Not to ascertain the fundamental truths of the gospel—tradition is not wanted for this purpose—but to procure sanction for notions and practices not found in the Scriptures, or not clearly discoverable there.

The effects commonly produced by reliance on tradition are such as should