

The waters of the Jordan are described as being clear and transparent, except in the immediate vicinity of the rapids and falls; and numerous fish are seen in its deep and steady course. There is no trace of the lions and bears which once were found in the thickets, but the tracks of a leopard were observed, and several wild boars were noticed.

On approaching the Dead Sea, the mountains on either hand recede, or rather, the cleft which forms the valley of the Jordan widens, having a broad plain traversed by the river—the portion on the west being called "the plain of Jericho," and that on the east the "plains of Moab." It was here that the Israelites crossed; and here, probably, that Jesus was baptized of John, when multitudes resorted to his baptism. In that belief, and in the persuasion that the same spot was the scene of both events a pilgrim host comes yearly from Jerusalem at Easter to bathe in the Jordan. This part of the river has, therefore, been the most visited and is best known. The American expedition adds nothing to the information previously possessed respecting this portion of the river. The lofty mountains that bound the valley of the Jordan on both sides, continue to bear the same essential characteristics which have been already indicated. Those to the west are the most precipitous, while the eastern, rising by a more gradual slope, attain to nearly double their elevation. The plain, generally, is bare of vegetation, but about a mile from the river, a meagre sprinkling of shrubs begins to appear, giving the plain here much the appearance of the Arabian desert. Half a mile farther we descend to a lower stage of the plain, into what may be properly regarded as the outermost channel of the river. This is separated from the higher level by a bank of mud or clay, from thirty to forty feet in height, generally precipitous, but cut through in many places by channels, formed, perhaps, by the passage of the water that falls in the rainy season upon the upper plain. The plain, all along the base of this high bank, is covered with mud, but clay predominates towards the river, on approaching to which, one is soon involved in a jungle of luxuriant shrubs and low tangled bushes. The immediate banks of the river are covered with a low luxuriant forest of willows, oleanders, tamarisks and canes. The highest of the trees do not attain an elevation of more than thirty or forty feet, and few of them are more than five or six inches in diameter. The willow is held in high estimation by the pilgrims, who prefer it for staves, which they dip in the river and preserve as sacred memorials. It is this part of the channel, this lower terrace, covered towards the stream with jungle, which is overflowed with water when the river is in flood. Hence the Scripture alludes to the wild beasts driven from their retreats in the thickets by "the swelling" of the Jordan. Jer. xlix. 19. The inundation does not now, nor is there any probability that it ever did, extend beyond the wooded verge of this lower terrace. Just beyond this narrow fertile tract, the ground rises several feet, and the region extending thence to the high bank, is quite too elevated to allow of the supposition of its being inundated by the overflowing of the river. It exhibits no traces of such inundation; and although the river is usually visited at the season of flood in the spring, no traveller has ever seen the waters extend beyond the narrow verge already described. The language of the text, "Jordan overfloweth all his banks all the time of harvest" (Joshua iii. 15.), does not necessarily imply an inundation of greater extent than this.

In its proper channel, when the bed is full, but not overflowed, the river is in this part from thirty-five to forty yards wide. The stream sweeps along with a rapid turbid current. The water is discoloured, and of a clayey hue, not unlike that of the Nile, and although muddy, is pleasant to the taste. It has the appearance of being deep; but we do not know that the depth has been ascertained. Persons entering the stream are soon out of their depth, and are borne rapidly towards the Dead Sea by the current.

It will, from these particulars, be seen that although only relatively and historically an important river, the Jordan still satisfies abundantly all the statements made in reference to it by the sacred writers. It still "overfloweth all its banks in harvest;" and a miracle would be no less necessary now than in the days of Joshua, to enable an immense multitude of men, women, and children, and flocks and herds, unprovided with boats, to pass it at that season.—*Kitto*.

#### MINISTERS' SALARIES.

One of the worst evils, on the whole, in the relation between pastor and people, is the failure to secure for him pecuniary independence, when the people are able to do so. One can hardly understand how any one should fail to see the truth on this subject, or to practice it, did we not see some lamentable examples to the contrary. The law anxiously provides for the independence of the judiciary, by giving the judges an adequate salary and forbidding it to be diminished during the term for which they are commissioned. Our organic law both in scripture and constitution, is no less particular as to the clergy. They are to be kept free from worldly care and anxiety. As a general rule, they are not so kept. They are deflected by pecuniary responsibilities they cannot meet, or by sacrifices they ought not to make. Their families are often perplexed beyond measure, even to provide for the necessaries of life, while very few are able to purchase the books that are the very tools with which they work. They feel their minds dwarfing, and sigh for mental food, but do not deem it honest to go into debt even for what seems indispensable to their preparation for the pulpit. Worn out by long-continued labour, they are blamed if they take a summer journey. The temptation to be too com-

plaisant to the rich, frets the honest-hearted minister, and perhaps leads him to the opposite extreme of discourtesy. Worse than all, perhaps he begins to cherish hard feelings against his flock. Here are people, he feels, who are perfectly able, without distressing themselves, to take the mountain weight of responsibility off his heart, and they will not so much as touch it with one of their fingers. Must he not be almost superhuman if, with such feelings, he can, with gentle tenderness, fulfil his pastoral duties? It is most difficult to school his heart to love for the brethren, who, he sometimes says bitterly within him, are starving his family; and to kind feeling for those who, he thinks, do not sympathise with the severest troubles of his lot. The prayers of his flock for him sometimes sound like mockery; professors of love to him, and to the cause of Christ, send a pang to his heart. Gladly would he engage in any other pursuit, which would supply his family, but he cannot see his way clear to leave his Master's work. And so he suffers on, as far as may be, in silence, but the interest of the church suffer with him. For a half-hearted service will show itself in a half-hearted church.

Now, we submit that this is the refinement of cruelty. It is like that torture in the Inquisition, where a man was so fastened that drop after drop of water falling on his head, at last pierced his brain. Such slow and lingering anguish as many a minister suffers, no church surely would inflict, if they understood the matter.—*Presbyterian Quarterly Review*.

**CHURCHES IN THE UNITED STATES**—The Churches or edifices for public Divine worship, in the United States, number 36,911, of which the Methodists own one third, or 12,067; the Baptists nearly one-fourth, or 8,791; the Presbyterians the next number, or 4,584; and if we count the Dutch Reformed, Congregational, Lutheran and German Reformed with the Presbyterian, (and the differences between all these seem slight and unessential,) the total is 8,112. But the estimated capacity of the Presbyterian and allied Churches is greater in the average than that of the Baptist and Methodist Churches, so that while all the Methodist Churches will accommodate but 3,209,333 worshippers, and all the Baptist but 3,130,872, the Presbyterian and related Churches altogether have room for 3,705,211 worshippers. The Catholics have but 1,112 Churches, accommodating 620,950 worshippers. The Episcopalians have 1,422 Churches, accommodating 625,213 worshippers. The average number that each church edifice in the Union will accommodate, is 384; the total value of Church Property is \$36,416,639; and if all the Churches should be filled at one time they would hold 13,849,896 persons—probably something near the total population that could at one time attend church.—*N. Y. Tribune*.

**CERTAINTIES**—He who cannot find time to consult his Bible, will find one day that he has time to be sick; he who has no time to pray, must find time to die; he who can find no time to reflect, is most likely to find time for sin; he who can find no time for repentance, will find an eternity in which repentance will be of no avail.—*H. Moore*.

#### Receipts for the Magazine.

##### VOL. I.

Kirkwall—W. McD.

##### VOL. II.

Kingston—Students' Miss. Association, Queen's Coll.

Princeton—J. F., J. T., W. K., T. W.

Bowmanville—W. M.

Claremont—A. S.

Oshawa—G. B., T. B., J. H., J. M., J. W., J. B.

Columbus—J. S., G. O.

Brooklin—T. T., R. I., W. A.

Whitby—J. M.

Toronto—G. M., W. G., R. P., J. T.

Niagara—J. M.

Clarke—W. M., J. A. G., A. H.

St. Mary's—Rev. W. C., W. M., T. McL., J. R., J. M., A. O., Mr. O., J. B.

Smith's Falls—Rev. Mr. A., £5.

Indiana—H. J.

Tilsenburgh—S. L., sen., D. McL.

Onkville—J. R.

West Flamboro—J. McG.

Dundas—A. I.

Cobourg—H. A.

Tecumseth—J. A.

Milton—J. S.

Caledon East—R. C.

Vaughan—J. G.

New Hamburg—Mr. C.

Chesterfield—Rev. R. R., W. F., J. S., J. H., W. O., J. L., G. B.

Norwichville—J. McK., — B.

\* They say "a tiger," ignorant that Palestine never had tigers.