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HALIFAX, N. S., THURSDAY, DECEMBER 31, 1857.

Whole No. 442.

Morning Hymn

"Let there be light;" the Eternal spoke And from the Abyss where darkness The earliest dawn of nature broke, And light around creation flowed. The glad earth smiled to see the day The first-born day came blushing in The young day smiled to shed its ray Upon a world untouched by sin.

"Let there be light;" o'er heaven and earth The God who first the day-beam poured Uttered again his fiat forth. And shed the gospel's light abroad And, like the dawn, its cheering rays On rich and poor were meant to fall, Inspiring their Redeemer's praise, In lowly cot and lordly hall.

Then come, when in the orient first Flushes the signal light for prayer; Come with the earliest beams that hurst From God's bright throne of glory there Come kneel to Him who through the night Hath watched above thy sleeping soul, To Him whose mercies, like his light, Are shed abroad from pole to pole.

Sic Vita.

"At the east end of this aisle, [Church of St Mary Overy, London-] stands a monument, a portion of whose in-crisition consists of the first verse or the following beautiful poem, which is thought, and with some proba-bility, to be the production of Quaries " • [Annais of St. Mary Overy, by W. Taylor, p. 96.

Like to the damask rose you see Or like the blossom on the tree, Or like the dainty flower of May, Or like the morning of the day, Or like the sun, or like the shade, Or like the gourd which Jonas had; Fven so is man, whose thread is spun Drawn out and cut, and so is done! The rose withers, the blossom blas The flower fades, the morning hasteth The sun sets, the shadow flies, The gourd consumes, the man he dies

Like to the grass that's newly sprung, Or like the tale that's just begun, Or like a bird that's here to-day, Or like the pearly dew of May, Or like an hour, or like a span, Or like the singing of a swan, E'en such is man, who lives by breath, Is here : is there; in life, in death ! The grass decays, the tale doth end. The bird is flown, the dews ascend, The hour is short, the span not leng, The swan's near death, man's life

Like to a bubble on a brook, Or (in a mirror) like a look, Or like a shuttle in the hand, Or like a thought, or like a dream, Or like the gliding of a stream, E'en such is man, whose life is breath. The bubble's burst ; the look's forgot; The shutt'e's flung ; the writing's blot ; The thought is past; the dream is gone The water glides - man's life is done !

• Though not found among his "Emblems Divin Moral," yet these verses evidently bear Quaries' q imarimative, and 'houghtful style. Presbyterian.

The Watch-Night.

BY THE REV. J. BARR, M.A. "O happy day that fixed my choice On thee, my Saviour and my God! Well may this glowing heart rejoice, And tell its raptures all abroad."

It was the last day of the year; and day-light had already faded in the western eky. The weather was cold-intensely cold. The spirit of the northern blast moaned dismally if preparing a requiem for the departing year. Yet ever and anon the sound of the

But consider the distance—five miles!" "O, the enjoyment we shall experience will compensate for the fatigue of the walk! Come let us start."

Henry was thus persuaded into a compliance; and they at once proceeded on their

few particulars connected with the history of these two young men.

respected for their integrity and uprightness. They kept a small shop, where by attention to business, they had secured a comfortable maintenance. James was naturally idle, tion he might be serviceable to him in his business. Alas! those hopes were doomed to disappointment! James betrayed the

spending the hours of that sucred day in the pursuit of pleasure or amusement. Often, had brought him to an untimely end. But their sympathies were awakened more from parlor of the little inn, for the purpose of playing at cards and taking a social glass. Thus, by yielding to the solicitations, and treading in the steps of a worthless wretch, and had entered on a career of sin, by per-severing in which the "sunshine of hope," which irradiated his path in his native glens, was likely to be succeeded by the "black-ness of darkness forever!"

This muster being mortal remains are deposited, and some-times heave a sigh while reflecting on the course of iniquity which paved his way to a premature death.

Henry still holds on his way with unde-

As the two companions pursued their journey to the city the cold was intense. The snow began to descend in large flakes, which was sung by the assembled multitude:

"How many spend the guilty night in revel-ings and fractio mirth! The creature is their sole delight, Their happiness, the things of earth; For us ruffice the earson past, We choose the bester part at last."

His heart was touched. An indescribable teeling agitated the inmost recesses of

"James," said he, "this is a watch-night. ind instead of going to the Free and-Easy, I intend to be present at the service in this chapel. You cannot do better than to ac-

puritanical hypocrisy !" made: Behold the Bridegroom cometh, go ye out to meet bim." And if the singing of the beautiful hymn with which the service commenced, so greatly affected his mind, the sermon tended materially to ma-ture his convictions. During its delivery, he experienced all the agony of genuine contrition, as the sinfulness of his past conduct was exhibited to his view. His early religious impressions, which had been almost from his mind, were at once revived; while the remembrance of a father's

village bells fell soothingly on the ear, in the intervals of the boisterous gale. Few of the inhabitants ventured abroad, preferring the "blazing hearth" within, to encountering the "pitiless storm" without. The village itself, which was very populous, was very populous, was billage itself, which was very populous, was believed of the client of the special time. And in the vicinity of a celebrated was in the midst. And every member of the client in the vicinity of the Gospel, way is first to live by faith in Christ, and then to do His will.

And judge ye, every one, judge ye, which is the good in that though we must die to the christ and then to do His will.

And judge ye, every one, judge ye, which is the good tidings? First on the fruits of the Spirit and then to do His wi England, and in the vicinity of a celebrated tions to the throne of the Eternal. God First sanctification and then pardon, or first service. Two young men were seated at the fireside, in the parlor of a little inn, near that vast assembly might truly have whisted the church, partaking each of a glass of the condition of the Eternal. God First sanctification and then pardon, or first pardon and then pardon, or first service and then pardon and then pardon, or first service and then pardon and then pardon, or first service and then pardon the church, partaking each of a glass of brandy and water.

"The year is about closing, Henry," said the elder of the two; "where shall we go to witness his last moments, and welcome the of Divine grace, for "God to live and die."

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"The year is about closing, Henry," said the was resolved, in the strength of Divine grace, for "God to live and die." witness his last moments, and welcome the birth of his successor?"

A sense of pardon, through the blood of A sense of pardon, through the blood of Christ, was sealed on his heart by the finger of the Holy Ghost, accompanied by the paace of God which passeth understanding and stormy; but here we have a snug fire."

On leaving the chapel, Henry called at the saved. and stormy; but here we have a snug fire."

"I was thinking of going to the city.—
There is to be a Free-and-Easy at the King's Arms. I went there last year. We had some first-rate singing, and were as happy as pew-fledged birds."

On leaving the chapel, Henry called at the inn, to inquire whether his companion was ready to return; trusting that, on their way home, a recital of what he had heard and witnessed in the sanctuary, might induce him to relinquish his sinful habits. But James, who appeared much flushed with drink, positively refused to return for ano-

descend; and as the wind had become in- you have heard that He has the keys of life ourney.

It will be necessary to give the reader a creasingly boisterous, the snow in some in his hand, and entreat Him to let you in. Tell Him you come in dependence on His parts of the road, had drifted to a fearful parts of the road, had drifted to a fearful own promises, and ask Him to fulfil His doubt to travel. Shivering with cold, while word, and do as He has said. Do this in doubt to travel. were born in this village; and were much the large flakes dashed into his face, Henry simplicity and sincerity, and my soul for happy propensity gathered strength with his growing years, and proved a source of extreme grief to his parents. Though he had been placed, for a considerable time, under the near of an efficient master, in a respect been placed, for a considerable time, under the care of an efficient master, in a respective action and believes and make the care of an efficient master, in a respective action and believes and make the care of an efficient master, in a respective action and the events of the events, together with his determination to associate no more with the wretched James. The recital drew tears from the eyes of the aged man, and be encounter, foodly hoping that in that situation are course so happily and so constructive.

They bear of Christ with the ear, and believe all they are told about Him. They lieve all they are told about Him. They allow that there is no salvation except in Christ. They acknowledge that Jesus alone can deliver them from hell, and present them faultless before God. leaving school, his lather placed that bearing in a course so happily and so opportunely

doctrines of the Gospel, and was induced to inn, where they were teld that James, in a or Ahab or Cain. Believe me, there must cherish the highest veneration for the Christian religion, as he saw it so beautifully exo'clock. One of his boon companions walked in vain, so far as you are concerned. It is emplified in their lives and conversation. with him a short distance, when owing to not looking at the bread that feeds the hun-At a proper age, his father brought him to the inclemency of the weather, he left him gry man, but the actual eating of it. It is England, and had him apprenticed, for the to pursue his journey alone. This intelli-England, and had him apprenticed, for the term of seven years, to a relative who kept a draper's shop in the village already referred to. Before returning to his mountainhome, he gave Henry such advice as he trusted would, by the Divine blessing, be of service to him in his new calling. For the first five years of his apprenticeship, he conducted himself with the greatest propriety; so that during that long period his master discovered in his behaviour nothing to blame.

They promptly retraced their steps to the village already referred to pursue his journey alone. This intellising mot gazing on the life-boat that saves the ship weeked sailor, but actual getting into it. It is not knowing and believing that Christ is a Saviour, that will save your soul, to unless there are actual transactions between you and Christ.

Take the advice I give you this day, and at length was at length discovered in a ditch on the road side, which was almost concealed by the drifted snow. When his body was extricated, it was stiff and cold. Life was extinct. Alas! the discovered in his behaviour nothing to blame.

the unsuspecting youth had brought an accu-mulated weight of guilt upon his conscience, forfeiting the esteem of his amiable master, often point the traveller to the spot where

Henry still holds on his way with unde-viating fidelity. He has long since returned to the home of his childhood, among the mountain scenery of his native land; where,

I Invite You.

If you want to be saved, I give you an invitation this day. If you want to have peace with God now, and glory in heaven

intend to be present at the service in this hapel. You cannot do better than to achapel. You cannot do better than to achapel. You cannot do better than to achapel with a cometh unto me I will give you rest."— with all seriousness, "Am I prepared to mourned, "Him that cometh unto me I will in no wise cast out."—Matt. xi; 28. John vi; be satisfactorily answered. God not only weeps the spot, muttering, as he hurried to the inn, something about "Methodist cant," and Are you laboring and heavy laden? I in-

fore conversion, than David and Peter after

the Gospel bids you come just as you are. or less, by the same. Oh, that we all real-Man's idea is to make peace with God by ized it! Oh, that we all felt the imporrepentance, and then come to Christ at last: tance of living right-of thinking right the Gospel way is to receive peace from thoughts, of speaking right words, of doing right first of all, and begin with Him.—

Man's bles is to amend, and turn over a That we all should thus live, no one will Christ first of all, and begin with live all should thus live, no one with Man's idea is to amend, and turn over a new leaf, and so work his way up to reconfor a moment deny. But alas! how few new leaf, and so work his way up to reconfor a moment deny. But alas! how few new leaf, and so work his way up to reconform a moment deny.

are not good enough, you are not elect. 1 answer, you are a sinner, and you want to be saved, and what more do you want?— You are one of those whom Jesus came to save. Come to Him and you shall have life. Take with you words, and He will ther hour. There was, therefore, no alternative than to retrace his steps alone.

By this time the weather had become terrifically wild. The snow continued to in his hand, and entreat Him to let you in.

But they seem never to get beyond this general acknowledgment. They never fairly lay hold on Christ for their own souls.—
They stick fast in a state of wishing, and leeling, and intending, and never get any further. They say what we mean. They know it is all the contract the state of the st

not gazing on the life-boat that saves the

discovered in his behaviour nothing to blame, wretched youth had perished in the morning longer, under the idea that you must first of but much to applaud. Soon after entering of his existence—the victim of his own folly. all obtain the Spirit, and then come to discovered in his behaviour nothing to blame, but much to applaud. Soon after entering of his existence—the victim of his own folly. His coppse was subsequently carried to his carried to his acquainted with James, and was gradually seduced, by the professed friendship of the latter, into habits to which he had previously been a stranger, and which he knew to be wrong. They were frequently together on the Sabbath, perambulating the fields, or spending the hours of that secred day in the pursuit of pleasure or amusement. Often, had brought him to an untimely end. But to be award, and ask Him to save you.—

> Reader, once more I invite you. The Lord grant that the invitation may not be given in vain .- Ryle.

Am I Prepared to Die?

Never, in the history of the world ; never n the history of an individual, was there a question propounded more fearful in import. The snow began to descend in large flakes, and there was every appearance of a wild night. But on and on they went. Arriving in the city, they proceeded in the direction of the King's Arms. But on their way they had to pass a Methodist chapel, which was already opened for the watch-night service, according to custom in the Wesleyan Connexion. Henry paused at the door, and listened to the following affecting staza, which was sung by the assembled multitude:

The head of this article. A great many questions have been asked, and a great many have been answered. People have asked how they might get rich, how they might get rich, how they might enjoy or retain good health, how they might enjoy or retain good health, how they might enjoy or retain good health, how they might prolong life, how they might prolong life, how they might prolong life, how they might enjoy or retain good health, how they might prolong life, how they might prolong life, how they might prolong life, how they might enjoy or retain good health, how they might prolong life, how they might prolong life, how they might prolong life, how they might enjoy or retain good health, how they might prolong life, how they might enjoy or retain good health, how they might prolong life, how they might enjoy or retain good health, how they might enjoy or retain good healt the head of this article. A great many Hast hurried nations all important one, Am I prepared to die?

Ever since the irrevocable sentence went forth, "Dust thou art, and unto dust shalt thon return." man has been a dving creature. liable at any moment to fall into the grave, the house appointed for all the living. And bereafter, I invite you to come to Christ at once, and both shall be your own.

Through summer's sunshine, and alternate glo Of chilling winters, shrouding all that's past once, and both shall be your own.

Adam, in the garden of Eden, "In the day Beneath thy pall of dark oblivion. I invite you boldly because of the words thou eatest thereof, thou shalt surely die," Oh tearless tyrant ! with their parent dust which Christ himself has spoken. He says, man has been under the curse of the divine Come unto me, all ye that labor and are law. It therefore becomes him to inquire, The unconscious sport of storm and wave: vite you this day to come to Christ, and you shall be saved. wite you this day to come to Unrist, and you shall be saved.

I know not who you are, or what you for life's close. A man is not prepared to take that word in its broadest mained till the close of the service. To the sermion he listened with breathless attention. It was founded on that solemn passage, "And at midnight there was a cry made: Bebold the Bridegroom cometh, go ye out to meet him." And if the singing live-to live in this world, surrounded as conversion; come to Christ, and you shall we are by human beings, who are constantly

be freely forgiven.

Think not for a moment that you have some great thing to do before you come to Christ: such a notion is of the earth, earthy;

watching over our example, scanning our actions, listening to our works, and who have been, and who are at this moment, and who will be in the future, influenced, more

ist, he had no soundness in his flesh, because of God's anger; nor rest in his bones, because of his sin.

Before the clock proclaimed the hour of midnight, there was a solemn pause. The minister and congregation fell upon their knees, to spend the least mount of the least mount not, then, but seek the preparation of the heart, which will enable you to be eminently useful, to live to some purpose, and at last to die calmly and peacefully, and in full hope of a glorious resurrection and a blessed in section of a glorious resurrection and a blessed in section of the race is at best an indistinct and defective one. The general results of sin are apparamentally.

Relation to Christ.

A Christian is one who has a relation to Christ; not a professed, but a real relation; not a nominal, but a vital relation; yes, a very peculiar and pre-eminent relation, ris-ing above every other that can be mentioned; spiritual in its nature, and never-ending is duration, and deriving the possession and continuance of every enjoyment from Christ. Beware of a Christianity without Christ. without a living root, a body without a soul.
In Christ dwells all the fullness of the Godthe large flakes dashed into his face, Henry proceeded on his solitary way. No friendly pure, you shall not ask in vain. Do this, yours, you shall not ask in vain. Do this, and you shall find Him faithful and just to forgive your sins, and to cleanse you from the lonely wanderer. But still he denote the lonely wanderer. But still he from the violence of the storm, the vivid impressions of what he had experienced in the house of God kent his spirits buoyant.

Simplicity and sincerity, and my soul for yours, you shall not ask in vain. Do this, head bodity. "And ye are complete in Him, who is the head of all principality and power." It is from Him alone that strength can be derived to subdue the corruptions of our nature. Faith in the Great Head of the Church engages the assistance of the Holy Spirit on behalf of believers, without

The New Year.

BY DUPRATT. Though he be so lusty, and I so gray, I'll see the last of him." - OLD PLAY

The clanging bell flings far its dirge-like tones And tolls the midnight hour. Another year Has mingled with the past. Another year Its ceaseless course, unwearied in its track,

E'en since from Paradise the fated pair Turned their un willing steps, onward, still Its yearly flight. The bondsman toiling at the

The Chaldee seer, who in the waning stars Read signs of weal or woe-the royal sage Mourning o'er earthly vanities-the bard Counting the lagging years that still remaine Of Judah's bondage—the pale prophetess Keeping her life-long vigil for the rise Of Zion's hope, the morning star of love-The haughty Cosar proudly summing up

name Of the eternal city-the lone monk Telling his midnight beads-the vovager Daring the broad Atlantic-the great soul Pining in bondage at St. Helena;-All, all of every century and clime, The lord and slave, the lofty and the low

Have trembled at thy flight: whilst thou, Oh Unstayed by mortal vows and prayers, un

Upon the tomb of empires—in their turn Rearing to human pride their trophies high, That nations yet unborn may strive to learn Who were the nameless

Thou speed'st on wings unwesried in their flight Through summer's sunshine, and alternate gle Beneath thy pall of dark oblivion. Mingling the countless myriads of our race,

Tunes their low requiem, as it whirls along, And shuddering nears upon its viewless wings Unnumbered atoms of humanity !

And the great trump, that wakes their slumber-Will sound thy knell, and to the joyous sphere Proclaim thou art no more. The

One hour of light, that on the beauteous earth

But oped its wondering gaze, then died, with joy Will clap its tiny bands, and join the song Of nature's triumph, as to deepest depths Of hell thy shadowy ghost shall steal away To mock thy former worshippers, until The very damned more doubly cursed shall

To see thy less than nothingness, and know Their empty deity. Till that dread hour wain-May quail and tremble, as thou bes

bood's prime Strive to recall the world's familiar scenes Through gathering mists receding-

With feeble grasp at life's frail thread, and The confirmation of the truth of Scripture, derived from the sculptures of Nine

In death's embrace, as leafy myriads fall Whicled by the autumn winds to earth

All burrying onward to eternity !

Heart Study. The perception which the intellect has

ent enough in the exhibition of human suf-Very much of the desperate wickfering. Very much of the desperate wick-edness of the heart is also perceptible. But templation of the race. He has discovered it from painful researches in his own soul. The unregenerate man can hardly fail to perceive, in its general outlines, the defection and degradation of man; but the Christian alone knows, for he alone experiences, the desperate enmity of the soul to God .-How, as he discovers his advancement in the divine life, the constant expanding and strengthening of the principle of boliness in his soul, does he realize the ungovernable assionate love for evil that are within him. It is this knowledge of one's self that passionate love for evil that are completely clears up some mysteries, which are to many painfully perpexing. It removes at once and forever the rebellious risings of the soul, against the severity which sentences the sinner to eternal pnnishment; for it plainly discovers, that even were such punishment too great for the struct theirs. First, one king erected a prering, saucy eye of the sparrow, the big, A SUBSTANTIAL DREAM.—"Friend Wesley," said a Quaker to the Rev. John Wesley, "I have had a dream concerning thee.
I thought I saw thee surrounded by a large flock of sheep, which thou didst not know what to do with. My first thought after I awoke was, that it was thy flock at Newcas
deeds done in the body, a soul abandoned work out its own a new monarch built one, for fresh air, on the verge of the open country, whither soon followed another town; and this process followed another town; and they are not to be compared with the error followed another town; and they are not to be compared with the error followed another town; and this process followed another town; and this awoke was, that it was thy flock at Newcas-tle, and that thou hadst no house of worship for them. I have enclosed a note for £500,

1557 and 1857.

What a change has been wrought in three

himself with the knife we will keep the knife from him. So because you will damn our souls with the Word, therefore you

hall not have it .- Fox's Acte. etc., vii., 319. ing on the platform at Exeter Hall says :-Let each Bible go forth with these words accompanying it: 'Breathe forth O wind;' and then when we assemble again, it God permits us to do so in succeeding years, may re not believe that this desire of one of the founders of the Society, that the Bible may be a Bible for the world, will in God's good time be accomplished?—Report in the Record.

The Bishop of London, in 1557, sitting judgment fon Ralph Allerton, says: By

the Platform at Exeter Hall: It is impossi- id," for more than six centuries in the justthe Platform at Exceler Half: It is impossi-ble for men who call themselves Christians ous keeping of the Turks. Inng to maintain that the Scriptures ought

The blind Dervish, who kept the entrance long to maintain that the Scriptures ought not to be read; and therefore, I for my part, do most heartily look forward to the time when even those who most set themselves we'll as the assurance of her friend, in the against the introduction of the Scriptures will see that their position is altogether untenable, and that through the agency of this grim from Constantinople, come to perform Society the Scriptures will be read through the Roman Catholic as well as Protestant ands .- Religious Telescope.

Ancient Assyria and the Bible.

spects, are most important for the light they brow on Scripture. In hough carious and instructive in all resthrow on Scripture. In reading the nar-rative of the bold explorer, we seem to be ransported back to the days of the Hebrew prophet, for substantially the same manners and customs prevail in Mesopotamia now as did three thousand years ago. There are still the lodges in the cucumber gardens, which Isaiah describes; the oxen still tread out the corn; the vessels of bulrushes may still be seen; and the wild asses of the desert, so poetically alluded to in Job, still watch the traveller from a distance, pause for him to draw near, and then gallop away to the shadowy horizon. To realize the Old Testament, Layard should be read,-That ancient portion of the Bible ceases to be the dim, far off record it has heretofore appeared; light gleams all along its pages actors live and move before us; we become ourselves sharers in the story; and the past, for the moment, is vivided into the pre-

veh, is not less remarable. The bass-reliefs on the walls of the palaces, now just restor-ed to light, after being enombed for nearly two thousand years, verify perpetually the Hebrew Bible. There is still to be seen the Babylonian princes in vermilion, with dyed attire on their heads, described by Ezekiel; and warriors bringing the heads of their enemies in caskets, to cast them down at the palace gates as was done with the seventy sons of Ahab. There, too, are painted shields hung on the walls of besiegalienation from God is peculiar to the Christian. He has not gained it from conof the conquered carried away by the vicportrait was drawn five and twenty centuries ago-cut from the trees of the forest decked with silver and gold, fastened with nails, and clothed with purple and blue.-The very star to which Amos alludes is yet on those palace walls, above the horned cap of the idol, though the worshippers have been It is well for you that you are not blind perversity, the duplicity, treachery and ob-stinacy, the fierce enmity to good, and the their lairs there.

the shop as in the school.

Henry was the son of poor, but plous parents, residing in the Highlands of Scortland. Though moving in an humble sphere, they were "rich in faith," and had for many years "walked in the comfort of the Boly of the will be comfort of the Boly of the who, it appears had not yet returned from the city. Henry informed him of the occurately in the way to hell, in years the city. Henry informed him of the occurately in the way to hell, in years the city. Henry informed him of the occurately in the way to hell, in years the city. Henry informed him of the composition, as Judas lecariot, it ritiates, not converts.

Ite, and that thou hads no bouse of worthing they was the son of poor, but plous observed an extent of ground which the with the wind the confort of the Boly of the city. He will obtain a power of expression in his and they have not appears that the eyes; and when you asy good py" to a friend, and go away, you for it is thou dotherwise, and the confort of the Bible, by these recent discoveries than has been taught far otherwise, and the sor the full benefit of it. But at present the full benefit of it. But at present the bow the son, the city the worth of the Bible, by these recent discoveries the full benefit of it. But at present the full benefit of it. But at present of the Bible, by these recent discoveries the full benefit of it. But at present the full benefit of it. But at present of the Bible, by the eyes that further. They say what we mean. They for the many an extravagance inconsistent wit

The Divine Nature of Christ.

It was possible, indeed, that the divine hundred years in the fortunes and recep- nature might for awhile suspend its suption of the Bible! A correspondent of an porting influence, and so deliver over the English paper draws attention to it, and human nature to pain and death; but it was impossible for it to let go the relation it bore It may be suggestive of some not unin- to it. A man may suffer his child to fall to teresting reflections to those who recognize the ground, and yet not wholly quit his hold the hand of God in the history of nations of hun, but still keep it in his power to reto compare certain passages in the speeches cover and lift him up at his pleasure. Thus of the Bishops of London and Winchester, the divine nature of Christ did for awhile delivered at the Bible Society Meeting, in hide itself from his humanity, but not desert Exeter Hall, with the sentiments of their it; put it into the chambers of death, but, not predecessors in those sees at this very time lock the everlasting doors upon it. The sun three hundred years ago. The Bishop of may be clouded, and yet not eclipsed; and London of that day was Edmund Bonner, his brother of Winchester was Stephen much less forced out of his orb. It is a mystery to be admired, that any thing belonging as persecutors they were zealous and active to the person of Christ should suffer; but it men, and fought against the Word of God is a paradox to be exploded, that it should with an energy worthy of a better cause.—
May the sight of their successors standing forward on a platform as the earnest promomunicates an enlivening influence to every tors of Bible circulation, and the words of part of it, and quickens the least spire of their successors, full of Christian love and grass according to the measure of its nature, wisdom, derived from that Bible, lead us to a due feeling of thankfulness to God and nature assumed into its becom, and what is an increased seal for the dissemination of more, into the very unity of the divine perto be truth.

Son, breathless and inamimate, and dismant-led of its prime and noblest perfection. For the independent of the perfection of the control of th ting in judgement on Stephen Gratwick, says: We will use them [i. e. heretics] as we will use the child, for if the child do hurt himself with the knife we will keep the the dead, but of the living;" and this in respect of the very persons of men; but how much more with reference to what belongs The Bishop of Winchester, in 1857, stand- to the person of his son? For, when nature comes to unite so near, as mutually to interchange names and attributes, and to verify the appellation by which " God is said to be man," and " man to be God;" surely man, so privileged and advanced, cannot forever lie under death, without an insufferable invasion upon the entireness of that glorious person whose perfection is as inviolable as it is incomprehensible.—South.

The Tomb of David.

The mysteries of the Tomb of David are my faith I had a favor unto thee, but now at last revealed to the Christian world by e. since he had quoted the Word of God an ingenious ruse of Miss Barclay, for man against his persecutor. I see thou art a naughty knave. Why, wilt thou take upon thee to read the Scriptures, and cans't unremember to read the Scriptures. derstand never a word?-Fox's vii. 409. mined to explore, disguised as a Turkish The Bishop of London, in 1857, says on lady, the very tomb of the "Prophet Dav-

and prophets, David and Solomon. Her devotional feelings were put to a strong test, on observing this devotee of Islam take the saturated wick from an oil lamp, liberately devour it as an act of religious The discoveries of Layard at Ninevah, devotion. After her form of prayer had ended, she raised the splendid silken canopy overhanging the tumulus, containing the body of David, and there, in royal state, was the veritable sarcophagus of David, having its marble cover adorned with the most beautiful festoons of grapes-the emblem of the Jewish architecture-and other ancient devices, which she carefully transferred to paper, yet to be presented to the public in the pages of the "City of the Great King," soon to make its appearance. No traces of its ancient treasures remained that have so often been pillaged by the Eastern monarchs. Hyrcanus, the son of Simon the Maccabee, is said to have despoiled it of three thousand talents, prior to its exploration by Herod the Great, who, when he had penetrated these mansions of the dead, found nothing to gratify his cupidity, save some furniture of gold, and other precious treasures, which he carried away. At another time rolling balls of fire are said to have burst forth, and by the superstitious believed to have consumed the seekers of bullion and treasure, said to be inhumed here even at the present day. This interesting and taboord spot, as well as the Morque of Omar, will soon be opened to Christian inspection, without Turkish let or hinderance, as the writer of this hasty sketch (furnished by Miss Barclay) is already satisfied by personal experience in his exploration of the latter, though not less sacred edifice.—Philadelphia Ledger.

The other day, walking along Fourthstreet, we passed a woman, a servant girl she must have been, judging from her gened towns, as we are told by the Jewish property of the beheld at Tyre. There are also the forts built over against the beleagured more than half open. Going only half a more than half open. Going only half a square further, we met a man pression arrested us instantly. There was something in his eye which words could not of the conquered carried away by tors, precisely as described by Hosea and other sacred authors. There are also the ing eloquence. We met the same man in a different part of the city, on our return to our office, and our opinion respecting the peculiarity of his eye was the same at the

dead for thousands of years, and though the It is well for you that you have an eye different from the eye of the fly and the spider. Did you ever think of the beauty of your Even the enormous circumference which own eyes, or that of your neighbours' eyes? Jouah gives to the walls of Nineveh is fully Some people think the eyes of the lower were such puntsument too great for the struct thems. First, one amy struct them affectionate eye of the horse, the restless,