

it, so sacred to every Moslem, and to which no Christian is allowed admittance. To the east, is a view of the Dead Sea and sandy plains of Jericho, with the mountains of Moab in the rear; to the south, the quiet and small village of Bethlehem, with its convent; and to the north, the hill of Bethesda, which was formerly within the city walls. With feelings of gratitude, I praised God that through his infinite mercy I had been permitted to look upon scenes like these, and here to realize the truth of prophecy—"Verily I say unto you, that one stone shall not be left standing upon another. Zion shall be ploughed as a field." Still the site of the ancient city remains; and although prophecy has been literally fulfilled, there still remain fragments of the ancient wall, which carry us back many centuries. Calvary and other localities may give rise to much discussion, but the everlasting hills and valleys must remain to all eternity. It was enough that we were standing upon the true Olivet, and looking down upon the garden of Gethsemane and valley of Jehosaphat, whitened with the bones of the dead, to testify its reality. On descending half way down the mount, we were shown a small chapel or mosque, said to designate the spot where our Master wept over the fallen city. "Oh Jerusalem, Jerusalem! thou that killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, but ye would not. Behold your house is left desolate; for I say unto you that ye shall not see me henceforth, until ye shall say, Blessed is he that cometh in the name of the Lord." We now entered the small enclosure at the foot of the mount, in which are eight large and very old olive trees. "What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation; the spirit is willing, but the flesh is weak." We ascended, after crossing the valley, and entered the city by St. Stephen's Gate. Passing by the pool of Bethesda, near the porch of the temple which is called Beautiful, we returned to our dwelling by the Dolorosa.

HOWAGA.

THE NORWAY PEASANT.

We had a very laborious walk to-day, and were glad enough to rest awhile, and to partake of some delicious milk, a large depot of which our guide discovered, high up in the hills. It was a mountain dairy, and consisted of a low log hut. We deposited a few shillings in a bowl in payment for what we had taken; but, as we were leaving the place, the old woman who had the care of the cows which graze on this high ground during the summer months, came up to us. She was full of gratitude for the small pittance which we had left for her, and said we were welcome at any time to as much milk as we pleased. This kind of hut is called a *sater*. One of our party, a few days since, whilst taking a solitary ramble in the midst of the wildest mountains in this neighbourhood, suddenly came upon a similar *sater*, the guardian of which was a lovely girl of sixteen, with fine full black eyes, a beautiful countenance, and one of the finest forms in nature; she tended the cattle with no other companions than a little boy of eight years old and a dog; and here the livelong day and night, unconscious alike of her beauty, or the danger to which it might expose her, did this artless unprotected child of nature pass the summer months. But, indeed, such is the virtue and simplicity of character in these remote, unsophisticated regions, that no instance has ever occurred of violence being offered to one of these lonely shepherdesses. It may be that the custom of thus leaving their daughters and sisters to the care of an all-watching Providence has tended to foster a feeling of honour in the men of Norway, and induced them to respect all unprotected females. But they are not unprotected; the invincible strength and charm of modesty are their safeguard.—*Milford's Norway and her Laplanders in 1841.*

WATER RUNNING UP HILL. Dr. Smith in a recent lecture on Geology at New York, mentioned a curious circumstance connected with the Mississippi river. It runs from north to south and its mouth is actually four miles higher than its source—a result due to the centrifugal motion of the earth. Thirteen miles is the difference between the equatorial and the polar radius; and

the river in flowing 2,000 miles has to rise one third of the distance—it being the height of the equator above the pole. If this centrifugal force then were not continued, the rivers would flow back and the ocean would overflow the land.

NATURAL HISTORY.

CAPTURE OF AN ALLIGATOR.

CONCLUDED.

A low spot, which separated the river from the lake, a little above the nets, was unguarded, and we feared that he would succeed in escaping over it. It was here necessary to stand firmly against him; and in several attempts which he made to cross it, we turned him back with spears, bamboos, or whatever came first to hand. He once seemed determined to force his way, and foaming with rage, rushed with open jaws, and gnashing his teeth, with a sound too ominous to be dispised, appeared to have his full energies aroused, when his career was stopped by a large bamboo thrust violently into his mouth, which he ground to pieces, and the fingers of the holder were so paralyzed, that for some minutes he was incapable of resuming his gun. The natives had now become so excited as to forget all prudence, and the women and children of the little hamlet had come down to the shore to share in the general enthusiasm. They crowded to the opening, and were so unmindful of their danger, that it was necessary to drive them back with some violence. Had the monster known his own strength, and dared to have used it, he would have gone over that spot with a force which no human power could have withstood, and would have crushed or carried with him into the lake about the whole population of the place.

It is not strange that personal safety was forgotten in the excitement of the scene. The tremendous brute, galled with wounds, and repeated defeat, tore his way through the foaming water, glancing from side to side, in the vain attempt to avoid his foes, than rapidly ploughing up the stream, he grounded on the shallows, and turned back frantic and bewildered at his circumscribed position. At length maddened with suffering, and desperate from continued persecution, he rushed furiously to the mouth of the stream, burst through two of the nets, and I threw down my gun in despair, for it looked as though his way at last was clear to the wide lake. But the third net stopped him, and his teeth and legs got entangled in it. This gave us a chance of closer warfare with the lances, such as are used against the wild buffalo. We had sent for this weapon at the commencement of the attack, and found more effectual than guns. Entering a canoe, we plunged lance after lance into the alligator, as he was struggling under the water, till a wood seemed growing from him, which moved violently above, while his body was concealed below. His endeavours to extricate himself lashed the water into foam, mingled with blood; and there seemed no end to his vitality, or decrease to his resistance, till a lance struck him directly through the middle of the back, which an Indian, with a heavy piece of wood, hammered into him, as he could catch an opportunity. My companion on the other side, now tried to haul him to the shore, by the nets, to which he had fastened himself, but had not sufficient assistance with him. As I had more force with me, we managed, with the aid of the women and children, to drag his head and part of his body on to the little beach, where the river joined the lake, and giving him the "*coup de grace*," left him to grasp out the remnant of his life on the sand. I regret to say, that the measurement of the length of this animal was imperfect. It was night when the struggle ended, and our examination of him was made by torchlight. I measured the circumference, as did also my companion, and it was over eleven feet immediately behind the fore-leg. It was thirteen feet at the belly, which was distended by the immoderate meal made on the horse. As he was only partly out of the water, I stood with a line at his head, giving the other to the Indian, with directions to take it to the extremity of the tail. The length so measured was twenty-two feet, but at the time I doubted the good faith of my assistant, from the reluctance he manifested to enter the water, and the fears he expressed that the mate of the alligator might be in the vicinity. From the diameter of the animal, and the representation of these who examined him afterwards, we believed the length

to have been about thirty feet. As we intended to preserve the entire skeleton, with the skin, we were less particular than we otherwise should have been. On opening him, we found, with other parts of the horse, three legs entire, torn off at the haunch and shoulder, which he had swallowed whole, besides a large quantity of stones, some of them of several pounds weight.

The night, which had become very dark and stormy, prevented us from being minute in our investigation; and leaving directions to preserve the bones and skin, we took the head with us and returned home. This precaution was induced by the anxiety of the natives to secure the teeth; and I afterwards found that they attribute to them miraculous powers in the cure or prevention of diseases.

The head weighed near three hundred pounds; and so well was it covered with flesh and muscle, that we found balls quite flattened which had been discharged into the mouth, and at the back of the head, at only the distance of a few feet, and yet the bones had not a single mark to show that they had been touched.

RELIGIOUS LITERATURE.

CHRIST PRE-EXISTENT, OR BEFORE THE WORLD WAS.

In making Christ our theme, we know not where to begin or where to end. Should we begin at the manger in Bethlehem, a voice would issue from the throne of the most excellent Majesty, saying, "Before Abraham was I AM." Or if we go back to the days of that Patriarch, and identify Christ with the Angel of the Covenant, we are still admonished that, "In the beginning was the Word, and the Word was with God, and the Word was God."

Before, therefore, we can properly delineate Christ in the several aspects and offices in which he is set forth in the Book of Revelation, it becomes us, as a suitable preliminary, to contemplate him as he was in the beginning, or before the foundation of the world.

The inquiry naturally arises, did (Christ) the Second Person in the Trinity exist before he entered upon the mediatorial work; and what rank did he then hold? Or were there no persons or distinctions in the Godhead till the commencement of the work of Redemption?

We have abundant proof that Christ is from eternity, as well as to eternity, "Before Abraham was I AM." He hesitates not here to appropriate to himself this peculiar name of Jehovah, I AM—the verb of existence. He that is, and was, and is to come—the Alpha and Omega—the first and the last—God from eternity. In his intercessory prayer, Christ prays, "Glorify thou me with the glory I had with thee before the world was." He was in the beginning; he was with God; he was God. Of this Prov. 8th chapter furnishes a more detailed account: "I was set up from everlasting, from the beginning, or over the world was. Before the mountains were settled, before the hills was I brought forth. When he prepared the heavens—when he gave to the sea his decree—when he appointed the foundations of the earth, then I was by him as one brought up with him; and I was daily his delight, rejoicing always before him—and my delights were with the sons of men." Speaking of the condensation and love of Christ, the Apostle Paul says: "Ye know the grace of our Lord Jesus, that though he was rich, yet for your sakes he became poor"—in allusion to the glory he had with the Father before the world was. Christ was the brightness of the Father's glory and the express image of his person.

In the light of these declarations let us stop and contemplate Christ. Before the incarnation—before the foundations of the earth were laid, Christ was God, was king, was sovereign of the universe. He was coeternal with the Father, and shared with him all the honors and prerogatives of the eternal throne. Contemplate him here—enthroned in the centre of the universe. Moons revolve about planets, planets about suns, and suns with their countless systems revolve about the grand central power which holds them in their orbs. Call this power what you will—it is the Omnipotent arm—it is the governor of the material universe. It is the God of mind, too, who gives law to intelligent creatures, and takes cognizance of them as moral agents. It is the Divinity, the Supreme God. But here is Christ, the mighty God, the Father of an everlasting age. He is raised, above all principalities and powers—enthroned in the midst of dominions, attended by angels, honored by archangels. All creatures do him reverence. The "morning stars" sing before him, and the sons of God shout for joy. He is rich as all the universe can make him. All honor is his; all power, all glory, all felicity.

But what would you think to see such personage—one so honored, so rich, so happy, descend from his eternal throne, and lay aside the sceptre and the crown, and yield up the glory he had with the Father—what