THROUGHOUT THE YEAR.

MAY 20 .- SUNDAY AFTER ASCENSION. 1. Unto the place which the Lord your God shall choose . . . . thither thou shalt come. Deut. xii. 5.

The Lord established the principle of unity of worship in the Old Testament, by requiring all to worship at the place which he should choose. The same principle of unity it behoves us to observe under the new, by taking care that we worship in the fellowship of the apostles-in communion in that of which I am persuaded.

God, and ye shall rejoice in all that ye put your hand unto, ye and your household. Deut. xii. 7.

peace offerings, freewill offerings and thank thy ministers this spirit of devotion to the offerings, and of those they are before the work of their Lord; and grant to thy peo-Lord, that they might receive from him ple to obey thy precept, Forsake not the joy, and strength for the future labors of Levite. their hands. And so we, in the Holy Communion, and otherwise, as occasion that prophet. Deut. xiii. 3. shall be given, must offer unto God of that with which he has blessed us, and partake of the holy feast of that Communion, for and wonders may be wrought by an evil the joy and strength of our souls. Grant supernatural power as well as by God himme thus through Christ to acknowledge self. Therefore neither inspiration nor thy past blessings, and through him to miracles are by themselves proofs of the

The burnt offering was the great act of all things and hold fast the good. public worship and adoration, by which they acknowledged that they and theirs wholly belonged to God, and offered themselves in adoration to him. And so we must be careful where we offer our public worship, lest we be led away from that countenance others in regarding divisions

ness and vanity, and make our minds se- place of thy love. rious and thoughtful. And since we need daily help from God, to keep us thus sober, thing to thy hand. Deut. xiii. 17. we must pray to him constantly. And ever be my spirit.

and faith qualifies for forgiveness. And if tation, lest the cursed thing itself cleave ours; for our thoughts and affections will be chiefly occupied in doing each other service. O for such love in my heart. service. O for such love in my heart, both to my heavenly Father, and to all his spoken of Mr. Rowsell in the course of this year,

2. As every man hath received the gift, even 2s. 6d. so minister the same one to another. 1 Peter

We receive not God's gifts for our own sake chiefly, but that we may imitate him, and impart them to others. As we have seems about to realize some of its expectareceived all freely from him, so should we tions, as appears from the following letter be willing, whenever occasion requires, to in the Journal of Commerce: impart to others without recompense or the "On the 19th of January last some men hope of return. And we must minister were digging for more hid treasure in an May I know my duty in this regard; and depth of about twelve feet below the surwhen I know it, may I have the heart to face, and near the walls of an ancient

MAY 23.

1. If any man minister, let him do it as of the ability which God giveth. 1 Pet. iv. 11.

what we do for others cheerfully and liber- end is wrought into the figure of a female ally, because he has given that we may not hoard, but dispense,-faithfully and carefully, as those who must give an account, -not proudly towards others, for we are but deputies and instruments,-not with inward glorying, for what we dispense is not of ourselves. O that in all my action for the good of others I may be thus ungrudging, faithful, lowly and humble.

2. The Spirit of truth, which proceedeth from

The Holy Spirit proceedeth from the Father, because the Father is the original source of the Godhead. Proceeding from God he is the Spirit of truth, because God is truth and the source of all truth; and he is the Spirit of truth, because from him we receive the spiritual truth we have. His great work is to testify of Jesus, because Jesus is the salvation of all the ends of the earth. He testified of him in ancient times by the gifts he imparted to those who be- appears to be mainly a genealogical history lieved in Jesus, and the miracles he em- of the person buried in the sarcophagus, powered them to work; and he still testifies by the consolation and strength he imparts to us by the name of Jesus.

from the Father. John xv. 26.

the Comforter, because he strengthens our young Arab, which could hardly be exceedweakness, consoles us in affliction, stands ed by phonography or lithography. I wish by us in trial and difficulty, and leads our I could forward it to be used in your paper. hearts upwards to the Father. O Holy It was sent to me by a friend in Sidon, and Spirit, be thou my Comforter; but strength- is the more valuable from the fact that, at en me in making me more holy.

2. The time cometh, that whosoever killeth

thought that he ought to do many things ing line after line with little labor and emcontrary to the name of Jesus of Nazareth; barrassment, and bringing out the evident and on that account, when they were put and satisfactory meaning, and thus holding

TEXTS AND THOUGHTS FOR EVERY DAY to death, he gave his voice against them. Now he who knows God, and thinks that he ought to do a thing, thinks that in doing it he is doing God service. How cautious ought we to be as to the grounds on which we oppose what we think to be error! How fearful of a persecuting spirit. Lord make me first pure, then peaceable.

1. Take heed to thyself that thou forsake not

the Levite. Deut. xii. 19. The ministers of the sanctuary are separated for God's service, that they may with that ministry which they have ap- devote their whole thoughts, energy and pointed, and in spiritual union with Christ lives to the promotion of his glory in proour Head. Grant me, O Lord, truly to moting the best and eternal interests of his know the apostles' fellowship, and to abide people. That they may be at leisure for this great work, both in mind and body, 2. There shall ye eat before the Lord your they should be held free from the necessity receiving a liberal support from those to They offered to the Lord first-fruits, whom they minister. Grant, Lord, to all

2. Thou shalt not hearken unto the words of

Inspiration may be from an evil spirit as well as from the Holy Spirit; and signs receive refreshment and strength for future working of God. The miracles must be so great that man could not work them, or they must be wrought by good men; and 1. Take heed unto thyself, that thou offer not the inspiration must be consistent with that thy burnt offerings in every place that thou which we already know to be from God. seest. Deut. xii. 13.

May I have grace and judgment to prove May I have grace and judgment to prove

MAY 26.

1. Thou shalt not consent unto him nor

hearken unto him. Deut. xiii. 8. God has surrounded us with earthly relations and friends, to exercise us in love and fellowship which Christ has ordained, or reason the wishes and persuasions of those destroy selfishness and self-will. For this in the church of Christ as indifferent.

Creat me O Lord this spirit of hely gay. they set themselves against God himself, when they would have us neglect him—when they tempt us to sin, the case is otherwise. Then we must cleave to God, in spite of all earthly love; nay we must cleave to Fillman clothing will be the almost certain termination.

The greater portion of the business part of the village is destroyed. The destruction includes when they would have us neglect him—when they tempt us to sin, the case is otherwise. Then we must cleave to God, in spite of all earthly love; nay we must spite of in spite of all earthly love: nay, we must The end of all things is ever near, and refuse even to listen to their persuasions, it behoves us all to live in preparation for when we see to what they tend. Keep it; for as death finds us, so will judgment. my heart, O Lord, ever firmly attached to This consideration should drive away light- thee. Let no earthly love ever usurp the

2. There shall cleave nought of the cursed

We see that the men of this world are since many influences draw off our hearts estranged from God by the love of pleasure, and minds from prayer, we must watch, of money, of power, of a name, of success, that we may not fail to pray. O that the of knowledge, of improvement, of refinespirit of sobriety and watchfulness may ment and luxury; and we condemn such conduct in them; nay, in the first ardour of an earnest pursuit of godliness, we set 1. Have fervent charity among yourselves: our faces strongly against it. But after a for charity shall cover the multitude of sins. 1 while, these same temptations address themselves to us, under some specious much forgiven: for love is the sign of faith, and faith qualifies for forgiveness. And if

> to show that the publication would be generally acceptable. The price will not be more than

# PHOENICIAN INSCRIPTION.

The Palestine Archæological Association

his gifts purely, with love and with a single ancient cemetery on the plain of Sidon, mind, as we have received them from him. called Mughorat Tubloon, when at the edifice, they uncovered a sarcophagus, upon the lid of which there is a long Phænician inscription. The lid is of a blue-black marble, intensely hard, and If we consider that our ability is not our own, but comes from God, we shall do feet long, by four feet wide. The upper taking a very fine polish. The lid is eight head and shoulders, of almost a giant size. The features are Egyptian, with large, full, almond shaped eyes, the nose flattened, and lips remarkably thick, and somewhat after the negro mould. The whole countenance is smiling, agreeable, and expressive beyond anything I have ever seen in the disinterred monuments of Egypt, or Nineveh. The head dress resembles that which appears in Egyptian figures, while the Father . . . . shall testify of me. John bird—a dove or pigeon, and the bosom is on each sholuder there is the head of some covered by what appears to be a sort of

cape, with a deep fringe, as of lace. On the lid, below the figure head, is the inscription, consisting of twenty-two long lines, closely written. The letters are in perfect preservation, and can be read with the utmost ease and accuracy, and the whole forms by far the longest and most perfect inscription yet discovered in this most ancient language and character. It who, as it appears, was a King of Sidon .-The names of Baal and Ashtoreth, the wellknown gods of the Sidonians, occur repeatedly in these inscriptions. Some of the words are Hebrew, as melek, king; while 1. The Comforter, whom I will send unto you the forms of some of the letters are so much like those of the ancient Greek, as at once The Comforter is the Spirit of the Son, to indicate the relationship. Letters were and therefore proceedeth from him and is invented by the Phænicians. Here we sent by him. But as the Son is begotten seem to see them dropping from their hands of the Father and is subordinate to him, so in the first casting. I have a copy of the the Spirit is by origin the Spirit of the inscription before me with the figure head, Father, and is sent from him. And he is taken with great accuracy by the pen of a

present, additional copies cannot be taken. The Rev. Mr. Thompson, an intelligent you will think that he doeth God service. John American missionary at Sidon, and the Rev. Dr. Smith of Beirut, who is engaged in These words were exactly fulfilled in translating the whole Bible into Arabic, Saul of Tarsus. He testified that he verily have mainly mastered the inscription, readintercourse, if not with men before the Flood, at least with those who lived far back into the neighborhood of that period. Copies have also been sent to some of the literati of Europe, from whom, in connection with the labours of the American scholars I have named, a perfect transla-

tion may soon be expected. In the meantime a controversy has arisen in regard to the ownership of the discovered monument, between the English and French Consuls in this place—one having made a contract with the owner of the land, by which he was entitled to whatever he should discover in it; and the other having engaged an Arab to dig for him, who came upon the sarcophagus in the other Consul's limits, or, as the Californians would say, within his "claim." Both are extremely anxious to obtain it at any cost, with the intention of sending it to London or Paris, to be added to the previous monuments and relics, which have been gathered there from the wrecks of all nations and all ages. The Turkish governor of Sidon, in this state of the matter, has closed up the ground and protected it by a guard of soldiers, while the question is before the Courts.

Mr. Thompson informs me, that in the process of the diggings, the men opened large and elegant rooms cut out of the solid rock, one of which he had entered and examined, and which could be hardly less than 30 feet square by 15 in height, the ornamental work of which was of the highest finish. As soon as the lawsuit is ended and the ground opened again, I intend at once to go to Sidon, and obtain by personal examination all the particulars relating to this and other recent discoveries in the and having thereon a spring possessing power

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The greater portion of the business part of the

ter & Fillmore's, J. Alexander, empty; P. F. Smith, druggist; M. Pillman, clothier and draper; R. McKay, saloon; Smith & Edison, tinshop and store and agricultural establishments; R. Nichols' Attorney Office; Post Office; D. Wildern, T. Hughes, R. Sparling, and J. Anderson's boot and shoe establishments; five dwellings: one empty Livery Stable, and several store-houses. Loss estimated at \$40,000.

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I am, Sir, yours respectfully.

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