

THE BIBLE CONFIRMED BY ORIENTAL RESEARCH.

Observe how utterly fearless it is! It puts its incidental historical narratives by the side of ancient records, wherever these are found, on brick cylinders, graven in rocks, traced upon the parchments, carved upon obelisks, built into imperial structures, and it challenges comparison! No matter how other records have come to us, the Scripture puts its record beside them asserts this true, and waits for centuries for its vindication. The ancient historians tell us, for example that the king of Babylon, when that city was taken and destroyed by the Persian, was not Belshazzar, but Nabonadius, or Labynetua, as the names are given differently in different languages, that he was not captured in the city, or killed, but that he escaped from it; that he fought a battle, after the captures, outside of the city, that he was defeated, and was then taken prisoner, that he was made satrap under the conqueror, that he lived for years afterwards, unmolested, lived in abundance, and died in peace. Berosus and Abydenus agree in most of this; and history laughs at the story as told in the book of Daniel. It is an unhistoric legend, idle, worthless, because contrary to the facts. The book of Daniel puts forward its record, and patiently waits. Twenty years ago there were dug up the cylinders from the remains of the ancient Ur of the Chaldees, from the mounds which mark the almost forgotten site of that renowned city of the East which explain at a glance the seeming inconsistency. They show that Belshazzar was the son of Nabonadius, and the regent under him; that Daniel's record is therefore, as true as was that probably of Herodotus or Berosus. They were simply the writing of different persons.

So the Scripture fearlessly challenges historians, and puts its record alongside of theirs—a characteristic which belongs to it only among the sacred books of the world. There is no other which treats so fearlessly the events of the past, and which faces such imminent continual risk of being demonstrated as untrue, if that is possible. It tells its story amid whatever din of contradictions, and waits to be accepted with a divine courage, imperturbable as God.—*Dr. R. S. Storrs.*

THE QUEEN AND THE SABBATH.—A correspondent writes to the *Leeds Mercury*.—On one occasion Her Majesty had invited distinguished guests to dine at Windsor Castle. It was therefore necessary that the Court band should prepare itself to perform special selections of music. The pieces chosen were difficult, the time of practice limited, and the leader, declaring that he could not afford to lose a day, summoned the men to meet for rehearsal on the Sunday. There were two Germans in the band, named Schrader and Gehrmann, who were Wesleyan Methodists and whose conscience would not allow them to spend the Lord's day in musical rehearsal. They told their scruples to the leader, who, however, peremptorily ordered them to be present on pain of instant dismissal from the band. They did not hesitate a moment. On the Monday morning, on presenting themselves at their quarters, the leader in violent language, ordered them to be gone. The poor fellows walking sadly away, not far from Windsor met the Bishop of London driving to the Castle. Stopping the carriage on their signal, he heard their tale, and promised to speak for them to the Queen. Before the day was over the leader of the band was summoned into Her Majesty's presence. The Queen enquired what had become of the two German Methodists, one of whom, as being one of the best trombone players in the country, was a favorite at Court. The leader explained that he could not allow 'absurd religious scruples' to stand in the way of a soldier's duty. The Queen at once gave commands that the men be immediately restored to their posts, and added, 'I will have no more persecution in my service for conscience' sake, and I will have no more rehearsals on Sunday.—*Leeds Mercury.*

REV. MR. HUTCHESON.—We are glad to be able to announce that the Rev. Mr. Hutcheson has arrived from Montreal, and is labouring with much acceptance in our vacancies. We hope to see the evidence of their appreciation of his services will take the form of a call, and that shortly our vacancies will be fewer in number.