

deep plunge down, bearing with it and swallowing up the world and the ages, until every interest that now seems so great and absorbing is as a straw on the mighty bosom of a flood. Let but a man possess his soul with this idea of Time, and then unworldliness will be the native atmosphere he breathes.—*Ibid.*

The period with which we have been dealing is one of comparative light. We possess, it is true, no continuous history of it besides that which the Sacred Volume furnishes; but we have abstracts of the writings of Berosus and Manetho, which contained the annals of Egypt and of Babylon during the space; we have considerable fragments of the Tyrian histories of the time, and in the latter portion of it we begin to enjoy the advantage of those investigations which the inquisitive Greeks pushed into the antiquities of all the nations wherewith they became acquainted. Above all we possess the contemporary records—often in a very copious form—of all the great Assyrian monarchs whose reigns fell within the period in question, while we derive a certain amount of information from the monuments of Egypt. All these sources have been examined, and all have combined to confirm and illustrate the scripture narrative at almost every point where it was possible—or, at any rate, where it was probable, that they would have a bearing upon it. The result is a general confirmation of the entire body of leading facts—minute confirmation occasionally—and a complete absence of anything that can reasonably be viewed as serious discrepancy; a few difficulties—chiefly chronological—meet us, but they are fewer in proportion than are found in the profane history of almost any remote period; and the faith must be weak indeed to which they prove a stumbling block. Generally, throughout this whole period, there is that ‘admirable agreement’ which Niebuhr observes upon towards its close, between the profane records and the accounts of scripture. We have not for the most part by any labored efforts to harmonize the two—their accord is patent and striking; and is sufficiently exhibited by a more juxtaposition of passages. The monarchs themselves, the order of their names, their relationship where it is indicated, their actions so far as they come under notice, are the same in both the Jewish and the native histories; which present likewise, here as elsewhere, numerous points of agreement connected with the geography, religion, and customs of the various nations. As discovery proceeds, these points of agreement are multiplied; obscurities clear up; difficulties are solved, doubts vanish. It is only where profane records are wanting or scanty, that the sacred narrative is unconfirmed, or rests solely on its own basis. Perhaps a time may come, when through the recovery of the complete annals of Egypt, Assyria and Babylon, we may obtain for the whole of the sacred history that sort of illustration which is now confined to certain parts of it. God, who worketh all things after the counsel of his own will, and who has given to the present age such treasures of long buried knowledge, may have yet greater things in store for us to be brought to light at His own good time. When the voice of men grows faint and feeble, then the very stones are made to cry out. Blessed be the name of God for ever and ever; for wisdom and might are His. \* \* \* He revealeth the deep and secret things: He knoweth what is in the darkness, and the light dwelleth with Him.—*Rawlinson's Evidences.*

## News of the Churches.

MR. GEORGE A. RAWSON.

This young brother having finished his studies in the Canadian Congregational Theological Institute, has gone to NOVA SCOTIA, to enter upon the work of the ministry. It was announced from the pulpits of the two churches in Toronto, that he would be ordained in Zion Chapel; but from the omission of one of the preliminary steps, the service did not take place. But a united prayer meeting was held in its stead, in which both pastors, and others, offered solemn prayer on his behalf.

Mr. Rawson, has preached to the first church with great acceptance, and gives large promise of becoming an able minister of the New Testament. May the Great Head of the Church go with him and open up for him in the sister province a wide and an effectual door for the proclamation of the everlasting gospel.—*Communicated.*