

to mankind. I refer first to the celebrated "Rosetta stone" which was brought from Egypt after the British triumphs under Sir Ralph Abercromby at the beginning of the present century, and is now placed under a glass cover and in excellent preservation. This block of basalt is the monument which led directly to the knowledge of the Egyptian hieroglyphics. It contains an inscription in three characters, one of which in Greek concludes with these words, in reference to a recorded decree in honor of Ptolemy Epiphanes;—"this decree shall be engraved on a hard stone, in sacred, common, and Greek characters." Two of the greatest scholars in Christendom, Porson and Heyne, soon furnished translations of the Greek inscription; and the controversy as to the merits of discovery in regard to the sacred and the common characters of Egypt, between the claimants for Dr. Thomas Young on the one side and Champollion on the other, is an interesting chapter in literary history, but too long for present rehearsal; and moreover it is of easy reference to enquiring readers. Suffice it to say, that the inscriptions are now beyond question found to be of the same purport in each case, and the stone belongs to the year 196 before Christ.

The second subject of reference is perhaps the most important monument of a historical nature which has been recovered from Assyria by Layard, Loftus and others. It is an elevated obelisk of black marble six feet high, and in fine preservation, decorated with five tiers of bas-reliefs each continued round the sides; and the unsculptured surface is covered with cuneiform inscriptions, which appear from the interpretation of Sir Henry Rawlinson, and Dr. Hincks, to contain a complete record of the reign of the successor of Sardanapalus the Great, nine centuries before Christ. The bas-reliefs illustrate the presentation of offerings to the king by his numerous tributaries, and the inscriptions record the names of the donors, amongst whom are Jehu "of the house of Omri" the Israelitish King, and Hasael the cotemporary King of Syria. It is not impossible that there may be some now present who may recollect the special use we made of this obelisk in our lectures on Biblical Church History in its bearings on the authenticity of the inspired record in the books of Kings. And this is only one out of many illustrations; for the ancient monuments brought from Athens, from Egypt, from Babylon, and from Nineveh, are replete with evidences in support of history in general and of sacred history in particular. An actual inspection of these is an ample return for a voyage to Britain.

To adopt the words of a late visitor to these venerable remains of antiquity; "I never walk through the British museum without feeling I am so surrounded by tangible evidences of the existence of an Almighty and benevolent God, and proofs of the genuineness and authenticity of that revelation which he has given to be our guide through life, and our consolation in death, that I long for every one to share in the glow of gratitude such reflection continually inspires."

"Give attention to reading" says Paul to his son Timothy; and says a greater than Paul "Search the Scriptures." The library of sacred literature is designed

to be a handmaid to scriptural attainments. Let us thank God that he hath given his church a library of truth. While we avail ourselves of every help to the understanding of the scriptures, never let us forget that the Bible is, after all, its own best interpreter. Our duty is to compare scripture with scripture, while we earnestly implore the guidance of that blessed Spirit by whom the holy men of God who penned the sacred page were inspired. "We have a sure word of prophecy to which we do well to take heed as to a light shining in a dark place till the day dawn and the day star arise in our hearts."

"That field of promise, how it flings abroad  
Its odour o'er the Christian's thorny road!

The soul reposing on assured relief,  
Feels herself happy amidst all her grief;  
Forgets her labour as she toils along,  
Weeps tears of joy, and bursts into a song."

COWPER.

### Missionary Intelligence.

**MISSIONS OF FREE CHURCH.—INDIA.**—At Madras the Mission Board has been weakened by the removal, by death, of Mr. Frost, a most devoted evangelist. He was attacked by cholera, and speedily fell a victim to the destroyer. He was a most useful laborer. He and the convert Ramanugum, was engaged in evangelistic work at Wallajahbad and Conjeveram. Who will take the place of those who fall?

**JEWISH MISSION AT PESTH.**—The annual examination of the Schools at Pesth, had lately taken place. Ample proof was given of the success of these institutions. The services continued to be well attended.

**MISSIONS OF IRISH PRESBYTERIAN CHURCH.**—The October number of the *Missionary Herald*, is largely filled with letters from the Rev. Messrs. Robson and Ferrette, with reference to the massacres in Syria, and especially the death of Mr. Graham. Mr. Ferrette's last letter mentions the death of Yusef Barakat, the teacher of Damascus Mission School. He escaped the massacre at Damascus, but fell a victim at Beyrout to the sufferings both of body and mind, to which he had been subjected. He was a most promising young man. His father, brother, and brother-in-law were killed at Damascus.

**REVIVAL MOVEMENT AT PENJAB.**—At Sealkote, in the Punjab, there is a remarkable movement. It began by the conversion of a gentleman who had been an infidel—the commanding officer of the Horse Artillery at Sealkote. His zeal became remarkable. Many meetings have been organized, and many converts gathered in.

**TURKISH MISSIONS.**—New fields are being opened among the Turks. Cosarea, formerly an outpost of Constantinople, is now a Mission Station, with its own outstations. Nigdeh is

another centre, having around it 24 villages, and a population of 30,000 Greeks. In Oroomiah there is the beginning of inquiry among the Moslems.

### Miscellaneous Articles.

#### REV. C. H. SPURGEON AND THE NEGATIVE THEOLOGICALS.

Discoursing from II. Corinthians v, 21. "For He hath made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him," the Rev. Mr. Spurgeon proceeded to say:

"Some time ago an excellent lady sought an interview with me, and the object of it was, as she said to enlist my sympathy upon the question of anti-capital punishment. I heard the excellent reasons which she urged against hanging men who had committed murder, and, though they did not convince me, I did not seek to answer them. She proposed that when a man committed murder he should be confined for life. My remark was, that there were a great many men who had been confined half their lives who were not a bit the better for it, and that her belief that they would necessarily be brought to repentance I was afraid, was but a dream. 'Oh,' she said,—good soul as she was, 'that is because we have been all wrong about punishments. We punish people because we think they deserve to be punished. Now we ought to show them,' said she, 'that we love them, that we only punish them to make them better.' 'Indeed, ma'am,' I said, 'I've heard that theory a great many times, and I have seen a great deal written upon it; but do you know I don't believe in it. I believe that when a man does wrong, he ought to be punished for it, and that there is a guilt in sin that ought to meet with a punishment.' 'Oh, no,' she could not see that. She did not see there was any guilt in sin. She thought that people were treated too hard in prison, and that they ought to be taught that we love them. It they were treated very kindly in prison, and behaved nicely to, they would grow so much better, she was sure, I put to her this question. I said, 'I suppose, then, you would give them a sort of indulgence in prison. Some big vagabond that has committed burglary some dozen times, I suppose you would let him sit an easy chair in the evening, and sit round a nice fire, and mix him a glass of spirits and water, and give him him his pipe, and make him happy, and show how much we loved him.' Weil, no; she would not give the spirits; but still all the rest would do him good. I thought that that was a delightful picture certainly. It seemed to me to be the best way of cultivating rogues you could think of. I could imagine that you could grow any number of thieves in that way. That would be a special way of cultivating all manner of rogues and wickedness on the face of the earth. I treated at that time, as a matter of amusement, the idea of loving those people at such a rate, that when a man did wrong we should love him, and make him as comfortable as we could in order to bring him to feel sorry, and so bring him round by kissing him as it were. I did not think I should live to see this kind of