

He identifies it with the modern Kafir, Kenna; Dr. R. decides in favor of another and neighboring locality, called Rana-t-Djalil. He identifies also, Capricorn, "Bettisaida, Choram, Dan and Hazor, a city, the capital of Jabin, principal king of the land of Canaan, a metropolis built long before the days of Moses, first burnt by Jo-hua, and fully reduced to desolation by Nebuchadnezzar. Other discoveries of great interest are described in his volumes, all of which, it is said, the fortunate traveller supports by proofs and reasonings that carry great weight. The pretensions are certainly extensive enough; and if they shall endure the sifting which critics will be sure to give them, M. de Saulcy may be congratulated on a most successful contribution to our stores of Biblical knowledge.—*N. Y. Evangelist.*

**BLACK POLITICS.**—It is not yet twelve months since our rulers deposed one Sovereign at Lagos and set up another. The deposed chief was said to be a slave-dealer, and friendly to the King of Dahomi, with whom our Foreign Office has an old standing quarrel and to be hostile to Abeokuta, to which it furnishes munitions of war. For these grave offences, and because he would not sign a treaty to which he objected, the Chief Kosoko was deposed by force and with considerable loss of English life. In his stead, the Chief Atakoi was set up; and as the reputation, the popularity of Kosoko were depreciated in the reports and despatches sent home, so the character, the abilities, and the influence of Atakoi were faded and perished. To a British King of Lagos, a British Consul was sent out, and British Missionaries were sent. Thus, to all appearance, British civilization had a great opportunity at Lagos. But unfortunately British civilization, as it is termed, is frequently opposed on the Western Coast of Africa to British trade. So, when our merchants got to Lagos, they found the missionaries had appropriated to themselves all the water-frontage and word in other respects by no means friendly. The consequence was that, under the protection of the British King, the Lagos people had not the profit they had under the anti-British King; and the loss of profit is acutely felt by all negroes, in whom the commercial spirit is especially strong. The Slave-trade was gone, and it was not replaced by lawful trade. The British King, too, was afflicted by the vice of drunkenness.—Relying on British support, he neglected the welfare of his people, became despotic, by unpopular—in short, his Majesty disappointed all our expectations. His chiefs rebelled—the British cruiser on the station interfered—King Kosoko re-appeared on the scene; so did Commodore Bruce; and the end of all—so far as the news goes—seems to have been a general conflagration and a general massacre, the negro King's death by poison, and a new war of succession. In this struggle for a negro crown—unless Lord Clarendon forbids it—our cruisers will assuredly again interfere; and English blood be spilt and English taxes be spent on Black politics.

**CHARACTER OF A TRUE CLERGYMAN.**—A clergyman by his character and design of life ought to be a man separated from the cares and concerns of this world, and dedicated to the study and meditations of divine matters; whose conversation ought to be a pattern for others—a constant preaching to his people: who ought to offer up the prayers of the people in their name, as their mouth, to God; who ought to be praying and interceding for them in secret as well as officiating among them in public; who ought to be distributing among them the sacred rites, which are the badges, the unions, and the supports of Christians. He ought to admonish, to reprove, and to comfort them, not only by his general doctrine in his sermons, but from house to house, that so he may do these things more home and effectually than can be done from the pulpit. He is to watch over their souls, to keep them from error, and to alarm them out of their sins by giving them warning of the judgments of God; to visit the sick and to prepare them for the judgment and life to come. Above all studies, he ought to apply himself to understand the holy Scriptures aright; to have his memory well furnished that way, that so upon all occasions he may be able to enforce what he says out of them, and so be an able minister of the New Testament.—*Bishop Burnet.*

**INCIDENTS OF THE CHOLERA AT HEXHAM.**—So remarkable a visitation as that which has lately befallen us may warrant some brief addition to facts already recorded. At Hexham cholera was preceded by strenuous endeavours after sanitary reform. Those who think it produced by uncleanly habits, may argue that the previous application for the Public Health Act induced a want of such reform; whilst those who be-

lieve the calamity falls irrespective of such conditions may state, with equal truthfulness, that for one year at least partial improvements had been progressing.

The first death from cholera, in Hexham occurred on 3rd September. The disease had proved fatal in Newcastle on the first of the month—in the immediate neighbourhood (Gate-head) the day before. Whether the immense swarm of flies which appeared at the same time, in such astonishing numbers, had any connection with the pestilential disease or no, they were of themselves a pest which will long be remembered—an army so numerous that their individual feebleness did not prevent them being formidable—their fecundity such that their ephemeral life was sustained for weeks by constantly succeeding millions.

Tradition says that there was a time when Hexham market place grew green with grass by reason of the people fleeing from a pestilence that prevailed; and the grave-stone-field near the bosky glens of Swallowship, was used in place of the flat church-yard. Those who saw that market on Tuesday, the 20th of September, 1853, may not "look upon the like again." Of the few country people who came in, some were observed holding their noses.

The free use of clotted lime gave a wintry appearance to what would otherwise have been a lovely autumn. It drifted from the disinfectant gutters in every street, presenting the appearance of hoar-frost or sleet, and many of the graves in the bustling burying-ground seemed blanched with snow. These heaving sods had been hastily thrown over bodies which the day before were erect in the public street, or bent at their daily labour, or reeled carelessly in their wonted career.—We saw Matilda a blooming bridesmaid a few months ago: with her sister Ann we were less acquainted—

"But the Pest came from the narrow town,  
And slew them both together."

The cessation of the burial-bell took something from the solemnity of the occasion, but the flickering of the torch or lantern by the grave-side at night gave more than the usual ghastly appearance to the surprised priest. The offices to the dead were in the main continued—the spiritual visits to the cholera-stricken were necessarily few and brief. Fear prevailed over many, so as to induce partial disease, and abundantly multiplied "cases" on the doctors' books. One case of cowardice has rendered a man ridiculous for life. The self-sacrificing conduct of another should be rewarded with a testimonial.—*Gateshead Observer.*

**THE CHRISTIAN ABROAD.**—It is often said that to know a person you must see him at home. There is a truth in that: but it may also be said that to know a person you must see him on a journey: many who are strict and exemplary at home put on a loose religious dress when they travel. Mr. Budgett did not think it desirable "just once in a way," to visit the opera when he came to town, or to take his children to a theatre that they might "just see and judge for themselves." He did not, when at a strange hotel, where "no one knew and the example would do no harm," stroll into a billiard room and try a game "merely for exercise." He did not, at a watering place look round for the fashionable congregations and shun his own people if they were poor and few. He did not say he was "come out to enjoy himself," and therefore would take no pains to do good. The religion he valued at home he valued on the road; as in Kingswood, so in Wales, Cornwall or elsewhere, he was ever on the watch for objects of charity, for occasions to say a word to men about the Redeemer he loved. He always carried a plentiful store of books and tracts, which he distributed. If he heard of a prayer meeting or a week-evening preaching in a town where he chanced to be, he would haste away, and if called upon would himself preach, from that effort his sinking heart always inclined to retire. A close companion in journeys, and at home has told me pleasing tales of his way-side good doings.—*Successful Merchant.*

**TROUBLES.**—Sometimes we may compare the troubles which we have to undergo in the course of a year to a great bundle of fagots, too large for us to lift. But God does not require us to carry the whole burden at once; he mercifully unties the bundle, and gives us first one stick, which we are to carry to-day, and then another, which we are to carry to-morrow, and so on. This we might easily manage, if we would only take the burden appointed for us to carry each day: but we choose to increase our troubles by carrying yesterday's stick over again to-day, and adding to-morrow's burden to our load, before we are required to bear it.

God looks down upon those with an eye of favor who sincerely look up to him with an eye of faith.

CHRIST, as our way to heaven, is to be waited on, and heaven, as our rest in Christ, is to be waited for.

If the way to heaven be not far harder than the world imagine, then Christ and his apostles knew not the way, or else have deceived us; for they have told us, "the kingdom of heaven suffereth violence," and that the gate is strait and the way narrow, and we must strive if we will enter. If ever souls obtain salvation in the world's common, careless, easy way, then will say, there is a neater way found out than ever God in scripture hath revealed to the sons of men.—*Baxter.*

A MAN is in the sight of God what his habitual and cherished wishes are.

THERE is nothing right in the sight of God till the heart is right.

SOME people seek all enjoyment of present comfort in the foreboding apprehension of future evils, which may never happen.

FAITH is not to supersede prudence, nor is prudence to supersede faith.

SIN brought sorrow into the world; it was sin that made the world a vale of tears, brought showers of trouble upon our heads, and opened springs of sorrow in our hearts, and so deluged the world.

THE present state is the infancy of eternity.

TIME bounds the hope of the unbelieving man.

It is true wisdom to understand the real value of life.

IN the knowledge of God is the only true wisdom: in the service of God, the only true freedom: in the love of God, the only true felicity: and these are all so vast, that though they have their seed time on earth, room for the harvest can be found only in heaven and eternity.

LIFE is a wasting thing: it is a candle that will burn out.

MAN is a little world consisting of heaven and earth, soul and body.

It is a dangerous thing to treat with a temptation, which ought at first to be rejected with disdain and abhorrence.

OUR brightest moments are frequently those which arise to us from the bosom of care and anxiety, the gems that sparkle upon the dark ground.

A RIGHT education is not merely the reading of many books, but the ability of making knowledge useful to ourselves and others. It is not simply to acquire influence over our fellow-creatures, but to make that influence subservient to moral excellence and piety.

TRUE humility consists in receiving praise, and rendering it to God untouched.

**SOLITUDE.**—In solitude, above all things, when made vocal to the meditative heart, by the truths and services of a national Church, God holds with children, "communion undisturbed." Solitude, though it may be silent as light, is, like light, the mightiest of agencies: for solitude is essential to man. All men came into this world alone—all leave it alone. Even a little child has a dread, whispering consciousness, that, if he should be summoned to travel into God's presence, no gentle nurse will be allowed to lead him by the hand, nor mother to carry him in her arms, nor little sister to share his trepidations. King and priest, warrior and maiden, philosopher and child, all must walk those mighty galleries alone. The solitude, therefore, which in this world appals or fascinates a child's heart, is but the echo of a far deeper solitude, through which already he has passed, and of another solitude, deeper still, through which he has to pass: reflex of one solitude—prefiguration of another.—*De Quincy.*

**WHITFIELD'S PULPIT.**—The New York Journal of Commerce states that the identical pulpit in which George Whitfield preached in England was brought over to the United States a few days ago, and is now deposited at the Tract House, in the rooms of the City Tract Society. "It is about six feet high, nearly square at the top, and is a light frame work of hard wood, so as to be easily removed from one place to another, and stationed in the open air. It is easily put in a compact form by the operation of hinges, and held together by iron hooks. In another part of the Tract Society's Buildings is the chair once occupied by the "Dairyman's Daughter" and the "Shepherd of Salisbury Plain."

ONE of the latest fashions for gentlemen is the "barber pole" pattern for trousers: the stripes ascend spirally round the leg, giving the wearer the appearance of a double-barrelled cork-screw.