

**A CITY ASKED.**—A day or two ago, we visited a city—a populous city—whose houses will outlast New York, for they shall endure "till doomsday." Strange to say, it is not noted on the best maps; stranger to say, though its population is daily increasing no colony ever issues from its borders.

The golden chime of Pacific's waves have never charmed an ear there; the shout of the pioneer in the further West, has never lured them hence, to seek new homes. Indeed, the city we speak of stands alone, like a rock-bound isle in the midst of a turbulent ocean—the busy world whirls and roars around, but there it remains unmoved.

We visited it in broad day, but the streets were empty; not a familiar face or voice to greet us; not a light footstep to make music to the ear.—It was indeed strange, very strange; there shone the sun with the mild and beautiful radiance of autumn, and yet no sound of a living thing.—Marble mansions were on every hand, but none of the solemn tenantry, for it was a solemn city, came forth to meet and welcome us. Names were graven on every portal, but they that owned them—where were they? It was a city of names, and not of things; of words, and not of works.

At length there came a train—there was an arrival. On it came, noticeably, slowly. Was it all a dream? By mansion after mansion it passed, and stopped. A tenant for another dwelling; a home for another wanderer; a rest for another weary; another member to the congregation of the grave; another inhabitant to the city of the Dead.

**HINDOO THEORY OF THE TIDES.**—The tides, say the Hindoo Philosophers, began to ebb and flow at the time, when the great ocean was churned by the united bands of the Gods and Asuras. Previous to this time, the ocean had been as tranquil as the surface of a lake, in the stillness and serenity of a mild summer evening. Now the Suras, being desirous to drink the water of immortality, applied to Nátáyana, who directed them to churn the great ocean, in the following words: "Let the ocean, as a pot of milk be churned by the united labor of the Suras and Asuras; and when the mighty waters have been stirred up, the Amrita shall be found." The mighty mountain Mandara, which standeth eleven thousand yojans above the earth, and eleven thousand more below its surface, was to serve for the churning stick; the lord of serpents, Ananta, was to be the rope; and Indra, the king of the gods, was to churn the ocean. But Indra, finding the mountain too heavy, said unto Kúrma Rája, the king of the tortoises, upon the strand of ocean: "My lord is able to be the supporter of this mountain." The tortoise replied, "Be it so;" and it was placed upon his back. So the mountain being set upon the back of the tortoise, the operation of churning the ocean was regularly begun. Now Kúrma Rája, being fatigued with the enormous weight of the mountain which whirled on his back, began to breathe fast; and the force of his breath was such, that at each expiration, the waters of the ocean rushed forward, and at each inspiration they rolled backwards;—and in this manner, the tides began to ebb and flow in the ocean. Such is the scientific knowledge of the greatest of modern heathen sages. Our little children in common schools know better. Well did Macaulay say, somewhere, that a correct knowledge of geography, obtained by a Hindoo, would overturn his whole religious system.

**ISAIAH'S SATIRE ON IDOLATRY.**—A few years ago a young African addressed Mr. Johnson, a missionary to Africa, in language like this: "Masea, them words you talk last night strike very much. When you preach you read the 15th and 16th verses of the 44th chapter of Isaiah, and explain them; you show me how our country people stand. Me say, Ah! who tell masea all this? He never been in my country. You say, Do not your country people live in that fashion? I say Yes, that true; God knows all things; he put them things in the Bible. Masea, I so sure that the Bible is God's word, for man cannot put the things in there, because he no see it. That time I live with a man that make greegree. He take me into the bush, and teach me to make greegree too. He show me a tree; he say that greegree; he take country axe, and cut some of that tree; he make a god; and he take the leaves, and that which was left, and give me to carry home. When he come home he make a fire, and all the people come and sit round the fire. Then they cook and eat. When they done eat, the man take the leaves of the greegree tree and burn them in the fire, and then all the people stand round the fire and clap their hands and cry, Aha! aha! Masea, when you read this verse, (Isaiah xlv. 16.) I can't tell you what I feel. You then begin to talk about the text—verse 20—"He treadeth on ashes;" and I was struck again; for when they done cry aha! aha! they take the ashes and make medicine "they give to the people when they be sick." You been see some greegree which look like dirt! that is the same ashes; they carry that round them neck, and they eat it sometimes. You see, masea, our countrymen feed upon ashes. For true the Bible God's word.—*London Tract Magazine.*

**THE MEN OF THE ARCTIC REGIONS.**—Commander McClure gives an account of some Esquimaux he encountered in the Arctic Regions. "They had never, ere our arrival," he says, "seen the face of the white man, and were really the most simple and interesting people I ever met, living entirely by the chase, and having no weapons except for that object. The fiercer passions of our nature appeared unknown. They gave me a pleasing idea of man fresh from his Maker's hand, and uncontaminated by intercourse with our boasted civilization."

**HISTORY OF THE PRESBYTERIAN CHURCH OF IRELAND.**  
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The Rev. Dr. Killen, of Assembly College, has completed the third volume, and the following extract from a circular issued by that gentleman, will furnish an idea of its contents:—

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