

From Cairo to Suez there is about thirty hours of travel: camels take from two to three days to traverse it: merchandise wa, gons one day, and the horse post a little less. Cairo and Suez communicate by a high road kept in good order. The India mails take this route: sixteen stations have been established for it to change horses. These stations are all square buildings of a single story, with a court yard in the centre.—They resemble the chalets Switzerland. The traveller, dying with thirst and oppression of fatigue, perceives them with real joy, for he is always sure of finding there a good stock of water drawn from the Nile. They are always provided with necessary comforts.

The desert begins at the gates of Cairo. After once entering it, no verdure is met, except a miserable herb, which serves as pasture to the camels as they pass, and two or three solitary trees. One of the latter, an old and large sycamore, at about midway, is the object of great veneration among the Bedouins. All the pilgrims of Mecca suspend there some portions of their wardrobe to obtain a prosperous voyage. In Egypt a number of these trees is met, to which the people attribute a marvellous virtue. It is the tree under whose shade it is said Joseph and Mary reposed: it is the same as that of the Island of Rhodes, not far from Cairo, which has the property of removing barrenness from women. The soil on the entire route after leaving Cairo is hard and stony, so that, if it be designed to build a railroad here, there will be nothing to be apprehended from the moving sands. It would be an error to suppose that the desert is one eternal plain. The route is traversed by a range of small hills which offer to the eye new points of view—the passage of a single bird rejoices the heart, for it is a proof that living nature has penetrated into this valley of death.

Now and again a caravan passes: the camels advance with equal step, one after another, loaded with the treasures of India—Mocha coffee, mother of pearl, from the Red Sea, gum from Arabia, and African ivory. The caravan is saluted "Salam deikam," and everything becomes still again. You are once more master of the solitude, for no one is there to dispute it with you, save the sanguinary hyena, which watches the gloom and tired camels. When one traverses this sea of sand, the imagination, excited by the heat of the day and the profound calm of the night, is pleased in evoking strange forms: thus to me, a chateau appeared to rise from the midst of the sand, its windows resplendent with fantastic light.

We walk on towards the light: already we are approaching the walls, but we perceive that they are the telegraph buildings. After a journey of two nights and one day we arrived at Suez. This little city is supported by navigation and transit commerce. The inhabitants are, for the most part, sailors of the Jor and its neighbourhood. The pilgrimage of Mecca produces, particularly, great benefits to it; but this year the greater part of the pilgrims have gone by land to Kosier. There are about thirty Europeans settled in this city who are engaged in the transit to India. Suez is surrounded on all sides by the desert, and provisions must therefore be brought to it from a great distance. The water drunk there has a very disagreeable miry taste. The traveller who has come from the Nile cannot accustom himself to it, and the Frenchman is also right in saying that the water of the Nile is far from Champagne.

THE BIBLE.—It has been admitted by the most profound and erudite scholars of every nation, that the translation of the Scriptures into the English version has been the most accurate, perfect, and complete, that the zeal and piety, and learning of any age could produce; nor could there be more care or caution observed to make it faultless, as the following account of the mode and manner of the performance will prove:—

"The first English translation bears date 1290; the next was Wickliffe's about 1380. The first printed English Bible was translated by Wm. Tyndall in 1535. Coverdale published a version. In 1540 a copy of the Bible was required to be placed in every church but in two years the Papal power suppressed it. In 1603, Dr John Reynolds, of Oxford, proposed a new translation, and James I. favored the suggestion, appointing 34 learned men to superintend it. Only 47 engaged in the work. They divided themselves into six companies, and assigned a portion to each. Each individual of each company was directed to take the same portion, and having translated and amended it by himself, as he thought good, all were to meet together and report what they had done. When a book was finished by one company it was sent to the rest to be finished and examined. If a book thus sent was disapproved

of in any part, it was returned to the company, with the objections and the proposed alterations noted, and the reasons assigned. If the force of these objections was not perceived, the matter was adjusted at the general meeting of the translators. In cases of particular obscurity letters were directed by authority to any learned men in the land for their judgment on the passages.—Letters were addressed by the bishops to such of their clergy, as had the reputation of being learned men, requesting them to send in their observations to the translators. The Vice Chancellors of the Universities of Oxford and Cambridge chose also several of the most eminent divines as overseers of the translators. This is the common version which is now extensively circulated, and is characterised by its faithful accuracy and vigorous energy of style. The reason why two hundred and fifty years do not appear to have rendered the style and language obsolete is, that the translation is a faithful transcript of the original, and perhaps as near to the *ipsissima verba* of the Holy Spirit as could be produced. Those who can bring themselves to doubt, much less to deny, the benefit and blessing of such a work, the sole object of which is to bring glory to God and souls to Christ, are approaching a fearful extremity of guilt and danger. When men can ridicule and condemn religion and persist in artful disbelief of the Holy Scriptures, and cast contempt upon Christianity, which is the ministration of the spirit, it is little short of blasphemy against the Holy Ghost, never to be forgiven in this world or the next.

INTERESTING LETTER FROM NINEVEH.—M. Victor Place, French Consul at Mossul, where he has been for some time engaged in making excavations, has written from Nineveh a letter, of which the following is an extract:—

"This country is full of curious reminiscences.—Last week, the town of Mossul kept fast during three days, and then had a day of rejoicing, in commemoration of the penitence imposed on the inhabitants of Nineveh by Jonas. As the act has taken place from time immemorial in the country, it is looked on as a matter perfectly natural, and last year the persons whom I knew never thought of speaking to me about it until it was over. But this year I was determined to be an eye-witness of what was going on, and you may now say that you have it from a consul who was present—that a whole town in this country each year celebrated one of the most ancient facts of the Bible.—What is still more singular is, that the Mussulmans themselves respect this tradition, and keep the fete on the same day as the Christians. It is true that the Koran contains a whole chapter devoted to Jonas, and that opposite Mossul there is, on an artificial mound, a mosque highly venerated, which passes for covering the mortal remains of the prophet. It is even so venerated that, although we have proofs of the mound containing the most precious remains of Assyrian archaeology, we have not been allowed to make any excavations in it. To meddle with the earth which supports the tomb of Jonas would expose one to the charge of seeing a revolution burst forth. Every Friday, at the hour of prayer, the inhabitants go en masse from Mossul, to make a pilgrimage there. Compare these facts with the respect which is still paid to the tomb of Daniel at Suzza, whither men of all religious persuasions go to pray, and which no one could violate without risking to be massacred, and judge if this country ought not to interest highly one of your old pupils. Another reminiscence of the Bible often occurs to one here. Do you remember the famous fish of young Tobias, the existence of which has appeared a difficult matter to admit in a river where no one expects to see a fish large enough to frighten a man.—Well, then, this fish exists, and is often caught in the Tigris, and I can assure you that it is armed with terrible teeth. When I shall be less occupied, I will go with some men and take one of the largest possible size, and if I succeed, I will send the skin of it to the museum of natural history. One was brought to me yesterday; but, first of all, it was not I who caught it, and next, it weighed scarcely more than 300 lbs., which is too small: I distributed it to my Christian workmen, who do not eat meat on certain days.

THE FOLLY OF INFIDELITY.—Man has for the most part misconceived the use of the great facts which have been graciously placed within his reach through the instrumentality of science and research. In his fond conceit he would throw aside his allegiance to God, and arrogating to himself the command of the very elements, would, from having learned to use, fool himself into the vain imagination that he could create the world afresh, and fashion it more in accordance with his infinite understanding. To this end does the

Age of Reason insidiously urge its victims: nor are they few, for the plant is of rapid growth.—Deadly though the poison is which lies concealed within the captivating exterior of this plant, we fear that there are few of its cultivators who take the trouble to analyze it and to test its properties with patient assiduity and an earnest desire to elicit the truth.—Captivated by the perfumed atmosphere which ever floats around the object of their admiration, they are dead to all its inherent defects: and pluming themselves on their own fancied superiority over those who acknowledge the trammels of loyalty, subjection, faith, allegiance to the Supreme, they on all sides spread their toils for the waverer and wanderer from the fold of the true Shepherd. Of these there is never any lack, and many there be who fall into the net thus laid for them, for the creed of the Freethinkers is, to minds untutored by education or moral culture, a most inviting study: it can be shuffled off or on, as the humor suits, with the slightest exertion of the wearer: and if it holds out no prospect of reward, it at least is silent as to punishment.

Little matter of wonder is it then that during the excitement of pursuit, and at a period when the life-blood courses through man's veins and arteries with healthy rapidity, such notions as were professed by a Bolingbroke, a Volney or Shelley, appear in their holiday attire. If, however, we trace these men in their hiding places, and sift their secret thoughts in that fearful moment when the pulse flags and the limbs refuse their office, while the reckless souls, hanging between Heaven and Hell, can find no city of refuge, and compare their last hours with those of the meek but steadfast believer and the practical Christian, the tinsel will soon drop from off the worthless theory, and the doubting disciple of the creed which begins and ends in nothing, will be rudely awakened to his danger, and fly for succor and protection from his own devices to the foot of his Saviour's cross.

INVENTIONS.—Having accidentally come across the dates of the following inventions, we did not know that we could make a better use of them than to pass them over to fill some vacant corner in your paper. They may be of some convenience to your readers for reference:

Glass windows were first used in	1180
Chimneys in houses	1236
Lead pipes for conveying water	1252
Tallow candles for lights	1290
Spectacles invented by an Italian	1299
Paper first made from linen	1302
Woolen cloth first made in England	1331
Art of painting in oil colors	1410
Printing invented	1440
Watches made in Germany	1477
Variation of compass first noticed	1540
Pins first used in England	1543
Circulation of human blood first discovered by Harvey	1619
First newspaper published	1630
First steam-engine invented	1649
First fire-engine invented	1663
First cotton planted in the United States	1769
Steam engine improved by Watt	1767
Steam cotton mill erected	1783
Stereotype printing invented in Scotland	1785
Animal magnetism discovered by Mesmer	1788
Sabbath school established in Yorkshire, England	1789
Electro-magnetic telegraph invented by Morse in	1832
Daguerreotype process invented	1839

—Lewiston Farmer and Mechanic.

GOLD.—"Gold well gotten is bright and fair; but there is gold which rusts and cankers. The stores of the man who walks according to the will of God are under a special blessing; but the stores which have been unjustly gathered are accursed. "Your gold and your silver is cankered, and the rust of them shall be a witness against you, and shall eat up your flesh as fire." Far better have no gold at all, than gold with that curse upon it. Far better let cold pinch this frame, or hunger gnaw it, than the rust of illgotten gold should eat it up as fire."

BEAUTIFUL.—There is a deep and beautiful meaning in the saying of the wife of Jael, Duke of Lithuania. Some peasants coming to her in tears, complained that the servants of the King, her husband, had carried off their cattle. She went to her husband, and obtained instant redress. "Their cattle have been restored to them," said the Queen, "but who shall give them back their tears."