

are steadily losing, while the Church, pure and simple, is still more steadily and more rapidly gaining.—All the really progressive religious life of England, therefore, is centered wholly in the Church. Dissenters themselves being the witnesses.—*N. Y. Ch. Journal.*

PRAYER FOR THE HOLY SPIRIT.—While our services ever keep before the minds of our people the great fact that the Holy Ghost is God, and as such is entitled to the same homage and worship on the part of the creature, as the Father or the Son, still it is to be feared, that Christians have not sufficiently realized that it is through the agency of the Holy Ghost alone that the work of conversion and salvation is to be accomplished. Let the Church but feel that the success of all her efforts to evangelize and save the world must depend upon the power and presence of the Holy Spirit, and it must lead to more earnest prayer that his gracious influences may be shed over all our hearts.

The clergy need especially to realize this. They are laboring professedly for no other object than to save souls. The organization of parishes—the building of houses of worship—the routine of services—the Sunday School operations—in fine, all their plans and labors are but a means to this one great end. It is natural, it is right, that they should look and long for success—desire to see the work of the Lord prospering in their hands. Now could they be made to feel at every step that there can be no real success without the immediate presence and agency of the Holy Ghost, it would drive them to their closets, and there upon their knees they would pray, and pray earnestly and perseveringly, that the Spirit would come and be with them; that He would enlighten their minds—guide their thoughts—control their judgements—enable them to say and do the thing that was right—keep them in a proper frame and disposition of mind—teach them how to preach and how to labor—help them to deny themselves—to crucify their pride and selfishness—to shun every appearance of evil—to be faithful and true in all things—to be wholesome examples and patterns to the flock of Christ, that thus they might win souls to the Saviour. Nor would they pray for themselves alone, but for their people. Feeling that they were lost they would beseech the Holy Ghost, who came into the world for this very purpose, to convince them of sin, to open their eyes to see their ruined and hopeless condition, if they reveal to them a Saviour and the fulness and freeness of the glorious Gospel. Oh, how they would plead that every service and every sermon, and every lecture and every visit might be made a spiritual blessing to their souls. Every individual of their congregations would become an object of the deepest interest and be made a subject of special prayer. Nor would this earnest wrestling with God be confined to the clergy. Every praying soul would become deeply solicitous for the salvation of others, and feeling that all power was with the holy Ghost, it would go to him and pray and entreat that one and all might be brought under his converting influence. Not an impenitent father, or mother, brother, or sister, or Sunday scholar, but that would be borne upon the hearts of these praying ones before the mercy seat. And ought we not to believe and expect that such prayers would be heard and answered? That the gracious spirit would be poured out upon old and young, and the great multitude would be converted to God.—*Church Witness.*

A WHOLE FAMILY IN HEAVEN.—A whole family in heaven—who can describe their everlasting joy? No one is absent. No father, nor mother, nor son, nor daughter, is away. In the world below they were united in faith, and love, and peace, and joy. In the morning of the resurrection they ascended together. Before the throne of God they bow together in united adoration. On the banks of the River of Life they walk hand in hand, and as a family they have commenced a career of glory which shall be everlasting. There is hereafter to be no separation in that family. No one is to lie down on a bed of pain. No one is to wander away into temptation. No one is to sink into the arms of death. Never in heaven is that family to move along the slow procession, clad in the habiliments of woe, to consign one of its members to the tomb. God grant in his infinite mercy, that every family may be thus united.

CONTRITE HEART.—If humbling doubts of his own state depress the real penitent, what comfort may he not derive from the assurance, that the acceptable sacrifice to the God of love is the troubled spirit, and the broken and contrite heart!—*Hannah More.*

Boat Life in Egypt and Nubia. By William C. Prime, Author of "Tent Life in the Holy Land," "The Old House by the River," "Later Years," &c. New York: Harper & Brothers.

We can only afford room for one or two short extracts. The following are his reflections upon the

INMATE OF AN ANCIENT CHRISTIAN TOMB.

Who was he? Again imagination was on the wing. He was one of those who had heard the voices of the Apostles; he was one of those who had seen the fierce faith of the martyrs in their agony; he was one who had himself suffered unto death for the love of his Lord and Master. Or possibly that were too wild a fancy, for such a man would hardly have a tomb like this. If so it were, they must have buried him at night, with no torch, no pomp, no light save the dim flickering light of this funeral lamp guiding their footsteps down the corridors of this vast city of the dead; and this they left beside him—sad emblem of his painful life—the light of faith, pure though faint, in the darkness that was all around him.

Men were sublime in faith in those days. It was but as yesterday, to them, that the footsteps of their Lord were on the mountain of Ascension—it was but as yesterday that the voice of Paul was heard across the sea. Perhaps those dusty fingers had grasped the hand that had often been taken lovingly in that hand which the nail pierced. Perhaps—perhaps—I bowed my head reverently as the thought flashed across me—for I do reverence to the bones of the great dead, and though I would not worship, yet I would enshrine in gold and diamonds a relic of a saint—perhaps, in some far wandering from his home, this man had entered Jerusalem, and stood within the porch of the temple when He went by in all the majesty of His lowliness.

You smile at the wild fancy. Why call it wild? Turn but your head from before the doorway of the sepulchre, and you see that column, at the foot of which Mark taught the words of his Lord; and turn again to yonder obelisk, and read that the king, who knew not Joseph, but whom Moses and Aaron knew, carved it in honor of his reign. Why, then, may not this tomb, that I have opened, a hundred feet below the surface of the hill, contain the dust of one who has travelled as far as the land of Judea, only eighteen hundred years ago; who had seen the visible presence of Him whom prophets and kings desired to see, and who, on by the kingly countenance, the holy sweetness of that face, went homeward, bearing with him enough of that face and voice to rejoice at the coming of "John, whose surname was Mark," and to listen to the teaching of the Gospel of the Messiah?

The following account will interest not only the religious society among us, with which it may be connected, but our religious communities generally. He had been attending a display of incredible fanaticism, in which the howling, screeches of Cairo had gone through their pretended worship, and he thus contrasts it with an opportunity he enjoyed of joining in that of the

AMERICAN MISSION IN THE CITY OF SALAH-E'DEEN.

The American mission, by what societies sustained I do not know, is doing his work silently, but successfully, in the city. In the cholera season when all others, including the English missionary, fled in dismay, these young men, and their young wives, remained at their posts, buried the dead, and consoled, as well as they were able, the living, winning a position that they will never lose. The English residents presented them with a handsome testimonial of their gratitude; and I could wish some more enduring record of their bravery than these pages.

Sometimes half a dozen, sometimes ten persons, always more or less, assembled on Sunday afternoon in the rooms of Rev. Mr. Martin; and here we worshipped God in the old home fashion, with the Psalms of David to sing; and hence I am afraid that I must confess my thoughts often turned heavenward went wandering back to the old meeting-house in the up-country, and the beloved voices that sang the Psalms there in the long-gone years, and that sing them now with David in the up-country.

His explorations at Thebes are of very great interest, especially those among the ancient dead at Esne, a place which stands on mounds, the accumulated heaps of an ancient city. The following will give an idea of what he had to encounter in his

EXAMINATION OF MUMMIES.

There were lying in the alley, or small yard of which I have spoken, five or six mummies, badly broken to pieces. They have been here for ten or fifteen years, being government property, taken from the Arabs who had found them. The government monopolizes all antiquities here. It was manifest that these were considered worthless and would soon be scattered, and I felt at liberty to investigate their condition and contents.

But two proved to be of any interest. One was probably a woman, doubtless of the priestly order, and from the same circumstance by which we ordinarily judge the age of a horse, I judged that she was young. One of her teeth, beautifully shaped, white and perfect, lies now by me as I write, and I am pondering what kisses were pressed on them, what words of love escaped through them.

She lay in a coffin that had been elaborately painted, but the paint was now covered with mud and filth. On raising her body from its position, I found that she was laid on a bed of flowers. The bottom of the case was filled with them, worked in wreaths and garlands. There were more than a peck of them, lying precisely as they were laid when she was placed upon them, and I never felt more profound regret at the disturbance of a repose than that. If I had known the tomb from which she came, I would have been strongly tempted to carry her back, and close it up, and in some way forbid entrance to it thenceforth forever. As it was, I but laid her back on the wreaths of ancient leaves, dry now and dead as her name and memory and turned to another of her companions.

These few extracts will perhaps serve to convey some impression of the interesting nature of this volume.—*Boat Life in Egypt and Nubia, by William C. Prime.*

At the monthly meeting of the Christian Knowledge Society yesterday, the Rev. Dr. Biber moved, pursuant to notice given at the last meeting, the following resolutions. They were seconded by the Rev. H. Braacker:—

1. That a correct knowledge of the Holy Scriptures is a fundamental part of Christian knowledge.

2. That since the publication of the English authorised version in 1611, additional light has been thrown both upon the original text of the Holy Scriptures by collations of manuscripts, and upon the sense of particular passages by the researches of Biblical scholars.

3. That it is desirable that so much of the additional information thus obtained as is not of a doubtful or conjectural character, but authenticated by evidence, and sanctioned by the authority of competent Biblical scholars, should be made available to English readers and students of Holy Scripture, not skilled in the original languages.

4. That to effect this desirable object falls eminently within the province of this Society, expressly founded and constituted for the purpose of promoting Christian knowledge.

5. That a committee of inquiry be appointed by the standing committee, to consider the scheme for carrying out the above object, submitted in connection with the present resolution, and to report thereon to the board.

The Dr. J. A. Hessey moved, and the Rev. C. Ca tor seconded, as an amendment:—

That it is not expedient that the Society should undertake the work contemplated in the resolutions and scheme submitted by the Rev. Dr. Biber, or that the proposed committee of inquiry should be appointed by the standing committee.

After considerable discussion, Dr. Biber having been heard in reply, the amendment proposed by Dr. Hessey was put from the chair, and adopted by a very large majority.

The Dissenting papers state that the committee of the Lancashire Independent College met last week, in Manchester, to deliberate and decide on the character of Dr. Davidson's recent pamphlet, in which he undertakes to vindicate himself from the charges preferred against him of grave heterodoxy, and especially regarding his virtual denial of the sacredness of the Scriptures. A resolution was proposed, to the effect that Dr. Davidson's vindication of himself was very unsatisfactory, and that confidence in him, as the Professor of Biblical Literature in the college, had been greatly shaken. An amendment was proposed, to the effect that a sub-committee be appointed to wait on Dr. Davidson to suggest and recommend to him that he should resign his situation as professor in the college.—The amendment was carried by a large majority.

IMPORTANT QUESTIONS.—Are you a Christian? If not, do you ever expect to be? If so, when? If God should soon call you to your final account, what reason could you give for being impenitent? Might you not be a Christian now? Delay not then, now to seek salvation, lest you put it off too long, or at last seek too late. Receive these questions kindly from one who may never meet you till the day of judgement. Think of them; think seriously; think prayerfully; think now.

SELF EXAMINATION.—Let not sleep fall upon thine eyes till thou hast thrice reviewed the transactions of the past day. Where have I turned aside from rectitude? What have I been doing? What have I left undone, which I ought to have done? Begin thus from the first act, and proceed; and in conclusion, at the ill which thou hast done be troubled, and rejoice for the good.—(From the Greek of Pythagoras,) by Dr. Samuel Johnston.

George Bave, the seaman, was executed at Maidstone on Thursday at noon, for the murder of the corporal of marines, Samuel Long. The prisoner admitted the justice of his sentence, and paid great attention to the ministrations of the chaplain. The night before his execution it is stated he went to bed at the usual hour, and slept soundly till half-past seven the following morning; on rising he ate a hearty breakfast of bacon, drank a quart of stout, smoked a pipe, and then asked for a glass of wine, which was given him. As a last request he asked that his clothes might be delivered over to his family. No application had been made in this case for a commutation of sentence, as from the nature of the case it was considered hopeless to do so.

Nature teaches us that we are all dependent—that we are like cog-wheels, pushing each other along by filling up mutual voids.

AFFLICTION.—We ought as much to pray for a blessing upon our daily rod as upon our daily bread.