r 100.

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God-

THE DATE PALM. PHENIX DACTYLIFERA. Linnæan class and order-Diæcia Hexandria. Natural

(From " A Scripture Herbal," by Maria Callcott.)

which the Greeks rightly translating, call the place
Palmyra. But now few, if any, palms remain near the place is a proper to the place in the place in the place is a proper to the place is a prop the spot, to shelter or refresh the weary traveller; for the water-courses which fed the gardens of that magthe water-courses which fed the gardens of that mag- secrated to Diana. nificent city are broken up; the tanks which supplied It is said that Theseus first carried the palm to the caravans of the merchants have been destroyed Athens from Delos, when he returned in triumph from by war or by earthquakes; and, since the discovery his victory over the Minotaur. But the mainland of of the passage by sea from Europe to India, the march | Greece never was favourable to the palm, though segardens, or to renew the palms. The other place of though they are not scarce in some parts of Sicily. note Engaddi, of which little remains except cells in Near Genoa there is a narrow, warm, sandy valley full cient and modern date, have had their dwelling. Yet which are annually sent to the pope's chapel at Rome, the place was named Engaddi, or Aingaddi, the foun- the church.

castle of palms, among the places taken by Chedorlaom- of a palace called the Rusafa, which he built near his er from the Amorites, in the time of Abraham; and capital, about A.D. 750. There he had collected Baal Tamar and Baal Gad among the fortresses of many beautiful trees and flowers from every land, and Judea. From the earliest times the palm branch has among them the palm of his native country. A been looked upon as the emblem of victory. The beautiful elegy, addressed by him to this palm, became palm is the herald of triumph, whether in sacred or a popular song, and spread even into Christian Spain. the assurance it affords to the distant wayfarer in the from copying the last stanza:desert, that springs of water will be found wherever it rears its graceful head, single it out from all the growth of the forest. High raised upon its pillar-like trunk, the head of the palm throws out its equal fronds, light close the abundant fruit that nourishes the Arab and his camels, and leaves him ample superfluity to sell or barter for the goods of the case. All would live togethbarter for the goods of the east or of the west. If the bark is excoriated, a fluid little less sweet than honey exudes from it, and the lymph flowing from the wounded leaf produces a wholesome wine. Pliny says, that the ancient orientals boasted of three hundred and sixty uses to which the palm tree and its products were applied. It would be too curious to examine into the whole of these, but not uninstructive to consider the principal purposes to which the date palm was ap-

tain his household fire. Sometimes the soft winged part of the leaves being left on the mid-rib, they are woven into a neat and comfortable lining to the hut: the same soft part is converted into mats, baskets, pouches, beds, nets, cages for poultry, and more domestic articles than I can name. The fibrous network surrounding the bottoms of the fruit and flowersheaths is twisted into excellent cordage, and is not leaves, and such of them as die naturally, from the beauty; but in Egypt, where timber is scarce, the Fellahs make doors of it. I have already mentioned and the wine or strong drink obtained from the cut foot-stalks of the leaves; but there is, according to Kæmpfer, another kind of wine, obtained by pressing the fruit, which finds a good market for the traders of

Although, as I have stated above, the date palm is able situations it continues in health fifty years more. It is increased chiefly from suckers, which spring freely from the parent root; and wherever an ancient palm has died, or has been accidentally burnt down, two or three young trees spring up near the spot. Hence, probably, its name phoenix, in allusion to the fabulous Arabian bird+. The palms differ from every tree of old age they never increase in bulk, but raise their columnar forms without brancht, or bend, or contortion, Upward they grow, shooting their young foliage from within, as annually the withered fronds beneath decay, leaving but the traces of their being, in circles or reticular marks on the external surface in many species; while in the date palm the stools of the decayed leaves form projections which serve as steps by which man may ascend to possess himself of the treasury of fruit that hangs in golden clusters from beneath the widespreading fronds, or to tap the tree for its invigorating wine, or finally to carry on those modes of culture which are necessary to render the date palm fruitful. I believe the oldest notice of the necessity of this kind of culture for the palm is to be found in Herodotus's account of Assyria; but the most complete explanation of the methods of cultivating the date, and gathering the harvest, is to be found in Kæmpfer's "Amounitates Exotice." So important is the date palm to the Arabs that they have fancifully invested It with a dignity approaching to that of man, and endowed it with the powers of thought and of language. They fable that the young trees woo each other with the tenderness of human love, and that truly virtuous adepts in the knowledge of the secrets of nature may,

that at the birth of Christ—

"Fair Engaddi's fountains

"Fair Engaddi's fountains tude of its phoenices, or date palms.

have handed down many marvels concerning the palm: and put on the immortal, and have confessed the name The date palm is one of the very few out of the among the rest is one which must have been borrowed of God; now they are crowned, and receive palms." large family of palms, that does not require a tropical from one of the apocryphal gospels of the infancy of And this revelation to Esdras is the prototype of the limate to bring it to perfection. The date palm Christ. The story is as follows:—"When the Vir-more celestial vision of St. John's apocalypse, wherein flourishes in Egypt, Nubia and Morocco, Persia and gin Mary was on her way towards Jerusalem to be re-Arabia, and even in India. It grows in some favour- gistered, she fainted and grew sick at the foot of a number, of all nations and kindred and people and ed spots in Spain and Italy: in Spain it bears fruit palm, so aged that the crown was dead, and there re- tongues, stood before the throne, and before the Lamb, Yearly; and there is a tradition that, three centuries mained nothing but the bare trunk. She had no sooner clothed with white robes and palms in their hands." ago, the dates of a palm-tree ripened in Rome. But sat down at its root, however, than a clear spring of Then to the wondering seer the guiding angel said, the southern part of Judea and Edom appear to have water welled out from beneath the withered palm; "These are they which have come out of great tribubeen, if not the native land of the date palm, at least the branches shot fresh and vigorous from the black- lation, and have washed their robes, and made them ened stem, the fruit budded, formed and ripened; the white in the blood of the Lamb. Therefore are they Two considerable places in the southern part of whole graceful plant bowed down towards her, and before the throne of God, and serve him night and day Solomon's kingdom were named from the palm. The celestial voices were heard, saying, 'Drink, eat, and in his temple, and he that sitteth upon the throne

of the caravans in that direction has ceased, there is veral of the Greek islands were adorned with it. no one to repair the stations of the desert, to dress the Even in the south of Italy they have always been rare,

The first palm seen in Spain was planted by Abdul-We also find in the scripture Hazezan Tamar, the rahman—the Moorish king of Cordova, in the garden Profane history. Its long life, its perpetual verdure, It is too long for insertion here, but I cannot refrain

"To thee, of my fond native land, No fond remembrance clings: I cannot cease to think, and still The tear unbidden springs."

feet might never enter it, he saw "all the land, and the gain, be it of honours, be it of rank, be it of praise We comfort ourselves that we know better, and shall unfrequently woven into bags fit for packing goods: Gaul, the judgment seat was under some remarkable human life, rendering it sweet and pleasant,—these finally the poor Egyptian that ches his hut with palm leaves, and such a such as the teil tree or the oak. Our version good qualities would be nursed and fostered by the neglect of the farmers of the land, serve for excellent borah, though others only say that she sat to judge en and spread throughout the land, till the whole fuel The trunk of the palm is very durable, and makes excellent. But there is no contradiction in this. The kingdom, however large, would be so knit togethere. But there is no contradiction in this. makes excellent water-pipes, because it resists the attacks of the income.

The paint is very durable, and there. But there is no contradiction in this. The kingdom, nowever large, would be affected their modest dwelling of the "mother in Israel" might be ther, man to man, and house to house, by affect there, man to man, and house to house, by affect there is no contradiction in this. tacks of the insects of a warm climate, even those of built under the shadow of the palm; and she would then, man to man, and notes,—all the people the white art. the white ant. It is hard to work, and boasts of no beauty; but in Fourt when the work, and boasts of no naturally, according to most ancient custom, receive of the country caring for each man in it, and each dothe people whom she judged under the tree; even as ing his best for the good of all, that the nation would Abraham received the angels, not in his tent, but grow to be like one great family, joined together by and the wine or strong drink obtained from the runk of the palm,

> away from the sons of man." Of the palm, as the sign of triumph, we read in the excellent history of the cession was repeated every year in remembrance of it. and, as the ceremonial of the early Christian Church are only movements and impulses-means to a furwas regulated by the Jewish ritual as nearly as was

† Phoenicia is said to have been so named from the multicaptive Jew behind her, and beyond the tree. Some of the coins bear a Roman soldier, and others a military trophy instead of the doom or many-headed palm.

† Excepting the doom or many-headed palm.

as a veiled woman sitting weeping under a palm tree, with a captive Jew behind her, and beyond the tree. Some of the coins bear a Roman soldier, and others a military trophy instead of the captive, (see Addison's dialogues on medals).

MAGAZINE.

with time and study, attain to the knowledge of this language, and understand the morals and the wisdom language, and understand the wisdom language, and

COMMANDMENTS OF THE SECOND TABLE.

(By the Rev. A. W. Hare, A. M.)

people. We should see the wolf dwelling with the acter, the mere shadows which lie on the surface of the calf with the young lion and the fatling together, exact profession of religion which is often found in plain of the valley of Jericho, the city of palm trees." and glory,—these too would be clean rooted out, be-In the book of Judges we learn that Deborah, the only ing forbidden by the tenth commandment. Lastly, our better knowledge, as a make-weight against our appeared for the Glasgow College. woman who appears to have executed the high office all the family virtues, all the kindly affections, all worse practice, and as a pledge of future improvement, of judge in Israel, sat to judge the people under a palm those amiable and gentle qualities, which make forgetting that it aggravates our present faults. tree; as in other nations, even in remote Britain and a man beloved, and are the honey and sugar of says, that Deborah dwelt under the palm tree of De- spirit of the fifth commandment, and would strength-

KNOWLEDGE WITHOUT OBEDIENCE.

before Easter, in memory of the entrance of Christ

* Gad as well as Tamar is a name of the palm. The fertility of Engaddi is beautifully alluded to by Crashaw. He says, that at the birth of Christ—

* One would imagine that some person well versed in the Jewish history had suggested to Vespasian the reverse of his well known medals and coins struck on the capture of Jerusalem

* We wish, in the above paper, the specific motion of the palm. The fertility of Engaddi is beautifully alluded to by Crashaw. He says, that at the birth of Christ—

* One would imagine that some person well versed in the Jewish history had suggested to Vespasian the reverse of his well known medals and coins struck on the capture of Jerusalem it for the benefit of our juvenile readers) may see even in Engage.

with time and study, attain to the knowledge of this into Jerusalem. But the glory of the palm is yet to thing, by keping up a perpetual succession of the shining both of the one and the other, in the glorious probable, make full provisions by his will. Perhans it deed, that hey can lose aught of their own power and was, no doubt, to all vicious and depraved minds, keenness, lut because the often-excited mind grows altogether as tormenting and intolerable. languid and dull; its senses, often acted on, are deadened; the passive powers of the mind wear out, as the ear eems to lose all hearing of familiar sounds, or as a paupered palate is vitiated and its functions destroyed. So it is with men who from their baptism

without obedience is an arch-deceiver of mankind .- For our offences, on repentance, atonement is preparwithout obedience is an arch-deceiver of mankind.—
"Be ye doers of the word, not hearers only, deceiving your own selves"—deceiving, that is, if you were any ture, spiritual influence is provided; and the goodness ture, spiritual influence is provided; and the goodness was an overseer. Such an officer might not be authorised was an overseer. your own selves" -- deceiving, that is, if you were any ture, spiritual influence is provided; and the goodness the nearer heaven for a cold, barren consciousness of God sets heaven before us,—an unlimited felicity to oversee the Presbyterians in Scotland, but ne might What is said of all the Lord's statutes, is more es- that the Gospel is the word of God, or a clear intel- in return for a limited and imperfect obedience. pecially true of these commandments, that the Lord lectual perception of its several doctrines. Nay, it Some evils of life are unavoidable, though many are commanded us to do them for our good. Nothing deceives a man into the selief that he really is what the avoidable results of sin and imprudence; and even can be shorter than most of them are: and yet, so he so clearly knows he ought to be; that he is really the unavoidable evils of life become the means of mountain side, where hermits and saints, both of ancountry which observed even the letter of them would he must walk in, if he would inherit the kingdom of and makes men forgetful of their being here in a state be free from almost every great crime; while, if any God. It is a wonderful imposture men pass upon of trial. But evil produces soberness, seriousness, conhis choice gardens and his vineyards of price; and the place was proved to keep them not in the letter themselves. One would think, the clearer a man's sideration, self-acquaintance, resolution, and the place was proved to keep them not in the letter themselves. One would think, the clearer a man's people endeavoured to keep them not in the letter themselves. One would think, the clearer a man's people endeavoured to keep them not in the letter themselves. wise enough to obey them, in all the length and would be his perception of the vast moral distance nal happiness. We weigh the vanities of earth against breadth and height and depth of their full meaning, between that high standard and his actual state.— the purities of heaven; the shortness and uncertainty -such a people would not only be free from crime, But, no. The heart is a busy mocker of the con- of life against the duration and security of eternity. but would enjoy a peace, a quiet, a security and tran- science. It borrows of the understanding and of the If evils produce such effects as these, surely it is a quility, and a degree of prosperous, undisturbed, right- imagination visions and shadows of eternal truth, and divine goodness which sends them; and we shall own ful happiness, far surpassing anything which has ever it flatters the conscience into a pleasant belief that this when they land us in heaven. been seen upon earth. The prophecy of Isaiah would such are its own spontaneous dictates and intentions; be more than fulfilled among so just and righteous a it cheats it into appropriating, as its own moral charlamb, and the leopard lying down with the kid, and the intellect. And from this comes the ready and and a little child leading them. That is, in such a the mouth of even irreligious men: they know so well land we should see the most perfect unity and con- what a holy character ought to be, that they are able cord, between all persons of all ranks and conditions. exactly to describe it. They can sketch out all its Since the time of the Moorish king, palm trees have We should see tempers, naturally as fierce and vio- outline and fill in its detail, and colour it, by what we storms from heaven; and in their immediate shelter, burst forth those marvellous sheaths which soon disclose the abundant fruit that powers. duce fruit; but neither the palms of Spain nor Mauri- cent, or the rich, who are now as welcome a booty to emotions come in to help the cheat, and a man really anciently vie with the palms of Palestine in fruitfulness fatlings are to beasts of prey. All would live togeth- others less than he deceives himself. When he or beauty. Celsius was so enamoured of the palm, er harmoniously: and this not from the dread of hu- speaks of the love of God, or the passion of Christ, that he imagines, wherever the promised land is spoken man laws,—for the government might be mild and or the heavenly Jerusalem, or the crowns of martyrs, of as a land flowing with milk and honey, that the gentle as the guidance of a little child,—but from and the holiness of saints, and the happiness of a jagree or sugar-juice of the palm is intended, and a far worthier motive,-from the fear of the Lord, Christian life, the topics grow upon him, and he gravely assures us that it is equally good. I am sure and for the glory of his Majesty, as the prophet has moves himself, much as he might by some pathetic that if the learned Scandinavian had ever tasted it, he expressed it in another place. In such a land the tale, and his emotions flatter him into a belief that he would never have done such injustice to that delicious sucking child might safely play upon the hole of the is a man of religious feelings; and then how can he natural confection, honey, which furnished his Gothic asp, and the weaned child might put its hand into the doubt that his heart is religious too? So we mock The fruit of the date palm is the first and most imis, that jagree very much resembles treacle. And be secured from secret fraud, as well as from open as it were, over the clear eye of the conscience, by portant of its products. Each tree yields, according to De Cl. Construction of the product of th then he seems to have forgotten the quantity of wax beight of dates every year, from the time it has reached the age of thirty years until it counts a central date and the seems to have forgotten the quantity of wax being the force: so that, to sum up all in the words of the same the warming of the seems to have forgotten the quantity of wax being the force: so that, to sum up all in the words of the same the warming of the seems to have forgotten the quantity of wax being the force: so that, to sum up all in the words of the same the warming of the seems to have forgotten the quantity of wax being the force: so that, to sum up all in the words of the same the warming of the seems to have forgotten the quantity of wax being the force: so that, to sum up all in the words of the same the warming of the seems to have force: so that, to sum up all in the words of the same the warming our slighted knowledge are verily taken for the reality of a body life. This will be found to be the state of a people who it is of a holy life. This will be found to be the state of a people who it is of a holy life. This will be found to be the state of a people who it is of a holy life. This will be found to be the state of a people who it is of a holy life. This will be found to be the state of a people who it is of a holy life. This will be found to be the state of a people who it is of a holy life. This will be found to be the state of a people who it is of a holy life. This will be found to be the state of a people who it is of a holy life. This will be found to be the state of a people who it is of a holy life. This will be found to be the state of a people who it is of a holy life. This will be found to be the state of a people who it is of a holy life. The warm to his seem to be the state of a people who is of a holy life. This will be found to be the state of a people who is of a holy life. This will be found to be the state of a people who is of a holy life. This will be found to be the state of a people who is of a holy li that, from the most ancient times, had been exported from Arabia, Edom, and Palestine.

The first mention of the palm in the English bible,

The first mention of the palm in the Schlard as it now is a sidentical content to the state of a people who was the state of a people w is in the description of the station Elim, where there fulness of their spiritual purport. There could be no everything a Christian has need to know to his soul's ther fresh or dry, there is no fruit more nuritious than the date, and certainly none on which so many depend for the greater part of their systemance. The daily habit of life, as if they had never reached beyond and where the people arrived from Marah, where the people depend for the greater part of their sustenance. The stones hard and dry as they was created and to which they had come after be no lewdness or impurity; for that is forbidden by the moral philosophy of heathen schools. But no-stones hard and dry as they was created by the moral philosophy of heathen schools. But no-stones hard and dry as they was created by the moral philosophy of heathen schools. But no-stones hard and dry as they was created by the moral philosophy of heathen schools. stones, hard and dry as they may appear, are ground into a kind of coarse meal on which the gotte and sandy shores of the seventh. There could be no injustice, no optimized the seventh. There could be no injustice, no optimized the seventh. There could be no injustice, no optimized the seventh. into a kind of coarse meal, on which the goats and the Red Sea. No wonder they counted the wells of the Araba feed with greedings, and the Red Sea. No wonder they counted the wells of pression, no over-reaching, no taking advantage of a their own selves. Again; there are men who can the Red Sea. No wonder they counted the wells of pression, no over-reaching, no taking advantage of a their own selves. Again; there are men who can the Red Sea. No wonder they counted the wells of pression, no over-reaching, no taking advantage of a their own selves. Again; there are men who can the Red Sea. camels of the Arabs feed with greediness; and in the long march across the desert neither man or bear and the sheltering palms of Elim. In heighbour's ignorance, or of his necessities; there sweet water and the sheltering palms of Elim. In heighbour's ignorance, or of his necessities; there sweet water and the sheltering palms of Elim. In heighbour's ignorance, or of his necessities; there sweet water and the sheltering palms of Elim. In heighbour's ignorance, or of his necessities; there she had been also been sweet water and the sheltering palms of Elim. In alignment across the desert, neither man or beast require other food if they have a little matter wanderings in the wilderness we find frequire other food if they have a little matter wanderings in the wilderness we find frequency as to make them milk to allay their thirst. The great mid-rib of the leaf of the roll and the palm trees. In the leaf of the roll and the palm trees. In the leaf of the roll and the palm trees. regulations for the making the booths for the feast of mandment. Again, there could be no speaking unleaf of the palm serves not only the wandering Arabs to enclose their flocks when encamped but the Fell that the regulations for the feast of the making the booths for the feast of the wandering Arabs to enclose their flocks when encamped but the Fell that the regulations for the making the booths for the feast of the wandering Arabs to enclose their flocks when encamped but the Fell that the regulations for the making the booths for the feast of the wandering Arabs to enclose their flocks when encamped but the Fell that the regulations for the feast of the wandering are the wandering are the feast of the wandering are the wandering are the feast of the wandering are the wandering are the feast of the wandering are the wandering are the feast of the wandering are the wandering are the wandering are the wandering are the wande to enclose their flocks when encamped, but the Fellah or Egyptian husbandman to repeated Nehemiah viii. bearing, backbiting, slandering, putting a hard or that we verily believe ourselves to be better than we learning, backbiting, slandering, slandering, backbiting, slandering, sla lah or Egyptian husbandman to prop the walls of his hut, to fence in his fields and when described and last is in the account given in the books of Moses, and repeated Nehemiah viii. bearing, backbitting, standarding, putting, standarding, standardi hut, to fence in his fields, and when decayed, to main-tain his household fire. Sometimes the second of this land, as being gence, which winds itself through our minds, and things would be banished out of this land, as being gence, which winds itself through our minds, and things would be banished out of this land, as being gence, which winds itself through our minds, and the third and last is in the account given in the actions of this land, as being gence, which winds itself through our minds, and the property of the latter o great lawgiver's vision from Mount Pisgah, whence contrary to the ninth commandment. Moreover co-soothes us when we are ill at ease. We overrate beholding the promised land with his eyes, though his vetousness and greedy desires of every kind, be it of what we do well; we wink at what we do amiss.—

> REJECTION OF THE TRUTH. (From a Sermon by Dr. South.)

It is wonderful to consider what a strange combat and scuffle there is in the soul of man, when clear truths meet with strong corruptions; one faculty or power of it embracing a doctrine, because true; and another, with no less fury, rising up against it, because tration of the charity for the benefit of Presbyterians and severe and disagreeable. Thus, what should be the laymen. reason that those high and excellent precepts of Christianity, requiring purity of heart, poverty of spirit, warrior Barak, to deliver the people from the tyrinny of Alabin king of County of Manager of County of County of Manager of County of Manager of County of Manager of County of Manager of County of County of Manager of Manager of County of Manager of County of Manager of Manager of County of Manager of the foot of her palm tree that Deborah summoned the Such and no less than this, would be the happiness chastity of mind, hatred of revenge, and the like, find of Jabin, king of Canaan. But this is not the place mandments of the second table. Therefore we ought the world? Is it because men think they are not in which to pursue the triumphant history of the judge to feel most grateful to Almighty God, for having called truths? By no means, but because they are severe, and prophetess, nor to copy her song of glory—a us to the knowledge of laws so excellent, that, if men grating, uneasy truths; they believe them sufficiently, at perfection at the age of a century, still in favourings for how are plant is
glory that procured forty years of peace and its blesswould only keep, they would live and be happy by them. Do not tell me of human frailty, nor argue and for that reason and no other, they are rejected How beautifully do the royal poets, David and that man in a natural state is unable to do all this. - and thrown aside in the lives and practices of men, not Solomon, introduce the palm into their divine songs! For this, though true, is nothing to the present pur- because they cannot or do not convince their under-David says: "The righteous shall flourish like a palm pose. We are not in a natural state: we have been standings but because they thwart and bid defiance to tree; they shall bring forth fruit in their old age." - admitted into covenant with Christ: we have the pro- their inclinations. Truth is so connatural to the mind By Solomon the graces and beauties of Christ are mise of the Spirit, if we will ask for it in prayer .-- of man, that it would certainly be entertained by all compared with the loveliness and fruitfulness of the Whatever may be the case with others, we at least men did it not by accident contradict some beloved the forest in this—that from their seeding state to character that strengthens interest or other. The thief hates the break of day; cherubim, and in the holy of holies. In Ezekiel's us. The feelings therefore, which I would have you not but that he naturally loves the light as well as magnificent vision of the second temple, the same dis- cherish, when you think of these commandments, are other men, but his condition makes him dread and position of palm trees as ornaments is repeated. In thankfulness to our heavenly Father, for having given the sad lament of the prophet Joel over the condition above the sad lament of the prophet Joel over the condition. the sad lament of the prophet Joel over the condition which Israel had fallen in his days, he says: "The palm tree also and the apple tree—even all the trees of the field—are withered, because joy is withered to the mortifying truths of Christianity; but then they hear them only as they use to hear of the death of friends, or the story as they use to hear of the death of friends, or the story as they use to hear of the death of friends, or the story as they use to hear of the death of friends, or the story as they use to hear of the death of friends, or the story as they use to hear of the death of friends, or the story as they use to hear of the death of friends, or the story as they use to hear of the death of friends, or the story as they use to hear of the death of friends, or the story as they use to hear of the death of friends, or the story as the start, the established religion in England was Episcopal, as well as Protestant, the established religion in England was Episcopal as well as Protestant, and the University of Oxford was Episcopal as they use to hear of the death of friends, or the story as the start, and the University of Oxford was Episcopal as they use to hear of the death of friends, or the start in the died, the start is the start, the established religion in England was Episcopal as well as Protestant, the established religion in England was Episcopal as well as Protestant, the established religion in England was Episcopal as well as Protestant, the established religion in England was Episcopal as well as Protestant, and the University of Oxford was Episcopal as they use to hear of the death of friends, or the story as of a lost estate; they are true, but troublesome and vexatious. So often does the irksomeness of the thing that, at that time, the college at Glasgow, and other places It must be considered that knowing without obeylutions of the heathen, the people went in triumph to
take possession; and they bore in their hands branches
and fair boughs, and palms also, and sang psalms unto
him that had given them good success:" and the procession was reported every were used to the triumph to in the hardest of men, a knowledge of Christianity
bim that had given them good success:" and the procession was reported every were used.

It must be considered that knowing without obeying is worse than vain. It inflicts a deep and lasting
ing is worse than vain. It inflicts a deep and lasting
ing is worse than vain. It inflicts a deep and lasting
ing is worse than vain. Even
in he hardest of men, a knowledge of Christianity
him that had given them good success:" and the procession was reported every were used.

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ing is worse than vain. It inflicts a deep and lasting
ing is worse than vain. It must be considered that knowing without obeying is worse than vain. It inflicts a deep and lasting
ing is worse than vain. And doctrines thereof.]—
considering these circumstances, as well as the tenor of
the will, his Honour thought it reasonable and right to
infer that the testator was a religiously-disposed person,
and when he made and republished his will, an Enisconal
ledged (as well as inversion). reported make men angry with the truth of the report, It excites in a man certain convictions and emotions, they press hard upon their darling sin, and would So, when a greater than Maccabeus rode up to Jeru- and these are mysterious gifts of God; they are the knock them off from the pleasing embraces of the of books that he afterwards made to Glasgow College. salem to purify once and for ever the holy places, "the people took palm branches, and went forth to meet us, the first impulses to set us in motion towards God. people took palm branches, and went forth to meet him, crying, 'Hosannah.'" As long as the temple to by these inward strivings that knowledge brings their reason, to their brutality, and make their noblest continued to exist, the feast of purification was held; a man to repentance and to eternal life. But they perfections bow down and stoop to their basest lusts? What do they, I say, but crush and depress truth, to ther end, and good in so far as they attain that end. advance some pitiful, sensual pleasure in the room of consistent with the new faith, the annual presentation In their own nature they are most transitory: they it; and so, like Herod, strike off the Baptist's head, of palms at the altar was required, or at least practised, can be prolonged only by issuing in obedience, and only to reward the dances of a strumpet? This is thereby settling into principle; or, if they issue in no- the great load of condemnation which lies so heavy upon the world, as St. John tells us, "that men see the light, but love darkness," bend before the truth

NATURAL AND MORAL EVIL. (By the Rev. Johnson Grant.)

The origin of both natural and moral evil is reconhave beenfamiliar with the mysteries of Christ. In cileable to the goodness of God. God, having enchildhood boyhood, manhood, the same sounds of dowed men with reason and free agency, intended to warning, and promise, and persuasion, the same hopes exercise these functions, in order to increase their tions imposed after the Revolution, upon members of the and fears have fallen on a heedless ear, and a still happiness. Now, this exercise supposes an option to more heelless heart; they have lost their power over be set before them between good and evil; and even the man he has acquired a settled habit of hearing when Adam embraced the latter the goodness of God most celebrated of these, the ruins of which are among them. And they shall hunger no shall dwell among them. And they shall hunger no shall dwell among them. Strange without doing. Palmyra. But now few, if any, palms remain near of Latona to Delos, where she gave birth to Apollo the spot, to shelter or refresh the spot, to shelter or refresh the spot.

Ecclesiastical Intelligence.

ENGLAND.

LONDON, COURT OF CHANCERY, July 14. (Before Vice Chancellor Knight Bruce.) ATTORNEY-GENERAL v. GLASGOW COLLEGE CHARITY —SCOTCH EPISOGRAL CHURCH.—John Snell, a native of Scotland, who had been educated at the College at Glasgow, but who afterwards resided at Ufferton, in the county of Warwick, hy his will, dated the 29th December, 1677, (at which time he was resident at Ufferton) gave certain real property to five persons and their heirs, as should be appointed by the Vice-Chancellor of the University of Oxford, the Provost of Queen's College, the Master of Baliol College. Baliol College, and the Provost of St. John's College, in the same University, upon trust, for the maintenance and education in some college or hall in that university, to be appointed by the trustees, or three of them, of such so many scholars, born and educated in Scotland, who should have spent three, or two years at the least, at college at Glasgow, or one year there and two years in some other college in that kingdom. And the testator directed that each of the persons so educated should enter into a bond to go into holy orders, and should pay £500 in case he should not do so, or should take preferment in England, it being his, the testator's will, that after he had received his education, he should return into Scotland and get advancement there as his capacity should deserve. ts room, the persons educated at Oxford under the testator's will had not taken orders; and the object of the present information was to procure a reference to the Master to settle a scheme for the administration of the charity in accordance with the provisions of the testa-

contended that the object of the testator was to educate young Scotchmen for the office of priests of the Episcopal Church. At the time he made his will, and afterwards, differences existed between the Presbyterians and Episcopalians, and he probably meant to smooth the way educated at Oxford? The learned counsel entered at great length into various matters of history relating to the Episcopal Church of Scotland, which, they observed, although not the established church, was yet a church known to and recognized by the legislature. Mr. Wickens appeared for Baliol College, but said he

was neutral on the subject.
Mr. Russell, with whom were Mr. Rolf and Mr. Buller,

The question was, whether, under the will, a charity which had been founded by the testator for the purpose which had been founded by the testator for the purpose of educating young Scotchmen at Oxford (who had partially received their education at Glasgow), for the purpose of their taking "holy orders" and returning to Scotland, had been well administered, by giving the benefits of the charity to Scottish students from Glasgow, without reference to their being Episcopalians or becoming clergymen. Certain decrees and orders had been made in Chancery in 1759, 1799, and 1810, which had not expressly recognized the right of the Episcopalians, and which were considered to have sanctioned the adminis-

His Honour this day gave judgment. He said that the object of the information was to cause a charity, founded by the will of the testator, dated 1677, to be made auxilicap. 63, designated as the "Episcopal Communion in Scotland;" and by a statute of the 3 and 4 Vict., cap. 33, designated as "Protestant Episcopal Church in Scotland;" a church or communion which must be taken to be estab lished in Scotland, and to exist there consistently with law. The information sought to have the charity administered for this purpose, which it now was not. The proposed change was opposed by the principal professors, and offi-cers of Glasgow college, who however did not consider the change as contrary to the law of England or Scotland, but as at variance with the will of the testator, and op-posed to a decree made in 1759 by the Lord Keeper.— His Honour will consider the former point first.

The testator had been born in Scotland, and had received part of his education in Scotland. When he made his will he was probably domiciled in England. The will was in the English form and wholly in his hand-writing. read a passage from the answer of the college, stating in Scotland were, by the laws of the realm, placed in imand when he made and republished his will, an Episcopal Protestant, in connection with one of the established churches,—a conclusion well consistent with the present the fact that he might have been born a Presbyterian.—
And his Honour, therefore, agreed with the construction
that had been put, by Lord Hardwicke, on the words "Holy Orders;" and was of opinion that those words, in the
present will, meant, orders by Episcopal ordination.—
Proceeding upon this basis, his Honour was satisfied upon
the will, that the principal object of the testator was, the
supporting or strengthening a church at once Protestant
and Episcopal, in Scotland, and that, in doctrine and ecclesiastical government, he had in view either the established siastical government, he had in view either the established Church in England at the time, or the established Church n Scotland at the time, which two churches, whatever dif ferences might exist between them, in some points of of a doctrine, but abhor its strictness and spirituality.

The doctrine of Christianity being in this, like that forerunner of Christ just now mentioned by us, who was indeed (as our Saviour himself styled him) a scotland, and having received part of their education at Oxford. shining, but withal a burning light. And as the Glasgow, should complete their education at Oxford. - | Wesleyan Methodists, was stated to be only 2,697, -less

anguage, and understand the morals and the wisdom of these vegetable sages. The last of such favoured adepts was the learned Dr. Abraham Gaon, who died about the year 1540. The Mahometan traditions about the year 1540. The Mahometan traditions gave as to the execution of a bond, compelling the party to enter holy orders, and to return to Scotland. That direction, however, was not surprising. It was plain, that to expect a young man to devote himself to the re-ligion of the state,—a religion well endowed with ample preferment—was a different thing from expecting him to pass his life, in the country, from which he can pass his life in the country from which he came, in a communion which might become a mere tolerated body of dissenters, without anything analogous to promotion or of dissenters, without anything analogous to promoted or preferment. But though the religion of Scotland was afterwards in fact changed, it did not, therefore, follow that this charity was changed in its objects, or was to be appropriated to the uses of the establishment for the time However strict were the regulations and condi-Episcopal Church in Scotland in respect of attending divine service, and otherwise as regarded forms or discioline, that church did not appear to have had toleration refused to it at any time after the death of King Charles II. His Honour here read several passages from the answer of Glasgow College, in which they spoke of the Episcopal Church as "in no wise recognized or acknowcalling himself the bishop of a particular diocese or see, properly and legally oversee his own flock, though his worldly provisions, or territorial authority. city of a particular order, and to deny him his title would be a discourtesy as manifest and gross as to deny to a bishop of the Church of Rome his title of bishop, or to refuse to a Presbyterian elergyman his designation of "Reverend." To return, however, to the question in the case. His Honour agreed that the Presbyterian religion, as the established religion of Scotland, might have affected the Episcopal Church as to worldly advantages and internal government, so as to render it impracticable to follow closely the testator's will. He was of opinion, o interfere, and in doing so to endeavour, as far as pos sible, to adhere to the principal object that the testator had in view. The necessity of interference by an English Court of Equity, after the restoration of Presbyterianism in Scotland, had been asserted and admitted in this cause. Whether or not, before the restoration of presbyterianism under King William III., it was in fact practicable to ad here to the will of the testator, it had not been considered practicable to do so, and perhaps some reflection from it could not be reasonably avoided. But to withdraw from the charity the fund provided for it by the testator, except under circumstances of absolute necessity, could not be justifiable. One chief contention on the part of Glasgow ollege had been that the main object of the testator was general education; not that Scotchmen partly educated at Glesgow should go to Oxford and be educated for the Church of Scotland, but that Scotchmen, partly educated at Glasgow, should go to Oxford and pass their time, whether as laymen or as clergymen, as idle or employed in Scotland or elsewhere. That argument was at variance both with the spirit and the letter of the will. But it had been said that the testator did not intend to promote any particular religion; or, in other words, that he intended promote only such religion as from time to time should be the established religion of the country. To ascribe such a state of opinion to any Christian Scotchmau, at the end of the 17th century, might not be reproachful or absurd, but the circumstances on which such conclusion could be founded were in so high a degree improbable that in order to arrive at it there must be the clearest evidence. On such ground as this, a religion based on the denial of the divinity of our Saviour might be adoptor. If his Honour were asked whether he thought that the difference between Episcopacy and Presbyterianism were immaterial in the mind of the testator, he must anwith the Protestant Episcopal Church of Scotland as it was in 1677 and 1679, subject of course to the obvio and appreciable differences between establishment and

> of 1759, and other subsequent decrees, and said that there was reason to believe that the scheme which had been founded on them operated in practice slightly, if at all, in favour of the Episcopal Church in Scotland, and that, by the course of events, such a change had taken place as to render it proper to inquire whether an alteration could not be introduced, that might be beneficial to the Episcopal Church in Scotland. His Honour concluded by directing a reference to the Master, to inquire whether, consistently with the law of Scotland, the scheme according to which, under the decree or decretal order 1759, and the orders of 1777 and 1810, the charity founded by the testator was administered, could be modified or varied, so as to make such charity more effectually conducive to the supply of the Protestant Episcopal Church of Scotland with fit and competent elergymen, Church of Scotland with fit and competent dergy, who, being born in Scotland and educated in Glasgow and Oxford, should exercise clerical functions in Scotland; and the Master was to approve of a scheme for adland; and the Master was to approve of a scheme for adland; and the Master was to approve and, in proceeding ministering the charity accordingly; and, in proceeding to approve such scheme the Master was to have regard to the said will, and to the circumstance that the Established Church of Scotland was, in the years 1677 and 1679, Episcopal, and is now Presbyterian; and the Master was to proceed upon the basis of the present existing scheme, and not to depart therefrom to any unnecessary extent; and he was not to disturb any exhibitioner who before and at the date of his Report, should be an exhibitioner of the charity; and the Master to be at liberty to state any circumstances specially; and, for the present the charity was to be administered according to the three decrees or decretal orders before mentioned; the Court, however, declaring its opinion to be that the Principal, Professors, and Masters of Glasgow College, in so administering the charity, ought to have regard to the circumstance that the testator, at the date of his will, was to be considered as being a member of the then Establish. lished Church of England or Scotland, and therefore (if of the Church of Scotland) of the Episcopal Church of Scotland, and as having, by the term "holy orders,"

erected Church at Aston, near Stone, on Thursday se'nnight, in the presence of a numerous and highly respectable assemblage of persons. The Church, which has
been erected and endowed by Lord and Lady Vincent,
stands upon an excellent site, about the centre of the
estate of the Hon. Edw. Jervis, at Aston. It is a handsome and strongly-built stone structure, of the Gothic order, extremely neat in the interior, and containing plain oak sittings for two hundred persons.

"SQUARING THE CIRCLE."—In the 30th part of his "Annals of the University and Town of Cambridge," Mr. Cooper informs us that up to the year 1769 "the Undergrduates had worn round caps or bonnets of black cloth, lined with black silk or canvass, with a brim of black velvet for the pentioners, and of prunella or silk for the sizars. Grafton, the Chancellor of the University, to obtain the consent of the Government to their adopting square caps, stating that they wished to attend his Grace's approaching installation in a dress more decent and be-coming and that the Heads of Houses were not averse to the change. The Duke of Grafton, having mentioned the matter at the Council Board, intimated to the University that the square cap might be adopted by the Undergraduates, as it accordingly was. In this quiet way was a change made in a trifling matter which if it had happened in the days of Whitgift and Cartwright would have set the whole University in an uproar." Upon the 1st of set the whole University in an uproar." Upon the 1st o of July, 1769, the following lines upon this subject ap peared in the pages of this journal, which had then been established about seven years:-

> "Mutantque rotunda quadratis." "Ye learn'd of every age and climate yield, And to illustrious Cambridge; quit the field What sage Professors never yet could teach, Nor Archimedes, nor our Newton reach; What ancients and what moderns vainly sought, Cambridge, with ease, has both attain'd and taught.
> This truth e'en envy must herself allow, That all her scholars square the circle nov

is now attracting attention in various quarters,—that there is experienced and admitted, among various bodies of Dissenters, and Methodists, a state of dearth, paralysis, and decay. The proofs of this fact are now before the public, in a great variety of melancholy particulars, For instance.—The whole increase, in a year, among the