

next morning we were on our way to Bagdad. Complete and signal has been the destruction of Babylon; and so truly have the prophecies concerning her been fulfilled, that the traveller, in contemplating the almost undefinable evidences of her former existence, may look in vain, beyond a few broken mounds and heaps of rubbish, for more satisfactory proofs to assist him in his researches.

ILLUSTRATIONS OF SCRIPTURE.

*"Not a dog moved his tongue against man or beast."*

All travellers in Egypt must be struck with the multitude of dogs, which prowl about in all directions, maintaining, by night especially, a perpetual chorus of discord. Of these, it is said that the French, during the invasion of Napoleon, killed thousands. But they were not long in multiplying and replenishing the land. If we suppose, and there is no want of versimilitude in the supposition, that this domestic animal so superabounded in the days of old, what a new and unthought of emphasis does it give to a memorable passage in Exodus. On that awful night—that night of darkness, distress, and horror, when the children of Israel were besought by the tyrant Pharaoh to march out in haste; what an image of the intensity of the panic, the universality of the consternation, is afforded to us, notwithstanding the bustle, noise and confusion inevitably consequent on the sudden uprising and departure of 600,000 men, besides women & children, and "a mixed multitude" of Egyptians & others; it could be said, that "not a dog moved his tongue against man or beast."—*Rev. Dr. Duff.*

*"And behold, there came up out of the river seven well favoured kine, and they fed in a meadow."*

One evening, in walking along the banks of the river, a large herd of cows and buffaloes were seen rushing into the shallow waters on the opposite side. Five or six herd-boys, following close behind, first waded a certain distance into the gentle current, and then nimbly leaping, each on the shoulders of a cow or buffalo, holding fast for a time by the horns, and eventually standing upright, being able to maintain their balance without any subsidiary aid. As each individual of the herd got beyond its depth, it swam, the entire body being submerged, and nought visible above save the uplifted nostrils. When carried down, a considerable distance, by the rapidity of the middle stream, all, to the eye, seemed wholly to disappear, save the few slender and diminishing forms of the herd-boys.—At length, however, on reaching the farther bank, they had really emerged for the first time out of the river, and speedily began to graze on the meadow. By local association, the incidents of Joseph's history were instantly revived on the tablets of memory. And when it was remembered that this was the very stream by which Pharaoh once dreamt he stood, what a freshness of colouring seemed thrown over the description—"And behold, there came up out of the river seven well-favoured kine, and they fed in a meadow." Gen. xli. 2.

*"We remember the fish we did eat in Egypt freely."*

In beholding ever and anon a solitary fisherman labouring with his hand-nets on the margin of the river, how significant appeared the rebellious and ungrateful murmurings of the Israelites in the wilderness: "We remember the fish we did eat in Egypt freely,"—(Numb. xi. 5.) Nor could we be less struck with the singular juxtaposition of the words which follow: "the cucumbers, the melons, and the leeks, and the onions, and the garlic." For turning towards the interior, it was apparent to the eye that Egypt land is not less productive than in days of yore, in these and other similar vegetable productions. Here too, was the stately "palm," the most juicy of all trees, reminding us of the beautiful similitude of the Psalmist, "the righteous shall bring forth fruit in old age; they shall be fat and flourishing" (Psal. xcii. 12-14); and the pomegranate, the almond, and the olive, and scores of other products emblemized or consecrated in the parables and narratives of the Book of Life. How vividly, also, were these visible effects of the annual rising and overflowing of the Nile calculated to illustrate the bold imagery of the prophet, "Egypt riseth up like a flood, and his waters are moved like the rivers." Jer. xlvii. 8.

SUNDAY SCHOOL RECORD.

*From the N. Y. Sunday School Advocate.*  
VISITING SUNDAY-SCHOOL CHILDREN.

In the third number of the Sunday-School Advocate, under the above heading, the following questions are asked:—

1. "Is it advisable for the teacher of the absentee to visit, or to have one person as visitor-general for the whole school?"
2. "Should it be done on the Sabbath or any other day?"
3. "How long a time should elapse after the first omission in attendance before inquiry should be made?"

It is likely, Messrs. Editors, you will receive answers to the above from all points of the compass: I will, however, among the rest, offer the following to your consideration:—

*Answer to Question 1.*—The whole secret of success in Sunday-School teaching is love. If a teacher does not love his class, and love to teach it, his scholars will never love him. And if there be not mutual love, little good will follow. But if a teacher love his class, will he feel like sending a comparative stranger to look after the absent ones? And suppose he should, will that visitor be likely to be half as the teacher himself? The cause of absence may have arisen in the class, perhaps, from something right or wrong the teacher has done himself. Who then is so likely to set the matter in its true light as the teacher?

*Answer to Question 2.*—"Should it be done on the Sabbath?"—Yes, for a negative and a positive reason.

1. There is no harm in it. There is no more harm in going home to teach a scholar his duty, than in that scholar coming to Sunday-School to be taught it. The Saviour impliedly acknowledged it to be right to lift a beast out of a pit on the Sabbath; and if a scholar has fallen into the pit and snare of the devil—such as had company—is it wrong to try and get him out on the Sabbath? "Ye are of more value than many sparrows." Should we turn from our path on the Lord's day to persuade yon group of noisy wandering boys to go with us to Sunday-School?

2. There is good in it—good that cannot be accomplished on any other day. The object of a teacher's visit to a family is not merely to see the scholar, but to see the parents and other members of the family, and get them to feel interested in the school; and when they are so, and the teacher is faithful, there are few absentees. He or she has also opportunity of dropping a few words of religious counsel or instruction, of praying with them, and gaining their good will and respect. But in our manufacturing and agricultural districts this could not be done during the week, for the family would be scattered at their employment.

*Answer to Question 3.*—"How long," &c.—Suppose that a shepherd saw that one of his lambs was missing, how long would it be before he went in quest of it? Suppose a father or guardian missed from the family circle one of the "littles ones," how long would it be before he started to find it? How many nights could he sleep at ease, not knowing what had become of it? As to "visitors-general," they can do no harm; on the contrary, they may do good; but no one can do the work of the teacher. From my experience and observation, I am satisfied that when a school goes down from absentees, it is the Superintendent's and Teacher's fault. Their motto should ever be PERSEVERE.

A TEACHER.

RELIANCE UPON PROVIDENCE.

To make our reliance upon Providence both pious and rational, we should, in every great enterprise we take in hand, prepare all things, with that care, diligence and activity, as if there were no such thing as Providence for us to depend upon: and again, when we have done all this, we should as wholly and humbly rely upon it, as if we had made no such preparation at all. And this is a rule of practice, which will never fail; or shame any, who shall venture all that they have or are upon it: for as a man, by exerting his utmost force in any action or business, has all that human strength can do for him therein; so, in the next place, by quitting his confidence in the same, and placing it only in God, he is sure of all that Omnipotence can do in his behalf.—*Dr. South.*

RELIGIOUS LITERATURE.

THE DIGNITY OF MAN.

THE higher faculties and nobler operations of the human mind, I must not attempt to enumerate, far less to analyse; but contemplate, for a moment, some of their results. Behold that feeble creature man, by his superior intelligence subduing animals of strength and activity far surpassing his own, and employing their powers in his service;—see him controlling the vegetative powers of the earth, directing its fertility, and changing the barren wilderness and impenetrable forest into a fruitful field;—see him overleaping the boundaries of country, and guiding his bark through the trackless waves of boundless and unfathomable ocean;—see him, not satisfied with the ample disclosures of nature, subjecting her to experiment, and forcing her to reveal her secrets;—see him collecting, from a survey of the history of man, the accumulated wisdom of past ages, and applying it to the improvement and comfort of the ages to come;—see him, not confining his researches to the plants he treads on, and the animals around him, but following the stars in their courses, ascertaining their motions and revolutions, and demonstrating at once, the immensity of the works of God, and the simplicity of the laws by which they are regulated. Behold him in a different aspect, united to his species by a thousand ties: in the family, seeking solace and repose in scenes of domestic affection; in the state, forgetting himself in zeal for the many, and studying only the interests of mankind.

Finally, contemplate him distinguished as the subject of the moral government of God; with thoughts, desires, and affections, that address themselves to objects beyond the sphere of created being and moral existence: endowed with conscience, the delegate of the Most High; accosted by prophets and apostles, the oft-returning messengers of heaven; and, O last effort of all conquering mercy! visited and reclaimed by God himself, wearing the veil of sin-degraded humanity. Ah! could we but learn to estimate our souls by the price God has put upon them, we should not so basely vilify their powers, so boldly misapply their godlike attributes.—*REV. H. GREY.*

RIGHTEOUSNESS OF CHRIST.

WANTEST thou a shadow or covering to shelter thy weary soul from the scorching heat of divine anger, or of temptation from Satan, or tribulation from the world?—Improve this righteousness, and sit down under the shadow of a great rock in a weary land. Wankest thou courage to look the law or justice of God in the face? There is a fund for it: for under this covering thou mayest look out with confidence, and say, "Who can lay any thing to my charge?" Wankest thou to have the New Covenant confirmed to thy soul? Improve this righteousness by faith: for Christ, by his obedience and death, confirmed the covenant with many. This blood is the blood of the New Testament; and when the soul by faith takes hold of it, the covenant of grace is that moment confirmed unto it for ever. In a word, by virtue of this righteousness thou mayest come to a communion table, and to a throne of grace, and ask what thou wilt. Our heavenly Father can refuse nothing to the younger brethren who come to him in their brother's garment. By virtue of this righteousness, thou mayest lay claim to every thing, to all the blessings of time and eternity.—*Erskine.*

THE HOLINESS OF GOD.

WHAT an awful idea of the holiness of God have we in the death of Jesus! The vengeance of God was centred in the bosom of his Son: what an awful consideration this to the sinner, who is committing the worst of all suicides, the suicide of his immortal soul! "Have I," the Lord might say to such, "wreaked the fury of my vengeance on my own Son, and shall you without repentance escape, you who still continue in open rebellion against me?" Salvation and holiness are synonymous.—*Rev. W. Howells.*

BASE envy withers at another's joy,  
And hates that excellence it cannot reach.