

"Her Foundations are upon the holy hills."

"Stand ye in the ways and see, and ask for the Old Paths, where is the good way, and walk therein, and ye shall find rest for your souls."

Pottery.

ELISHA AT DOTHAN.

By Rev. George Croly.

'Tis midnight, deep midnight,
The hour for supper!
From the storm-shattered ridges
The warriors arise:
Now the Syrian is marching
Through storm and through snow,
On the revel of Israel
To strike the dorsal blow.

Now, wild as the wolf
When the sheep-fold is nigh,
They shout for the charge,
"Let the Israelite die!"
Still, no trumpet has answered,
No lance has been flung,
No torch has been lighted,
No arrow has sprung.

Then spake the king's sorcerer:
"O King, wouldst thou hear
How these Israelite slaves
Have escaped from thy spear?
Know their prophet Elisha
Has spells to unbind
The words on thy lip,
Nay, the thoughts on thy mind;

'Tis morning—thy sword
Over mountain and plain;
Thy noon—yet no chieftain
Has slackened the rein;
'Tis eve—and the valleys
Are dropping with wine,
But no chieftain has tasted
The fruit of the vine.

To dothan the horsemen
And mailed charioteer
Are speeding like fire,
For the sooner of Syria,
Elisha, is there.

Correspondence.

We deem it necessary to follow the example of the London Church periodicals, and to advise our readers that we are not responsible for the opinions of our correspondents.

For the Church.

REMARKS ON THE "HORSE AND ITS RIDER."

By J. M. HERSHFIELD, Esq., Lecturer of Hebrew and Oriental Literature in the University of Toronto.

(Continued from August 14th.)

But let us for a moment suppose, that the different races of mankind did not all spring from Adam, but that besides him there were created other human beings, differing from him in colour and bodily structure, from whom the various varieties of the human species might have originated, the difficulty next to be reconciled is, how were those races preserved during the deluge? According to the Mosaic account only Noah and his family, consisting of his wife, three sons, and their wives, were preserved in the ark.

Nor is there any room for cavelling that they might have taken refuge upon high mountains, for the sacred historian tells us Gen. ch. vii. 19, 20, that "all the high hills were covered;" and not only five or six feet, but "fifteen cubits," i. e. about twenty-two feet. Well indeed might Jeremiah afterwards say, "Truly in vain is salvation hoped for from the hills and from the multitude of mountains.—Jer. ch. lii. 23. Neither can it be said that the deluge was not universal, so that some might have fled to parts of our globe not affected by the deluge; the language employed by the sacred writer is too explicit to admit of such a supposition; he tells us "and all the high hills that were under (kol hashshamayim) the whole heaven (i. e. in the whole earth) were covered."

Had indeed Moses employed the expression, all kol bene haaretz (i. e. upon the whole face of the earth), there might then be room to conjecture that the deluge was merely local, as the word arets (earth), also denotes a country, a land; and the passage might therefore be rendered either, and the high hills which were upon the whole face of the land or country, were covered. In the former sense the reader will find this expression employed, Gen. ch. i. 29, "And God said, behold I have given you every herb bearing seed which is (al pene kol haaretz) upon the face of all the earth." And in the latter sense, Gen. ch. xli. 56. And upon the latter sense (al kol bene haaretz) upon the face of the land or country, i. e. Egypt, and the neighbouring countries. The sacred historian therefore, to guard no doubt against any false notion being formed as to the extent of the deluge, employed the expression tabhath kol hashshamayim (i. e., "under the whole heaven," which admits of no such twofold exposition, but has but one meaning, and that is, in the whole earth. This will at once become evident by comparing other passages in Scripture, where the same phrase occurs; see for instance, Deut. ch. ii. 25. "This day will I begin to put the dread of thee and the fear of thee upon the nations that are under the whole heaven, which shall hear report of thee, and shall tremble." Again, Job. ch. xxviii. 24, "For he looketh to the ends of the earth, and seeth (tabhath kol hashshamayim) under the whole heaven." So ch. xxxvii. 12, "He directed it under the whole heaven, and his lightnings unto the ends

of the earth." Also, Dan. ch. ix. 12, "For under the whole heaven hath not been done, as hath been done unto Jerusalem." From these quotations it will appear evident that the phrase "under the whole heaven," can mean nothing else than in the whole earth, and that therefore the supposition which some have advanced, that it is merely idiomatic in Gen. ch. vii. 19, simply meaning there a great extent, or as others will have it, merely a small and limited locality in Asia, is as groundless as it is absurd.

And after all, what would be gained by such an unnatural and forced construction of the sacred narrative? Is it more natural to suppose that God should pile up a mass of water on Armenia, which reached twenty-two feet above its high mountains, than that he should submerge the whole world in water? A supposition which certainly would require no small stretch of imagination, when we consider that the perpendicular height of one of its mountains, now known to Europeans by the name of Ararat is, according to Dr. Parrat, 16,254 Paris feet above the level of the sea, and is therefore 1,528 feet higher than Mont Blanc. And when we further consider that all liquid bodies are diffusive and naturally glide off any way, so that long before it could possibly reach the tops of the hills all the plains and valleys of the earth must necessarily be filled.

It is truly astonishing that these learned theorists of a local deluge, should have discovered so many difficulties connected with an universal deluge, and yet never perceived the insurmountable difficulties which their theory gives rise to. But what matters; the Scriptures teach a universal deluge and other theories must be set up in opposition to it, no matter how vain, how unphilosophical, how ridiculous. Then, where was the necessity for constructing such a huge vessel as the ark, and crowding it with all kinds of living animals, if only a small territory was intended to be inundated? Noah might simply have been commanded to withdraw into a neighbouring country; and, as for the birds and beasts, the former might, without the least difficulty, have flown to other countries not affected by the deluge, and the latter also, might possibly have saved themselves by flight, and if not, Noah might have supplied himself again with them from other plains. I would ask then, is it more congruous to suppose that Noah should have been commanded to build an ark, the largest floating vessel that has ever been constructed, and collect in it a great number of animals and fowls in pairs, when only a small territory was intended to be inundated, than to believe that the whole earth should dwell any longer upon this point by adducing evidences in support of the Mosaic account of an universal deluge, from the historical notices and traditional accounts of this awful catastrophe, which have been preserved by almost all nations throughout the world, nor appeal to the testimony afforded by scientific men; but proceed to notice briefly the account given by the sacred historian, as to the extent of the destruction which took that dreadful event. Though Moses is very precise in all his descriptions of the various events recorded in his writings, yet, none is as forcibly dwelt upon, none described with such marked precision, as that relating to the destruction caused by the deluge. He gives us no less than three repetitions of the same thing, in the 21st, 22nd and 23rd verses of the 7th chapter of Genesis. In the 21st verse we read, "And all flesh died that moved upon the earth." In verse 22nd "All in whose nostrils was the breath of life died." In verse 23rd, "And every living substance was destroyed." And then summing up the whole by saying "Noah only remained alive, and they that were with him in the ark." This is plain language, divested of everything approaching to allegory; it leaves no room for building false theories upon, nor has it ever been attempted, even by the most reckless critics and interpreters, to attach any meaning to this part of the sacred writer's narrative that what the language literally conveys.

If then the Mosaic account of the deluge is true—and has it ever been proved that it is not?—if all mankind except Noah and his family perished—we ask those who hold the origin of mankind from more than one primeval stock, how did those various races which, according to them, do not belong to the Adamic race, originate after the flood?

The reader will no doubt be somewhat astonished when I tell him that this is a problem which neither Prof. Agassiz nor any of his co-theorists ever endeavoured to solve, although, as it will be seen, its bearing upon the subject in question is of the greatest importance. Nay, they have not even condescended to bestow a passing notice on this point, as if it were altogether too trivial to be attended to; and yet they have the audacity to claim the authority of the Scriptures in support of their impious theory. And why this utter silence on this all important point? why expend so much learning and ingenuity to prove—and from the scriptures too—an indefinite number of separate creations from which the races of men have sprung, and pass by a point unnoticed, which, unless it would be satisfactorily explained, would be just so much labour, learning, and ingenuity thrown away, and leave them exactly where they began? Surely, there can be but one reason for this silence, and that is, that they were unable to reconcile their theory with the Mosaic account of the deluge; for they will have either to suppose a new creation of those races that have perished to have taken place after the flood, or that others besides Noah and his family survived that awful catastrophe, and that they perfectly knew to be altogether irreconcilable with the teaching of the Holy Scriptures.

There are several abilities unknown to the possessor, which lie hid in the mind for the want of an occasion to bring them forth.

Ecclesiastical Intelligence.

DEBATE IN THE HOUSE OF COMMONS.

THE COLONIAL CHURCH REGULATION BILL.

Lord J. Russell said that the Solicitor General had prepared clauses, to do, in an unobjectionable manner, what was proposed by this bill. He therefore moved that the second reading be adjourned till Monday.

Mr. Kimbird would resist the bill at every stage, as opposed to the principle of colonial self-government. He moved that it be read a second time that day three months.

Sir R. Inglis supported the bill, but only on the ground that this was not a time of the session to enter on such a question.

After some remarks by the Solicitor General and Mr. V. Smith, Lord J. Russell said that the object for which it was desired to legislate was placing the Church of England in the colonies in the same position as any other sect. He thought that the House would be quite able this session to deal with a bill on the subject consisting of two or three intelligible clauses. The decision was for the House, but he did not think that they ought to refuse to listen, and to condemn at once.

Mr. Henley remarked that no one seemed to have charge of the bill. Not thinking that legislation on so important a subject could be decently conducted this session, he supported the amendment.

Mr. Rowland Palmer thought that a clamour was raised against this bill by some gentlemen who were desirous of creating a prejudice against the measure out of doors by misrepresenting its character. The question had been asked in a manner which was not very respectful to such a body as the Bishops of the Church of England (hear, hear)—for whom he believed that His Grace generally entertained a high respect. He thought that this measure had originated. He thought that it was perfectly well known that the bill was the result of a long and deliberate consultation of the Bishops of the Church of England in this country, and of several of the Colonial Bishops, who met to consider by what means they might best accomplish the object which they had in view.

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able discussion and deliberation regulations were drawn up and sent to the country, which on their arrival were submitted to the ecclesiastical authorities, who at once declared them to be illegal and invalid. Such a state of things ought not to be allowed to exist. That was the question of the bill before us, and although the present bill was not the bill he referred to, he must say that its character was, in every respect, the reverse of that attributed to the nature of the opposition which was offered to his bill. (Hear, hear.) He considered that his noble friend had taken a reasonable course in proposing that the bill should be read a second time on Monday next, when the House would have an ample opportunity of discussing it on its merits. It dealt with a question which could not be settled by detailed and complex legislation on particulars, and which might, he believed, be very easily contained in half a page. He should have been very glad if the House had agreed to adopt such a course, but he had described; but he must admit that the House had manifested a disinclination to-night to enter upon such an important question at so late a period of the session. It being so, he would not simply express a hope, but a firm belief, that the House would give a fair reception and a favourable consideration to some such measure at a future time for the purpose of giving the church fair play in the colonies upon the footing of an established church. Admitting that it was quite impossible to settle the details at this advanced period, he was obliged to regard it as a duty of himself and of the government, that he would put the House to any trouble by dividing on the second reading of the bill, but would consent to a subject stand over till the next session of parliament.

Mr. Newdegate objected to the house proceeding with the measure at this time of the year while he fully recognized the necessity of some legislation on the subject in respect to the colonies, the union of whose church with the mother church of this country he was most desirous to preserve.

The amendment was then agreed to, and the bill was ordered to be read a second time that day three months.

CONCILIUM VOTUM.—Silentium

Actually, in these days, one who has been a British Minister wishes to frame a penal law against public discussion. The Bill, with as much caution as the case demands, requires that no one should be allowed to utter any doctrine or doctrine of the Church of England. We humbly submit that the Archbishop's solemn caveat, in introducing the words "not affecting the standard of faith," is superfluous, or at least ambiguous. For a regulation to protect the words "doctrines," even for good, the standard of faith, which, by attempting an over-precision, defeats its own object.

The Bill, we are glad to say, passed through committee with only the reservation of a single point. The able and high-toned management of the debate by the Colonial Secretary, this great and truly conservative measure, on the Montague's amendment, to restrict the Synod from passing regulations which shall "affect the Royal Supremacy" is reserved. We view these words as perfectly harmless in themselves. They are objectionable only as being premature, and, as the Duke of Newcastle most properly observed, calculated to raise doubts. The Royal Supremacy we most cheerfully and entirely admit.

As we were repeatedly urged, the Queen is supreme over Church and State alike. It is the function of the Crown to see that right be done by every function and individual in the State, and that the law be obeyed. Neither the Conference, nor the Synod, nor the Wesleyan Society, nor any other body, can be allowed to plead for the Royal Supremacy. But that the Crown is not, in any other sense, supreme over the Church, is a doctrine which we most cheerfully and entirely admit. As we were repeatedly urged, the Queen is supreme over Church and State alike. It is the function of the Crown to see that right be done by every function and individual in the State, and that the law be obeyed. Neither the Conference, nor the Synod, nor the Wesleyan Society, nor any other body, can be allowed to plead for the Royal Supremacy. But that the Crown is not, in any other sense, supreme over the Church, is a doctrine which we most cheerfully and entirely admit.

Several correspondents have called our attention of late to the proselytism which is being carried on in Syria under the auspices of the Anglican Bishop at Jerusalem. Some pain and surprise has been felt and expressed by the Society for Promoting Christian Knowledge, and prayer-books to aid in this crusade, after Dr. Gobat, in soliciting their assistance, had made no secret of his recent objectionable proceedings. We think, however, with our correspondent "C. E.," that it is an unfortunate circumstance, but not a matter of surprise, that the Anglican Bishop at Jerusalem, in soliciting their assistance, had made no secret of his recent objectionable proceedings. We think, however, with our correspondent "C. E.," that it is an unfortunate circumstance, but not a matter of surprise, that the Anglican Bishop at Jerusalem, in soliciting their assistance, had made no secret of his recent objectionable proceedings.

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