

Poetry.

GOD IS CONSOLATION.

Oh! Thou who driest the mourner's tear,
How dark this world would be,
If, when deceived and wounded here,
We could not fly to thee?

The friends who in our sunshine live,
When winter comes, are flown;
And he who has tears to give,
Must weep those tears alone.

But thou wilt heal the broken heart,
Which, like the plants that throw
Their fragrance from the wounded part,
Breathe sweetness out of woe!

Oh! who could bear life's stormy doom,
Did not thy wing of love
Come brightly wafting from the gloom,
Our peace-branch from above.

When joy no longer soothes or cheers,
And even the hope that threw
Agonement's sparkle o'er our tears,
Is dimmed and vanished too.

Then sorrow touched by thee grows bright
With more than than rapture's ray.
As darkness shows us worlds of light
We never saw by day.

SINAITIC INSCRIPTIONS.

Rev. C. Forster, author of "Mahomatanism Unveiled," and of "Historical Geography of Arabia," has published in London, a work on the inscriptions found upon the rocks of the wilderness through which the children of Israel passed, on their exodus from Egypt, which possessed a wonderful interest to the Christian student.

Our readers may be already acquainted with the fact, that in "the Wilderness" of Exodus, the sides of the cliffs which line the road from Suez to Sinai are clothed with mysterious inscriptions—that even the loose fragments of rock which strew the valleys have often a written face—that they are in such overwhelming multitudes as to defy the thought of their being the work of casual travellers—they extend for miles, and are often high up the cliff, ten twenty, and even in some cases, eighty or a hundred feet high—that the localities in which they are found have been named after these writings, as their most obvious and distinguishing features, the "Written Valley," the "Written Mountain," and a certain high cliff with an inscription in letters of six feet, is known as the "Title." The first person who announced to a European language the existence of such inscriptions, was Cosmos, a merchant of Alexandria, who made the Sinai tour on foot, (probably in the 518,) and wrote his discoveries in Greek. As he surveyed these silent chronicles, as mysterious to the Arabs of the desert as to himself, some Jews of his company ascribed them to their own ancestors, the ancient Israelites, during their wanderings in the Desert of Sin. This book of Cosmos was unknown or forgotten until the year 1707, when it was brought to light and printed by the celebrated Montfaucon, and though unread for 1200 years, it was yet the first to make known to Europeans the existence of the Sinaitic inscriptions. Then followed some efforts on the part of Clayton, Pococke, Montague, Niebuhr, and others, by which a few specimens of the writing were obtained. At length, in 1830, Mr. Gray published 177 fairly copied Sinaitic inscriptions, in Vol. 11, Part 2, of the *Transactions of the Royal Society of Literature*.

Mr. Forster maintains, with no small show of reason, that these inscriptions were made by the Israelites during their journey through the wilderness; and that they could have been made by nobody else. To maintain this position, he throws himself upon one or two broad facts, especially these: the high antiquity of the inscriptions—the vastness of the labour needed to produce them—the marks of uniformity discernible in them. They certainly belong to a remote period, for Cosmos speaks of them as bearing marks of hoary antiquity in his time—from their uniformity, both in general execution and in their exhibiting certain formulas in common, especially one for the beginning and another for the ending of almost every inscription. Prof. Beer pronounced the whole of them to be the work of a single age or generation. On the labour which the execution must have cost, Mr. Forster says:

"Foremost among the general phenomena are the numbers, extent, and positions of the

inscriptions; their number (Wady Mokatteb alone) being computed by thousands; their extent by miles; and their positions above the valleys as often measureable by fathoms as by feet. No difficulties of situation, no ruggedness of material, no remoteness of locality, has been security against the gravers of the one phalanx of mysterious scribes. The granite rocks of the almost inaccessible Mount Serbai, from its base to its summit, repeat characters and inscriptions of the sandstones of the Mokatteb. The wild recess of the Wady Arabah renew the phenomena in an opposite direction, and disolose them carried on to the eastern head of the Red Sea; while countless multitudes more may possibly lie still undiscovered in the numerous valleys branching out from the roots of Sinai, and, as yet, it would appear, unexplored.

It is agreed by all hands that the work was produced by *one race* in the course of *one* generation, and that race must have been very numerous, and the peninsula must have been very densely peopled for the time. But such a body of men, as were needed to produce such efforts, could not have lived on this desert during the time necessary for the work, without supernatural supplies. And Mr. Forster says that the physical character of the peninsula of Sinai offers "a consideration alone sufficient to prove to the satisfaction of every capable and unbiassed understanding, that there was but one period and one people, in the history of the world, to which, and to whom, these mysterious monuments can be rationally ascribed."

Having thus arrived, by what may be called the external evidence, at the brilliant conclusion that those are cotemporary Forster turns to see what can be made out of the records themselves. It is clear that the principle of writing is *alphabetical*, though there is a mixture of the pictorial. Outlines of horses camels, serpents, men are found, independent or attached to inscriptions, by way of illustration; but there is no reason to believe that there is anything like picture-writing or ideography.—He concludes that the initials and concluding forms of the inscriptions are respectively "the people," and "Jah." He also discovers, as he thinks, the word "March," "Kara," for the people going on their knees to drink, &c. He also gives a selection of thirty-eight inscriptions, with interpretations, and a verbal analysis, which exhibits the manner of arriving at such interpretations. The following examples will serve as specimens:

No I

"The people with prone mouth drink at the water springs

The people at the two water springs
Kicketh like an ass.

Smitten with the branch of a tree
The well of bitterness he heals."

No. VIII.

"The prophet prayeth unto God
Upon a hard great stone
Aaron and Hur sustaining his hands."

No. XII.

"Destiny springing upon the people the fiery serpents
Hissing injecting venom, heralds of death they kill
The People prostrating on their back, curling in folds
They wind round, descending on, bearing destruction."

These examples will be sufficient to show that the work before us lays claim to a great discovery. Mr. Forster has started a theory which well deserves the attentive consideration of every Hebrew or Arabic scholar; for if his theory be verified, the result must be an immense accession of light to the whole field of scientific philology. Mr. Forster seems to think that he has already discovered Arabic to be, or to contain, the *one primitive language*.

But whether Mr. Forster has succeeded in the interpretation of these writings or not, their existence, as a historic record, is of incalculable importance. As already stated, they are evidently the work of one generation of the same people, and a body so numerous that they could not have subsisted in that desert, except by supernatural means. This falls in directly with the Mosaic account of the Israelites being fed forty years upon manna in that same desert. How wonderful is the Providence of God in preserving

so many monuments of the truths of his word, that the same science which has been invoked by its enemies to disprove it, is continually gaining new accession to the already overwhelming accumulation of proofs, to confound its adversaries. We hope that the learned men of our day will avail themselves of the increased facilities of travel to the East to enter upon and accomplish a thorough examination of these wonderful inscriptions, and, if possible, ascertain their meaning beyond a doubt. The propositions maintained by Mr. Forster, once established by incontestable evidence, would prove to a demonstration the inspiration of Moses, and establish beyond the possibility of doubt, the truth of the whole sacred history of the Jewish people.

THE CHRISTIAN MOTHER.

But further, our concern for the revival of Christianity in the Church and the school must extend itself to the family also; and in this sphere, again, there can be no doubt, that a thorough reform of the same kind is required. The mother must, first of all, have her own soul filled with the love of the Saviour, and her heart's desire must be allure her little ones to him: she must often, as it was in days of old, talk with them reverently of God and of the Redeemer; she must pray with them every day; she must habitually refer all good things received and enjoyed, to the bounty of the Lord; she must rigidly enforce obedience, as something which they owe to their Maker; she must uphold the claims of religious instruction, see that prescribed lessons are learned, assist her children to comprehend them, and encourage their reverence for their spiritual teachers; she must make the first reception of the Sacraments an event of domestic note and festivity, and associate the subsequent life of her children with this solemnity, as a memorable starting-point in their history. In all this, the father, in his proper place, and in the way that best becomes him, must bear his part: and thus would the household hearth be daily sanctified with common exercises of devotion; and through all its members would be diffused a constraining fear and reverence of God, of His holy Church and sacred ordinances, and a consequent domestic propriety, and purity of morals and of conduct. Alas! as things now are, what a vast number of families must there be, especially among the higher classes, in which, throughout the whole year, not one common prayer is offered! How many, in which, among all the replies to the thousand *whys* and *wherefores* of infancy, not an allusion is ever made to God and Christ: in which all manner of nonsense is drilled into children, but not even *Our Father* is ever taught them; where a vast importance is attached to personal accomplishments, but nothing at all is made of the inward graces of meekness, self-government, and the love and fear of God! Many are the families, on the other hand, in which the Gospel and the Church are often mentioned, but always with contempt; in which the institution and the ministers of religion are habitually sneered at and defamed in the presence of children; in which, while no account is made of Christian knowledge and habits of life, they are taught and stimulated, instead of these, to cultivate an appetite for distinction, for dress, for gold, and worldly rank! This must all be reformed from the root. But the family and the training of families will only undergo this radical transformation, when, instead of inventing external changes in the relations of the Church, attention shall be given to the revival of life within. This, then, is another chief want of the times, and without securing it, what good is to come of the emancipation of the Church?—*Hirscher: as translated by the Rev. A. C. Core.*

ST. PAUL'S CHURCH GRAMMAR SCHOOL.

TO be re-opened after the Midsummer Vacation, on Wednesday, the 18th of August. There are vacancies for three or four Boarders.

REV. J. G. D. MCKENZIE, B.A.,
Principal.

[As it is known to many that the Rev. J. G. D. McKenzie has had in contemplation a lengthened absence from Canada, it may be right to state that his intentions, in this respect, have been relinquished, and that the School will continue to be conducted under previously existing arrangements.]

Toronto July 6th, 1852.

48-1f.

Advertisements.

DR. BOVELL,
John Street, near St. George's Church,
TORONTO.
Toronto, January 7th 1852. 23-1f

MR. S. J. STRATFORD,
SURGEON AND OCULIST,
Church Street, above Queen Street, Toronto.
The Toronto Dispensary, for Diseases of the
EYE, in rear of the same.
Toronto, January 13th, 1837. 5-1f

J. P. CLARKE, Mus. Bac. K. C.
PROFESSOR OF THE PIANO-FORTE,
SINGING AND GUITAR,
Residence, Shuter Street.
Toronto, May 7, 1851. 41-11y

T. BILTON,
MERCHANT TAILOR,
No. 2, Wellington Buildings,
King street Toronto.
Toronto, February, 1852. 27-1f

JOHN CRAIG,
GLASS STAINER,
Flag, Banner, and Ornamental Painter,
HOUSE PAINTING, GRAINING, &c., &c.
No. 7, Waterloo Buildings, Toronto.
September 4th, 1851. 6-1f

WILLIAM HODGINS,
ARCHITECT and CIVIL ENGINEER,
LONDON, CANADA WEST.
February, 1852. 28-1f

MR. CHARLES MAGRATH,
Barrister, Attorney, &c. &c.
OFFICE: Corner of Church and Colborne
Streets, opposite the side entrance to BRAND'S
Hotel.
Toronto, September 17, 1852. 1-1f

W. MORRISON,
Watch Maker and Manufacturing Jeweler,
SILVER SMITH, &c.
No. 9, KING STREET WEST, TORONTO.
A NEAT and good assortment of Jewellery,
Watches, Clocks, &c. Spectacles, Jewellery
and Watches of all kinds made and repaired to order.
Utmost value given for old Gold and Silver.
Toronto, Jan. 28, 1847. 61

English Education for Young Ladies.

TWO Ladies residing in the beautiful
Village of Richmond, in the County of Surrey, ten
miles from London, receive a select number of Young
Ladies as Boarders, on moderate terms. French is taught
by a resident Parisian Lady. There are now five Pupils
from Canada at the School. Terms and references may
be known by application at this office.
Sept. 30th, 1852. 6in

MR. SALTER'S PORTRAIT
OF THE
LORD BISHOP OF TORONTO.
THE Subscribers to the above, are respectfully requested to forward all unpaid Subscriptions to EDWARD TAYLOR DARTNELL, Esq., Secretary to the Church Union, 113, King Street East, in order that the necessary measures may at once be taken to get out the Portrait and place it in the Hall of Trinity College.
By order of the Committee,
S. LETT, L.L.D., Hon. Sec.
Toronto, September 17th, 1852. 1-1f

CARD.

MR. R. G. PAIGE,
TEACHER of Italian and English Singing,
Piano Forte and Organ, &c., having become resident in Toronto, will be happy to receive application for tuition in the above branches of Musical Education.
Residence, No. 62, Church Street.
Toronto, 28th July, 1852.

Trinity College.

COBOURG CHURCH GRAMMAR SCHOOL.
Patron:
THE LORD BISHOP OF TORONTO.

THIS Collegiate School will re-open upon
October 2nd, 1852. A large and well arranged
Boarding-house is attached, under the charge of a Lady
Matron, of great practical experience, whose special duties
will be to form the manners, promote the happiness, and
watch over the health of the pupils with maternal care.
The Rev. Principal and second Master, will reside with
the Boarders, and make the daily preparation of the
lessons, and the preservation of discipline the object of
their strictest attention.
The Rev. H. B. JESSER is desirous likewise of forming a
Class of four gentlemen who intend reading for Scholarships
in Trinity College, and who can have private rooms
in the Institution.
Application to be made to the Rev. H. B. JESSER, M. A.
Principal, Cobourg.
Cobourg, 11th Aug. 1852.