

perspective, I think that it cannot have been executed by one of the "celestials," at least, it is altogether unlike the specimens of their skill in the fine arts, which we commonly see.

We next turn our attention to the specimens in the department of Mineralogy and Geology, which extend around to the centre of the southern wall. For their arrangement, we are much indebted to Professor Chapman of University College. Some fine specimens are to be found here; but, as a whole, this collection is not very rich, *as yet*. Perhaps this hint may not be without effect. "A word to the wise is sufficient."

"What is that notice on the wall?" the writer exclaims. He looks again, and reads thus: "*Visitors are respectfully requested not to handle any of the specimens.*" On looking around he sees copies of the same facing him in every direction, like the cannon in a fortification. While the Curators wish to afford visitors a good view of the specimens, they would, at the same time, respectfully direct their attention to this notice. Unless it is attended to everything will soon be put into confusion. The appearance of the Museum will, in consequence, be marred, and the Curators will have again to set in order what it has already cost them some trouble to arrange.

Let us proceed and examine the curiosities in the glass case at the centre of the western wall. At our left hand are a number of coins of various ages and nations. In the centre are several interesting articles. We may notice one or two. Look at that button and cannon-ball. You may smile! These articles may seem trifling; but there is a great interest attached to them. They are relics of the field of blood before Sebastopol. That button was taken from the coat of a dead Russian officer;—that ball has doubtless, been the means of sending a poor fellow-mortal into the presence of his Judge. See! there is one of the proof-sheets of the first edition of Meikle's Translation of the Lusiad, with the translator's corrections. Do you see those two small bottles? One of them contains water from that river through which the Israelites passed, as by dry land, immediately before entering Canaan, and in which our Lord received baptism at the hands of his forerunner. The other contains water from that sea which is supposed to cover the ruins of those cities of the plain that God overthrew in such an awful manner. "What is that thing like a bean-pod?" asks the young visitor. It is the charub which is supposed to be the kind of food termed "husks" in the parable of the Prodigal Son.

I wonder if the Committee have insured the College Buildings? If not, they may save expenses: for in this case is what will (according to some) render the buildings fire-proof? With a look of astonishment you exclaim: "Where is it?"—You see that string of beads? well, that was blessed by Pio Nono. You can have no difficulty in arriving at the conclusion. At our right hand are a number of communion tokens; a rose from Waterloo, and a piece of a twig from an olive in Gethsemane's Garden. That common-looking pen is associated with the origin of the Free Church of Scotland. It is one of those which were used in signing the Deed of Demission, May 18, A.D., 1843.

Passing over other objects of interests, we go to the southern wall. The Chinese parasols at the left hand, will, no doubt, call forth a smile from our lady-visitors. At the right hand a pipe and a war-club of Indian manufacture, and a model of an Esquimaux canoe. On the table below is a basket made by the Ceylonese, and manifesting a considerable degree of skill and ingenuity. Here is also three of their books, made of palm leaf, containing specimens of their writing. That sharp pointed instrument lying beside them, is a pen of the kind used by the higher classes of natives. "What

is that thing like the top of a crutch?" the visitor asks. Well, I will answer the question, for many might guess a long time before they could hit the mark. That is of great antiquity. It was taken from a mummy case, in which it was placed as a support for the head of the occupant. Near it is a small Egyptian idol, which is unable to save itself from decay.

What a strange influence has the association of ideas over us! There is a small piece of oak of no use in itself, and yet we cannot help regarding it with a certain degree of veneration. It is a part of the pulpit of Samuel Rutherford—the seraphic Rutherford—whose letters have been, and still are, notwithstanding their quaintness, held in high esteem by all who have been born again. Had it intelligence and speech, it could tell us much that would be interesting concerning that holy man. But, taking a look at a small lamp from Pompeii, and a piece of the "Royal George" which lay 50 years under water, we turn to the western wall.

Here, we have a number of curiosities from the South Sea Islands. At the top is a giraffe several feet long, made of grass. Those two clubs below have, doubtless, been, at a former period, besmeared with human blood. Beside them is a stone hatchet. On the door are hung some pieces of native cloth, and fishing lines, the looks of which are of bone and without barbs. That thing like a pocket is a bird's nest. On the table is a small collection of books, comprising a beautiful copy of the Geneva Bible, (date, 1599). Also the New Testament and other books printed for the benefit of the blind, the *Palmas* in Gujarati, and the New Testament in Ojibbeway, (a present from the translator, Dr. O'Mera). There is also a *fac simile* of the original M.S.S. of the "Cottar's Saturday Night."

On the same table with the books is a small collection of Indian curiosities, of which one of the most prominent objects is a skull. This was taken out of a pit in the woods, on the heights of Burwick, about 20 miles from Toronto. A large number of skeletons were found in the same place, some of which exhibited marks of fire. Not far from this spot were found fragments of pottery, ashes mixed with coals, &c., doubtless marking the site of an-encampment. The rest of the collection comprises stone knives and chisels, arrow heads made of flint and copper, a large copper kettle found in Esqueuing, &c., &c. A case of stuffed birds, on which we next fix our eyes, forms an agreeable variety. The number of the representations of the ornithological department in our congress of curiosities is, at present, very small; but I hope that it will soon be enlarged.

We come now to the end of our circuit. The wall over the mantle-piece is also appropriated to the Portrait Gallery. In the centre is a large crayon likeness of Ilim "who never feared the face of man." At the right hand and left, are portraits of the late Dr. McDonald of Ferintosh, Professor Esson, Dr. Duff the prince of living missionaries, and Dr. Burns. Below are eight small lithographic likenesses of Luther, Melancthon, and other distinguished German reformers;—also, engravings of Dr. Witherspoon and Ebenezer Erskine, and medallions of Luther, Calvin, and Reid the eminent metaphysician. The latter is an original by Tassie. We hope soon to see the walls of our Portrait Gallery adorned with a likeness of Professor Young. As some friends may wish to send contributions to this department of our Museum, I may here state, that what we most desire are portraits of men who are, or have been, distinguished for their labours in the cause of the Gospel. We will be happy to receive, also, pictures of scenes or events memorable in the history of the Church, as, for instance, "The

Bass Rock," Cattermoli's "Reformers Presenting their Protest at the Diet of Spain, 1829," Wilkie's "Knox Preaching before the Lords," &c.

On the mantle piece are four specimens of the serpent tribe, preserved in spirits. Also two small idols of Juggernaut, two stone idols from Burmah, and a few from China, one of which has lost his head.

In Matt. xxiii, 5, is a word, which, to many persons, (old and young), is mysterious in signification, as well as difficult in pronunciation, I refer to the term "phylacteries." These were square pieces of parchment whereon certain texts were written, and which were worn by the Jews on their foreheads, wrists, and the hem of their garments,—a custom founded on Exodus xiii., 9-16, and Numbers xv. 38, 39. Here, in this small frame is one of them,—a beautiful specimen of Hebrew writing.

We must now retire. Before doing so, we stop to look at a frame of autographs, among which is one of Dr. Chalmers' letters, another of Sir Ralph Abercromby the hero of Alexandria, the signatures of the Fathers of the Irish Presbyterian Assembly who met in Armagh, July, 1852, &c. Beside these are two small views of the Cathedral of Iona.

I have thus given a general description of our Museum. Were I to notice everything in it, I would monopolize a number of the *Record*. I shall, therefore, for the present, bid your readers good-bye. With your permission, I shall (if spared) be very happy at a future day, to accompany them on another visit to our Museum. We expect to receive large additions to it before the commencement of another session. We will be much obliged to friends who may send us specimens, if they give us all the information they can regarding them.

I remain, Mr. Editor,
Yours respectfully,
A CURATOR.

TRACT CIRCULATION IN SWEDEN.

In 1855, the Rev. H. J. Lundborg, a minister of the Swedish Church, visited Scotland, and was instrumental, by means of meetings held, and by private intercourse, in diffusing information and exciting much interest in the present state and prospects of religion in Sweden. A chief object of Mr. Lundborg's visit was to secure sympathy and help towards the formation in Stockholm of an Association, upon a broad and national basis, for the circulation of religious tracts. At a meeting held before his departure, a Committee was formed in Edinburgh, and some money was raised at the time, with the view of aiding such Society for a period of four years, by which time it was expected the Society might prove self-sustaining. In June last the Association began its operations and opened an office in Stockholm, under the presidency of Baron Alstromm, Mr. Lundborg and another young minister acting as secretaries. Many tracts, including a number of the Rev. Mr. Ryle's, and religious books, have been translated into the Swedish language; and during the five following months, above 300,000 had been put into circulation by the Society. A monthly religious periodical, similar in kind to Mr. Drummond's *British Messenger*, has been started, with every prospect of success. An idea of the earnest demand for such publications may be formed from the fact, that 90,000 copies of the Rev. Newman Hall's tract, *Come to Jesus*, have been sold in Sweden during the three years since it was published in Swedish—*Edinburgh Witness*.

Affliction makes those cry to God with importunity, who before would scarcely speak to him.

Though need drive us to God, He will not therefore reject us, for He is a very present help in trouble.