

their wickedness. "Don't you think," said he, speaking with the greatest deliberation and solemnity, "don't you think that I shall appear as a swift witness against you at the judgment?" "I presume so," said one, "for the greatest rogues always turn king's evidence!" Matthew, when he got to the meeting of ministers, related the incident. "And what did you say, Mr Wilkes, in reply?" said one of the ministers present. "What could I?" was the characteristic answer.—*Presbyterian.*

GROSS IDOLATRY OF THE CHURCH OF ROME.

In the little town of San Lorenzo in Campo, forty miles distant from Ancona, the following procession takes place on the Good-Friday of every year. The line of procession extends from the town, through an almost open country, for about a mile and a half, the whole way having been previously prepared for the purpose. On platforms, erected at certain distances, the different stages of our Saviour's passion are represented. On one of them you see the judgment-seat, and Pilate condemning Christ to death; on another, Christ crowned with thorns; on a third, Christ falling under the load of the cross on his way to Calvary, and so on. Next comes the crucifixion, represented in four different acts.—The first exhibits Christ with one of his hands nailed to the cross; the second, with both his hands nailed; the third, with both hands and feet; and in the fourth, our holy Redeemer is exhibited as expiring, and with his breast pierced by a spear. At the foot of the cross may be seen the three Maries. All these personages chosen to represent our Lord's passion are picked out from the very dregs of the people, and are paid more or less, according to the uneasiness of the posture which they are made to assume. He who personates our Saviour receives the greatest pay, a crown; while the respective representatives of Pilate and Mary obtain the smallest named, eightpence. All these sacrilegious pantomimers are at their post half an hour before the procession begins, and dressed suitable to the character impersonated by each. The miscreant who hangs upon the cross (we shudder to relate such abominations) has only a belt around his middle, the cross being so constructed as to lessen the difficulty of his posture. About an hour and a half after sun-set, the priests, in their pontifical robes, issue from the church, accompanied by all the civil authorities, and by a great concourse of citizens dressed in mourning, and carrying lighted torches in their hands. On their way they kneel down before every platform, offer up a prayer, and sing a part of some sacred hymn! This impious ceremony is performed with becoming gravity so soon as the priests and the bulk of the procession draw nigh to the respective platforms; but before their arrival, and after their departure, the scene presents a most revolting and disgusting spectacle. Many of the lazzaroni go round, laughing and shouting, and address those who impersonate our Saviour and the Virgin, in the most insulting and profane language. You may hear many saying, 'Ha, ha! thou art here. Theresa! Thou art the Virgin, art thou not? Ah! you—'(modesty forbids us to repeat the remainder of the sentence). 'Ah! Frances, thou art the Magdalen! By my troth, it is not long since thou repentedst—'or, 'Oh, Paul! Paul! there is some mistake. Thou oughtest to represent the impenitent robber, and not the Christ, thou arrant thief!' But we must draw a veil over the rest of that infernal scene. "So abhorrent is idolatry to the Court of Rome!"—*Nicolini's History of the Jesuits, pp. 131, 132.*

"God lives through all life"—the soul of man not excepted, which is no more self-sufficient than self-existent, but the most helpless of all beings, though it proudly challenges independence.

DISCOVERY OF DANIEL'S TOMB.

The following article copied from the *Boston Chronicle*, will be read with interest. The site of Daniel's tomb, although it has been long known that tradition had fixed it in that neighbourhood, must rather be regarded as conjectural history. The correspondence of the marble pavement with the description in Esther, is striking and worthy of notice. We copy the account, with the especial view of noting that all recent discoveries, including the remarkable ones by Dr Lazard, by which the remains of ancient cities have been exhumed, after a burial of more than two thousand years, all unite in confirming the scriptural history, which infidel savans have attempted vainly to falsify. As the East is more and more opened to the access of literary travellers, we may expect still more remarkable discoveries. Buried treasures of chronology and art will be brought to light, which have been trampled under the feet of the unobservant and imbecile inhabitants, who care for none of these things. Before the close of the present century, many things will be brought to light in those countries read of faintly by scriptural notices, which will gladden the hearts of Christian archaeologists. The following is the notice we refer to:—

"We have had the pleasure of listening to a letter written in Persia, to a gentleman in this city, which gives an account of some recent and most interesting discoveries in that country.—The writer is a scientific gentleman of the highest standing, an American, and one whose position in Persia is a pledge of the correctness of his details.

"The line between Persia and Turkey has been defined with that exactness which peace and security demand, and soldiers have, by both Governments, been placed upon the disputed territory, to defend the rights of Turkey and Persia. And for many years the soldiers have been in the practice of coming into collision. To avoid this bloodshed and settle definitely the boundary line between the nations, England and Russia have induced Persia to consent to a mixed commission, which should embrace England, Russia, and Persia. That commission is now engaged in establishing the line between Persia and Turkey. Colonel Williams, well known to many Americans, and a man of character and talent, is the English Commissioner.

"In the prosecution of this work, the Commissioners have come upon the remains of the ancient palace Shushan, mentioned in the sacred books of Esther and Daniel, together with the tomb of Daniel, the prophet. The locality answers to the received tradition of its position, and the internal evidence, arising from its correspondence with the description of the palace recorded in the sacred history, amount almost to demonstration. The reader can turn to Esther, chap. i. v. 6, there he will read of a 'pavement of red and blue and white, and black marble' in that palace. That pavement still exists, and, as described by Colonel Williams, corresponds to the description given thus in the sacred history. And in the marble columns, dilapidated ruins, the sculpture and the remaining marks of greatness and glory that are scattered around, the Commissioners read the exact truth of the record made by the sacred penman.

"Not far from the palace stands a tomb; on it is sculptured the figure of a man bound hand and foot, with a huge lion in the act of springing up to devour him. No history could speak more graphically the story of Daniel in the Lion's Den. The Commissioners have with them an able corps of engineers and scientific men, and most interesting discoveries may be expected. The Persian arrow heads are found upon the palace and the tomb. Glass bottles, elegant as those placed upon the toilet table of the ladies of our day, have been discovered, with other indications of art and refinement, which bear out the state-

ments of the Bible. Thus, twenty five hundred years after the historians of Esther and Daniel made their records, their histories are verified by the peaceful movements of the nations of our day."—*Presbyterian.*

Since all of us must own that we are more favoured of God than we deserve, let us by no means be envious, if others are more highly favoured than we are.

The invaluable certainty of the promise is the undoubted felicity of those who build upon it, and expect their all from it.

STUDENTS' MISSIONARY SOCIETY.

Received since the 1st Dec., 1852.

From Dr. and Mrs Willis, and a few friends in Britain	£5 0 0
(This ought to have been acknowledged in the November number.)	
Rev. Jas. Nisbet, Oakville, S S and Bible Class....	£2 5 14
Collected by a member of the Bible Class	0 5 74
	<hr/>
	2 10 9
From Miss C. Brown, Toronto	0 2 6
From Walter Henderson, Wellandport, per John Burns, Esq.	0 11 3
Buxton, per John Straith, student. . .	3 10 0
	DAVID WARDROP, Treas. S. M. S.
Knox's College, } Dec. 31, 1852. }	

Mr. BLAIR acknowledges the following receipts for the Funds of the Church, viz:—for

BUXTON MISSION AND SYNOD FUND.	
North Dorchester, per D. McColl.	£0 19 0
Calced in West, per Rev. D. McMillan	0 11 0
Donation to Buxton Mission, from South Salem, Ohio, per Rev H. S. Fullerton, \$31	8 10 0
Zorra, per James Adam	8 13 9
Huntly, per Rev John Gourlay	2 5 0
Baltimore, per Rev W. J. Mackenzie	1 15 0
Knox's Church, Toronto, per James Leask, Esq.	
	10 10 0
Port Sarnia, per T. Houston, Esq.	1 15 0
Plympton	0 10 0
King per Rev Jas Adams	1 0 0
Saltfleet and Binbrook, per Rev. G. Cheyne	2 18 10
Ancaster Settlement, per J. Walker, Sydenham, additional, per Rev. Jno. McKinnon	0 15 3
	0 4 5

The Rev. William King, Missionary to the Coloured Mission at Buxton, requests us to announce that the following sums have been collected in Ohio for the Mission, and some of them have been forwarded since his return, viz. from Springfield, \$29; Xenia, \$25; Massies Creek, \$21; Chillicothe, \$28; Greenfield, \$22; Bloomington, \$10; Uuca, \$8.

HOME MISSION FUND.

Presbytery of Toronto.

Weston, per Mr. Scott	£0 6 3
Fisherville, per John Brack	2 12 10

RED RIVER MISSION.

Miss Wardrop, Glasgow, and friends, per Misses Spruell	£0 18 6
W. R., Cobourg	0 5 0
J. G. Playter, Esq., Bytown	1 5 0

KNOX'S COLLEGE.

North East Hope, per Rev. D. Allan, £2	10 0
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FOREIGN MISSIONS.

North East Hope, per Rev. D. Allan, £1	5 0
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