

*The HOLY BIBLE, with notes practical and explanatory.* By the Rev. Henry Stebbing, A. M. M. R. S. L. London, 1836.

The text is in three columns; and the whole forms one of the most compact and portable editions of the Old and New Testaments, in one volume, that we have seen.

*From a Secretary of an Auxiliary Society.*

December 8, 1836.—I am happy to send you the inclosed five pounds. This sum consists of divers savings made by a young lady, who had accumulated it for the express purpose of procuring a gold chain for her watch. After reading a well-known publication, called "Mammon," and thinking for some days on the obligations of Christ's followers to promote His cause, she resolved to devote the purchase money for the gold chain, to aid the efforts of the British and Foreign Bible Society. When it was suggested to her, by her Mamma, that an additional week's deliberation might be prudent, she replied, "I have already thought of it, dear Mamma, for some time, and am resolved to do it." It comes warm from the heart of a young disciple, whose future years, should her life be continued, promise much zeal and usefulness in the ways of God. The British and Foreign Bible Society has been distinguished by many holy consecrations, both of property and labour; and God has made it a blessing to the world. That the God of Truth may continue to bless your labours and attentions in this good cause, is the prayer of &c. &c.—*Monthly Extracts.*

THE CORNER STONE.

"The stone which the builders refused, is become the headstone of the corner." — PSALM cxviii. 22.

The idea of the corner-stone repeatedly alluded to in the Scriptures,

is not to be taken from the science of modern or classical architecture, but from the practice of building in remote and ruder ages. Imagine a massive stone, like one of those at Stonehenge or Abury, cut to a right angle, and laid in the building so that its two sides should lie along the two walls, which meet at a corner, and thus binding them together in such a way, that neither force nor weather could dis sever them. The term does not necessarily signify that it would be put at the top of the building; it only necessitates the idea of a very important position, which it would have, if it lay a few courses above the lowest, so as to act by its weight on those below, and to serve as a renewed basis to those above.

"The stone which the builders have thrown away, is made to be the corner-stone." I understand this literally. It appears that, probably at the building of Solomon's temple, one of those stones which David had taken care to get provided and made ready for use, was found fault with by the builders, and declared to be useless; and that God, for altogether different reasons, commanded, by a prophet, that this stone should be made the corner-stone. The orientals regard the corner-stone as the one peculiarly holy stone in a temple, and that it confers sanctity on the whole edifice. It is, therefore, the more probable that, either by Urim or Thummim, the sacred lot of the Jews, or by a prophet, God was consulted, which stone he would direct to be taken for the corner-stone. The answer was—That which they have so perseveringly rejected and declared to be quite unserviceable. Certainly it must have been for a very important reason, that God positively appointed this stone to be the corner-stone. But the New Testament discloses it to us, in Matt. xxi. 42, and 1 Pet. ii. 7, showing us that it referred to the Lord Jesus Christ.