

VISIT TO MOUNT SINAI.

The Rev. Dr. Duffield of Detroit, Michigan, in a letter to the people of his charge, gives the following account of his recent visit to Sinai.

"My visit to Sinai has deeply interested me, and I have carefully studied all its geographical localities. I have no doubt of the identity of the mountain group regarded as a whole, at the base of which I now write, with that on which Moses received the law when given by the manifestation of angels, and where that honoured servant of the Most High conversed with God. The account given by Moses in Exodus, of the approach to this mountain, and his and the seventy Elders' ascent into it, with all that transpired on it and around it, is so exact and circumstantial, that I found it equal to a guide-book in enabling me to determine localities. Mount Sinai, to use the Scripture designation, is a great central mass of red and grey granite rock, running nearly north and south, thrown up in some seven or nine peaks of varying altitude, to the height of some 7000 feet above the level of the sea, and more than 2000 feet above valley around it. I should estimate its circuit, from a walk I took yesterday around a great part of its base, to be about sixty miles, and the distance between the summits of its northern and southern peaks about a mile.

"I think that Dr. Robinson, who is very exact in his topographical description, has over-estimated the distance between Gebel Moora, (the top of Sinai,) and the peak that on his map bears the name of Horeb. I think too that he errs in confining the whole scene of Jehovah's manifestations to Israel and Moses, to the peak of Safsafet, which he calls Horeb, and that in consequence of his not having noticed with care the special procedures of God with Moses and the children of Israel. To confine the appearance of the cloud to the peak of Safsafet, accords not as I read Exodus, with the plain language of Moses, and, in my opinion, exceedingly diminishes the grandeur of the whole miraculous display. But I have neither time nor space here to give the reason. I hope at some future day to give you a fuller and more minute description of this majestic mountain.

"Suffice it to say, that the popular tradition which makes Gebel Moora the mount on which God conversed with Moses, seems to be the most consonant with all the conditions stated; but at the same time I think that Dr. Robinson is unquestionably correct in making Gebel Safsafet (the bold peaks rising perpendicularly on the north end, in front of the spacious plain of Wadeh-Kahab,) the specific locality from which God, in tones of thunder, uttered the ten commands to the terror of all Israel assembled before the Mount. I tarried on the summit of the whole group for two hours, and took the bearings by compass of all the principal peaks, some three or four in number, as well as of other mountains near and more remote. Mount Sinai, geologically considered, is the axis or centre of the great upheaval forces which have thrown up such immense masses of granite rock as compose the peninsula south of (Gebel-el-Teh, I visited on my journey, and in exact accordance with the time stated in Exodus, for the march of Israel, Pihahiroth, the fountain of Marah, the fountain of Elim, and the sea side where Israel encamped—there being sufficient circumstances of locality to make the Mosaic statement as easy to be understood as an ordinary guide book. Exodus could have been written only by one that had travelled over the ground. From the mountains of Pihahiroth (in reference to which I differ decidedly from Dr. Robinson) to Sinai, the principal stations, it seemed to me, could be well ascertained and established.

"In the valley of Mekattel (*i. e.* valley of inscriptions) I noticed numerous inscriptions, in characters unknown to me, upon the rock, and at considerable height, for a great distance, and also in other valleys; but in the first the stone was much more favourable for such attempts than in other places. I am unprepared to express a definite opinion as to their origin. They are unquestionably of great antiquity. I copied a few, merely as specimens; but I could discover several Hebrew letters, some Arabic characters, and others entirely unknown to me. I think that the supposition that they are the work of Christian pilgrims, is not (at least as far as I am at present made acquainted with them) a satisfactory resolution of them. I saw some around the base of Sinai, in Wadeh-Ledja, near the granite boulder or moss, pronounced in my opinion incorrectly, to be the rock of Moses. This detached block has some remarkable appearances sufficient to convince the credulous. The reasons of my incredulity must be given at another time.

"Sinai, in every sense of the word, was a dreadful place to be brought to. God's ways are wonderful. My mind was filled with awe when I thought of His design and the effects produced by the whole of His movements for the proclamation of that law, that condemns and kills us all. Happy, happy are we that we have the grace through Christ, our Mediator, typified so admirably of old in the manner in which Moses was constituted the channel of communication between God and the people."

WAKING UP THE HEARERS.

As the warm weather is now drawing on, and some of the good people may, even more than heretofore, be disposed to take their slumber naps in church, it will not be amiss to remind them of the opinions and practice heretofore held by good men, and of the methods which have been adopted to get rid of the evil.

One of the old divines said, "He that sleeps in a place of worship is no better for a time than a corpse, at whose funeral the minister is preaching. And another of that worthy fraternity remarks, "that sleepers in

religious assemblies are public nuisances, and ought to be driven out from the place they so much disgrace."

Several centuries ago, old Bishop Aimer, seeing his congregation pretty generally asleep, took his Hebrew Bible from his pocket, and read a chapter, which caused attention, when the old minister rebuked them sharply for sleeping when they might have understood him, and listening when they knew not a word he said.

On the winter Dr. Smith, it is said, that preaching before King Charles he saw that potentate asleep, he stopped short, and in a loud and altered tone of voice, three times called out "Lord Lauderdale!" his lordship stood up and looked at the preacher, who addressed him with great composure, "My Lord I am sorry to interrupt your repose, but I must beg of you not to sleep so long, lest you should wake the king."

A clergyman at Exeter, in England, named Nicoll, once saw several attendants asleep, and sat down. The notice of the preacher and the movement among the hearers, woke the worshipful magistrates, and they stood up. The clergyman then rose, and said, "The sermon is not yet finished, and now you are awake, I hope you will harken more diligently."

Ninety years ago we heard an eccentric Baptist minister cry out in a sleeping congregation, particularly addressing one of his members, "Brother Thomas Smith, if you don't wake up, I shall call you out by name." There was no more sleeping in that house on that day.

Andrew Fuller, one Sabbath afternoon, saw the people during the singing of the Hymn before the sermon, composing themselves for a comfortable nap; and taking the Bible, he beat against the side of the pulpit, making a great noise. Attention being excited, he said, "I am often afraid that I preach you to sleep, but it can't be my fault to-day, for you are asleep before I have begun."

And finally, we have heard of an old minister in Kentucky, who purchased a whistle, and when his hearers went to sleep as usual, he emitted from it a very shrill sound. All were awake, and all stood up to hear him say, "You are a set of smart specimens of humanity, ain't ye," as he slowly gazed at his wondering people; "when I preach the gospel, you go to sleep; when I play the fool, you are awake and look like a tush of hornets with a pole in their nest."

JAPAN—Japan proper consists of three islands, the largest of which is Nippon. The area of these islands is about 126,000 square miles, being considerably more than that of Great Britain and Ireland, which together contain 115,700 square miles. The southern part seems to resemble, in many points, the climate of England. The weather is variable, and rains are abundant all the year round. These islands, taken in their whole extent from south to north, afford the cultivator all the productions both of tropical and temperate climates. The soil is very fertile and the fruits are delicious. The mineral wealth of Japan is very great, and would be sufficient to excite the cupidity of most men. Gold is dug out of the mines in many provinces. Some is washed out of the sand. In the northern parts of Nippon there is a very rich gold sand. It is computed that in sixty years twenty-five to fifty millions sterling were exported. Silver mines are equally numerous, and their produce excellent in quality. To the east of Japan lie two islands, called *par excellence*, "the gold and silver islands." Both lead and quicksilver abound. Tin may be found. Iron and coal also are dug up in several parts. Dr. Siebold says, "that coals are in common use among the Japanese." Pearls are fished up on all parts of these coasts. Agates, cornellians, jaspers, and other precious stones are brought down from many of the mountains. Naphtha, ambergris, and sulphur, are also mineral products of these islands. Pure sulphur is dug up with so much ease as sand. From the difficulty of penetrating Japan, we have several varying statements of its population, but they all agree that the country is very populous. The lowest account gives 25,000,000; the highest 50,000,000.

SALE OF GODS IN INDIA.—The Rev. Mr. Pearce was one day in the market, at a village near Calcutta; he saw a man with a basket of idols, and wishing to excite a little attention, said to him, "Friend, what have you got in your basket?" Looking up with some surprise, he replied, "Sir, don't you know what I've got in my basket?" He said, "I'm a foreigner; how should I know what those things are?" "Oh," said he, "these are Dankin Roy." Mr. Pearce said again, "What is Dankin Roy?" He answered, "Why, don't you know that Dankin Roy is our god?" "Oh, these are your gods, are they? Then what have you brought them to the market for? why to sell, to be sure." "So you sell your gods, do you? What may be their price then?" "Oh, one or two pice, as the case may be"—(a pice is about a halfpenny.)

By this time a crowd had gathered, when Mr. Pearce took occasion to speak to them of the *illness of their gods, and the blessedness of the true God, whom to know is life eternal.*

Dunkin Roy signifies the king of the South. It is simply a head and a neck, with a crown something like a mitre on the head. It is sometimes set on a mound under a tree, or in the middle of a field, and is supposed to be very propitious to the harvest. It is worshipped in the time of sowing. Hence the number that the man had in his basket, for which he would find a ready sale.

CHILD SACRIFICE.—The abominable practice of sacrificing children to Moloch, the god of the Babylonians and of the ancient Hebrews, has lately received a curious illustration in the Babylonian cylinders published