

the consequence if such a phenomenon had occurred, and then goes on to state for a historical fact that, "there was not a nation that knew anything about it." If he had taken from the library, Diodorus, the great Egyptian historian, he could have read, "That the sun had four times deviated from his course, having twice risen where he uniformly goes down and twice gone down where he uniformly rises," referring doubtless to the going down of the sun in the dial of Ahaz, 2 Kings 20: 11, and to the time Joshua, (10: 12,) when the day was lengthened. If he had read in the Chinese history, he might have learned that during the reign of their early king Yao, who lived in Josephus's time, [and a more accurate profane history does not exist,] he might have turned to pages 291 and 292. vol. 1, and read this fact recorded in Joshua, as follows:

Moreover, it happened that the day was lengthened that the night might not come on too soon," &c. "Now that the day was lengthened at this time, and was longer than ordinary, is expressed in the books laid up in the temple." In this reference of Josephus, the people could have gone to other histories that would have told them the same story. And Joshua, [not to mention others,] refers his readers to a reliable profane historian of his day, saying "Is not this written in the book of Jasher?" As much as to say, "Have you not read this fact in that history? You can find it there, and hence the corroborating testimony." Now let me state a principle. If a fact is once proved by competent testimony in any age of the world it is proved for all time and eternity. A fact once proved is a fact forever; and it can no more be disproved than two truths can contradict each other. Then the fact discarded by Mr. Paine, is a fact forever as really as if it occurred before his own eyes. And yet he dashes off with a careless stroke of the pen, "The story detects itself," "because [stating a falsehood] there is not a nation in the world that knows any thing about it." If he had stated the opposite of this, it would have been nearer the truth. If he had said, "The story confirms itself, because [stating a historical fact] every nation of antiquity in the world knows something about it," he would have come nearer the truth. Now, if Mr. Paine knew, as he ought to have known, the errors and false statements with which his work abounds, he must have doubted it, and if he "doubted he did not believe," and hence the truthfulness of that spontaneous confession;—"I believe the Scriptures to be the word of God."

R. CLARK.

SCRIPTURE ILLUSTRATION.

In the sermon on the Mount our Lord says, "Whosoever shall compel thee to go one mile, go with him twain." We can all of us easily understand the other part of this command, that when struck on one cheek, we should in humility offer the other, because, unfortunately, we know what striking is. But many must have wondered what can have given rise to the command of going a second mile with the violent man who has already compelled you to go one mile. Nobody now, in this country, is ever injured by such treatment. But we learn from coins and inscriptions that the couriers in the service of the Roman Government had the privilege of travelling through the provinces free of expense and of calling upon the villagers to forward their carriages and baggage to the next town. Under despotic Government this became a cruel grievance. Every Roman of high rank claimed the same privilege. The horses were unyoked from the plough, to be harnessed to the rich man's carriage. It was the most galling injustice which the provinces suffered. We have an inscription on the frontier town of Egypt and Nubia, mentioning its petition for a redress of this grievance; and a coin of Nerva's reign records its abolition in Italy. Our Lord could give no stronger exhortation to patient

humility then by advising his Syrian hearers, instead of resenting the demand for one stage's "vehiculation," to go willingly a second stage.—Eclectic Review.

BURMAH.

FROM REV. MR. KINCAID.

"You will recollect how often I expressed to you my anxiety in reference to the native ministry. The Lord has heard our prayers, and we have gifts and graces such as I have never seen before in Burmah. Burmans preaching with fullness of soul, from the heart and to the heart. I have longed to see this day and our prayers have been answered. Rejoice with us. I am anxious to see more, even a great company of them that published the word. Why may we not hope to see scores of mighty men, fitted by nature, by education, and by the Holy Spirit working in them, to go forth as heralds of Christ?"

The gospel has power, if we will only preach it, and heathenism cannot stand before it. My way is to take no notice of heathenism, but just preach Christ and him crucified, the way of life for lost men. There is no subject the benighted heathen can better understand. Down, deep in their souls they are convicted; and Buddhism crumbles off like dry clay. It is a rare thing for a heathen to say one word to sustain his Buddhism.

STRANGE THINGS IN INDIA.

We have been very much interested by the accounts which have appeared in the papers, extracted chiefly from the Indian Journals, of the manner in which the day of humiliation and prayer was observed. As these accounts may not have been seen by very many of our readers, and the facts are singularly illustrative of the state of public opinion throughout that vast country, we propose to give a short statement embodying their main features.

The Queen's proclamation was published in this country in April last. The notice appointing the day was issued in Calcutta in June, fixing Sunday the 16th July, and stating further that "the Lord Bishop had been requested to compose a form of prayer suitable to the occasion." But this notice was not intended for the members of the episcopal church alone, for it is added, "And the governor-general in council invites all who are subjects of the British crown to implore the blessing of Almighty God upon our arms and to pray for the restoration of peace."

We cannot conceal our satisfaction at the wording of this notice. The former part was doubtless in accordance with ecclesiastical usage in the church, as it is sometimes called. But our readers should know, that there is no such a thing as an established church, in India. Inasmuch then as the vast bulk of the people were idolaters, and very many of the Christian population belong to other sections of the church of Christ, it was courteous and considerate in the governor-general, to invite the subjects of the British crown to unite in the proposal.

This invitation was almost unanimously responded to. Parsees, Hindoos, and even Musselmans thronged their respective places to offer up "prayer for the success of the British arms, and the restoration of peace." This fact shows how deep is the hold which we have of the people in India, and is a proof of their attachment to our rule. It would appear almost absurd to speak of their loyalty to the Queen. Yet this is very much like it and perhaps does indicate the existence and growth of such a feeling. If so, it will greatly facilitate the progress of reform, and materially assist the governments in all their plans to improve the condition of the masses of the people.

In addition to these interesting particulars, there are some others which cannot be read without surprise