TORONTO, CANADA, JULY 14, 1853.

Poetry.

A FEW SHORT YEARS.

BY AGNES SMITH.

A few short years—and then What changes Time hath wrought! onal coanges arms natural wrought;
So strange they seem, we scarce can deem
the world, our life, ourselves are aught
But one long fitted dream.
The clouds that fly Across the sky. Waves tossed upon the sea. Shadows that pass Refor a glass.

Our fitting emblems be. A tew short years-and then Where are the hopes that shone
When youth with flowers enwreathed the hours,
And earth had but one music tone Or joy for us and ours !

The rainbow's hues.
The morning's dews.
The blossoms of a day. The trembling sheen On water seen.

More stable are than they.

A few short years—and then
Where is the ad'mant chain
That passion wrought, and madly thought
Nor time nor change could ever strain, Till life's last strife was fought?
A rope of sand,
A goss'mer band;
The filmy threads at e'en
The spider weaves Among the leaves. A firmer bond bad been

A few short years-and then Where is ambition's pile,
That rose so high against the sky.
O'ershadowing all around the while
With its proud boast might vie I A shadow's shade, A card-house made By children for their play; The air-blown bells.
That tolly swells.
May vaunt a surer stay.

A few short years—and then Where is the mighty grief That woung the heart with torture's art, And made it feel that its relief Time's hand could ne'er impart?
A storm that's burst, And done its worst, Then left the heaven more clear; ghtmare dread, These sorrows now appear.

A few short years—and then What of our life remains— The sunles and tears of other years, Of passion's joys, of sorrow's pains,
Ambition's hopes and fears?

A faded dream To-day they seem,
Which memory scarce can trace—
But seal they've set
Shall Time nor yet Elernity efface :

-Calendar.

nost Christians," about the Lord's Supper. Arochial Tracts " recently published by John Henr. Parker, Oxford and London.]

ONE WORD MORE

Something I have to say to many persons, but not to all. These words are not intended for the protane, or the worldly, or the careless and unconcerned. I turn to another class, but a very large one, to those who do "many things" well, who wish to be right, who will not profess more than they feel, who are beloved because they lead a quiet and a kindly life; who do all-excepting the one great turning-point; all, excepting taking up their cross to follow Christ their crucified Lord, enterely.

to the point and proof of it.

Many around us, and many in all other parts, a great multitude, who come continually to church, and lead a quiet and orderly life, where are they, when, after the Sunday morning service, their Master invites them nearer in the Holy Communion? To see and hear the haste with which men take their hats, and quicken their footsteps to get away, we might suppose it was some terrible sacrifice they had been asked to join. Walk in amongst the crowd. and ask why they hasten away : " Oh no," says one, " I should not think of staying; I make no profession wait till I am older." "Well," says another, "I should be glad, if I were fit; but as I do not think I am, it is better to stay away." "And so should I be very glad," adds yet a third, "to come, and I know it is a great duty; but it is better to stay away than to go as a great many do." And so, with these words in their mouths, and these thoughts in their hearts they go home to their dinner, as if no Saviour had ever left His glorious home and been put to shame for them; and all they can boast is this, that they will not be so bad as they who profess and do not act, for that they will take care to "make no

And are we going to stand before Him with this excuse in the judgment day? Shall we then dare to see Him whom we have pierced, when He comes again in His Majesty? Shall we then date to say as an excuse, "Oh but we made no profession?" Think for one moment how it is now : as you hurry out of church, trying who can get first away. and hasten home to the Sunday dinnner, making these excuses we have mentioned, there is an eye that follows you. You have slighted His invitation; He knows it: He is on high in that heavenly home He left for you. Hear what He did. Seeing your soul must be lost but for Him, He left His own glory, and taking upon Him the form of a servant, He came into a world of sinners. He had not where to lay His head. Contented to be despised, betrayed, regard to the tendency of the former, there appears buffeted, mocked, scourged, and crucified, He meekly bowed His head and died. He shed His blood to wash away our sins. Before He suffered He ordained the blessed Sacrament of His Blood; He us to be brief. charged all His disciples to partake of that blessed Feast, to show forth His death till He comes, to rope. What said a distinguished Congregational ble strangers, or unedocated singers, pleasantly and give token of their faith in the power of His blood, writer, more than thirty years ago, speaking of the easily to unite. and of their deep love of Him as our only Saviour. And who could have believed that this most blessed of Many of these Courches, with their Ministers, have opportunity of claiming. Him for our Saviour, this passed thro' all the various grades of Arianism, down the proper place for the unlearned; that all who canlindge a theory which is sent affords, should be to the lowest sort of Socioanism, and even to Deism, not sustain their proper part should feel that they rive and doctrine of Scripture; and transfer out. It is therefore evaluate toom the foregoing se

Yet so it is. Satan is too cunning for us; he knows the name of Christian ministers."

"I. That while the studies of harmonies should the Adam, or the main, so premisely distinguished from the rest of his posterity as having 1 can be the generally received against the edification—which is not purchased it the expense of my distinguished divine, after alluding to the downward cour singing ficher, it should be understood that they human race now up adocervery part of the analysis of the analysis of the Adam, or the main, so premisely distinguished from the rest of his posterity as having 1 can be concouraged as a means of rendering the effect of seems to be the generally received against the expense of my distinguished divine, after alluding to the downward cour singing ficher, it should be understood that they human race now up adocervery part of the analysis of the Adam, or the main, so premisely distinguished from the seems of the sermon;—

"An exhortation to that peace which lends to ministers."

"An exhortation to that peace which lends to ministers."

"An exhortation to the form of Christian ministers."

"An exhortation to the peace which lends to ministers."

"An exhortation to the form of the adam, or the main, so premisely distinguished from the rest of his peace which lends to ministers."

"An exhortation to the peace which lends to ministers."

"An exhortation to the Adam, or the main, so premisely distinguished from the rest of his peace which lends the or commences have the form of the Adam, or the main, so premisely distinguished from the rest of his peace which lends the or commences has a fine to the Adam, or the main, so premisely distinguished from the peace which lends the adam of the Adam, or the main, so premisely distinguished from the peace which lends the adam of th

weary; and feel yoursulf a sinner, then I draw near | Switzerland, let us go through her 22 Republics, be- desirable. when the last great struggle of death comes? Only ground, was even suspected of believing in the divinity the Lord Jesus Christ. Had you not better come to

Him to help you now, and be united with Him? And there are others, to whom Satan whispers Oh, it is too soon, you are young yet.22 Aly transle, you have often been told that in this you may be deceived; you know it, and own it, but you go on being deceived. Let me say once more to you that this Sacrament of the Lord's Supper which you neglect now, is never to be found in any other world. Our Master provided it to help us through the sorrows temptations, and sins of this world; to help us to bear the sorrows, to overcome the temptations, and to assure us that He forgives our sins; if we refuse such help, what can we dare to say to excuse ourselves when He appears? It is as if we would not be helped by His help; as if we could do without it. Or if you say, "No no; it is not this, but we are not fit," then I say again, for this very reason. He left it, to help us. Angels do not have it; it was not made for them; they are with Him in heaven. The saints in glory need it not; they too see Him whom they love, and require nothing to put them in remembrance for they are near Christ. We do need it here. Alas! when the veil of this present world is taken away, and the things that we believe now come to be seen, and all this vain world shall have been burnt up at the last great day, oh! where, where will they be who are now almost Christians, who lead a respectable, sober life, but who would take up no cross in return for their Master's dying love? I know many would mock at you now; will they be able to mock then? And are you worthy the name of servants if you cannot stand by your Master's service when laughed to scorn? Are you worthy the name of soldier if you cannot fight manfully under His banner against the shame of the world and the mockings of Satan? He who really loves his Saviour, the Lord Jesus Christ, cannot turn away from His invitation. As often as he hears the call, so often will he resolve to be found, however unworthy, patient and humble at His feet, to wait for His pardon and His blessing. And yet let me say, that while I greatly grieve to see you turning your backs upon the altar of the Lord, turning your backs upon your Lord, I do not wish you to draw near ouprepared. If you would be rightly prepared, seek this help; He who made the feast provides the wealthing-garment to wear in His presence; His Use him thus: Take a Psalon, and read 5t alond, backs upon the altar of the Lord, turning your backs upon your Lord, I do not wish you to draw near ouprepared. If you would be rightly prepared, seek the His help; He who made the feast provides the wealthing-garment to wear in His presence; His Use him thus: Take a Psalon, and read 5t alond, to the course which you seem to have given on advantage to Popery, and that my letters would not have remained by londer that my letters would not have remained by londer to which that my letters would not have given on advantage to Popery, and that my letters would not have given on advantage to Popery, and that my letters would not have given on advantage to Popery, and that my letters would not have given on advantage to Popery, and that my letters would not have given on advantage to Popery, and that my letters would not have given on advantage to Popery, and that my letters would not have given on advantage to Popery, and that my letters would not have given on advantage to Popery, and that my letters would not have given on advantage to Popery, and that my letters would not have given on advantage to Popery, and that my letters would not have given on advantage to Popery, and that my letters would not have given on advantage to Popery, and that my letters would not have given on advantage to Popery, and that my letters would not have given on advantage to Popery, and that my letters would not have given on advantage to Popery, and that my letters would not have given on advantage to Popery, and that alond the course which they alone the course which the course which they alone the course which th we walk through this world. Every time we come to they follow each other nicely. the Holy Communion it is an acknowledgment that Him. If you would make Bishop Wilson on the

fear and treinble, fest, if you turn away now from our great and blessed Master and only Saviour. He should turn away from you in the last great day. Once more; we know that some do attend only he form of this holy service, depending on that alone to save them, without looking into themselves. But t should be no form; fearful is the sin of coming to the altar in a formal way. The true acceptable worshippers carnestly seek to meet their Lord in Ilis Churchon earth; there in His presence to own their sins o sock His forgiveness, to listen to His word, and, above all, to join devoutly in that solemn Communion, wherein indeed our Saviour comes near, and gives His own Body and Blood to be taken and received by His faithful ones. Yes, it is no light thing, it is no mere ceremony. It joins us to our Lord, making us one with Him; we must be His altogether; we

and always bring it to help you in the Communion

and value of this most blessed Sacrament. May you

scriously consider its deep importance, and learn to

must go in, and unite ourselves with Him. More earnestly, if possible, let me ask you to give ip that dangerous habit of making an excuse for not coming to this Sacrament from the conduct of others. What have we to do with judging them? When the great day comes, shall we have time to think of our being too low for women or children. G has been sone from any right to claim the ministrations and offices neighbours? Shall we be able to shelter ourselves under their neglects? Will it profit us to say "My neighbours did not partake of the Lord's Supper, therefore I neglected it." Surely we shall be indged!

may come near and look in, but that will not do; we

THE TWO SYSTEMS-ROME AND GENEVA. (From Notes to a little intro by the Mey, A. Woodward, A.M., Rection of M. Lakels Charely, Therforom)

None but the most bigoted can doubt that there are many sincere and pious Christians in the Papal Communion-yea thousands pious as Fenelon and Massillon; and many sincere and pions Christians in the Communion of Disesent-yea thousands pieus as Doddridge, Baxter, Wesley, Hall, Dwight ;-bnt we are speaking of Rome and Geneva as Systems-human Systems, and of their fatal tendencies. With to be little or no doubt; not so, however, in the opinion of many, with regard to that of the latter. And yet what says History? The limits of a note requires

Take your Atlas, and turn to the Continent of En-Reformed Churches in several parts of Europe?and yet retain the form of Christian Churches, and have a home and a refuge here.

because you are not fit, because you sumble and fall tendency of the "Geneva System"—the sail deput"; are not essential to good congregational serious justified from the strength of the stre so often : I pot it by your readside, for the strength- jures from the faith-in Ireland, Scotland, England, that then use to such an extent as in the concent-room

to you to help you, to feed you, to nourish you, ginning at the home, the chareh the pulpit, the grave When this world's work is too much for you, and you of Calvin. I saw in the heart of Geneva, a proof (for, and stop at such a pitch, that all may be ableget hurried, and think you must run away from Me, sepulchral monument to Rosseau; but to forgotten without discomfort, to join in singing it. Most of our taken that Gob created but one formun part; and, then I am near, and offer you grace and strength in Calvin, "they raised not a stone, carved not a line." and Charch masic is so are a real red. this Sacrament; yea, I offer you Myself us your The "Confession of Faith" continues, as it does in heavenly and spiritual food. I ask you spiritually France, to be subscribed; but it is no longer believto partake of My Body and My Blood, which is meat ed -Of the whole venerable Synod of Geneva, but indeed and drink indeed." Who can help you one solitary paster, as I was informed when on the

> And again :- Leaving Switzerland-" What has been the fate of the Faith in Germany-the lands of fact Laymen, and on what they were completely faited. Jerome and Huss, Grotius and Molanethon-the loud punishments." Even the evangelical and excellent Neander thinks, that "the doctrine of universal restistation does not stand in contradiction to the doctrine of the Gosnels."
>
> Prest; ye you introduce them to the active of you readers to do conduct to wards them, but may lay on the lash uniform does not stand in contradiction to the doctrine of the lash one conduct to wards them, but may lay on the lash then the doctrine of the doctrine of the doctrine of the doctrine of the lash one conduct to wards them, but may lay on the lash then the lash of the cut-off the doctrine of the doctrine of the doctrine of the lash o

A similar state of things may be said to exist in think that the succession of Pasters in the Church, from Denmark, Holland and Prussia.

been in operation, and what has been its tendency, opinion to 11 you admit that succession forms a part, and in us way -downrord."-First to Arianism -- then to Sociniansm—and finally to absolute Dersin! Yea, well may add, (in the language of another)— the want of a own principles, seelf at, or gainery the official authority Interest to motest the Faith, and the Order of the conferred by no unintercupted chan of ordinations. Apostles to whom the promise was given by our Lord, Lo. I am with you alway, even unto the end of the

But here the reader may ask, "Why do you not give us your opinion of the final tendency of this System in the United States ?" The author doesns it unac- means a succession of Apostles with Apostolic authors essary. For if, in every country, "like causes produce like effects" who can doubt? In this case, every one may be his own Prophet.

CHURCH SERVICES-CHANTING, &c.

(Miscellaneous Extracts from the Parish Chair, Vol. 1, 2, 3.) "If any one wants to begin to chant, we would

wedding-garment to wear in His presence; His Holy Spirit humbles your hearts, and shows you the keeping the stops, and minding the accent, as before.

I am, Sir, yours faithfully.

Heart M.N. the. need His saving, cleansing power continually, while the words in a musical tone becomes familiar, and

we do need Him as our Saviour. Every time we keep away, it is like saying that we can do without lim. If you would make Radion Witness and looks, Witness and like the first Gregorian tone harmonized,) and learn the learn the different becomes the different because melody, fixing it in your memory, so that you need Him. If you would make Bishop Wilson on the melody, fixing it in your memory, so that you need can Communion. It consist of the English Bishops four Sacrament of the Lord's Supper your companion, not look at the music. This is very essential; for American Bishops, four Colonial Bishops and three Scotand always bring it to help you in the Communion molecule can chant with spirit who is continually tash Bishops, all arranged in order not according to then not look at the music. The spirit who is continually nobody can chant with spirit who is continually nobody can chant with spirit who is continually rations but according to the date of their consecution but according to the date of their consecutions according to the d Service, you would learn more and more of the use taking his eyes from the Psalm to look at his notes. " Fault the first, is the too hasty pronunciation of Exeter, the Bohop of Western New-York to the Bohop of the words that belong to the first or reciting note of he chant; and which some ill-trained choristers to the Bisbop of Cane Town. gabble over most confusedly; slurring over whole is they together make, gathered from such distant parts of the world, would hardly have been seen some years nee, and searcely now elsewhere than in Oxford.—Church resting on a word, or repeating it twice over to let the Journal N. Y. others catch them. Some country organists and Open-Are Parachisc. At a meeting of the language

> of Fault the second, is the making a dead stop of pause at the end of the recitation note; thus :---

"This fault is very liable to occur when the first Curses Reve The Parish Sunday School and it is distressingly common in London Churches, where a few poor children are the only choir."

"CHARTING IN UNISON .- For this purpose two hings seem essential ;-one is, that the pitch at which the reciting tone is taken should be such as untutored men can sustain without fatigue, without the assumed as that most generally useful. If the Psalms ecclesiastical affairs. are sung without instrumental accompanionent, of course the precentor can take any pitch be choses. Another and a most important thing is to give a great l

but a distinct branch of musical science, having its own laws, principles, characters, and objects; and these not only musical, but in a greater and higher REMARKS UPON "THE HORSE AND ITS breathed into his nostrils the breath of hie, and degree religious also. And among these laws I would RIDER." place the following:-

"1. That the music of the sanctuary should always be such as not only to permit, but to encourage all to join, whether taught or untaught; no amount of scientific accuracy, or musical heavily, can compensate a deficiency in congregational adaption.

"1. That the music of the sanctuary should always be such as not only to permit, but to encourage all follows and its man, as the only one of his kind who had been improved to be such as not only one of his kind who had been improved to be such as not only one of his kind who had been improved to be such as not only one of his kind who had been improved to be such as not only one of his kind who had been improved to be such as not only one of his kind who had been improved to be such as not only one of his kind who had been improved to be such as not only one of his kind who had been improved to be such as not only one of his kind who had been improved to be such as not only one of his kind who had been improved to be such as not only one of his kind who had been improved to be such as not only one of his kind who had been improved to be only one of his kind who had been improved to be only one of his kind who had been improved to be only one of his kind who had been improved to be only one of his kind who had been improved to be only one of his kind who had been improved to be only one of his kind who had been improved to be only one of his kind who had been improved to be only one of his kind who had been improved to be only one of his kind who had been improved to be only one of his kind who had been improved to be only one of his kind who had been improved to be only one of his kind who had been improved to be only on the only one of his kind who had been improved to be only on the only one of his kind who had been improved to be only on the only one of his kind who had been improved to be only on the only on "1. That the music of the sanctuary should always

"3. That, instead of teaching that they should not ioin here, we should make it understood that this is

ening and feffeshing of your souls; when you are and France, goes on to say :-- Passing over to or as to confuse strangers or untaught persons, to in-

- 6 5. That the me lody should be of such a chance

Ecclesiastical Intelligence.

The Rey, Mr. Kemp has been appointed to sourced the new Bishop at Lineau in St. James S. Poroid ex.

The Rey, Dr. My Nogle, Ley, anthonyoid the following

Jerome and Huss. Grotius and Molanothon—the load seed Layener, and in who a they were exampled to find, and the same family with ourselves, and, indeed, so fallows, Grotius and Molanothon—the load seed to see the paper of vesterably of a necoding to some, it do not know whether Mi. The letters can used to mostly a properly described the same family with ourselves, and, indeed, according to some, it do not know whether Mi. The letters can used to mostly a properly described the same family with ourselves, and, indeed, according to some, it do not know whether Mi. of Luther? "I could not find," says a recent American and Presbyterian traveller, "a single individual in Germany who believed in the eternity of future, and coefficients as the previously proved between more of a Reman Carlodae Priest, you win introduce them to the net received as the traveller, and we need therefore not be scrupulous in

generation to generation by the laying on of hands or of Here then on the Continent of Europe, are Scatland, prayer forms no part of their authority as Ministers of the Ireland, England, France, Switzerland, Germany, Den- | New Testament and should not be referred to at all, even mark, Holland, and Prussia :--In all those countries. authority then I must confest Leen open to your consure. Survival that the countries authority then I must confest Leen open to your consure. for about three centuries the "Geneva System" has because I do not agree with your opinion. Is this you

according to Historical fact? - Downward - downward an important part, of the authority of Christian Mulistees but deny that it can, under any circumstagres even the mosfixoutable, secure to them the requisite qualification of ficir office: I agree with you; and there is nothing in my divided the spoil." Hidelity has hastened to the prey?

was not may all personal qualities and and traded she form.

The question under discussion divided the spoil." Hidelity has hastened to the prey?

was not may all personal qualities and and traded she form. And what is the cause of this sad and fatal defection from the Faith? The answer is—the spirit of Independency—love of Novelty-Rationalism—and we may probably the Holy Ghost; but who cannot on their upon him by the Holy Ghost; but who cannot on their

Hence my victory; which until some Priest shall have answered my facts and dates. I must take the liberty to say

complete. When you charge me with placing my rights as a Minis ter of Christ on the foundation of Apostolic succession; the plurase is your own. It does not occur in my letters. It do not use it, becase it is equivaled. To some minds it means a succession of Apostles with Apostolic authors,—the Leonsider a haveless fiction. To other minds it means a succession of Ministers since the time of the Apostles; appointed not as the Apostles were by the Spirit-giving breath of the Leod without any laying on of hands of the Preshytery.' This I believe to be an historical truth; a truth here in England, the Parker Nag-theod shader notwithstanding.

Head slander notwithsteading.
You say I have given an advantage to Popery, of which it will not fail to make use. In this you seem to be more acute than the Romanists immediately concerned. They

Liverpool, Felday,) 27th May, 1853.

The Oxford Architectural Society has held its usu

Salisbury, the Bishop of Maryland to the Bushop of S. Asaph, and your respected Dioceran, Bishop Wumwright.

drawing-room amateurs, too, may be heard endea- ment Commissioners of Peterh rough, the Vicar and Mr. drawing-room armateurs, too, may be neared chieffer to the vooring to bring all the words of a long verse into the compass of a measured bar; but this is quite wrong; question was one of Cherch discipline, and he was not red, because he was formed out of red earth,?....Art. there is no fixed time; therefore be as long or as short as is needful for the correct and devout recitation of the Read bad no power to give the Adamah, (carth,) which is also derived from the same leave required by the Vicar.

Testimostate "Postim nials of respect have been pre ause at the end of the recitation note; thus :-
ave O come let us sing un—-to the Lord; let us to the Rev. T. T. Perowing Fellow of Corpus Cambridge cartily rejoice in the strength of our salvation, and Carne of St. Michael's no his resignation, by the

CHURCH BATES .- The Yorkshipe Church Union bas of the inflected notes is the same as the reciting note, i passed the following resolution on the Subject of Church-

That this Union, having heard that the authort of Church rates is likely to compy the attention of Parliament during the present session, is of opinion that no legislation on this saliect can be satisfactory to the Clercy and laity of the Church of Eogland which shall not, while exempting from payment of such rates all those who dissent from ir communion, at the some time disentitle anch per-

of the Church, or to interfere in the management of

Correspondence.

Another and a most important thing is logive a great variety of organ accompaniments, so that the organistic can change and adapt them to the sentiment of each verse, and thus prevent all monotoxy."

If would look on the music of the sunctuery—congregational Christian Psalmody—as a thing by itself; by no means a copy of the music of the concert-roomy.

For the Church.

[By J. M. Henselly alliers, Erg., Lecturer of Hebrew and Oriental Literature in the University of Toronto]

sate a deficiency in congregational adaption.

"2. That there should, therefore always be in it that whence the horse was introduced innother countries. Its class. Thus, (Habbayith, the house,) i.e. the decided prominence of the melody, which may enaWere this article but to involve the question as to temple—Micha in. 12.; (Habbayith, the priest,) i. what nation belongs the honour of having first tained to the Hogh Priest—Ex. xxix. 30; and an appellative horses, so as to render it useful to man, or in what country the horse is to be considered indigenous, I should not have troubled you with this epistle. But, Sr, the atticle in question contains some statements which contradict the Meakington, and acknow-xiv, i.e. the Euphrales—Gen. xxxi. 21: (Hangym, thus excited by the Medicirrences—Joshua, which contradict the Meakington, and acknow-xiv, i.e. the Euphrales—Gen. xxxi. 21: (Hangym, thus excited by the Medicirrences—Joshua, which contradict the Meakington, and acknow-xiv, i.e. the Euphrales—Gen. xxxi. 21: (Hangym, thus excited by the Medicirrences—Joshua, which contradict the Meakington at the contradict the American accountrices of the contradict of the Co ned to be allowed to go become the proble without marks that by Hardam in Chap. it. 7, must be under

mankind are not the obspring of common parents, or in other words, that there me some of the species who do not belong to the thee of Adam. This is quite contrary to what we learn from the Mosaic account of the origin of man, where we are it so, the human race without an exception most have spring from one pagent stock. It will thus be potgived that the inticle in question is not so innocent as it at first sight may appear; but, that on the contrary, it involves a question which cannot be viewed with indifference by those who receive the Bible as an inspaced writing, and make us contents their rule of life. Not is it interely a question of religion, but it is also one of humanity; for, according to the theory

which Mr. Turner seems to have adopted, the Ne groes, Esquiniaux, Honortots, and Australians are

We are tadeed aware that such a theory as that to which Mr. Tainer ulindes, impions and pregnant with miselical as it is, has yet been advocated, from time to time, by some learned men with mora or less munist, has become its champion, its devoters have somewhat metea-ed; but that this theory should have made such rapid studes and diffused its venom with such marked effect, as to be now of the generally received opinion," as Mr. Turnor informs us, is an an nonneoment which. I must confess, did not a little

But what is really the state of the case- due this beory ever obtained a general recognition? I auswor and distinctly-No. It is true, as we have already stated, that it had its followers; but when was there ever a theory set up,......however arroneous however absard....that did not find adherents I. Thu the theory that man spring from the earth like mushnoms, or from projected rocks, had its followers; or, that Belos took off his head, and that from the blood that gashed out being mixed up with the earth, man was formed-had its believers also; and I have no doubt that even Lord Monboddo's notion, that men originally had tails like monkeys, but that they had gendually were them off, has found men silly enough to adopt it ;- and why should not Agassiz' theory (for by that designation is the theory of the origin of mankind from more than one primoval stock, now merally known,) also obtain its advocates? Boing a theory, too, which is well calculated to receive a pardial reception by some learned men, as it opens to them a boundless field in which their imaginaous might ramble without restmint, for when one to conjecture? And yot, notwithstanding the oppor-tunity it afforded to men eager for literary and seion title fame, we find but few, was very few who folt in desire of gathering laurels by advocating this theory; and none me, nor one by presenting to the world a more consistent or a more rational account than that given by Moses. Still, as there can be no doubt that the advocates of this improne theory have

of late made every exertion to obtain converts to it, nd have already emisted several public journals, (particularly in the United States) to esponse its cause, and further, as they maintain, in order to ensure setter success, that such a theory is not contrary to the eachings of the Hible-let us investigate the subject more closely, and see, in the first place, whether such a theory can be founded upon the Mesare account, and, secondly, whether it is supported by the results of such enquines, as have been from time to time instituted by learned and scientific men, the paid particular attention to this subject.

to arguing from the Hebrew, in which Moses rote, and with which many of the readers may not or conversant, it will be necessary, in the first place, a offer a few remarks upon the Hobrew word (Adam). This would is derived from a mot signifying to be red from which nost is also derived the Hebrew word for blood, which the Scriptures speak of as being the human countenance in many countries blush, or flesh-tint. This is particularly the case in those countries inhabited by the Caucassian race. Hence the Arabs speak only of two races of men, the one red, or perhaps copper-coloured, which we call white, and the other black. Josephus, too, in speakcalled Adam, which in Hobrow signifies one that is tool as the word Adam, the termination (ah) of the of the farmer word being merely the characteristic of the ferring on noun, which, when taken off, leaves the two words the same. We must further observe that the word Acam is employed in the Hebrew not only as the name of the first man, but also as the generic name of the whole human race, to designate mankind in general. In the latter sense it is evi dently employed in Gen. i. 26. "And God said, let us make mun," (Adam) i. c., mankind, as is plainy adicated by the plural verb following, (wegirdu) and they shall have dominion," - the plural pronoun, they, implying that not Adam alone shall ex-ercise this dominion over the animal tribes, but his posterity likewise in whatever part of the world they may dwell. Here the reader will observe that simply the design of creating mankind is spoken of. Again we find the word (Adam) employed in this sense is Chap. ii. 5., -where the secred historian refers again to the creation of the vegetable kingdom, in order more fully to impress the reader with the true origin of the plants and herbs, as having been produced by a simple act of Omnipotence in their full beauty and perfection, without being in the least indebted either to the influence of rain, or to the tillage of men, inumuch as "the Lord had not caused it to rain upon the earth, and (Adam) mankind (ayin) was not (or existed not) to till the ground." verse, however, the case is quite different; there the carrying out of the design is spoken of, and hence we read, " And the Lord God formed (Handom, the Adam.) or, the man out of the dust of the ground, and so it occurs with the article in all other instances throughout the whole of this and the following Chap ter, so that in all those parsages the word (Adam)

one human being. (To be continued.)

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Our Review.

AVARU'S NINEVER AND BANKION. (Second Expedition.) 1863. New York, G. P. Putnam & Co., 10 Park Place. For Sale at Mesars. Armour & Co., Toronto.

The present age is becoming as distinguished for s discoveries of what is old, as for its inventions of what is new. While it is striking out modes of rapid intercourse and for communication of thought and ntelligence, such as the wisest of ancient times never draamed of, it is disinterring the speaking reics of an era and a people, whose cities had become besolate heaps, and the vestiges of whose greatness were self-buried beneath vast shapeless mounds ong before the scribes of socular history began to note the achievements of their own kings and un-

For ages these royal otties and the seats of primes val empire have been the heritage of the children of he desert. The dominion of the Ishmaelite, that nomaly of history, - has outlived the dynastics of tings. The wandering Arab, unconscious of the resords of nearly three thousand years beneath his feet, pitched his black jont upon the mounds that hid the Assyrian palaces; and though, in fulfilment of the prophecy, his hand is against every man, and overy nam's hand against him, still half plunderes and half shopherd, he asserts his named ompire, and pustures his stoods, his camels and his shoop where nighty despots once held away.

It has been reserved for English enterprise to exleumo those monuments from their oblivion to place the handiwork of Assyrian craftsmen in the grasp of modern artizans-to expose the saulptured honours of those sucient palaces to the curious eyes of modern criticism and wonder-and to transfer the relice of the earliest empire of the world to the metropolis of the Isles of the West, the centre of the arts and civilization of modern times, and the representative of the progress. the development, and the resources of

he most advanced races of mankind. The name of Austen Layard will be associated with those of Buckhardt, and Belzoni, Parke, Denham, and Chapperton, and the most celebrated travellers of modern times. The work before us is the result of his second expedition; the narrative of his irst, entitled "Ninoveh, and its remains," has been

some time before the public-since October, 1848, Community his land journey at Trebizond, on the Black Sea, he travels nearly in the track of Xene Black Set, he travels ment thousand, and promound the march, Jan. Thousand, and conposind with the shader factour plane role in the same The sculptures which he laid beir hither

Ninevel exhibit with great fidelity the oustome and mode of warfare of the ruces who successively no seased that city and the neighbouring territories, and who seem to have engraved with much care these names and achievements of their several kings on the walls of their infaces. Of the extent to which Layard's researches were carried some idea may be formed from the following extract :---

" Such were the discoveries in the ruined palace of Stng nacher in at the time of my departure for Europe. In this immunificent edition I had opened no less than seventy one halls, chambers, and passages, whose walls, almost without an exception, had been papelled with alph of sculpture the seventy of tured states for recording the wars, the triumphs, and the great deeds of the Assyrian king. By a rough calculation, about 9850 feet, or nearly two miles, of bas-relief, which twenty-seven portals, formed by coloust winged balls and great decis of the Assyrian king. By a rough calculation, about 98%0 feet, or nearly two rules, of bas-reliefs, with twenty-seven partials formed by coloust winged balls and honsephines, were uncovered in that part alone of the building explored during my researches. The greatest length of the exervations was about 720 feet, the greatest breadth about 600 feet. The purement of the chambers was from 20 to 35 feet below the surface of the mound.

Not the least interesting portion of the book is then account of the author's excursions into the mountains of Armenia, when the insupportable summer bests of the Masopotamian plains drove him to seek for relief to his constitution on the lofty elevations in which are found the sources of the Tigris, and on which the A-k first rosted on the sub-idence of the Deluge. The work is replete with interest to the philologist, the classical scholar, the lover of Biblical research, and to the Christian, for its corroborative testimony to the troth of the Sacred History; and will furnish valuable additions to that stock of general information, which most people are desirous of

pomessing in this reading age. We have seen three different editions of the Work, the first in order, as in style and execution, being of course the English, by Murray; the American, large active addition, issued by Putnam, a fac-simile of the English, with the same number of maps and Himstrations; and a small octave abridgement, with no material part, however, of the narrative omitted. The American editions, though lower priced than the English, are by no means of the common class of cheap reprints; but are in the best style of books published on this side of the Atlantic, the type and paper being both good. The prices of the several editions, we believe, are somewhere about 22s. 6d. 12s. 6d., and 6s. 3d. respectively, and the dates, January and May of the present year, which evinces much activity in the New York re-producers of the

SERMON, DELIVERED BEFORE THE ANSUAL CONVEN-TION OF THE PROTESTANT EMSCOPAL CHURCH OF SOUTH CAROLINA, IN ST. MICHAEL'S CHUNCHE CHARLESTON, by the Rov. Henry Elwell.

Romans, xiv. 19: "Let us therefore tollow after the things which make for peace, and things where with one may odify another."

This is a temperate review of the chief destrinal lifferences which at present engage the attention of Churchmen. Of course the author has his own views. but these are expressed, or rather indicated, with a very pleasing spirit of Christian charity towards thoses

who may hold opposite opinions. Though not prepared to coincide with him in coery particular, we approve of the kindly and moderat tone which pervades this discourse, and heartily wish that the like total absence of acerbity on disputed points, were nicre generally prevalent; it would be as oil upon the juilled waters of controversual strife. The following extracts will show the tone and character of the sermon :--