

the scriptures so completely oppose the superstitions of the Romish church, that no one in a Roman Catholic country, is allowed to read them, without the consent of the bishop of the diocese, yet this very book was faithfully transcribed by monks in the monasteries of Europe, at a time when they could have mutilated or destroyed every copy. Now, since the Bible exists in almost all its native purity, in spite of the restraints of its friends and the malice of its enemies, reasoning from the past to the future, from the known to the unknown, we have every reason to believe that it shall yet subdue nations to the faith of Christ, and that it shall continue to be transferred to the living tablets of renewed hearts, to endure for ever.

2. The evidences of the Bible are unshaken by time. Every religion, except Christianity, has had its day, like mortal man. Society outlived the superstitions of Greece and Rome; and the belief of a former age, gradually receded into the region of fable. "The errors of idolatry," says Chrysostom, "went out of themselves." The philosophers ridiculed the established religion, without substituting any thing better in its place; and the new Platonic school, in its contests with Christianity, endeavoured to resolve the gods and goddesses of a former age, into the teachings of natural philosophy, while the moral and spiritual wants of man were altogether unsupplied. But the Bible is equally suited to the lowest and the highest stages of mental development; it sustains spiritual life, and satisfies that longing after redemption which constitutes the true dignity of our race.

But the external, as well as the internal, evidences of Christianity have, for centuries, been subjected to the severest scrutiny. About the beginning of this century, Professor Playfair, in the *Edinburgh Review*, endeavoured to oppose science to Revelation, and to convict the Bible of imposture at the bar of Reason. Certain zodiacs were discovered in India, containing, it was alleged, astronomical data, proving that man existed upon the earth, in a high state of civilization, thousands of years before the Mosaic account of the creation. But Dr. Maskelyne, and even the atheistical La Place, proved that these tables were full of errors; that they were not actual observations taken at the time when such appearances in the heavens really occurred, but that they had been computed backwards; and from an almost illegible Greek inscription, it was ascertained that they were scarcely so old as the time of Christ. Van Bohlen, in his "Unity of Genesis," gives us rather an amusing illustration of infidel credulity. A Jesuit missionary in China, forged a pretended sacred book, in which he blended an account of their household gods with the historical statements of Genesis, with the pious design of rendering Christianity more palatable to the Chinese. Voltaire discovered a copy of that precious work, and not being sufficiently conversant with ecclesiastical history, he immediately published that Genesis was only a mutilated Chinese legend—a sentiment which, when his authority was known, excited the laughter of the learned world.

When it was ascertained that science rather supported than opposed the Bible, the infidel portion of the learned world "went down to Egypt for help." It was said that certain monuments covered with hieroglyphics were millions of years older than the Bible; and that the scriptures were only admitted to be given by inspiration of God, because these inscriptions could not be read. Now, Champollion, a Frenchman, and Dr. Young, an Englishman, about the year 1628, independently of each other, discovered the key to these mysterious symbols, when, to the astonishment of sceptics, the monuments so often appealed to, were found to be not much older than the time of Christ, and on one of them was read, the well-known name, Cleopatra. In fact, the oldest hieroglyphic inscription yet discovered, is about the age of Abraham; and this, instead of overturning, confirms the doctrines of the Bible. It describes a funeral scene, when the soul is represented following the body to the grave; and in another part of the scene, the heart is in the act of being weighed in balances, and the soul is standing by to see that justice is done—a pictorial declaration that "God will bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."

But the strongest evidence that the Bible shall always exist is, that its light and consolation will be always necessary. The blessings which it is the instrument of imparting, shall extend throughout the whole eternity of our being. They are not confined to this world, nor are they limited in their duration to time, but they belong to a world as much superior to

the present as the soul is of more value than the body, and as eternity is of more importance than time; while their general design, to prepare us for the life to come, stamps them with a value which completely outweighs every other consideration. What tongue can express, or what heart can conceive, what is meant by such a blessing as peace with God, and peace of conscience, adoption into the divine family, and a meetness and title for eternal glory! It can only be adequately expressed in the glowing language of inspiration. "It cannot be gotten for gold, neither shall silver be weighed for the price thereof. It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire, the gold and crystal cannot equal it; and the exchange of it shall not be for jewels of fine gold." II.

Miscellaneous.

MISSIONS.

Light for the dreary vales

Of ice-bound Labrador!
Where the frost-bung locusts on the slippery sails,
And the mistner wakes no more;
Lift high the lamp that never fails,
To that dark and sterile shore.

Light for the forest child!

An outcast though he be,
From the haunts where the sun of his childhood smiled,
And the country of the bear,
Pour the hope of heaven o'er his desert wild,
For what home on earth has he!

Light for the hills of Greece!

Light for that trampled clime,
Where the rage of the spoiler refused to cease
Ere it wrecked the boast of time;
If the Moslem hath dealt the gift of peace,
Can you grudge your boon jubilee!

Light on the Hindoo shed!

On the maddening idol-tran.
The flame of the suttee is dire and red,
And the Fakir faints with pain;
And the dying moan on their cheerless bed,
By the Ganges laved in vain.

Light for the Persian sky

The Sophi's wisdom fades,
And the pearls of Ormus are poor to bay
Armour when Death invades;
Hark! Hark!—'tis the sainted Martyr's sigh
From Ararat's mournful shades.

Light for the Bonnan vales!

For the islands of the sea;
For the coast where the slave-ship fills its sails
With sighs of agony;
And her kidnapped babes the mother wails
Neath the lone banana tree!

Light for the ancient race

Exiled from Zion's rest!
Houseless they roam from place to place
Benighted and oppressed;
They shudder at Sinai's fearful bare;
Guide them to Calvary's breast.

Light for the darkened earth!

Ye blessed, its beams who shed,
Shrink not, till the day-spring hath its birth,
Till wherever the footstep of man doth tread,
Salvation's banner spread broadly forth,
Shall I pilot the dream of the cradle-bed,
And clear the tomb
From its lingering gloom,
For the aged to rest his weary head.

SIGOURNET.

ILLUSTRATION OF SCRIPTURE.—"They became vain in their imaginations, and their foolish heart was darkened; professing themselves to be wise, they became fools."—The Bible tells us that when the heathen forgot God, professing themselves to be wise, they became fools. And what greater foolishness can there be than to worship the work of men's hands, to pray to objects that cannot see or hear! Some of these people do things you would hardly believe. In India, they believe that one of their gods, named Krishna, was once a child, and they have pictures representing the young Krishna at play. And how do you think they