

mason's Hall, Sir Culling Eardley, at the last Session of the Conference, intimated his desire that all the foreign brethren and "Protestant" ministers who had attended the Conference, with their wives and families, should favour him with a visit at his country seat, situated in the beautiful county of Kent. So pleasing an invitation was not to be declined; and accordingly on the morning of Thursday a goodly number of ladies and gentlemen, amounting to some four hundred, found their way to Belvedere; those, who desired to behold the beauties and deformities which are to be witnessed on the banks of Father Thames, going by water,—while others of different tastes and turns of mind sped down by rail; but, having arrived at pier and station, all found their way to the same spot, Tower Church, a somewhat rude, yet tasteful structure, erected by the noble proprietor of the park and mansion for the faithful proclamation of the Gospel on his estate. At eleven o'clock the church was quite filled, chiefly by French and German brethren; and shortly afterwards the Rev. M. Leuthold ascended the pulpit, and in a solemn and impressive manner led the devotions of the audience; which being concluded,

The Rev. Adolphe Monod preached a powerful and thrilling sermon from several verses in the 20th chapter of Acts. The subject was the tears of Paul, which the preacher classified and dwelt upon under three heads—tears of pity, sympathy, and grief. With much feeling and point he spoke of the causes and consequences of those tears which the great Apostle was constrained to shed, comparing them with those which shortly before had trickled down the sunless cheeks of his Divine and compassionate Master. This service was concluded shortly after one o'clock, when those from other lands, who were ignorant of the meaning of those sounds in which Britons delight to pour forth their thoughts, retired from the seats which they had occupied, giving place to those who could better understand the English service, which was then to commence. In a few minutes the little church was crowded to excess.

The Rev. J. P. Dobson, Secretary of the Alliance, read an adapted and reformed Liturgy, and several hymns were sung in a sweet and melodious strain by a very efficient choir. Mr. Dobson then gave place to

The Rev. Thomas Binney, who had been announced to preach the English sermon. Mr. Binney began in an unusually low tone of voice to explain, that in anticipation of that service he had written a discourse suitable for the occasion, and which he had in his pocket; but that, owing to the fact of his audience having had one sermon already, and he himself having been shut up for some two hours in a heated atmosphere, he would let it remain where it was, and instead thereof give his audience some familiar remarks on a different topic.

The service over, the company repaired to dinner, those, who had been invited, to Sir Culling's mansion, and the rest to a spacious marquee, where a choice cold collation had been provided for 200 persons at the rate of 2s. 6d. each.

Those, who dined in the mansion, were treated with a view of the rarities and beauties treasured up in the various apartments, including the picture-gallery and library, which gave great and unmixed satisfaction to the guests. At five o'clock many of the company returned to Town, and among them the writer, who cannot, therefore, report concerning the sermon which was announced to be preached in the evening by the Rev. Dr. Krummacher, but which, to those who understood the German tongue, was doubtless a rich and ever-to-be-remembered feast.

REVIEWS.

THE BARDS OF THE BIBLE.

BY GEORGE GILFILLAN.
(Concluded.)

The condition of the world in these early ages, when few great nations had been

formed, men living in small tribes, with large uninhabited tracts lying between, single families pitching their tents alone, and in solitary independence, forming the beginnings of future communities,—this state of things throws a certain air of loneliness over all the journeyings of the Patriarchs as they moved to and fro through the thinly peopled lands, even though accompanied by considerable establishments of their own. To us, accustomed to live in a crowd everywhere, Moses may appear lonely in his shepherd-life; but such was then the common condition of man, and we do not suppose that to him it appeared lonesome.

In that wonderful interview when God appeared to him in the burning bush on Horeb, perhaps the most remarkable scene in his life, nothing approaching to which comes within, we do not say the scope of men's ordinary experience, but within the range of what any imagine as things which might possibly happen to them, yet how readily do we enter into all the feelings of Moses on the occasion, and comprehend his whole conduct. We see in him a man of like passions with ourselves, and compassed about with the ordinary infirmities of our nature. We see a man mistrustful of himself, afraid of the wrath of the great king, to whom he was to be sent on such an unwelcome errand, doubtful of his reception from his brethren, and of their faith in his Divine mission, himself staggering at the promise of God to be with him. It is not here certainly, nor indeed anywhere else, that he appears as the "stern incarnation of the anger of Omnipotence." Nor in the satisfaction with which he receives the promise of his brother Aaron for a co-adjutor do we see anything of that naughty spirit of solitary self-reliance, which would find nothing congenial in human sympathy, and would desire to treat directly only with God.

After he fairly entered on his great mission, we do not find him rejecting the aid, scorning the councils, or standing aloof from the companionship of others. In his appearances before Pharaoh we find him constantly accompanied by Aaron. He is also in continual consultation with the elders of the people. In his whole conduct he displays the character of a public-spirited, popular leader, who is at home in the midst of business, and can accommodate himself to the various humours and inclinations of other men.

When his father-in-law comes to pay him a visit, and brings to him his wife, the whole account of this interesting domestic incident leaves on the mind an irresistible impression of the social disposition of the meekest of men. It is evident that Moses conversed freely with the Priest of Midian on all the wonderful things God had wrought by him since he quitted the quiet of his hospitable roof. Every thing which was left to his mere

human wisdom and discretion, to order and conduct in the affairs of the people committed to his charge, would appear to have been freely and familiarly canvassed in his conversations with his old protector. When Jethro, using the freedom to which his relationship entitled him, remonstrates with his son-in-law, it is to caution him against indulging in moody reflections, and estranging himself from the sympathies of others. Nor does he bewail his estate as one in which he was cut off from intercourse with congenial minds. No such whim, we dare say, entered the good old man's mind. But he saw his friend, in the spirit of his active and obliging disposition, endeavouring to content the people by judging in every little matter they brought before him, and wearing himself out with petty affairs, the burden of which should have been laid upon others. To his suggestion of dividing this labour Moses readily assents. If he had not already shared it with the elders, it was from no love of acting alone; but because, the people having confidence in his judgment, and coming to him with their causes, he did not think of refusing their requests, and burdening others for the sake of his own ease.

That Moses drew all about him by his affability, and inspired general confidence by his judgment and integrity, is obvious on every page of his history; but, if he was much impressed with a sense of his own elevation above those around him, and felt himself lifted-up, like a demi god, to some height of solitary grandeur, where he dwelt alone amid multitudes, those below do not appear to have been quite so sensible of their inferiority. If the people brought their causes to him for judgment, they were quite as ready to run to him with their murmurs and complaints. Sometimes even they were ready to stone him. Cabals were formed against him. His relations conspired to deprive him of his influence and authority.

The circumstance, through which Miriam and Aaron sought to shake the authority of Moses, does not well comport with Mr. Gilfillan's representation of him as a man standing aloof from the sympathies of ordinary minds, and rising above the influence of those little things which are great to little Man.

The following is the passage with a note upon it from an old Commentator. "And Miriam and Aaron spake against Moses because of the Ethiopian woman whom he had married, for he had married an Ethiopian woman."

"They spake against Moses about his marriage; some think a late marriage with a Cushite or Arabian; others because of Zipporah, whom on this occasion they called in scorn an Ethiopian woman, and who, they insinuated, had too great an influence on Moses in the choice of the seventy elders. Perhaps there was some private falling-out