

bricks which composed it measured thirteen inches square, by three thick, and were joined together with an almost imperceptible layer of cement.

I employed thirty men to clear away the rubbish, and we dug down along its western face to a depth of twenty feet, when we arrived at the bricks, where bitumen alone was found to be the binding material. The arrow-headed writing was stamped on all, but differed as to the number of lines. They varied from three to ten lines; the first number was the most abundant, and the latter the most rare. The writing was more deeply engraven on these bricks than on any others I had met with. I found one with the Babylonian writing both on its face and edge, but unfortunately it was broken. I regard it as a unique specimen; never having seen or heard of another like it. I discovered also an ornamental flat fragment of calcaceous sand-stone, glazed with brown enamel on the superior surfaces. This proves that the Babylonians had perfectly acquired the art of enamelling. Diodorus Siculus informs us, that amongst the various paintings on the walls of the palace, Semiramis was seen on horseback, piercing with her dart a panther; and her husband Ninus, killing with his spear a savage lion. M. Beauchamp found several varnished bricks, on one of which was the figure of a lion, on another the sun and moon.

Upon clearing away a space of twelve feet square at the base of the pilaster, I laid open a bricked platform beautifully fastened with bitumen, each brick measuring nineteen inches and three quarters square, by three and a half thick, with the written characters along the edge, instead of being in an upright column on the face. These are the largest bricks hitherto found. I have removed two of these immense bricks to Bussorah, one of which has since been presented to Sir John Malcolm, Governor of Bombay.

The platform, I have no doubt, extended for a considerable space; and it is not improbable that it was the flooring of some chamber; perhaps a terrace attached to the Pensile Gardens. In making a careful search, my labours were amply compensated by the discovery of four cylinders, three engraved gems, and several silver and copper coins. On cleansing one of the copper coins, I found it to be of Alexander the Great. The others were of the Syrian, Parthian, Roman, and Kufic dynasties, in the best state of preservation."

Your obedient servant,

H. H.

THE PEARL.

HALIFAX, FEBRUARY 17, 1838.

THE DUTY OF CHRISTIANS IN RESPECT TO SCIENCE, AND GENERAL KNOWLEDGE.

NO. 2.

On every leaf of the book of nature, we are taught these amazing views of the countless variety of the works of God. On this subject exaggeration is impossible, and the objects themselves are above all hyperbole. Not even the luxuriance of an oriental imagination can present us with a picture more highly coloured, than the truth itself exhibits to every beholder. The reality infinitely surpasses our most extended conceptions, and lost in admiration, we are constrained to adopt the devout exclamation of the Psalmist, "How manifold are thy works, O Lord!"

To the lower animals God has not bestowed the high privilege of ranging through the fields of nature, or of interpreting those characters which in the things of creation reveal his power, and wisdom, and goodness. To man, however, this exalted gift has been intrusted, and the faculty of acquiring a knowledge of the natural perfections of the Deity from his operations in nature, forms the most obvious distinction of our species. "The most splendid scenes of nature are thrown around the inferior creatures without arousing attention, or awakening taste, and the power of comparison. Amidst all the beings which surround man in this visible universe, he alone is capable of surveying the whole with thought and reflection; of tracing the Author of the whole work, and marking the display of his perfections; of yielding to him adoration and homage; or of sanctifying the varied scene to moral uses." As a specimen of the pristine power of the intellectual nature of man, a very remarkable fact is recorded in the second chapter of the book of Genesis—"And out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them; and whatsoever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field." This concise record certainly conveys the idea that this act tested Adam's power of discrimination and observation, as well as his skill in the use of language. For it would seem that he gave to all animals of every tribe and order, appropriate names—names, therefore, we may presume, arising out of something which he discerned in their form and figure, or in their instincts, or in their peculiarities of habit, or in the purposes which they were adapted to answer. While, therefore, man was capable of thought and reflection, the Almighty did not consider it an unfit employment for Adam

in Paradise, to contemplate his wonderful works. As a striking proof of the knowledge and wisdom of Solomon it is said in the fourth chapter of the first book of Kings, that he "spake of trees, from the cedar that is in Lebanon, even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowls, and of creeping things, and of fishes."

These cases, however, by the captious, may be regarded as exceptions to the general rule, and hence the necessity of adducing additional proof of the ability of man to apprehend all the great facts of christian philosophy. And the inspired testimony is at hand. In the words of Elihu we are furnished with the proof required.

Job. xxxii. 8. "There is a spirit in man,
And the inspiration of the Almighty giveth him understanding."

xxxv. 10, 11. "But none saith, Where is God my maker,
Who giveth us songs in the night;
Who teacheth us more than the beasts of the earth,
And maketh us wiser than the fowls of heaven."

For his vast understanding, astonishing powers of ratiocination, and extent of his inventive faculties, man is indebted to the inspiration of the Almighty. And a multitude of facts confirm the declarations now cited. See what man has done, and judge of his ample qualifications to attain an extensive fund of knowledge. Of the immortal Newton the poet has truly said—

—"He took his ardent sight
Through the blue infinite; and every star
Which the clear concave of a winter's night
Pours on the eye, or astronomic tube
Far-stretching, snatches from the dark abyss,
Or such as farther in successive skies
To fancy shine alone, at his approach
Blazed into suns, the living centre each
Of an harmonious system; all combined;
And ruled unerring by that single power
Which draws the stone projected to the ground."

And what has the Astronomer not accomplished? "He has numbered the stars of heaven; he has demonstrated the planetary revolutions, and the laws by which they are governed; he has accounted for every apparent anomaly in the various affections in the heavenly bodies; he has measured their distances, determined their solid contents and weighed the sun." Nor have the labours of the naturalist been less satisfactory than those of the astronomer:—"his researches into the three kingdoms of nature, the animal, vegetable, and mineral, are, for their variety, correctness, and importance, of the highest consideration. The laws of matter, of organized and unorganized beings, and those chemical principles by which all the operations of nature are conducted, have been investigated by him with the utmost success. He has shewn the father of the rain, and who has begotten the drops of dew; he has accounted for the formation of the snow, the hailstones, and the ice; and demonstrated the laws by which the tempest and tornado are governed; he has taken the thunder from the clouds; and he plays with the lightnings of heaven." Further, the mechanic has performed his part—"he has invented those grand subsidiaries of life, the lever, the screw, the wedge, the inclined plane, and the pulley; and by these means multiplied his power beyond conception: he has invented the telescope, and by this instrument has brought the hosts of heaven almost into contact with the earth. By his engines he has acquired a sort of omnipotency over inert matter; and produced effects, which, to the uninstructed mind, presents all the appearances of supernatural agency. By his mental energy he has sprung up into illimitable space; and he has seen and described those worlds which an infinite skill has planned, and an infinite benevolence sustains." In short, in the invention and progress of the arts and sciences, we have a volume of proof that God has endowed man with all those high qualifications necessary to enable him to derive instruction and pleasure from a contemplation of his works.

Having as we hope demonstrated that variety is the order of nature, and sameness her aversion; having also satisfactorily proved that man is competent to note that diversity, gauge every substance in nature from the most stupendous down to the most minute object, and further, that he may be instructed and profited by the inspection, it only remains for us in this part of our argument to shew that God requires at our hands such an exertion of our intellectual energies—such a pious meditation of his works as may induce gratitude and love to our beneficent Creator. On the supposition that the scriptures were perfectly silent on this topic, yet would not the simple fact that we possess a faculty of acquiring knowledge in general, point out our duty in respect to such an endowment? Is it the will of heaven that we should bury our talents in the dust? Is it right that our faculties should remain torpid and inactive? Or is that man guiltless who does not rightly improve and cultivate all his powers, and direct them to their proper objects? But the scriptures are not silent on this point, and they speak in terms not to be misunderstood. From a mass of inspired declarations we select the following:—

Job xxxvii. 14. Hearken unto this, O Job:
Stand still and consider the wondrous works of God.
Psalm xcii. 4. For thou Lord hast made me glad through thy work:
I will triumph in the works of thy hands.
5. O Lord, how great are thy works!
And thy thoughts are very deep.

6. A brutish man knoweth not,
Neither doth a fool understand this.
iii. 2. The works of the Lord are great,
Sought out of all them that have pleasure therein.
Isaiah v. 11. Woe unto them that rise up early, that they may follow strong drink,
That continue until night, till wine inflame them!
12. And the harp, and the viol, the tabret
And pipe, and wine, are in their feasts:
But they regard not the work of the Lord,
Neither consider the operations of his hand.

Not to multiply proof, let us duly ponder on these now produced:—"a brutish man" it is, that "knoweth not the works of God, and a fool that is wanting in understanding with respect to them. A learned commentator has given the explanation of these terms. "A brutish man from the Hebrew words *ish baar*, is the human hog—the stupid bear—the boor; the man who is all flesh; in whom spirit or intellect neither seems to work nor exist. The brutish man who never attempts to see God in his works: *kesil* the fool, is different from *baar* the brutish man: the latter has mind but it is buried in flesh; the former has no mind, and his stupidity is unavoidable." Admitting the propriety of this exposition, how strongly is ignorance of the things of creation condemned. In what way will the religionist who objects to the study of the physical sciences, escape the force of this cutting reproof? Lest however he should suppose that a meaning has been given to the passage merely to suit our purpose, we shall introduce an extract from Dr. Dwight's System of Theology. "The works of God were by him intended to be, and are in fact, manifestations of himself; proofs of his character, presence, and agency. In this light he requires men continually to regard them; and to refuse this regard is considered by him as grossly wicked, and highly deserving of punishment, Ps. 28. 5. Isa. 6. 12—14. I am apprehensive, that even good men are prone to pay less attention to the works of creation and providence than piety demands, and the scripture requires. We say and hear so much concerning the insufficiency of these works to unfold the character of God, and the nature of genuine religion, that we are prone to consider them as almost uninteresting in moral things, and in a great measure useless to the promotion of piety. This, however, is a palpable and dangerous error. The works alone, without the aid of the scriptures, would, I acknowledge, be far less instructive than they now are, and utterly insufficient to guide us in the way of righteousness. The scriptures were designed to be a comment on these works; to explain their nature, and to show us the agency, purposes, wisdom and goodness of God in their formation. Thus explained, thus illuminated, they become means of knowledge, very extensive and eminently useful. He who does not find in the various, beautiful, sublime, awful, and astonishing objects, presented to us in Creation and Providence, irresistible and glorious reasons, for admiring, adoring, loving and praising his Creator, has not a claim to evangelical piety." Here we pause, leaving the further discussion of the subject for a future number.

The N. Brunswick Courier speaks of the frequency of robberies in the City of St. John: Lately the store of Messrs. J. & R. Reed was robbed of a considerable quantity of goods.

The House of Assembly of N. B. have resolved to grant a sum of £300 for the relief of the wives and children of soldiers, who have gone to Canada, in addition to the Government allowance.

BOUNDARY QUESTION.—It is understood the American government will not accept the proposition to abide by the award of the King of the Netherlands.

The tribute which our esteemed Correspondent *Comus* pays to the value and usefulness of our humble labours would have afforded us unmingled pleasure, if it had been unaccompanied with any severe reflections on our cotemporaries. As far as our limited knowledge extends we certainly cannot subscribe to the statement that "infidelity and sedition have strongly marked the inward corruption of some of our journalists." In giving publicity to the opinion of *Comus*, we have thought it our duty plainly to declare that such is not our belief. We do not say that our respected Correspondent is wrong, but merely that we think he is in respect to the character of some of our public prints. The future pieces of *Comus* will be very acceptable.

MISS MARTINEAU.—This distinguished English lady, encouraged by the success of her "Society in America," has been induced to try her pen again; and will shortly appear before the public with a new work, entitled, "Recollections of Western Travel."

P. E. ISLAND.—The Legislature was opened on Tuesday, the 23d January. The three Members of Assembly, J. W. LeLacheur, W. Cooper, and John Mackintosh, who were placed in custody of the Serjeant at Arms in the last Session of that Assembly, and refused to apologise in the terms dictated by the House, have in the present Session, again been handed over to the above named functionary.

DR. GESNER'S GEOLOGY AND MINERALOGY OF NOVA SCOTIA.—This Work has been re-published in London—it has