

marble and dim in obscurity lie the Bourbon Kings of Spain—alone in their gloomy magnificence. No such exclusivism marks the resting place of England's Kings. There are the Statesmen who made her laws and wrought out of the confused elements of Government our inimitable Constitution—the charter and the guarantee of liberty. There too are her orators Burke, Pitt, and Fox, whose eloquence broke the sword of Napoleon, preserved inviolate the latest retreat of justice and liberty, and saved England from an armed despotism. Beside these lie the warriors and admirals, with all their honors thick upon them; men who “braved the battle and the breeze” in defence of King and country—men who bore the glorious old flag on Europe's best fought fields, and waved it triumphant in the crimson storm of Aboukir and Trafalgar, for Nelson and Wellington are there. And shall it be forgotten that dust no less noble has found fitting urn in the same stately pile; even of a great nation's Literati? Yonder is a marble statue of the world's greatest genius—Shakespeare—reminding us by the inscription carved thereon, that,

The cloud-capt towers, the gorgeous palaces,
The solemn temples, the great globe itself,
Yea, all that earth inherits shall dissolve,
And like this unsubstantial pageant faded,
Leave not a rack behind.

Such was the place and such were the associates that Macaulay coveted for his mortal slumber. And great indeed must that desire have been to be disproportioned to the glory of its object.

Dr. Lorimer's Lecture.

On Wednesday evening the Baptist Church was well filled by a large audience from Wolfville and the surrounding country, assembled to hear the celebrated Dr. Lorimer deliver a lecture on the “Organization of Daily Life.” The reverend lecturer spoke for two hours to an audience whose deep attention and frequent applause attested their interest and appreciation. We can only give a very brief outline of this eloquent address—an outline which can give no adequate idea of the living words as they fell from

the orator's lips. The lecture was introduced by a truly fine exordium, in which an analogy was drawn between morning, and the youth of life. There was a pensiveness about the morning which the poets had not spoken of—and so there was a pensiveness about youth—the period when life is shaped for lofty or ignoble ends.

In the organization of life, system is indispensable. Here there are two extremes. Some men pursue system, so far they become mere machines, automata. By such mistake in religion men become ritualists, in learning pedants. On the other hand there are a class of free and easy fellows who despise all rule, and do what work they ever perform spasmodically—by spurts. The lecturer proposed to keep the golden mean, and avoid both Scylla and Charybdis. His first point was “The Foundation on which the principle of Order rests.”

It rested on the law of Order as manifested in the Divine works and Government. God was a Deity of infinite detail. Order and detail were shown in all the material world, in the realms of organic and inorganic life, and this order prevailed in the divine moral government likewise. The moral government of God was not in a fluid state, flux and unstable, but rigid and absolute. Shakespeare was cited as a true delineator of the inflexible laws which govern the moral nature of man. The passage was from Richard the Third, in which the ghosts of the murdered Clarence and others passed successively before the eyes of the sleeping King, with words of menace and prophecy; while to the sleeping Richmond they brought nothing but sweetest visions—illustrating thus the power of conscience. God also was exact in the moral as in the physical; these points illustrated from the Scriptures in the old economy, where all things were arranged with perfect exactitude, both in the matters of Religion and State. There was not only the precision as exemplified in the twelve tribes—the tabernacles, etc., but that shown in the moral law.

Pythagoras said, “Order is synonymous with Virtue;” Carlyle, that it is the great Evangelist; Southey, that it is the sanity of the mind. Hooker has discoursed with majestic eloquence