

BARONY
M. S. MAGAZINE
AUGUST 1863.

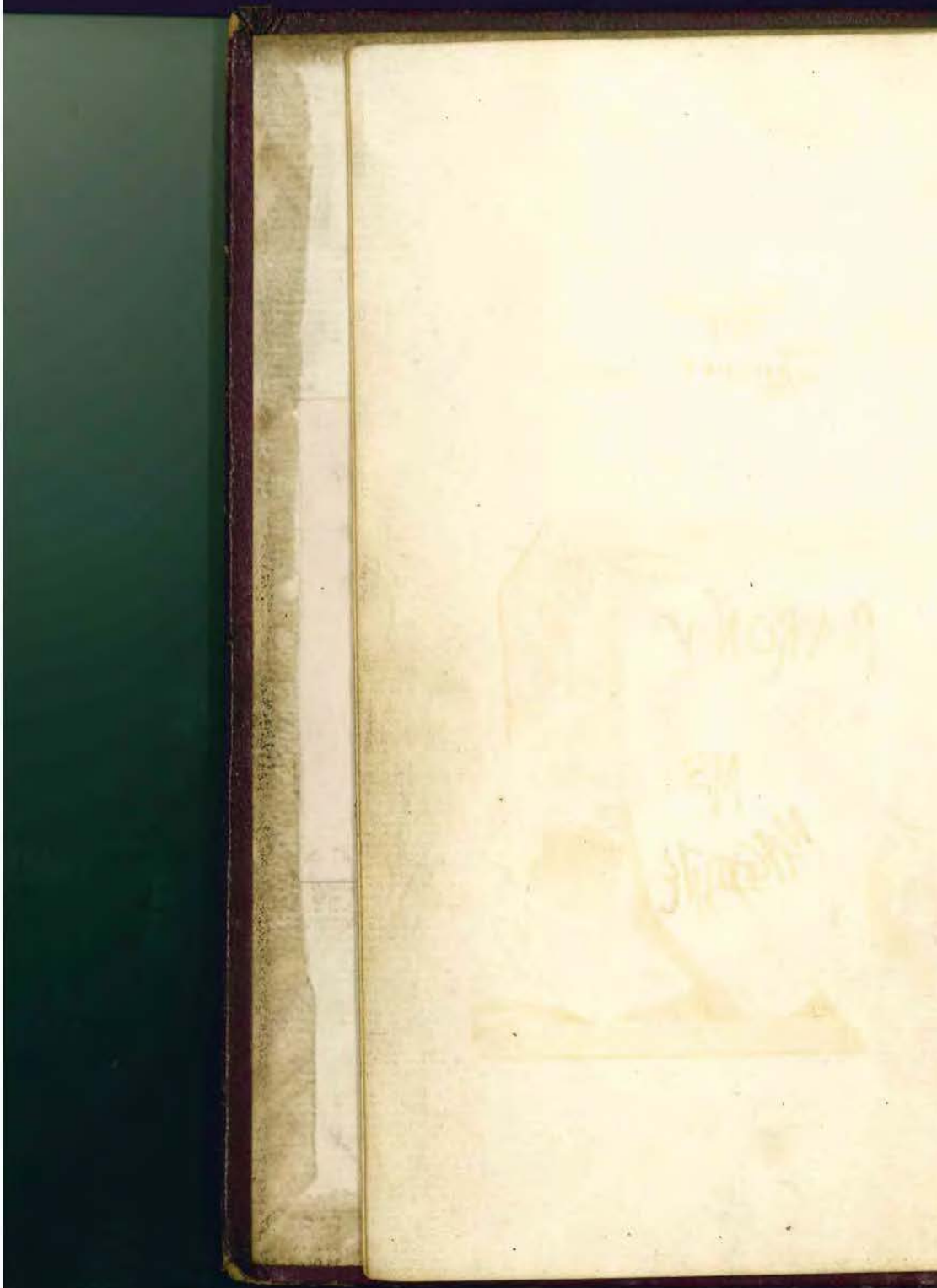
No. *C. 1227*

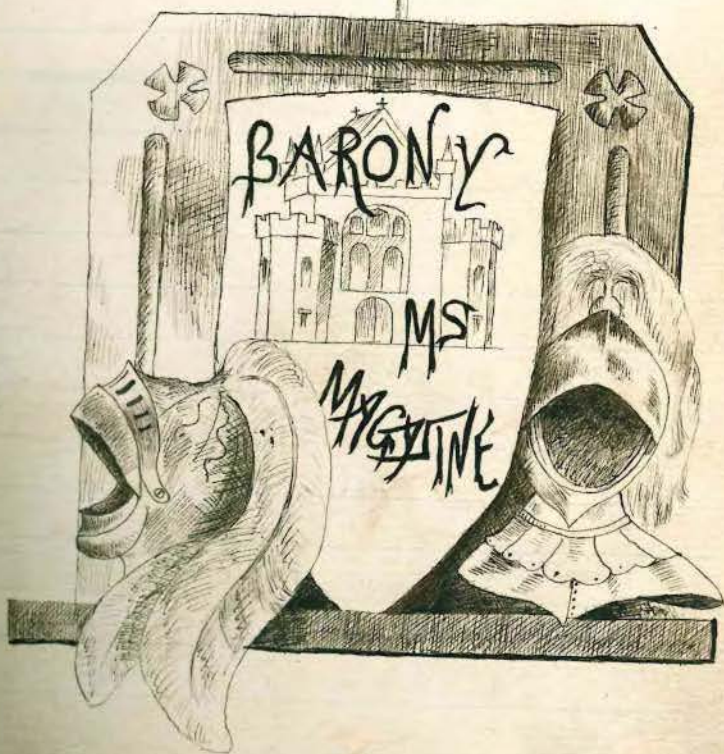
BARONY
ASSOCIATIONS' LIBRARY.

14 DAYS ALLOWED FOR PERUSAL.

If retained longer, the holder is liable to a Fine of
Twopence for each Week thereafter.

T-MIN 18/1/2







August

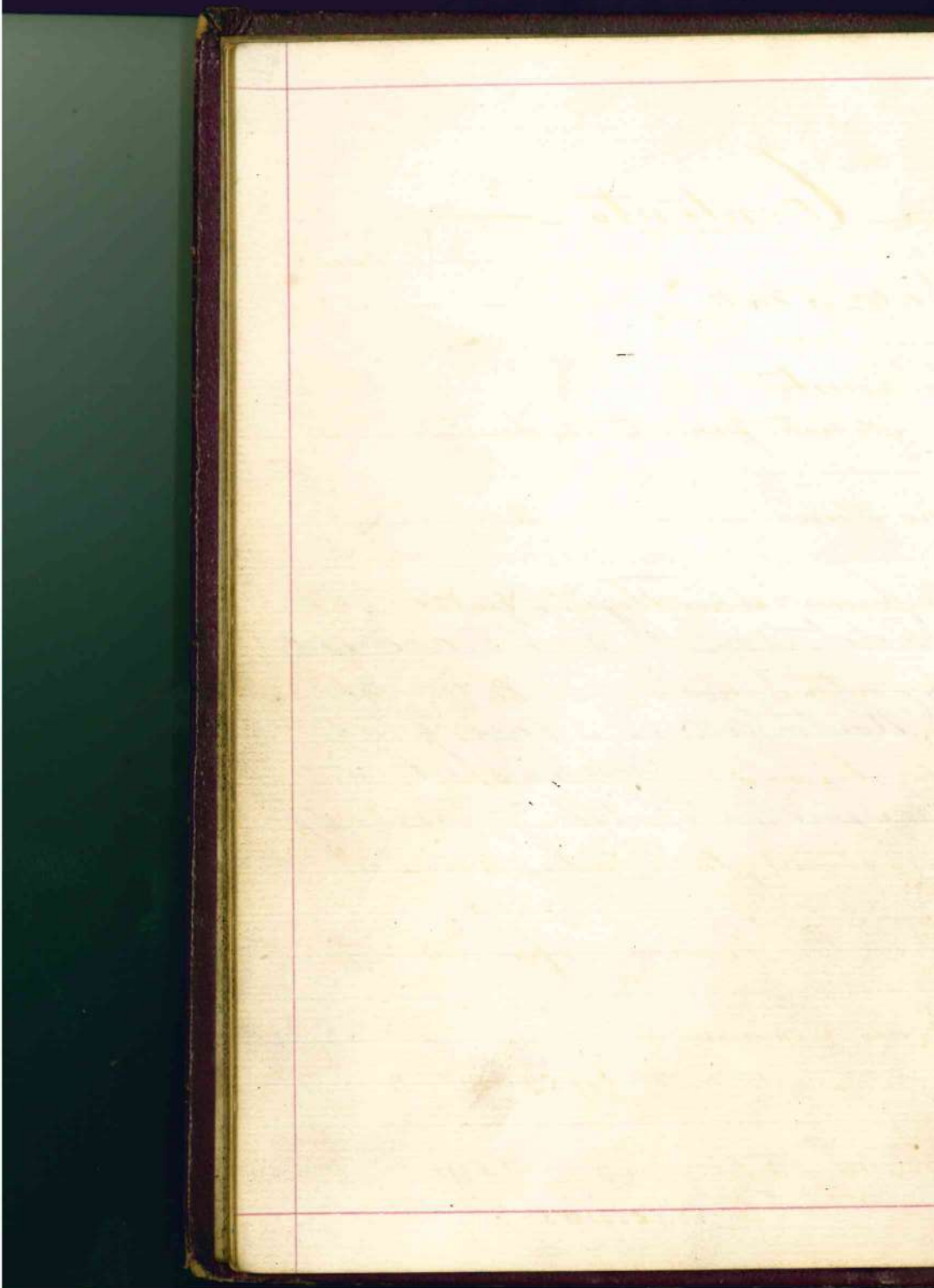
1863.

*The Authors and Editors
reserve to themselves the right
translating or republishing
articles from the Barony
M. S. Magazine. —*

Published for the Harmony
Congregational Association at the
establishment of Robert Nelson
48 Buchanan Street, in the City
of Glasgow and County
of Lanark. -

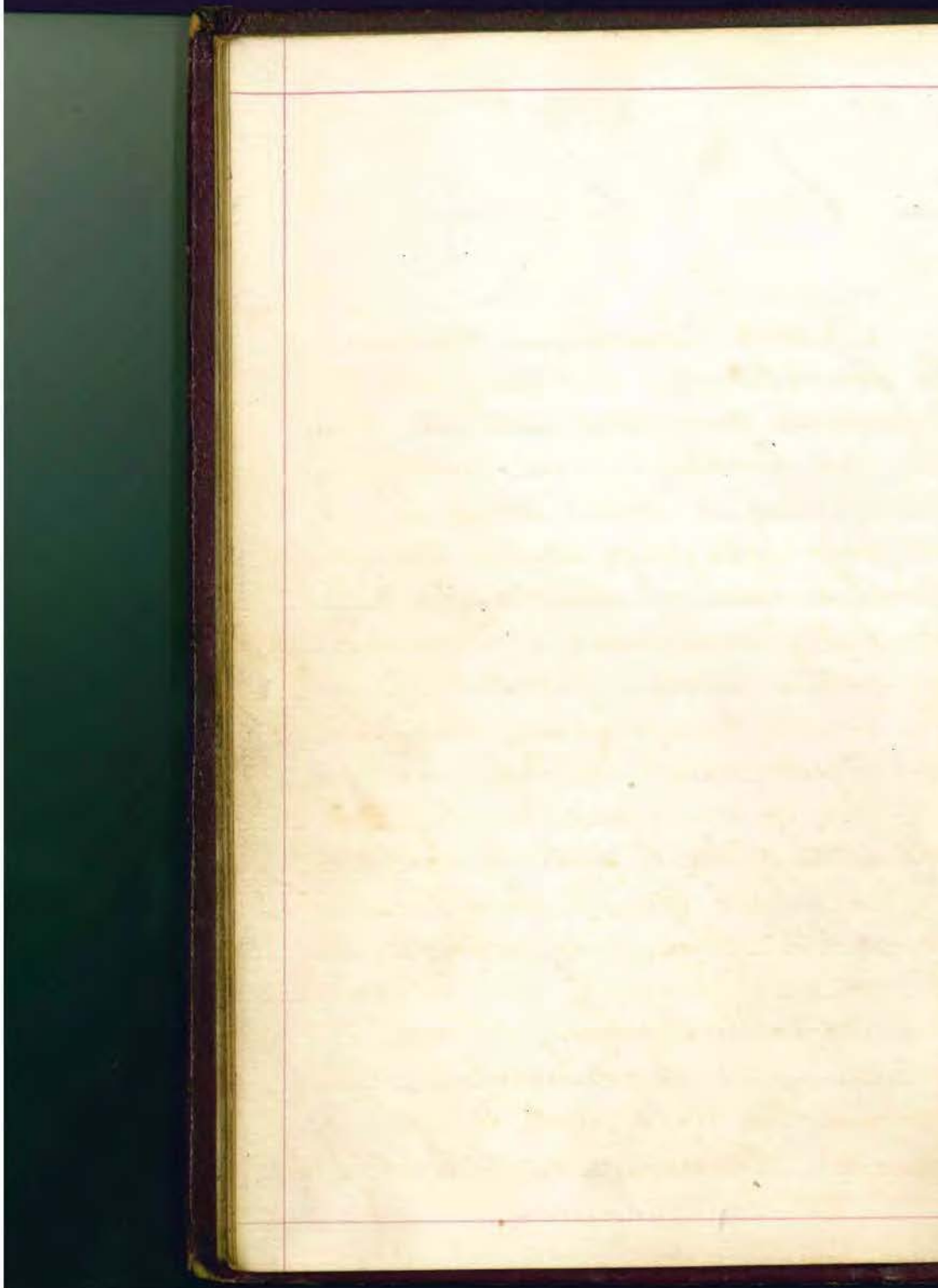
The Editors cannot undertake
to return any rejected Manuscript
or to enter into correspondence
regarding them. —

Editors of M. S. Magazine
E. Raulston Catterns 5 Largo Place
Rosehall Street
Geo. Smeaton Rodger 77 Shamrock St



— Contents —

	Page
Editorial Note — — — —	1
Our Society	
Its Winter Prospects. By Secretary —	5
The Purse — — — R —	17
Wilmun & Sandbarill "Viator —	21
Sabbath Schools — — " B —	31
The Hinds — — — B. —	55
Adjustment of the Calendar. RA —	57
Sonnet. Beginning of Spring. B. —	79
Lewis Graham or	
Faithful unto Death. Chap VII & VIII. By B —	81
Beluchadnezzar By J. M. H. —	103
Criticisms	



Dear Reader,— (Excuse
the familiarity) but we wish to
ingratiate ourselves with you, before
you dip further in our Monthly.—

Intuitively it must occur to you,
that page after page, of this number,
should savour of Holiday rambles,
brimful of enjoyment,— Beaming
sun-brown faces,— Wicked glances
from under amplifying Sun-Shades,
and Ambrosial retreats, where Diana
& Apollo, in amorous rivalry, vie
with each other, to satiate, the pleasure
seekers. but Alas!— poor Rambler
along with others, has either rambled
too far, or obliviously allowed some
indefatigable Railway official, to
stow away his portmanteau, (Con-
taining his notes) with "Somebody's
luggage"— depriving us of the pleasure

and you of the benefit of his inquisitive
propensities, till such time as the
Gootomist researches can be
recalled.----- We should hope
however, that September's publication
may embody some of the glory
of the twelfth of August, - and
although our present month's
contributors, have nothing to be
ashamed of, still there is a great
amount of Ancient, & weighty matter
than the Season would warrant
but as hitherto, we must promise
fair. - So patience! for our
reader, - our turn has come, for a
slight respite, from onerous, & fading
editorial labours. - Farewell!
time presses, - on our return you will
no doubt, (however fastidious) be more
than gratified, by the response of
good friends will have given, to the
call of you, at present hurried
but hopeful friends.

The Editors

positive
his

The
tions
res
to
cons

inter
tter,
b,
et
ood
a

Si
—
will
me
me
be
ed,

S

5

Our Society.

Its Winter Prospects.

(By the Secretary.)

The Secretary would have begun his work with more ease and composure, and perhaps with more profit to Reader, if he had known all his blunders and short-comings would be covered under the usual style of your contributors by affixing such a cognomen to his paper as "Rambler", "Viator", "Iv" "P" "B" or some Greek or Hebrew characters whereby no one could surmise who the real Winter was. No such indulgence however could be granted poor Secretary by the inexorable Editors of the M.S.

From

From perusal of the Criticisms upon
 upon previous Nos of this Magazine
 it appeared so agreeable a matter
 to have a side hit at your be-
 -ling neighbors, while the au-
 -thor, poor fellow, must remain in
 ignorance of the friend who
 deals the spear-thrust, that
 was beginning to feel my ^{nerves} stirred
 up to a war-pitch so as con-
 -fidently to enter the field; when
 alas! a damper - nay almost
 an extinguisher - was put
 - my feelings by being called
 upon publicly to write
 paper with my sound
 title at the head of it.
 I can only protest, and as
 a is well known to have
 of the finer or delicate feelings
 of the Human heart, I trust
 myself upon the forbearance
 of the Readers. - Why
 should I be asked to
 into Manuscript, - I have

almost said print? when I
would much rather "pursue
"the even tenor of my way, tho
"world forgetting, and by the
"world forgot"! Such re-
-flections however are now
worse than useless; So in
the month of Holiday time,
with heat overpowering, and
an empty brain I must not
only bring myself, but what
is of far greater importance
my subject onto ridicule
by trying that which a man
with more Grey-hairs in his
head than mine (!!) would
reconsider before he
attempted. -

Laziness of style you
must expect, and if you excuse
it good Critic I will heartily
wish that "your shadow may
never be less". At same
time if any one contumaciously
try to grind me to a powder

so that I may the better be re-
-sted again, I now condition
write that I am allowed an
opportunity under a different
title to prove that ambideyl
principles can be used in
more than one. -

The Ambrosia I have
indulged in for a short space
before begin^{ing} this article
was "an English Dictionary
so as to use a few attisone
words that exceptions can
might deliriously set down
to lycanthropy? There
however "a method in
madness". -

Without more ambiguity
I must in the midst of
Summer Consider for
Short time "on Winter
Perhaps the invigorating
breezes of chill winter
futura^{ty} may smother
me under a brooding

heat to write coolly and
reasonably of the dim
outlines of approaching
activity for Our Society.
Whether distance lends
enchantment to the vision
in all cases, or not I am
not certain; but I am
sure it does so to me in
this particular instance. -

At no time in the eleven
years our Society has existed
have its prospects been fairer
or brighter. The old steadfast
members, who have been its
prop and mainstay in
bygone years are beginning
to think that something better
is in store for them in the
coming Session. I do not
wish to raise vain hopes or
in the least exaggerate the
matters. There is at some-
times an appearance of
animation and signs of life

4 10
life which bode well for
our Coming Session. We
have about a Score more
members on our roll than
at any ~~future~~^{past} period of
the Society's existence. Numbers
of course are nothing in
such an association if
each individual member
does not do his Duty.
Let individual earnestness
& Conscientiousness be brought
into action and we will
have such meetings as
our Coming Session as
will make it the means
of great good. It will
enable us to improve our
dormant talents and do
its class, make us more
able to value the Gifts
& Godlike qualities bestowed
upon us by our Common
Father. It will enable
us on a Coming Spring

to enjoy the better Natures
beauty and thereby lead
our minds up to Nature's
God whom to know is our
highest aim in time, as
it will be our greatest
privilege in Eternity. -

Our Winter
Session should begin with
a good start. Our young
men and our young ladies
should first of all have
a grand social meeting
or gathering, at which
our beloved and respected
President must be in
our midst to spur us
on to activity and action
as well as counsel us
with his Manly brethren.
This meeting would
be of far more importance
to us at the beginning,
than at the end of a
Session. -

After this comes our own
endeavours to improve and
instruct one another. Of
late years we have had
few debates, than which
nothing will tend to im-
prove a young man more
if kept within proper limits.

We have about 20 Wks
of a session, say 4 of
these are set aside for
Debates, let other 16 be
taken up with Lectures
from our President assisted
by a few of our Church
officers bearers & Reverend
friends. This leaves 12
nights to dispose of, 2
of which we might properly
employ in select reading
the other 10 to be set
aside for Essays.
Let our Essays be of
an interesting & instructive
nature. Historical

Sketches have been much
 neglected by us, and by
 introducing such, there
 can be no doubt entertained
 of the good that will
 result therefrom. As Mungo
 Park took hope and
 Courage from seeing
 a flower blooming in
 the wilderness so might
 a young mind be stored
 up to renewed exertion from
 hearing of the successful
 termination of many a
 difficult undertaking
 engaged in by his fellow-
 Creature. The Wealth
 of nations, but more
 especially our own Nation,
 might be profitably studied
 and considered by us
 for in many matters we
 are ignorant ^{of what} which pertains
 to the rise & progress of
 our blessed Country. —

144
The question may be asked
"Why, after the Young Men's asso-
ciation being so many years
in existence, it is still necessary
to use such strenuous efforts to
keep up its numbers? There
are many answers to this
question. Glasgow is one
of the great fields of enterprise
for young men, but at same
time it is also a nursery, where
young men in great numbers
are drafted from, to fill
other situations in various
parts of the world. Our society
boasts of names whose homes
are now the four quarters of
the globe! Ay, - and some
of them rest in death
beside -

"Streams that glide in orient plains
"Never bound by Winter's chains
"Flowing there on golden sands
"Here commixed in foulest stains
"From tyranny's empurpled hands

13
Of them we may say the
Indian only knows their resting
place, yet, their memory is
dear to many, and pleasant is
the recollection of the scenes in
which they used so happily take
part in days gone-by. These
recollections bring to our mind
the saddened thought that -

The host of heraldry the pomp of power
And all that beauty, all that wealth verged
Await a little the inevitable hour: -
The paths of glory lead but to the grave.

Again the parish to which we belong
and from which we take our title
is very large and scattered
so that, with long business
hours, evening classes and other
duties, many desirous of being
members find it impossible
from these reasons to attend
our meetings. - Another
reason, and that a more delicate

one is that in the young men attending the Barony there are different grades in their social position in life; of course the secret to be discovered is, how to knit them together to improve one another, so that our association in its humble way may advance that time when

"Wants Man the World o'er"
 "'ll brothers be one at that"

I know and feel assured this point being considered will be no barrier in our future progress. We worship together in the same Church, we adore One God, and accept of but one Saviour, while our ultimate end and aim here is to be in eternity under One Father in one heavenly Home; so surely all our young men should and will (trust) support our Society in its coming session and try to improve one another in one association so that our Society may be strengthened and its Winter Prospects brightened. —

THE PURSE

Written upon receiving the present of a 'steal purse' from a lady.

"He that steals my purse steals trash," *Shakespeare.*

He that steals my purse steals 'Casti' R...

Poets may sing
Of flowers that spring
So sweet o'er bank and brake,
The lark may fling
On dusty wing,
A charm o'er opening day.
But not the flowers,
Nor woodland bowers,
Green hills, or daisied lea,
Birds in the thorn,
Or dewy morn,
Like a purse, a purse for me!

Music may swell
Its magic spell,
At home or in the gale,

The

The lively dance
 The soul entrance,
 In hall, or grassy dale,
 And storms may sweep
 The frowning steep,
 While clouds dance wild on high,-
 And hove may dream
 Of pale moon beam,
 But a purse, a purse! say I.

Friendship may fail,
 And foes assail,
 And Fortune bear a frown;
 Those silly things
 That's termed Kings
 May tumble for their Crown.
 But what care I,
 Though Friendship die
 And be by men reviled,
 Give me in need,
 That Friend indeed,
 A purse, a purse well filled.

The sailor graves
 The foaming waves -

That lash the rugged Strand;
 The soldier dies
 And unwept lies,
 Far in a foreign land.
 Man plods and toils
 Through life's turmoils,
 In City, mine and field,
 But still his aim
 Is age the same,
 A purse, a purse well filled.

Invading hosts
 And wandering ghosts,
 Make trembling cowards quake,
 But more, I fear
 What few can bear,
 An empty purse to shake.
 But let me feel
 A 'purse of steel'
 And something there to show
 I am thrice arm'd
 I'm ne'er alarm'd
 I'll conquer every foe

R.

Kilmun and Sandbank) a sketch

Among the many lochs that open on the Clyde, there are none that present to the eye of the tourist so inviting an aspect as that of the Holy Loch. It has about it a quiet peaceful air that indicates repose and freedom from the disturbing influence of the other lochs; and, sailing up to its head, we cannot associate aught but serenity and calmness with its scenery. It has not the gloomy and stern appearance of Loch Long or Loch Foil, and many therefore despise it the lover of the grand and stately, but it has a sequestered and gentle look that commends it to the admirer of the quiet and picturesque. The fact that the Gael has christened the Loch by the term speant, or the Holy, must, to a romantic tourist invest the still waters with an additional charm and heighten the effect of the whole view.

The proximity of the Holy Loch to the busy haunts of industry at Greenock, Glasgow

and contiguous towns, has led to the establishment on its banks of numerous bathing quarters, on two of which Kilmun and Sandbank, we shall descend a little. Honor to whom honor is due and we shall therefore take up first in order Kilmun, from its antiquity. To use a Scottishism, Kilmun is the more loun of the two spots, and is well protected from the annoying east and north winds, so distressing to the invalid. This sheltered position may not be satisfactory or inviting to those who love the bracing air or the exhilarating breeze, but to the emaciated and feeble, it cannot but be most inviting, and a spot where they can be warmed by the genial rays of the sun. The burying vault of the Argyle family is in Kilmun Churchyard, into which, for past ages the remains of the members of that illustrious house have been deposited. Coffins after Coffins are piled up within, and the transitory nature of earthly grandeur is there exemplified. Three or four score years ago, Kilmun could boast of but few houses, and these of a lowly character. There are now a considerable number of superior tenements, rising in a row along the bay, and as the hill behind rises abruptly at the back of the houses, there cannot be interesting streets. The houses the

front the waters of the Loch, and look over to the village of Sandbank. The two indispensable accompaniments to a village - a church and an inn - are possessed by the Kilman people. A capital road runs from Kilman, skirting Loch Eck, leading to Strachan, on the shore of Loch Tyne, whence the tourist formerly got conveyed to Inverary. The Lochgoilhead route is however generally preferred; still the road, like the most of our Highland highways is in excellent trim, and would put to shame many of the ill-repaired traffic veins that disgrace the lowlands. The Kilman visitors, can, on this road, obtain an admirable drive. Not that the scenery is rich in verdure or dotted with smiling cottages. The district through which the road traverses is wild and desolate. The rattle of the carriage wheels alone disturbs the solitude, unless the bleating of the sheep, or the notes of some feathered songster, vary the stillness of the scene. There is something impressively solemn to be alone in such a solitude, with no human being in sight. Man's littleness is strikingly contrasted with the greatness of nature. The mountains rear their lofty and enduring heads, bidding defiance to the assaults of time, while man, who boasts his lordship over those lowering hills "gives up the

424
ghost and where is he?"

But, leaving Fildrum and skirting round the head of the Loch, we cross a bridge, over which we look into a deep descent — a sort of lovers leap — where despairing swains may, if they are so disposed, ease their woes. The pool is tempting, but, as we doubt not, the lover's fire would cool ere he reached the surface, we would advise him to remain on terra firma, and seek some other anodyne to relieve his smarting pain than the cooling element of the mountain pool. Before we cross the bridge entirely we must caution our sporting chariotting friends to beware of themselves in approaching the spot, should they have been paying their devotions at the shrine of Bacchus, and their intellects and might a little dark, they may, ere they know where they are about, find themselves and their horses involuntary occupants of a watery couch, over which both may find it difficult to scramble.

The River Eschach, which we have crossed is a favorite stream with those persons whom Dr Johnson, not very politely, describes as fools at the one end of a rod having a worm at the other. If anglers are to be designated as fools, then the mud

of the latter class must be legion. A finer trouting stream is not to be fallen in with, on all the west coast than this same Echaig. Formerly a pretty high sum was charged for the privilege of fishing, but an alteration has recently taken place, we understand. The Echaig is a favorite stream for anglers, and many a fine speckled trout is transferred from its native element to the anglers' capacious wallet. For ourselves, we were never great lovers of the piscatory art, and could not, with relish, enter into a sport seemingly so wearisome. But we have been in company with enthusiastic anglers and have watched them as they plied their sport. The most irritable mortal, whose temper is roused by the slightest annoyance - if a true angler - becomes changed and his patience is most exemplary. Nothing damps the right Waltonian. Rain is rather agreeable than otherwise. In his ardent pursuit up the stream, he heeds no obstacles. At one moment he is imbedded in mud, the next up to the middle in water; perhaps he may be seen, with his rod in his mouth, climbing some steep bank, or springing from stone to stone, with the agility of a water nymph. But the landing of a Whopper of a fish is extreme, and compensates him for broken shins and moist garments. We watched with interest the varying shades that played

on the face of a friend, whom we accompanied on an angling excursion. He had hooked a fine trout, and was landing it as skilfully as he could; it was a work of some time, for the trout seemed quite indisposed to give its liquid home. But by bit was the trout drawn near the bank, when — presto! — the fish gave a violent wrench, broke the line, darted caustantly off, with a hook-memento to remind it of the dangers it had passed. Our friend didn't swear. On principle he was opposed to expletives. One strong one, however, was on the point of being vented, but by a violent effort, he gulped it, mended his line, replaced a hook, and philosophically resumed his sport.

A little farther on and we reach Sandbank where there are some neat and handsome cottages, in which summer visitors can find excellent quarters. In the immediate neighbourhood of Sandbank lie the grounds of Hunter of Haflon. These, by judicious care have been improved, and are beautifully laid out. The road to Danom, about three miles in length, runs through the Haflon grounds and will repay the toils of the pedestrian.

Near Sandbank, there is an extensive gunpowder work, a visit to which will prove of interest. One cannot tread among the different houses that cover

tute the whole work, without a feeling ^{of dread} for a blowing
up and an impetus through the air more quick than agree-
able. Great caution is observed, and careful supervision
is exercised over every department of the work.

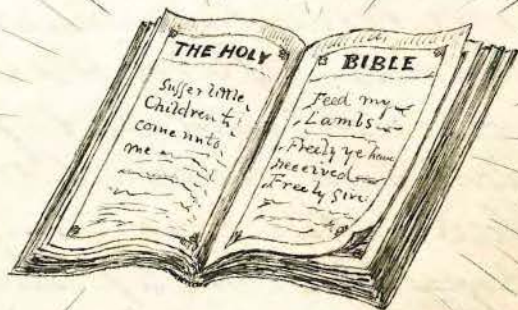
Sandbank, like every other watering place, presents
an attractive appearance under the influence of rain.
We made its acquaintance under the depressing influence
of a heavy shower, which more or less continued to fall
during our stay. This, of course, confined us within doors
and from the window we surveyed the bleak prospect without.
A friend of ours seduced by the fineness of a Sabbath
morning, at Sandbank, took, along with a relative, a
stroll up the road that leads over the hill at Sandbank.
They had not gone far ere the treacherous ~~element~~
weather changed, and down descended in full force
upon the heads of the two unfortunate rambles, a
thorough Highland shower. Where to resort to was
the query. They had gone some little distance from
Sandbank, and a house was nowhere to be seen. On-
wards they trudged till their eyes were delighted at
the sight of a small hostelry "yclapt the Clachair
Inn. But ere they reach the place of refuge our two
moistened travellers call a halt, and hesitate and
ponder. Why don't they at once rush in and seek the
hospitality so much needed. The solution is not

difficult to give, and is most natural. In doffing
 ordinary habiliments they had also doffed the cash. They
 found a resting place there, and in donning the Sunday
 garments, they had neglected to transfer the ready to the po-
 ther of, and thus both stood, with not a copper to bless
 themselves. The pennyless traveller may whistle at
 robbers approach and fear no scath, but the penny-
 traveller at the door of an inn fears to enter - he
 whistles as long as he pleases but the motto of the
 is "no pay, no supper" Or they trudged, assuming
 much against the grain however, the air of satiating
 parties, but luckily they soon fell in with a cove-
 nances whose carquois were full, and at their se-
 Back they retraced their quickened steps to the Clack
 Inn, and laughed over the strait into which they
 brought themselves, and making mental vows
 to part with their purses - with which vow, how-
 ever, the lady of one of the parties was not content
 unless she were allowed occasionally to take in-
 ments and craw extracts

Near the gash of Shorn or Dunoon, Sandbank
 quietness and repose, and the lovers of solitude and
 seclusion will find fitting scope for their exercises
 enjoyment on the banks of the Holy Loch

their
lab
integr-
society
as
the
glass
may
inn
,
fied
un-
service
haig
had
never
low-
b,
tru-
A has
entom-
and
or

Sabbath Schools.



Sabbath School teaching, is a labour of love, and as such implies a labour of self-denial. — Where there is pure love, there will assuredly be self-denial; and you cannot have either without the heart being in earnest; of course there are degrees with which

The Teacher discharges his
 duty, and the work gains upon
 him by experience - famili-
 faces, scenes and circum-
 ces, gain upon us, that to
 with, or lose them, occasion
 pain and regret, so in the
 Sabbath School Teaching
 I never ascertain number
 of children, from Sabbath
 to Sabbath, and not feel
 increasing interest in the
 welfare. - Temporal or spiritual
 the sympathy deepened, to
 cards them, and the affection
 strengthened, implies that a
 is not as it should, be seen
 in the part of Teacher or
 taught. I pretend, no-
 the ability of making this
 either a very winning or a
 ginal production. It was
 popularity of the subject, we
 make up for the one, and
 my earnest desire to do my

for the other.

There are, among the Teachers in the Barony, many whose experience, would better enable them to write on such a subject, as well as their abilities entitle them to a precedence: but seeing no one likely to take up the subject I thought I would make the attempt. None, is added to the list of teachers of the Barony Association, or those who are at present engaged in that good work feel encouraged, I will only be thankful that my labour has not been in vain. I consider my article, so appropriate to your pages, as that on which I build. The ability in doing so is another question. Where? I would ask our teachers be looked for if

not from the ranks of the
association - under whose
auspices the Magazine
made so successful a be-
ginning; in fact I would
inclined to say that the
young man or woman
a tinge of selfishness ab-
stains - like the thorn
in the side - taking ad-
vantage of all the associat-
ions connected with the Bar-
the beneficent pleasure
and yielding nothing, re-
turning to do nothing in return
They have yet to learn
"It is more blessed to give
than receive."

As my paper must
be brief I purpose treat-
ing it under the divisions I
began with. 1. A labour
of love. 2. a labour of
self-denial
1. Sabbath School teach-

is truly a labour of love! I
use the word throughout this
paper in the wide Script-
ural sense; it ought, as
such, therefore to be under-
taken, only, after due con-
sideration and thought - not
under any passing, efferves-
cent influence of feeling
or novelty. When once
under taken, there should be
no shrinking, the hand -
being put to the plough
there should be no look-
ing back. The great in-
fluence, that exists the
sympathies should be above
to spread the truth of our
Lord and Master, to advance
His Kingdom, to the over-
throw of the Kingdom of Satan.
This the work implies be
this the reason or not under
which it is begun.

"If ye love me, keep my

46
Commandments? were the
words of Him who spoke
as never man spoke;
the Commandment addressed
especially to Sabbath School
Teachers is contained in those
few, yet expressive words,
"Feed my lambs." - He bless-
ed them, He smiled upon
them during His trying
sojourn on earth. They
loved Him and raised the
Hosanna to His praise be-
fore He ascended to that
place where He said all
must become as little child-
ren before they enter

When His salvation bringing
To Zion Jesus came
The children all stood singing
Hosanna, to His name! -

And did their zeal offend Him,
But as he rode along.

He bade them still attend him,
And smiled to hear their song.

Children and women seem
to have had the high honour
of being the only ones that
made the smallest return on
earth for His Infinite love
and condescension. Many
think there is no return for
the love shown to the child-
ren; this is wrong, and may
be excused mentioning a very
touching and affecting scene
which took place around
the grave of a Sabbath School
teacher. She had been with
her class the Sunday prev-
ious. - Her Sabbath the
green turf was spread upon
her last resting place; -
a malignant fever cut
her down in the midst of
youth and happiness in
the beginning of the week.

438
A little before the hour
she met her class. (The Sun-
day before!) The same Chri-
stian, and some others belong-
ing to the school, were gather-
ed around her narrow
bed. - The small look,
of grief, and awe, with
which that little band
stood around her grave,
unable to restrain their
tears of sorrow for her who
used to speak to them of the
blessed Jesus - was a sight
an angel on a mission of
mercy might have long-
ed to witness!

This labour seeketh not her
own. No great position can
be gained or lofty ambition
thought, secured, by it. Its
duty is often not ways
of pleasantness, and its
result will call forth little
glory or no earthly commendation.

ation. Yet these very reasons
make it an act of the ~~most~~
purest and disinterested
love. The old Poet Livius
says - 'We should hope for
everything good, because
there is nothing which may
not be hoped for, and nothing
but what the gods are able
to give us.' Surely, if the
Sabbath School Teacher
has nothing, or little, if any-
thing to hope for here, there is a
brighter, higher and nobler
impetus given to his en-
terprises - for of all hope relig-
ious, is by far the purest
and certain. 'it is strength-
ned, not only by reason but
by Faith.' He can look
forward to the enjoyment
of that presence, where there
is fulness of joy, and at
whose right hand there are
pleasures evermore. How

no stretch of the imagination to believe that among the welcomes which will resound to his entrance to Heaven's Court, not the least pleasing will be the voices of pure joy and look of unutterable happiness of those who sat in his class in the Sabbath School. Eager pyramids will crumple into dust, yonder bright sun shall wax dim, but never shall pass away from his heart the unexpressed feeling of pleasure and thanksgiving that he was the honored instructor in the hands of the Great Shepherd of the flock, which early charmed those young voices to sing their Redeemer's praise, and led their little feet to tread the narrow way which led to life.

44
everlasting. Discard all
thoughts of difficulties and
disappointment, if there
was no other prospect than
that this labour of love will
be the softest pillow on
which he can rest his ach-
ing head in the hour and
flower of death, it is enough.

If the teacher loves
the Saviour who first loved
him, he will not be indiff-
erent to the condition
of the lambs of the flock.
By their fruits ye shall
know them - is the grand
test. That ye did it
not unto the least of these
ye did, it not unto me
I will be the condem-
nation of many. It is
the small and most in-
significant matters of life
that go to make up the
whole: - as minutes, hours

42
hours-days-and days-ye
While many strive
after achievements of great
Christian philanthropy
far beyond their capabilities
they miss the small matters
and acts of benevolence in
which they might have suc-
ceded. Candour not less
signate ambition, but alas
how many like the poor
wretch in the sinking ship
lose their all, and life in
self in the endeavour to
escape with the gold.
as the gold, sinks the
forlorn shipwreck souls
the vain attempts of many
only entangle them in a
network of ruin.

Love to God and his
fellow creatures ought to be
the Quakers great motive
power. His duty, to his
Creator, and the church

46
of his Lord and Master.
Should be the great reason,
that engages him in his
labours of love, and the desire
to save some of those poor
wretches for young outcasts
from a life of misery here,
and endless condemnation
hereafter, should be his great
impetus to action;

Go into our wynyards and
comuz - our tanning hives
of life - in the poorer parts
of this City and say is the
Harvest not great and the
labourers few. - Put it for
once, discard all frivolous
sentimentality - and view
for yourself the tanning
multitudes of young - but
alas, not innocent merry
faces to be witnessed there
and say, And ^{your} return, to your
peaceful happy home with-
out breathing a sigh of reg

stand a prayer of them
giving. Consider well
what you have seen, and
are you sure that their
blood will not be required
at your hands. Are you
or are you not your brother's
keeper? Poor wretches
as many of them are, they
never knew what parental
love was; oaths and curses
are as familiar to them
as kicks and cuffs. The
Community seems to
hound them out of its pres-
ence as a filthy eyesore
and to hurl them up
in charnel houses of mis-
quity, pestilence and de-
ceit. They might say with
Tom Hood,

Even Gods providence
'seeming estranged'
Let love be the golden cord
that binds you to the world

45
Let love be the watchword
with which you begin to
gather the lambs of the flock
to the fold of the good Shepherd.
Let love stir you up to
duty to save from going down
to the pit for a ransom
has been found.

Our American poet says

There is a reaper whose name is death
And with his sickle him
He reaps the barley grain at a breath
And the flowers that grow between
.....

My Lord has need of these flowers they say
The Reaper said and smiler
Dear to him of the earth are they
Where he was once a child.

'Flowers they say' applied to 'fifty
thats' may sound strange, yet
it is true. They are bright gems
and beautiful flowers. Pull
up the ground - Cut down and
uproot the weeds, give them

proper nourishment - more
especially spiritual - and
if the drooping withering
ereks are not 'as precious
ment' or foolish the gem from
its rough exterior, cut it
twain and say does it
sparkle in flashing brilli-
ancy. Blame not those
who know no better, but
rather those who did not
the means to improve the
condition. Sabbath School
teaching is a labour of love
but is also (2) a labour
of self-denial. Yet not to
the intent that many sup-
pose or say it is. The teacher
has often to stay in town
want of an assistant for
his class: is this right that
there are teachers in the
Barony Sabbath Schools
here year after year who
on and on with their school

247
increasing and no help to
encourage them? Should
not those who have hitherto
stood aloof come forward
and volunteer their services
so that a little rest be enjoyed
during these summer
months by those who have
faithfully attended their class
for years.

Regret that our beloved
pastor has so little time to
devote to the stirring up of
those 'dry bones'. Really
think much could be done
by his breathing upon them
- at least they should not be
permitted to rest at ease and
"be of no use". Let a few
thorns and briars be thrown
from the pulpit. I cannot
resist taking advantage
of this opportunity for
passing a few remarks upon
the statistics furnished by

1848
The energetic and pains-
ing Sabbath School Secre-
ary. - There are 2,000 chil-
dren on the roll-books of
the Barony Sabbath School
which makes about $16\frac{3}{4}$
pupils to every teacher. I
cuss my quarantining children
fair readers; - deduct from
the 120 teachers 40 who do
not belong to the Barony
church and there are 80
men to every teacher. Sup-
plied from the congregation.

I am perfectly aware of
the saying that you may
make figures prove any
thing. Yet I don't care
even if I am wrong. I don't
use the mildest language
when I say it is a shame
that our 1300 Communion
Cards supply hardly 80
teachers to the Sabbath School
association, or scarcely 40

49
percent. Look around the church - every corner and passage crowded with attentive hearers listening from Sabbath to Sabbath, to the stirring eloquence and manly preaching of one of Scotland's greatest preachers. - yet out of that vast assembly, six out of every hundred, can hardly be got to devote one hour on the Sabbath evening to Sabbath school work.

Is it the desire of hearing the gospel preached, and a crucified Saviour honoured, that draws so many to the Barony? By their fruits ye shall know them was what Jesus said, to His disciples.

The self denial of the six per cent I commend. The selfish indifference of the mass I condemn.

58
Young ladies, if it were
anything to add to your am-
usement or enjoyment an
hour, (and much more) a word
would easily be found.

Young gentlemen. Well
what of you? Count the
disposal of your time, week
on up the hours upon which
you spend in thoughtless
careless indifference every
week, and say, with a clear
conscience, you have not
an hour to spare.

I can look around on
the congregation and see
many whom I could men-
tion by name, and as to
"why are you not a worker
in the vineyard?" It would
be no breach of etiquette to
name them here, but
forbear, perhaps in another
contribution. I will confess
my own feelings before.

and let them be known!!

Sympathize much
with the teachers, as it is very
disheartening treatment that
their school is instead of increas-
ing are decreasing for lack
of teachers. Must, as they
have laboured faithfully in
the past, there are some rays
of hope for them in the
future. This they have at
least before them, the com-
mendation of their Lord &
Master.

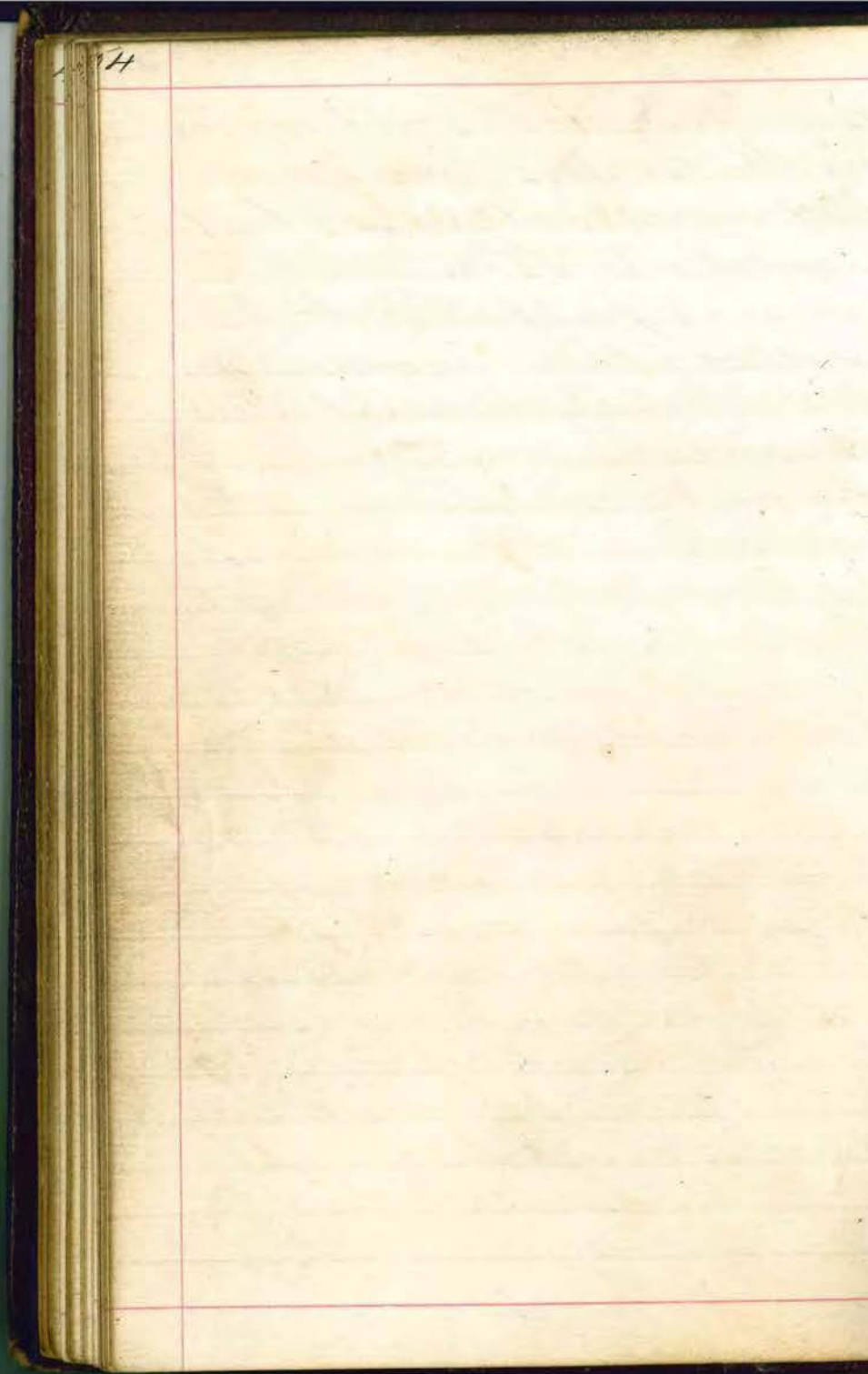
Those who have not yet
become teachers, who have
both time and abilities, I
ask them, - not as a favour,
to consider, well, their res-
ponsibility to the Searcher
of hearts and He who tugs
the reins of the sons of men.

I have heard it said
that some ladies object to
this work because it is not

25
lady like!!! Such Scams
Trust myself to write about
nor will I condescend to
let them know whether they
have the power to put me out
of humour. - Jesus came
to seek and to save the lost
no matter who or what they
were. People of old found
an excuse because John
was a temperate man, and
Jesus gave them also an
excuse because "He was a
wine-bibber, a friend of
publicans and sinners." - So it
appears the people of the
present age are not more
better. Such ladies who
will not condescend, merely
because they are "ladies" to
the Sabbath School teachers
are below my remarks at
least, whatever they may
be to my readers.

I had no objections to add

my name to this article but
as, the Editors honoured me
with an advertisement last
month as "B." and other
reasons palpable to the
readers of this magazine for
the present I must still
remain. B.



The Winds.

We come! We come! and ye feel our might
 As we're hastening on in our boundless flight
 And over the mountains and over the deep,
 Our broad invisible pinions sweep,
 Like the Spirit of Liberty, wild and free!
 And ye look on our works and our tissue,
 Ye call us the winds; but can ye tell
 Whether we go, or whether we dwell?

Ye mark, as we vary our forms of power
 And feel the forest, or fan the flower,
 When the hare-bell moves and the rush is bent
 When the Trees overthrow and the rock is rent,
 As we waft the bark in the slumbering wave,
 Or hurry its crew to a watery grave:
 And ye say it we! but can ye trace
 The wandering winds to their secret place

1746
And whether our breath be loud or long
Or come in a soft and balmy sigh
Our threatening fall the soul with fear
Or our gentle tempering thro' the ear
With music cōsial, Still 'tis we
And ye list, and ye loost; but what do you
Can ye hush our sound of our voice to rest
Or waken one note when our numbers cease

Our dwelling is in the Almighty's hand
He comes and we go at His Command
Though joy or sorrow may mark our track
His will is our guide and we look not back
And if in our wrath, ye would us on
Or wins us in gentlest airs to play,
Then lift up your hearts to Him who brings
Or frees as He will, the obedient King

B. F.

57

Adjustment of the Calendar

A calendar is a method of distributing time into certain portions or periods adapted to the purposes of civil life as Hours, Days, Weeks, Months & Years.

The most conspicuous of these periods is that marked by the diurnal revolution of the Earth round the Sun with the alternation of light & darkness & the completion of the Solar year by the return of the Seasons.

In early ages of the world the phases of the Moon would attract attention & would give rise to the Month, many nations reckoned Time by the

motions of the Moon alone,
The solar day the solar year & the
lunar month may be called the
natural divisions of Time. The other
though of the most ancient &
general use are only arbitrary &
conventional. The true Solar
day is the interval of time which
elapses between two consecutive
returns of the same terrestrial
meridian to the Sun. This is
not always of the same absolute
length but is constantly varying.

The mean Solar day that is
the time in which the Earth
would make one revolution
on its axis as compared with
the Sun, if the Earth moved
at an equable rate in the plane
of the Equator. It is therefore the
result of computation & not
marked by any Astronomical
phenomena.

The sub-division
of the day into 24 parts or hours the

prevailed since the remotest ages, but different nations have had different methods for the commencement & distribution of them, The ancient Egyptians began the day as Europeans in general now do, at midnight, the ancient Chaldeans & the modern Greeks at sunrise, the Italians & Bohemians at sunset, the early Romans had only three divisions, sunrise, sunset, & midday which was marked by the arrival of the Sun between the Rostra & a place called Traecostasis where the ambassadors from foreign countries used to stand, the ancient Greeks divided the day into 12 equal parts.

The period of time called a Week has no reference whatever to celestial motions, yet notwithstanding it has been used

160
from time immemorial in
almost all Eastern countries
but it was not adopted by
the Greeks or Romans till after
the reign of Theodosius.

One writer says as it forms
neither an aliquot part of the
year nor of the lunar month
those who reject the Mosaic
recital, will be at a loss to
assign it an origin having
much semblance of probability.

It is highly probable
may almost certain that long
before the precise length of the
solar year was known or under-
stood the time of the Moon's
changes would be observed
to take $29\frac{1}{2}$ days & as 12 of ^{these} lunar
make a period of 354 days dif-
fering only about $11\frac{1}{4}$ days from
the true solar year, we can easily
fancy how the year would
come to be divided into 12 parts
or months, In the course of

few years the accumulated difference
 changed the beginning of the year
 to an entirely different season,
 & was the cause of great inconven-
 -ience & some nations abandoned
 the moon altogether as a regulator
 of time & regulated the year by
 the sun alone. So far wrong had
 the roman year got that the
 high priests had publicly to pro-
 -claim for the information of the
 people the beginning of the month,
 from this circumstance the first
 received the name of the Calends
 a word signifying to call or pro-
 -claim, & a table of the successive
 days of the month when they
 began to be composed was called
 a *Calendarium* hence the word
Calendar, The month being a
 convenient division of time has been
 adopted by all nations, but with
 a specified number of days in
 it, being no longer governed
 by the moon. The ancient Egyptians

gave their months 30 days each adding 5 supplementary ones to the end of the year, by this method they lost one quarter day every year.

The Greeks divided theirs into 3 divisions of 10 Days each, the Romans also divided it into 3 decades, the Calends beginning on the first, the Ides beginning on the 13th or 15th & the Nones beginning on the 9th before the Ides, The solar year consisting of 365 Days 5 hours, 48 minutes & 49 seconds or $365\frac{1}{4}$ days not being divisible by 12 the months cannot all be of the same length & include all the days of the year.

Of the year there are the Solar, the Civil & the Ecclesiastical of the latter we will not have much to say, The solar year consists of that period of time occupied by the Earth in its revolution round the Sun, containing as every one now knows of the aforementioned

number of days, The civil year is that employed by nations in recording their historical events & differs among them both in the season of its commencement & its subdivisions, The beginning of the year till a comparatively late period was the subject of no general rule, The Athenians began it in June, the Macedonians in Sept^r, the Romans first in March & afterwards in Jan^y, the Persians on the 11th August, the Mexicans on the 23^d Feby. Among christian nations, Christmas day, the day of the Circumcision, the 1st Jan^y, 15th March & Easter day, have all been used as the beginning of the year.

The Chaldeans, Egyptians, Indians, & almost all the nations of Antiquity estimated the year, or the return of summer & winter, by twelve lunations a period of 354 days

64
8 hours, 48 min. + 36 sec. this differed
from the Solar year by 10 days 21
hours + 13 seconds, to make up for
this an additional month was
inserted every second year between
the 23^d + 24th of February, consisting
of 22 + 23 days alternately. The
Romans however added another
day to make the number odd
this being considered more
fortunate, by this arrangement
four years contained 1465 days
giving the year on the average
 $366\frac{1}{4}$ days, being one too many.

As this made a difference of 24
days in as many years it was
next arranged that every 3^d period
of 8 years should only have 3 extra
months instead of 4 having 22
days each, this brought the mean
length of the year to $365\frac{1}{4}$ days.

The length of these extra or inter-
calary months, was in a great
measure left to the discretion
of the High Priests, it was left

with them to make them longer or shorter as was found necessary to keep the year in harmony with the celestial bodies.

From this time to the reign of Julius Caesar a period of 400 years so little care had been taken with the intercalary months that the civil & solar years differed about 3 months the autumn months coming in summer & the spring ones in winter. Julius Caesar by the advice of Sosigenes an eminent astronomer of his day abolished the previous arrangement & regulated the length of the civil year by the sun alone. He decreed that the mean length of the year be $365\frac{1}{4}$ days & that every fourth year should have 366 the others to have 365. In order to make the civil & solar years correspond Caesar added 90 days to the year B.C. 45

so that it had 15 Months or 445 days & was therefore called the year of confusion. The Julian Era began B.C. 1st January 46 & the 708th from the foundation of the City. Caesar also decreed that all the Odd months as the 1st 3rd 5th &c should have 31 days & the Even ones as 2nd 4th 6th &c should have 30 except Feby. which in ordinary years was to have 29 & every 4th year 30 days.

This arrangement was broken through the vanity of Augustus who determined that the month bearing his name should have as many days as that bearing the name of Caesar. One was therefore taken from February & given to August in order that it should have as many as July. & to prevent 3 months having 31 days each coming together, one was taken from Sept. & Nov. & given to

Oct. & Dec^r. thus spoiling the simplicity of Caesar's arrangement.

Simple as these regulations were, yet they were not properly understood even by the High Priests to whom was committed the duty of seeing the intercalary day given to Feby. for by the end of 36 years 12 days had been added instead of 9. Augustus then ordered all the additional days between the 37th & 48th years to be omitted so that the proper number of 12 days in 48 years should only be added.

The calendar of Julius Caesar seems to have been adopted by almost all other nations & remained undisturbed till the time of Pope Gregory 13th (1582) who was a man of learning & of a liberal spirit, but as it made the year too long by 11 minutes & 10 seconds, or one day in 129 years, it could not long preserve its correspondence with the seasons. Several

668
astronomers pointed out the difference in different centuries but were little regarded at the time. At length in 1474 Pop. Sixtus IV invited to Rome Regiomontanus, the most celebrated astronomer of the age to re-construct the calendar, he however died soon after & the matter was suspended. Gregory 13th judging that the completion of this matter would give an interest to his reign, set about it again.

The author of the system adopted by Gregory was Luigi Lilio Ghiraldi a physician & astronomer of Naples. As Caesar had done by the single years Gregory did by the 100th. he ordained that only every 400th year or the hundredth divisible by 4 without a remainder should have 366 days the others having 365 only, thus deducting 3 days from every 400 years of Caesar's calendar.

Therefore 1600 was intercalary or Leap year but 1700. 1800. & 1900. were common years & 2000 will be a leap year.

The difference between the civil & solar ^{year} at this date (1582) was 10 days To remedy this Gregory ordained that the day which by the old calendar would have been the 5th Oct^r should be reckoned the 15th thus deducting the 10 day by which the civil year was in advance of the solar one, This is the origin of the old & new styles.

The difference between the two styles was at that time as I have said ^{10 days} in the 18th century it was 11 days and in the present century it is 12 days.

Spain Portugal part of Italy & Roman Catholic countries generally adopted the new style. This of course was to be expected the change emanating from the Supreme head of the Church. But the

170
spirit of antagonism to the Pope &
popery in the reformation countries
was so great that they would not
accept even this undoubted reform
from Rome. A bill to adopt
the new style was introduced to
the English house of Lords in 1585
but was rejected. In 1700 the
Lutherans of Germany & Switzerland
adopted the improvement.

This useful & necessary
reform was not effected ^{in this country} without
much opposition nor until it had
been adopted by almost all other
European states. At length however
in 1751 (about 170 years after its first
introduction by Gregory) a bill was
passed in the British parliament
"For equalising the style with other
countries" & in order to counteract
a certain minute portion of time
it was enacted that the years
1800, 1900, 2100, 2200, 2300 or any other
hundredth year of our Lord which
shall happen in time to come

except only every fourth hundred year of our Lord whereof the year 2000 shall be the first, shall not be counted Leap years." By this new law it was also enacted that the year 1751 instead of ending as usual on the 24th March should end on the 31st December consequently it was only nine months long, & 1752 instead of beginning on March 25th began on the 1st Jan^y. but the eleven days between the 2nd & 14th of Sept. of that year was omitted, so the day following the 2nd was called the 14th & thus 1752 was eleven days short.

In England previous to this time the Ecclesiastical year had been changed to the 1st Jan^y but all legal writs & instruments reckoned the 25th March as the first till the passing of the above law. This difference between the years was very inconvenient & led frequ-

1742
ently to error. In writing any
date between 1st Jan^y & 25th March
it was necessary to do it so
Feb^y 6th 1732-3 or thus 173²/₃.

In Scotland new years day
was altered both for historical
& legal purposes to 1st January
by a proclamation of James VI
in the year 1600.

Iuscany adopted
the new style about the same
time as England. Russia
appears still to maintain the
old style.

The calendar as
reformed by Gregory & afterwards
adopted by the nations has received
no interruption except that
which the French Republicans
of 1793 gave it. In their determination
to overturn every established
order of things, they
resolved that the foundation
of their system of Government
should form a new Era and

that Time should no longer be calculated from the Birth of Christ but from the establishment of the Republic

The National Convention passed a decree on the 24th November 1793 that the common era be abolished & the new French year and era was declared to have begun on the 22nd September 1792. They divided the year into 12 months of thirty days each giving them new names thus from the 22nd Sept. to 21st Oct. was Vendémiaire (Vintage Month) then to the 20th Nov. was Brumaire (Foggy Month) to the 20th Dec. was Frimaire (Sixty Month) to the 19th Jan. was Nivose (Snowy Month) to the 18th Feb. was Pluviose (Raining Month) to the 20th March was Ventose (Windy Month) to 19th April Germinal (Budding Month) to 19th May Floréal (Flowery

May 7th
Month) to 18th June Prairial
(Pasture Month) to 18th July was
Messidor (Harvest Month) to 17th
August was Thermidor or Summer
(Hot Month) to 16th Sept. was
Fructidor (Fruit Month).

In ordinary years they had
5 extra days these they called
Jours complémentaires and
they were held as festivals.
The 1st being dedicated to Virtue
the 2nd to Genius, the 3rd to Labour
the 4th to Opinion, & the 5th to
Rewards. Every period of
four years they called a
Franciade the last year of
these periods had another extra
day making 6 to which they
gave the name Le jour de la
Révolution, & on which they
renewed the National Oath
to live or die free. The week of 7
days they also changed, dividing
their Month into 3 decades of
10 Days each to which they gave

the names of Primidi, Duodi, Tridi, Quartidi, Quintidi, Septidi, Septidi, Octidi, Nonidi, & Decadi which was their Sabbath, but it was everything but what a Sabbath ought to be.

The republican calendar was first used on the 26th Nov: 1793 & was discontinued on the 31st Dec: 1805 being in use only about 12 years, the Gregorian calendar was again adopted,

The mean length of the civil year is now as near that of the Solar one as it is possible to bring it. But it is still 22.58 seconds too long, making 2 hours, 28 minutes 40 seconds in 400 years or one day in 3866 years. To rectify this it has been proposed that the year 4,000 & all its multiples as 8,000, 12,000 &c which by the present arrangement would be Leap years, should be made common ones. If

this is adopted the difference
between the years will only
amount to about one day
in a Thousand centuries,
surely exact enough for
practical purposes.

R.A.

he-
i
ay
H

July 8

Sonnet
on
The beginning of Spring.

Time, when the snowdrops lovely head
Peers above the frozen ground,
Which with the Crocus ever is found
In happy friendship, while they tread
The earth's cheer'd scene when it is bare,
Then, when all's a darken'd waste
These flowers come forth as if a taste
Of days and hours more truly fair.
And yet not so; for when a time
More calmly beautiful, than when
The snow-flowers come to us again,
Picking with smiles the snows sublime,
Alas! time that has oft will bring
Such rarities. Fair morn of Spring

W.L. B.

[Faint, illegible handwriting on lined paper, likely bleed-through from the reverse side.]

Louis Graham or Faithful until Death.

Chap. VII.

It was a sorrowful day at Cairnfield when Louis' letter arrived. Overwhelmed with grief old M^r. Graham sat with "the poor boy's" letter in her hand; again and again she read the fatal news. — "if I succeed, you will hear of me; if not, you may never hear of or see your w-
ring, yet loving son Louis." The tears dimmed her vision as she read how he was determined to shew that he was not that informer and liar had tried to make him. As for

Wm Graham he appeared
 as much hurt as his mother
 in his grief did not find
 outward manifestation, yet
 it was all the more poignant
 on that account. He
 felt unable to say a word
 of comfort to his stricken
 mother, for conscience told
 him, he was most to blame
 in Louis leaving home.

He retired to his room, and
 flung himself on his bed
 - harrowing doubts and fears
 took possession of his soul. -
 he might never see his brother
 again! to tell him how
 he loved him, and ask for
 forgiveness. His love for Lou
 had always been of a very
 deep though quiet unexpres
 sive nature. For hours he
 remained in his room, feel
 ing afraid to meet & the
 of an injured widow mother

and unable to stand the gaze of servants with whom, he knew, Louis was always a greater favourite than himself. On regaining his composure he found his mother had left home to meet Bamber Scott, and whom we will now accompany.

Nervous and distracting were the thoughts and feelings of Mrs Graham as she repaired to Mr Scott's house.

The feeling, soon possession of her heart, that Louis had been ill used, and that he was more wronged than ever.

Bamber Scott received her kindly; but her assurances only hardened him the more against the profligate as he now called him.

Mr - Bamber Scott, was a feeling man, but at some time, he was of a stern na-

sure when the path of rectitude or duty was departed from. Had it been his own son, he would have been as bitter against him; his reply to all excuses would be - I have done this or that for you. - I have got you only situation, which through carelessness or stupidity you have lost; you must now act for yourself. In short follow the path he had planned for you and all was right and well; but depart from that no matter what might be said in extenuation of your offences or in mitigation of your punishment, he was immovable. Mrs. Graham left him less satisfied than when she went. He told her it was no use of any one going to London, as

he was sure no trace would
 be got of Louis, as he was ap-
 parently on board some for-
 eign ship. Crushed, and
 well nigh overcome, she tra-
 ced her weary footsteps home
 to Cairniet. Who can tell,
 if her prayers that night,
 to him who rules over and
 directs all things, had not
 a powerful effect in the
 ultimate incidents which
 befell her lost child? Many
 a Mother has been cut
 in sorrow, to wish her head
 was pillowed in the cold
 grave; but Mr Graham
 clung to the hope, and
 desired life: fully assured
 her boy would yet live to
 be her pride, and the praise
 of all who do well.

A mother's prayers are
 mighty in their power, and
 not until time is no more.

1896
will it be ascertained how
their influence has been
more effective than the
edict of kings, and the laws
of men.

William Graham's first
act was to write to Mark
Tolbart that he neither
desired his company nor
his acquaintance for the
future, and that he only
wished he would turn out
a better man than his
much abused and traitorous
brother.

Eliza Scott, seemed now no
longer the same person.

Her laugh had disappeared
from her radiant face. -
a fixed gloom had settled
upon her. - Hope seemed
to have sunk in her breast.

Many a mournful night
did she spend, looking over
the letters of him she loved.

So truly, and even the smallest gift of his was now prized as a very treasure; with her cousin Hugh, she shared much of her confidence; yet even to him, there were moments and actions too sacred for him to share.

It may be, yea no doubt is true of many that.

Woman's love is written Water!
 A woman's faith is traced on Sand!

Yet hers was a noble exception; and many an exception could be found in this world of change; but the noble endurance and self-denial is hid and unknown, courted secrecy and retirement from men's eyesight, and the cold utilitarian spirit of the present age. For

288
Six long months were the
friends of Louis doomed to
speculate on his whereabouts.

The amount of pain and
suffering endured by more
than one of them during
that period can be little
thought of by those who are
unexperienced in the pain
caused by hope deferred.

At the end of six months
a letter arrived, from Mr Scott's
son (the late Archibald
Scott) in fatal, contain-
ing news of the wanderer,
which caused joy and sorrow
- joy at knowing where Louis
was; and sorrow that he,
who was now so doubly dear
to them, was in a state
which, at the date of the let-
ter's departure, left little hope
that Louis would long be
in the land of the living,
or ever more value the world.

applause, or defy its condemnation. We must leave Mr. Graham and William, alone in their anguish, as well as Eliza Scott, in the hands of dear and kind friends who watched by her sick couch. Consequently upon the sad news, and follow our hero, in his far journey, so as to account for the unexpected letter, which caused so much sorrow and desolation.

Chap. VIII.

Louis' journey, was one of peril, as well as, of hard work. it was well for him that little or no time, was allowed him, to brood over the past; otherwise, we doubt not, in a fit of excitement or madness, he would have

1890
leapt among the angry billows to find a peaceful rest.
His heart was bound to home by many a tie, and severe were the upbraidings of a conscience, stern in its self judgment, which were kept before his startled imagination an old mother bent in sorrow and grief for him whom she loved so well, or the form of her he had so cold heartedly left, would appear before his fevered imagination in sleep, making him weep for very joy when the watch bell roused him to duty, and drove from his sight her appalling look of resignation and despair.
Often did he gaze upon that soul stirring sight - Sunset at sea - and watch the gentle, yet impressive

descent of the orb of light,
in the Western horizon;
sinking in a golden halo
of glory as if passing away
into a new life that ap-
pear in more beauty and
power on a coming mor-
row.

Louis' robust frame
soon gave way under the
combined stretch of body
and mind; and it was
apparent it could not last;
either the mind would
overpower the body or be
lightened of its weight.

They reached Table
Bay, and I must be ex-
cused giving incidents of
the voyage, up to that
time. As neither space
nor talent are at my com-
mand for such a purpose,
yet for all that, do not con-
ceive I am writing of facts
that never were in reality.

1892
or of persons, scenes and
circumstances, which are
mere myths. No. 3. Firm in
reality, and bitter in their
thought to many are some
of the leading incidents
in this my first attempt,
although for reasons, ob-
vious to all, my readers,
and to some far more than
others, I change the smal-
ler and more trivial mat-
ters. It is no mere crea-
tion of an ambitious brain
the words you read, but stem
valley the incidents they
try to depict, the thoughts
of which yet, bedews the
cheeks of many, at home
and abroad.

After leaving Tablebay
for Natal. The Star of the
East endured some heavy
weather; part of her fore-
mast and rigging was swept

overboard along with a poor sailor who had clung to them for refuge. Never will Louis forget that piercing scream of the drowning wretch as he was swept away in the "trough" of a mighty wave; far above the howling of the stormy wind it rung on, above all other incidents, it never left poor Louis' "mindseye" for many a year.

What with the storm and harrowing thoughts which had long been reducing his physical frame, when nearing the bay, Louis was confined to his berth; before the anchor was cast fever had set in; and Louis was removed on shore, at Port Natal, lying in delirium. The house, he was removed to, was that

94
of a Scotch family. The
head of which was employed
by the merchant to whom
the most of the cargo of the
"Star of the Deep" was consign-
ed, and who acted also as
agent for the vessel.

On the night of his ar-
rival, his illness was com-
municated to the mission-
ary, who was no other than
Rich^d Scott, who had been
there upwards of two years.

He was shown into the
room by the kind hearted
wife of the Scotchman, al-
ready spoken of who was
telling the minister how
the poor young sailor had
been during the past night.

No sooner did Mr Scott
see the expressive face, than
at once he knew Louis, al-
though reason would hard-
ly let him believe it could

be possible. Yet he was not long in his company when Reason was satisfied.

It was a painful scene - Louis' mind wandering in wilderness, among the happy places of his childhood, calling by name those who were near and dear to him.

Mr Scott soon perceived that all was not right at home, from the ravings of Louis; he told the attendant he would remain beside Louis all night.

Before the morrow dawn he was fully aware of the position Louis stood towards his Cousin Eliza; and the locket which hung around Louis' neck confirmed his suspicions that she had flighted her faith to Louis. He once attempted to remove it, but was in

36
his delirium Louis clung
to it and would not part
with it. The tears were
often brought to Mr Scotts
eyes as he listened to the
names of his cousin, father
and brother, mixed up in
some scene, which was
but too real to the sufferer.

The mail, being starting
in two days for England,
Mr Scott thought it his duty
to communicate to his
father the circumstances
of Louis having arrived there
as also of his dangerous
state of health. It was
this letter, which arrived
at home that caused such
a commotion. He stated
that it would be two days
after the departure of the
mail before Louis fever
would be at its height and
that the doctors were very

24
far from being sanguine as
to his being able to endure
over its crisis.

The crisis, however, came
and passed, safely, away.
Mr. Scott was sitting that
afternoon looking upon
the pale face, wrapt in a
refreshing slumber: he leant
forward to notice if he had
awoke and finding he still
slumbered, he took the
long hand in his, and
breathed a prayer of thanks
giving for God's goodness
towards the young sufferer.
Gently and almost in-
perceptibly Louis opened
his eyes and in strange
bewilderment gazed long
and painfully upon the
face which hung over him
with a father's care. Mr.
Scott saw reason had re-
turned; but fearing to startle

26
his delirium Louis clung
to it and would not part
with it. The tears were
often brought to Mr Scotts
eyes as he listened to the
names of his cousin, father
and brother, mixed up in
some scene, which was
but too real to the sufferer.

The mail, being starting
in two days for England,
Mr Scott thought it his duty
to communicate to his
father the circumstances
of Louis having arrived there
as also of his dangerous
state of health. It was
this letter, which arrived
at home that caused such
a commotion. At that time
that it would be two days
after the departure of the
mail before Louis fever
would be at its height and
that the doctors were very

99

far from being sanguine as
to his being able to endure
over its crisis.

The crisis, however, came
and passed, safely, away.
Mr. Scott was sitting that
afternoon looking upon
the pale face, wrapt in a
refreshing slumber; he leant
forward to notice if he had
awoke and finding he still
slumbered, he took the
long hand in his, and
breathed a prayer of thanks,
giving for God's goodness
towards the young sufferer.

Gently and almost in-
perceptibly Louis opened
his eyes and in strange
bewilderment gazed long
and painfully upon the
face which hung over him
with a father's care. Mr.
Scott saw reason had re-
turned; but fearing to startle

288
Too rapidly the weak frame
and mind of Louis sat quietly
without speaking, and
the heavy eyelids of Louis
opened, and almost inaudibly
muttered, 'Thank you Sir,
you have been kind to me.'

'I don't know' replied Mr Scott
'who should be kind to you
if I am not Louis.' The
name startled him and
he sunk back muttering
his own name. When
the incoherent raving had
ceased, he watched every
movement of Mr Scott,
who perceiving this sat
down by his bedside;
gently Louis lifted his
hand and placed it in
that of his friend and
said 'Mr. Scott I thank
you?' He was impressed
to be quiet, and soon sunk
into a refreshing slumber.

on awakening from which he entered into long explanations with Mr. Scott telling him, as well as his weakness would allow, every particular connected with his leaving home; and he now felt he could trust ^{Eliza} his Cousin with the nature of his position towards her.

Mr. Scott listened patiently to the long story, and having heard it told to Louis to compose himself as he would befriend him; and that his actions had his entire approval.

Louis was soon convalescent and his ship having left him Mr. Scott got him into the office of the agent of the vessel, who was also an extensive sugar grower.

And we leave him

28100
among new friends and
strange faces; but who
apparently were very dif-
ferent from those who had
been his first friends, and
who caused him to leave
home and happiness for
foreign land, and to be
tried with many trials.

When we again return
to him, fortune will have
smiled upon his earnest
endeavours; and, crown
his honest application
and perseverance with
success.

B.

To be continued:

to
to
for
and
me
we
na
but.

in
we
it
no
in
o

[Faint, illegible handwriting across the page]

17981102

ALYSSUM

Handwritten text in a cursive script, likely a botanical description or list, spanning the main body of the page. The text is mostly illegible due to fading and blurring.

NEBUCHADNEZZAR.



Before entering on the more immediate subject of this Sketch it will be well to know a little of the Country where the incidents of the Story happened and of the relations subsisting between it & Judah - a Connexion which resulted in the Complete conquest of God's people, and their Subjection to the powerful Kingdom of Babylon. -

Situated between the Caspian Sea and the Persian Gulf, in a level plain through which the Euphrates & Tigris disperse their fertilizing waters, this fruitful Region, &c; claimed by its two rivers from the sterility that surrounds it on every side, must have presented every attraction to the early Settler, and appears to have been one of the first Countries Colonized by man.

As the scene of many of the most important

28 104
incidents in Holy Writ, it has even now a
interest for us which surpasses that of any
other country except Palestine itself.

Here "the Lord God planted a garden
eastward in Eden," where Nature exerted
her newborn strength to prepare a fit
habitation for sinless man, Here our first
parent forfeited his innocence to the devil
in tasting the fruit.

"Of that forbidden tree whose mortal taste
Brought death into the world and all our woe?"
And on the high range of Ararat which shielded
these plains from the cold winds of the
North, the Ark found a secure resting place
after its long journey over the dreary waste
waters. In this plain was reared that Monument
of human folly - the tower of Babel: And from
this point took place the Confusion of tongues
and the dispersion of tribes over the face of
earth. And it is singular that the Captivity
in which as we shall afterwards see, the
Captive Jews were condemned to pass seven
years of exile and where "by the rivers of
Babylon they hanged their harps upon the willows"
except when they remembered "Zion", was all

205
the birthplace of the nation, for Abraham, the father of the whole race was born and reared in Ur of the Chaldees one of its principal cities.

This kingdom which reached the climax of its glory about the time of Nebuchadnezzar was the oldest in the world, and had maintained the foundations of its power unshaken during many centuries. It was founded by Nimrod, the grandson of Ham, the beginning of whose kingdom, as we are told in the book of Genesis was "Babel + Erech + Accad + Calneh, in the plain of Shinar." A further extension of his power took place when Asshur pushed his career of conquest northwards, gave his name to the new empire of Assyria: and founded Nineveh with several other cities, which afterwards became the most famous in the East.

Of the earlier incidents in the history of this great nation we are almost entirely ignorant until we come down to the time of the Jewish Kings; for during long ages that elapsed after Nimrod, we have no light except the Bible to guide us through the darkness in which the beginnings of all great

188106
nations are hidden. Profane History has
not begun to record events, the art of bookkeeping
was as yet unknown; and the Kings of the
great nation sought to perpetuate their power
in gorgeous palaces & carved monuments
which yet astonish the wanderers in those
deserts, and lead travellers to speculate on
the mighty race now extinct & forgotten.
But we may imagine how, without a rival
to dispute its progress this great power grew
and became Consolidated: and sent off
immense armies to Conquer new regions;
the surrounding tribes none of them nearly
match for the Assyrians in civilization
and culture would gradually yield to the
influence of superior intellect: how distant
nations as the Jews afterwards did wince
in quail at the very name of this formidable
foe whose career of conquest had never
yet received a check; how each new region
visited by these invincible troops would
be absorbed into the growing Empire until at
length the Jews too, fell before it, & yielded
themselves Subjects to the Great King.

With a new & hitherto unexplored world

107

as the field of its operations did this mighty Empire spread its power: while Nineveh its capital and the seat of its Court became the lawgiver of Western Asia.

For the convenience of Government Assyria was subdivided into Provinces over which were appointed as lieutenants, or to use an oriental term, as Satraps, trustworthy officers of the King. Of these subdivisions Media and Babylonia were the most important, each comprehending a wide tract of Country.

The former corresponded to the western part of Persia: the latter to the country at the head of the Persian Gulf and for about 200 miles up the Euphrates. Shortly before the era of Nebuchadnezzar, these two Satrapies were ruled Media by Cyaxares and Babylonia by Nabopolassar, the father of Nebuchadnezzar both of course subject to the Supreme Government at Nineveh. Dissatisfied with the reigning dynasty and probably ambitious of having thrones for themselves, Cyaxares & Nabopolassar conspired together & formed a Scheme for breaking up this gigantic power & sharing it between them. In this

28th 08
Scheme they were completely successful: a greater than human agency was working against Nineveh; for the cup of its iniquity was full and the short respite which the presence of Jonah had procured was now expired. Prophecies had gone forth against the devoted City, which events were now hastening on to completion; the words of the Almighty had ago doomed it: "I will stretch out my hand against the North, and destroy Assyria: I will make Nineveh a desolation, & dry up a wilderness, everyone that passeth by her shall hiss and wag his head" And so in flower of its greatness perished. Nineveh - "exceeding great City of three days journey" - the ruthless sword of the invader despoiled its people, and fire consumed its palaces. Even its site is a matter of dispute now, and all that remains to attest its former greatness are those wonderful bas-reliefs rescued from its ruins by Layard & other travellers which adorned the halls where those eastern despots feasted and held their revels: and witnessed no doubt many a scene of pomp & Ceremony. The fall of

109

Nineveh took place a few years before the first appearance of Nebuchadnezzar in history: - about 625 B.C. and the two great empires which resulted from the disruption of the Assyrian power had each an important influence on the subsequent history of the world. It is only with Babylon however that we have to do: for it was this Country which was now to be brought into near contact with the Jews, and to be the means under God of punishing them for a long course of wickedness by total banishment from their beloved home. On the accession of Nabopolassar to independent authority at Babylon this new kingdom at once set itself to the task of extending its power as far as possible. -

Pushing on towards the west, we find it about this time coming in contact with a power which almost rivalled it in antiquity, and whose connexion with the Jews was as close as its own. This was Egypt, where Pharaoh Necho was now King.

It is important to remember the position of the little Kingdom of Judah at this time - hemmed in as it was between the two greatest

28110
powers in the world. The King of Babylon subjugated all Western Asia as far as the boundaries of Palestine, and the equally powerful King of Egypt was her neighbour on the South & Southwest. The ten tribes had been subdued by Shalmaneser over 100 years before, and their people carried captive to colonize some of the more uninhabited portions of Assyria. The glory of the Jewish Empire was departed: that influence which it had wielded in the days of Solomon before its disruption into two rival Kingdoms, had gradually dwindled away till now it was a mere dependency now on Babylon now on Egypt, according as either was more powerful to exact its allegiance.

In the year 609 B.C. Nabopolassar was as we have seen King of Babylon, Pharaoh of Egypt, and Josiah of Jerusalem. The Egyptian monarch projected an invasion of the territory of Nabopolassar: but in order to reach the Euphrates, it was necessary to pass through the dominions of the Jewish King. Josiah who appears at this time to have been tributary to Babylon resisted this unwarrantable intrusion, and went out to meet

229

Pharaoh with a large Army. The troops of the two Nations met at Megiddo a town in Manasseh, and after a severe Contest, the Jewish arms were worsted; and Josiah mortally wounded in the field of battle, was carried home to Jerusalem where he died. On his death the people appointed Jehoahaz, his youngest Son, his successor; but after a short reign of three months, he was deposed by Pharaoh-Necho, who placed on the throne Jehoiaquin his brother - In the third year after his accession Pharaoh again attacked the King of Babylon: and as the Jewish ruler was a Creature of his own, he passed without opposition through his territories, & advanced upon Carchemish, a frontier fortress of the Babylonian Empire, on the Euphrates.

Here he was met by Nebuchadnezzar, who now for the first time appears in history; and was by him completely routed. After this victory, the Conqueror pushed on in pursuit of the Egyptian King: and on reaching Palestine, he resolved to punish Jehoiaquin for his alliance with Pharaoh by besieging his Capital. The resistance of

the Jews to the whole strength of Nebuchadnezzar's
army must have been but feeble, Jerusalem
fell an easy prey: its puppet-king a man of
weak & vacillating temper, was bound in
fetters to be carried to Babylon with the rest
of his people: but the victor seems on after
consideration to have left him in possession
of the throne as a humble dependant on himself.
In order to render the subjection of the
country more complete Nebuchadnezzar re-
moved from Jerusalem the leading men and
carried them back with him to Babylon: and
his Cupidity excited by the immense wealth
of the Jewish temple, he desecrated the sanctity
of the Lord's House by robbing it of part of
its sacred utensils to adorn the shrines of
his own gods. With what feelings of abhorrence
must the Jews have witnessed this act of
profanity! This temple the very citadel of
their religion, round which had clustered
their most hallowed associations with a
tenacity & clinging fondness, which even the
neglect of the God of the temple could not im-
pair, was polluted by the presence of a
heathen King with his lawless band of soldiers.

Accustomed as was the Jewish mind to pay more deference to the outward symbols & types of religious observances than to the spirit of which the temple & all its furnishings were but the mere external clothing. Nothing could more effectually have broken the spirit of the nation, & left them to submit to their degradation in apathy & indifference. Their history after this is that of a people whose national spirit has been crushed by misfortune.

With what terrible force must the sad prophecies of Isaiah now have been realized! What a mournful retrospect had their history presented for the last 200 years - every generation swelling the wickedness of its fathers - till the national degeneracy reached its lowest ebb in the days of Manasseh, who "made his sons pass through the fire of Moloch," and shed innocent blood very much, till he had filled Jerusalem from one end to another. And almost every reign closes with the mournful remark "He did evil in the sight of the Lord, & walked not in the ways of David."

From this date 606 B.C. is dated the 70 years captivity of the Jews; & it lasted till 536 when the proclamation of Cyrus permitted their return. But their banishment was not so sweeping

98
as had been that of the ten tribes by Shalmane
for the force of Government was still kept up at Je-
salem for a few years longer. But the best & wisest
Councillors of the Nation were carried off in the
train of the Conqueror; and among the rest, Daniel
who now occupies a prominent place in old Testa-
ment history. His narrative begins with the Siege
of Jerusalem & the plunder of its temple by Nebuchadnezzar.

And now the great King returns to his
palace after this brilliant Campaign in which he
had crippled the power of Egypt, Conquered a
great part of its territory, & added Judah to his
other dependences. His train is swelled by a long
line of Captives: the noblest & best of the Nations
has subjugated are now his slaves. Cities have
been despoiled of their ornaments & wealth to
grace the halls of his ancestors, & do honour to
the temples of his gods. As the heralds tell of his
approach to the Capital, his loyal subjects will
no doubt prepare orations to receive their
great King. No Circumstance of pomp or Ceremonial
would be wanting to do honour to the Monarch
& impress these foreigners with his magnificence.
And as the Conquering army defiles through
the Streets of Babylon to the Sound of Martial Music

accompanied by the trophies their Valour had won
in distant lands. these solitary Jewish Captives, alone
in the midst of all this splendour must have had
many sad thoughts of Zion, and the beloved City
so few of them would again behold. Their home
was now to be in the midst of Strangers; far from
every tie that made life sweet to them, & Subject
to the Capricious will of an eastern despot. Yet
it is touching to read of the unchanging Love they
still cherish for their home "If I forget thee, Oh!
Jerusalem, let my right hand forget her cunning;
If I do not remember thee let my tongue cleave
to the roof of my mouth, if I specify not Jerusalem
above my Chief Joy."

Of the many Captives who swelled the train
of the Conqueror, none were more illustrious than
Daniel and his three friends, Shadrach, Meshach
& Abednego. Shortly after their arrival, Nebuchadnezzar
issued orders to Ashpenez, the Master of his
Eunuchs, to make a selection from the prisoners of
those who had enjoyed high position in their own
country, and were men of ability & education.

His object was to teach them the language
of the Country & the learning of the Chaldeans,
who as astrologers & prophets had great influence

116
in the Court of the King. Besides this, every attention was to be paid to their comfort, & all the luxuries of the royal table were to be supplied to them. Among the others who were selected for this honor were Daniel & his three friends. These were given in charge to Ashpenez, who appointed Melzar to attend on them: & after having been subjected to this discipline for three years they were to be brought before the King, & examined as to the proficiency they had made in their studies.

Daniel, at this time must have been a very young man - not much over twenty; for he lived to see his Countrymen restored to their native land 70 years afterwards.

With a boundless prospect of ambition before him, then; in the dawn of manhood when every thing is clothed in the gayest colors & the temptations of the world are presents in their most alluring form, was this young man thrown into the best Society in a magnificent Capital & luxurious Court, the favorite of a King who was all powerful to raise his meanest Subject to the right hand of his throne.

If this young Jew had reasoned as would

177
a Chamead in his position for one that would
act as he did, there was no limit to the honours
he might have attained & the influence he might
have wielded over even the despot himself.

But to all the solicitations of passion and
interest, the exile turned a deaf ear. His faith
was too firmly grounded on the God of his fathers,
and his heart clung with too honest an affection
to the associations & ties of his youth to permit
him for a moment to listen to the dictates of
Selfishness. Accordingly we are told that
while under the care of Ashpenez, he resolutely
refused to be pampered with the dainties of
the royal table; and would taste neither
the provision of food nor of wine, that had
been set apart for him by the express orders
of the King. It is not unlikely, that the Scepter
of Daniel & his three friends to partake of this
fare were grounded on religious motives. Perhaps
the royal diet included animals forbidden to
the Jews as food: perhaps as Daniel was in
Constant intercourse with the Chaldeans, as his
instructors who were the sacerdotal class in
Babylon & sacrificed in all the temples the
objections of Daniel were founded on the

118
inhibition of meat offered to idols, or it may
have been from a Constitutional dislike to rich
food, and from the knowledge that a spare diet
conduces more than high living to mental & physical
soundness. With probably all these reasons to in-
fluence him more or less. Daniel appealed to
Ashpenez, & entreated that the order might be
countermanded. But the Chief of the Eunuchs
though well disposed to Daniel, had received
strict injunctions to tend his charges most care-
fully; and if they were not in good keeping and
well favoured at the expiry of the three years,
his head would be endangered for neglect
of duty. So he told Daniel so, and the Captives
did not obtain their petition. Daniel next applied
to Melzar, whom Ashpenez had appointed over
him: & requested that a trial of plain fare
might be made for ten days - with pulse as
their food & water for their drink. Melzar allowed
the experiment to be tried, and at the end of the
ten days they were brought before him; when,
instead of having fallen off, these four men
enjoyed better health & a more robust appearance
than the others who had been pampered with
luxuries from the royal table. Since the diet

they had preferred had agreed with them so well, Melzar allowed them to subsist on this for the rest of the three years. When this period had expired they were brought before Nebuchadnezzar, who was so well satisfied with their proficiency, that he appointed them to offices in the Court. for such is the meaning of the phrase in the 19th verse. "They stood before the King." It implies that they held a high position among his servants, as when we find the same phrase used of Joseph when he became prime minister to Pharaoh "and Joseph was 30 years of age when he stood before Pharaoh King of Egypt."

All this time they had been progressing in their studies; and soon far excelled their instructors. Aided by supreme power Daniel was permitted to see behind the veil of futurity; the understanding of dreams was vouchsafed to him. Under the Old Testament dispensation this was a means to which God very often had recourse when he wished to give the dreamer a glimpse of the future - frequently in order to prepare him for some calamity about to befall him. As the truth to be conveyed was generally symbolized by some parable or analogical type, not by a

7-98120
direct & pointed reference to the future, the full
significance of the vision was thus concealed
from the dreamer himself. - an explanation
being vouchsafed through some divinely inspir-
ed prophet. So was it in the dream of the
Chief Butler & Chief Baker as interpreted by
Joseph: and such was the dream of Pharaoh
himself. Another great Monarch is now
visited in his slumbers by a revelation
from heaven: and he too has beside him a
man of God to explain its import. -

Nebuchadnezzar we are told 'dreamed a dream
which troubled his spirit'; and made him
restless & anxious. In haste he summons
his presence his Magicians & Soothsayers &c.
Consult them, and discover from them the words
of the gods. But he has now forgotten the par-
ticulars of his vision, & remembers only that it
was something ominous. So when the wisemen
appear before him, he requests them to remind
him of its details. Never before had a demand
such as this been made of them; They admit
the impossibility that any Magician, however
skilled in the rules of his profession, should supply
him with this information. But Nebuchadnezzar

insists on their Compliance; & declares with a
frown that unless his dream be recalled to
him he will hew these false prophets to pieces
and raze their houses to the ground: while if
they satisfy him by their skill, riches & honours
will be in store for them. — In their dilemma
the Chaldeans Confess their inability to comply
with his demands. So the order immediately
goes forth for the immediate destruction of all
the wise men of Babylon; and among the
rest of Daniel & his friends.

It may appear strange that Daniel who
had proved himself before the King to possess
ten times the wisdom & understanding of the
Chaldean priests should not have been con-
sulted among the rest. Indeed he appears to
have known nothing of the dream until Arioch
came to execute the royal mandate. Probably
after making a sensation at first the captive
had been afterwards permitted to sink into
obscurity: like Joseph, whose history resembles
that of Daniel in many other particulars, of
whom we are told "Yet did not the Chief Butler
remember Joseph but forgot him."

On being made acquainted with the King's

28/121
order for this indiscriminate massacre, & requested that he would delay its execution a little, and his dream would be explained. Having succeeded in putting it off, he requested his three friends to mingle their prayers with his own, and beseech a divine revelation that this bloodshed might be

On that very night, Daniel too dream & in this vision the whole was revealed to him - His prayer of thanksgiving to God on this occasion is one of the most beautiful in the whole Bible: & expresses the depth of gratitude he felt at being enabled to save so many innocent men from the violence of an unreasonable despot. He immediately went to Arioch, who had been charged with the disgraceful commission, and requested him to stay his hand, as he was now prepared to satisfy the King. ushered into the monarch's presence, Nebuchadnezzar asks him - "Is it almost a time of irony in the question?" "Art thou able to make known unto me the dream which I have seen, and the interpretation thereof?" Then Daniel begins: & shows his assurance beforehand that to him

no merit due for the revelation: but to God alone
the revealer of secrets, should thanks be given
"This Secret is not revealed to me for any wisdom
that I have more than any living, but for their
sakes that shall make known the interpretation
to the King, and that thou mightest know the
thoughts of thy heart" Then the prophet pro-
ceeds to recall the dream which denotes the
destruction of his empire and the subsequent
rise & destruction in turn, of others upon its
ruins.

The King saw in his sleep
an immense image of terrible aspect & gigan-
tic size, its head formed of gold, its breast &
arms of silver; its belly & sides of brass; its legs
of iron; its feet of mixed iron & clay. An
invisible hand hewed from the mountains a Stone;
And an unseen arm hurled it against the image.
The whole mass fell to pieces & was whirled off
by the wind like chaff. Then the Stone grew & in-
creased into a huge mountain which covered
the whole earth. And then Daniel goes on to
explain what this denoted. It is a brief account
of the rise & fall of several great powers - each with
its own idolatrous system - until the pure Gospel
of Christ - the Stone cut out by unseen hands

28/23
dispelled the power of darkness; overthrew
these crumbling systems of false religion
& spread its mighty influence over the whole
earth.

When Daniel
had finished his exposition of the King's dream
& thus proved his superiority to the Chaldean
who had hitherto guided Nebuchadnezzar's
reign, the Babylonian Monarch expressed
astonishment at the wisdom of the Jewish
Exile & the power of that God, the Revealer
of Secrets, whom he worshipped. To testify his
respect for the man who was so highly honoured
as to be the mouthpiece of the Deity & the
instrument through which his decrees were
executed, he fell upon his face & worshipped him &
commanded an oblation to be offered to him.

A strange spectacle this - the Supreme Monarch
of a mighty Empire, the Lord of countless Palaces
& Castles, the Conqueror at whose approach the
whole world had trembled, falls prostrate before
a humble exile - a citizen of one of the weak
nations he had subdued - All his dignity
& majesty he casts aside: this King to others so
haughty & overbearing - the very type of an eastern
Despot yields to the mysterious power of the

living God of Israel, whose instrument, though all unconscious he was. Yet observe - it is not so much the God of Daniel he worships as Daniel himself - He admits that supernatural power has intervened in this strange revelation. Still, it is to Daniel himself, the mere instrument of a higher power, to whom his homage is more especially directed. It is for him he orders sacrifices & sweet odours to be prepared; before him he falls in adoration; upon him all the honour is bestowed. Accustomed to tangible objects of worship & to the supposed visible presence of their deities, there is nothing more difficult for the heathen mind, than to form an abstract conception of divine power; and to worship an invisible being, the only proof of whose existence are to be found in the works of his hands & the revelations of inspired prophets. This Daniel comes to be regarded as a man to whom the most profound respect & reverence are due. the highest honours of the State are heaped upon him: and like Joseph in Egyptian history, he becomes the Chief Councillor of the King in the Country where his lot has been cast.

28/1225
Whilst Daniel & his friends were thus
Signally honoured in the land of their exile,
their unfortunate Countrymen at home, the
glory of whom fled, were still living amid
the desolation which Nebuchadnezzar's in-
vasion had spread over the whole land, &
subject to the sway of a King, whom at least a
better portion of the Community must have
despised, they enjoyed a merely nominal
independence, and were at any time liable
to another invasion & a repetition of their
former disasters on the least pretext of in-
subordination.

The arms of the
Conqueror were soon directed against this rebe-
lious principality: for Jehoiakim, after keeping
the peace three years, sought to escape from the
galling yoke of Subjection to Babylon, by for-
ming an alliance with Pharaoh King of Egypt.

Although Jeremiah had exposed the folly
of trusting for protection to a power already
so much weakened by its previous Contest with
Babylon, the foolish King, despising the advice
of the prophet, rushed blindly to the ruin that
was waiting him, and resorted to this forbidden
means for aid. Nebuchadnezzar sent

against him an army of Chaldeans & Syrians, but does not appear to have headed it himself.

By these troops Jehoiakim was chastised into submission, but in the year 599, he appears again to have provoked the resentment of the Babylonian monarch, who marched to punish his rebellious vassal.

In the battle that followed, Jehoiakim was killed; and his body was left on the field unburied, and cast beyond the gates of Jerusalem -

He was succeeded by his son Jehoiachin, who after a short reign of three months, during which he pursued the evil courses of his father, also fell into the hands of Nebuchadnezzar, & expiated his folly by a long captivity in Babylon, accompanied by his mother Nehushta, and many of the most influential of his nobles.

The policy of the conqueror is here manifest in his carrying off from Jerusalem all the artificers, the Craftsmen & Smiths whose skill he no doubt intended should be employed in beautifying his palace, and adding to the magnificence of his Capital. Zedekiah the uncle of the last King succeeded him by the appointment of Nebuchadnezzar: and the

1847
Conqueror again returned to Babylon, with further spoils from the temple & 18,000 Captives in his train, among whom was Ezekiel.

Under Zedekiah, Jerusalem seems to have enjoyed peace for 9 years; but at the end of that period another rebellion was organised against Nebuchadnezzar; and the King of Babylon appears to have made his warlike preparations on a more magnificent scale than before that this troublesome Subject might be completely subdued, and his power of further resistance entirely broken. As usual, an alliance with Egypt exposed the weakness and folly of the infatuated King; the lessons of experience were unheeded & contemned.

The unsparing violence of the angry King followed up this rebellious act by the severest punishment. Carrying all before it, his Army swept like a torrent over the devoted land; besieged & took its Capital, made prisoner its King, and carried him to Babel, there to await the judgment of his angry Lord.

This was summary enough, - for Nebuchadnezzar ordered his Sons to be slain in his presence; put out the eyes of his treacherous

Caspar, and carried him in fetters to Babylon.

In the ruthless massacre that followed old men & defenceless women alike fell before the fury of the Conqueror: and the poor remnant that survived were banished from their homes & settled in the territories of the King of Babylon. All that were suffered to remain were a few poor vine dressers whose numbers & humble condition removed all chance of any future annoyance.

Then was Judah deprived of its last King. Its crowded cities were depopulated & suffered to fall into ruins: its fertile plains left bleak & desolate to become the home of beasts of prey; its fields so lately covered with the fair prospects of the coming harvest withered for want of the husbandman's care: And the whole land, so lately teeming with an industrious population was abandoned to desolation.

Meanwhile Nebuchadnezzar was engaged in the siege of a city which offered a longer resistance to his arms than any he had yet attempted. Tyre was at this time one of the most famous cities in the world: for its its

29
renown it was indebted, not to its armies &
military power; but to its Commercial Spirit
of enterprise. It had early assumed to it-
self a monopoly of the world's trade. With its
Colonies it had fringed the Shores of the
Mediterranean as far as the Straits of
Gibraltar. To the adventurous spirit of its
merchants Carthage owed its existence: &
the Colony soon became a formidable rival
of the Mother City. Against Tyre, Nebuchadnezzar
now directed his arms: and, although he met
with a most determined resistance, fortune
as usual, followed in his steps. For thirteen
years the inhabitants defied his power; his
Soldiers were subjected to the greatest hardships:
ships: in the words of the prophet, "Every head
was made bald, every Shoulder was peeled."
But at last his perseverance was rewarded
with success; for Tyre, too fell before him, and
its riches became the spoil of the victor.

And now after his long Campaigns & en-
voies, without a rival to dispute his Supremacy
with his mighty Empire undisturbed by the
fear of invasion, the Monarch of Babylon re-
solved on a grand religious demonstration;

which his Subjects from all quarters were com-
manded to attend. No doubt he intended this
as an expression of thanks to his God for
having bestowed on him such a large share
of power, and rendered his arms invincible
in every expedition. As his prowess had been
hitherto displayed chiefly in foreign Countries
where none but his Soldiers were engaged, and
whence report only could tell his Subjects
of his successes, he planned this splendid
religious display that the people of his own
Country might also have an opportunity of
witnessing his power on a most magnificent
scale, and of testifying the unity of feeling &
purpose that pervaded his vast dominions.

Immense gatherings for the purpose of
religious observances were far more common
in heathen than they are in Christian Countries.

Religion & politics were so much mixed &
blended that in most ancient Kingdoms such
as Egypt, & probably Babylon also, the Kingly of-
fice was united with the priestly, & the head
of the Country's armies was also the head of
the Country's gods. In the hands of a monarch
of such widespread power as that of Nebuchadnezzar,

28/31
Religion was frequently an instrument, among
other means, for diffusing his influence among
his people, & awing the subjects into obedience
by a gorgeous exhibition of his regal & priestly
functions - Besides - the love of splendour &
display is a feeling so inherent among Semi-
Civilized nations - especially of the east - that
an appeal to this passion is often far more
effectual to win the people's allegiance,
and make them feel the strong hand of
power, than a show of military force. In
this Nebuchadnezzar was but the type of the
Eastern despot: his desire to impress his
subjects with his magnificence was prompted
by the same feelings that afterwards actua-
ted the Persian Monarchs in adorning their
palaces at Persepolis, the Great Mogul in
his luxurious Court at Delhi; & at the
present day, the late Emperor of China, whose
summer palace at Peking was so widely
despoiled by our troops. This then was a
predominant feature in the character of
Nebuchadnezzar, & he now takes this op-
portunity to gratify his vanity, & impress on
his subjects how great was the king that ruled

over them.

Probably with the spoils of the Countries he had Conquered he had a huge image of Gold Constructed whose height was ninety feet & its breadth nine. It would most likely be in honour of Bel, the tutelary God of the Nation, whose temple formed one of the principal objects of attraction in Babylon.

Indeed some of the Greek Historians describe an idol such as this as existing in Babylon in their time; and it is not unlikely that it was the same as that which was now to Command the homage of Nebuchadnezzar's Countless Subjects.

This golden image he set up in the plain of Dara, probably in the vicinity of Babylon, & on the banks of the River Euphrates. A proclamation was issued commanding the attendance of his Subjects from every quarter; to add additional grandeur to the display, the whole civil military and judicial power of the Empire was represented by the princes, Governors, Captains, judges, treasurers, Counsellors, Sheriffs, & rulers of provinces, whose attendance was all demanded.

On the assembly of this immense throng the

33
Signal was given by the Sound of musical instruments, at which all were to fall down in adoration before the image: & the doom of the fiery furnace was pronounced upon every recusant.

This must have been one of the proudest days of Nebuchadnezzar's life. Hitherto, he had appeared only as the Conqueror; but now he had returned to his faithful Subjects, and the more peaceful triumph of exulting in his name in their affections awaited him. Surrounded on all sides by his loyal people, he must have surveyed, with all a Monarch's pride the teeming multitudes that assembled to honour his God. Far as the eye could reach over that vast plain, dense masses thronged in from every side; every face earnest with devout feelings, every heart animated with pride at the greatness which the King's renown reflected on them. In the midst of this plain stood the colossal image of Gold, towering high in the sight of all: and as the Sun reflected its burnished flang, who was there that did not feel that this was a god worthy of their sincere homage,

and most profound reverence? People of all languages & nations felt themselves united in feeling & sympathy by the bonds of religious devotion. Captives from distant lands transferred their allegiance from the gods of their Country, bowed before the God of Babylon. No Scruples of Conscience forbade them to bend the knee for their own Systems of religion admitted a plurality of deities: and might not this be as worthy of adoration & serve as well to express their devotional feelings as their own gods?

But among them there was a remnant of Captives from a distant land who had been trained to the worship of one Supreme God that could not give his glory to another: who had proclaimed from the burning mount "I the Lord thy God am a jealous God." The religion of these outcasts had impressed upon them the duty of sacrificing happiness, pleasure, comfort, even life itself for this Almighty Being, to whom happiness & life were owed.

No compromise here: Stern duty had them face the terrors of the furnace, Seven times & more rather than receive their privileges as the children of God. They are prepared to defy this mighty

host, & to outrage the King himself.

The Sound of Cornet, flute, & harp at last bursts forth: & at the Signal every knee is bent in lowly adoration. Three men alone refuse to bow, & as the prostrate bodies of the assembled throng grovel in the dust these three are left standing alone, conspicuous, in the midst of the plain.

Alone & yet with more earnest devotion in their hearts than all the homage paid to the god of gold. For they too are praying to their god: & asking him for strength to endure what is to come - a God against whom all the fury of an enraged King & people is impotent to injure a hair of their heads.

What punishment can be too great for this disrespect - this insult to the great Bel? Let the furnace be seven times heated: let these rebels be hurried off & thrust into its flaming jaws: & we will see whether that vaunted god of theirs can rescue them from the fury of the flames.

Such is the Command of Nebuchadnezzar & the Captives are bound & hurried off to a horrible death. Not a soul in that vast throng is there to sympathize with the three heroic martyrs & spiritied, the servants of the King carry them away to their doom. The yawning furnace receives them

as its prey: & they are left alone with their God.

But he does not abandon his servants in this the hour of their sore trial: for the King himself comes up to see the completion of the work of destruction. What does he behold - where he sought to see those recusants wrapped in flames - he witnesses a signal miracle wrought for their preservation. The three worshippers of this foreign God are freed from their fetters, & walking in the midst of the fire unscathed! But strange to say where only three had been sent into a fourth is now seen: that fourth is like the "Son of God" To save them from death the Second Person of the Trinity had descended & assumed human form.

Now there is something very remarkable in that 25th verse as uttered by a pagan Monarch. "The form of the fourth is like the Son of God" How did a heathen King come to know so much of the religion of the Jews as to identify this fourth mysterious presence with the Son of God? What could he know of the Trinity & of the attributes of its Second Person? No one will assert that Nebuchadnezzar was a Christian, & spoke these words according to knowledge for the very object

1851
of the assembly, & the fact of his punishing the
three Jews for non conformity, prove this imposs.

The only solutions of the difficulty I can see
are the three following.

1st Either Nebuchadnezzar referred them
to some of the deities in his own Calendar.
We are so accustomed to apply the words
Son of God to the second person of the Trinity
that the idea of the one cannot be discerned
in our minds with that of the other. But to the
person who uttered these words no such association
could of course be conveyed. The phrasing
too, is striking. He does not say the fourth
person is the Son of God: but the form or
image of the fourth is like the Son of God.

Now the marginal reading is or like to a
son: without the capital letter employed in the
text. Perhaps then: & he it spoken with re-
verence - Nebuchadnezzar saw something
in the appearance of the fourth person, which
suggested a comparison with a similar char-
acteristic in some object of his own worship.
I hope there is no irreverence in this idea,
which I merely offer as a meaning the words
can certainly bear. For let it be remembered

that to Nebuchadnezzar, who uttered the words, the Son of God was a being totally unknown; or if known at all known only as an object of worship to the Jewish Captives - & to his mind, therefore invested with much the same attributes as his own deity.

or 2^d. We know that Nebuchadnezzar was a chosen instrument for executing God's purposes upon the Jews, & many other Nations, whose wickedness demanded punishment.

In almost every Chapter of Jeremiah & all throughout Ezekiel, his divine Commission is constantly alluded to though himself ignorant that he was working out the purposes of Deity. Yet his every movement was by God directed to most important ends: & pagan & heathen though he was, he has at least two direct Communications from God himself through the medium of dreams -

Now perhaps at the moment of beholding the Saviour of his three victims, the Spirit of God may have been breathed into him; and like a sudden flash of light, soon again lost in the darkness inspired him with the momentary knowledge of the reality

of the divine presence - Some similar indices of the divine will seems to have been communicated to Pharaoh, when as I have already mentioned, he fought with Josiah at Megiddo for the message he sent to the Jewish King before the battle is in these words, "What is thy do with thee thou King of Judah? I am not against thee this day: but against the house wherewith I have war: for God Commanded me to make haste: forbear therefore from meddling with God, who is with me, that he destroy thee not." But the following explanation seems to me preferable to either.

3^d. Daniel we know, had attained to great influence at the Court of this King and must have had many opportunities of holding intimate intercourse with him in a private Capacity. Especially after the incident of Nebuchadnezzar's vision, there is no doubt but that the prophet would seize what chances he could to tell his master about the one true God, and explain some of the mysteries of his religion with the hope of gaining him over to the Cause

140
of truth. He would undoubtedly insinuate
the folly of trusting to gods of wood & stone
& seek to enlighten the King in the King's
ledge of the God whom the Jews worshipped.
So when Nebuchadnezzar with a dim
outline of this Supreme Being's nature,
looking into the furnace beheld his
victims untouched by the fire, & when
he saw with them that fourth person
to whom he must have felt that their
safety was owing, he exclaims: "I see
four men walking loose, & the appearance
of the fourth resembles the account you
have given me of the God you worship."

Look back now to the 17th verse: & this
idea will perhaps receive Confirmation.

Before Shadrach, Meshech, & Abednego
were committed to the flames, they assured
the King that he would give them divine
aid: "Our God whom we worship is able
to deliver us from the burning fiery
furnace, and he will deliver us out of
thine hand Oh King. With these words in
his mind, the King beholds this mysterious
person, and immediately identifies it with

141
that God whose protection they had just
before claimed, and whose power as he
would now remember, Daniel had often
described. As if he said - "The God whose
aid you invoked is indeed here in bodily
presence: he has as you foretold rescued
you from the fire." But I believe that
he regarded this God merely as he would
one of his own idols; and conferred on
him no attributes that did not equally
belong to Bel and Nebo & so he is willing
to admit him among his other objects
of worship, but not to their exclusion.

The religions of Antiquity were by no
means jealous of each other. They readily
admitted a new deity into their pantheon,
whenever some apparent exhibition of
divine power entitled them to this honor.

So Nebuchadnezzar struck by this
proof of divinity admits the claim of the
God of the Jews at least to respect. & there-
fore promulgates a decree "That every people
Nation, Language which speak anything
amiss against the God of Shadrach
Meshech & Abednego shall be cut in pieces

their house he made a dunghill because there is no other God that can deliver after this sort. This is surely not the language of a man who appreciates the character of a God who loves mercy. I think then these remarks will show in what light we are to view the expression "the Son of God" as used by a pagan King.

I have occupied so much space already that I must pass over altogether the fourth chapter of Daniel, though perhaps more interesting & suggestive than any of the others. Suffice it to say that this great King was humbled in his old age, & afflicted with a form of madness which drove him to consort with the beasts of the field, and imitate them in his way of living. After a humiliation of seven years, reason was restored to him; and this is the last incident we know in his life. In the year 562 B.C. he died, after a glorious & most prosperous reign of 45 years; and his ashes reposed amidst the grandeur his munificence had created.

To sum up his character in a

few words. He was a man of haughty & overbearing temper yet withal generous and open handed to those who served him well. His faults & his virtues were all on a gigantic scale: as a Conqueror he fought for power & for the sake of Conquest; and his military operations were all brilliant & successful as a King amidst his Subjects he exacted the most uncompromising obedience from all, and was dissatisfied with anything short of actual worship: as a master to his servants, his rewards to Superior merit were all lovely & magnificent. What we most especially observe in his Character are, a grasping after power & gorgeous display, without much regard for the means by which he attained his ends; a desire to impress all who beheld him with the awe that Majesty inspires: the most inflexible determination that his Sovereign will should be law to all, with uncontrollable outbursts of passion when his wishes were thwarted.

His faults are those of the age in which he lived: for with all his power & grandeur,

Society was in but a Semi-civilized
 state. And the natural tendency of this in
 all Countries & times has been towards despo-
 tism. It is impossible not to admire
 the man who planned those vast schemes
 & was gifted with the energy & determina-
 tion to carry them into execution: for a
 mind that is capable of earnest purpose
 & endowed with a resolute will though
 misguided & ignorant of the ends to which
 life is directed, might with the advantages
 of a more enlightened state of Society & a
 more advanced period of refinement have
 been capable of generous efforts in the right
 direction, & have wielded his power with a
 nobler appreciation of the ends for which
 it was given him. I would hope that his
 latter days were brightened by a saving
 knowledge of his God: & that he was led
 under divine direction to see from whom all
 his power flowed: for the proclamation which
 he issued before his death breathes the Spirit
 of a man who felt his dependence on a
 higher Power. As the noblest testimony to
 the efficacy of Grace over the unregenerate

heart, to subdue the will & bend the haughty
nature into submission. I may quote in
Conclusion his own public declaration of
his belief. "And at the end of the days,
Nebuchadnezzar lifted up mine eyes unto
Heaven & mine understanding returned
unto me, & I blessed the most High, & I
praised & honoured him that liveth for ever
whose dominion is an everlasting dominion
and his Kingdom is from generation to genera-
tion: And all the inhabitants of the earth
are reputed as nothing: & he doeth according
to his will in the army of heaven & among
the inhabitants of the earth: & none can
stay his hand or say unto him, what doest
thou? At the same time my reason
returned to me: & for the glory of my Kingdom
mine honour & brightness returned unto me:
I was established in my Kingdom: & excellent
Majesty was added unto me:

Now I Nebuchadnezzar praise & extol
honour the King of Heaven, all whose works
are truth, & his ways judgment, and those
that walk in pride he is able to abase.

J. M. H.
p. 210

[illegible]

[Faint, illegible handwriting in a cursive script, likely a historical document or manuscript.]

Criticisms

A larger supply of carefully compiled papers - the result of reading and reflection - such for instance as the paper on the Calendar in the present number, would materially improve the Magazine. What is wanted is something useful as well as interesting - useful to both reader and writer. And to be useful to either of these parties, a paper ought to be carefully prepared. If not written out and corrected beforehand, it ought at least to have been well thought over, before being engrossed on the pages of the Magazine. With respect to some of the contributions in the present and past numbers, one can hardly doubt that a little more care on the

part of the writers in coming
over their subjects before they
committed their thoughts to
paper, would have led to con-
siderable alterations, abridgements
and other improvements.

With no wish to put the curb
on fancy, or frown upon the
cultivation (within moderate
bounds) of the lighter style of
literature, we think that
the objects of the Association
in carrying on this Maga-
zine would be greatly pro-
moted, if the members would
give us in their papers more
of the results of their reading.
We should then have a ma-
gazine more educational
in its character, not less
interesting than at present,
and certainly more serviceable
to those who as members of
the Association are desirous,

first and chiefly, for ^{self} improvement.

And let us have more care shown about grammar and spelling. It would look ill-natured to specify instances of carelessness in these respects, but such instances are painfully frequent. Punctuation, and the right division of words at the end of lines, may also be recommended to the particular attention of some of the contributors. Dean Alford's easy papers in "Good Words", entitled "A Plea for the Queen's English", are worthy of being very carefully studied by us all - writers and critics alike.

C.A.S.

I reserve my criticism, to make an example of myself. On reading over what I have written, I perceive a word, I think, wrongly used, which I would

strike out were it not that
I have written it on the page
and I am unwilling to make
an untidy correction. To
"enprop" is to write out in a
large hand. What I meant
to say was, "before being written
out in a fair hand" (as written
masters ~~say~~) - but having
used the words "written out"
a few lines above, I avoided
them and hazarded "enprop"
instead. The word may not
be indefensible after all, but
I am not sure of it - and
at all events my suspicion
regarding it shows the danger
of writing without careful
consideration. Let others
take warning by a critic's fault.

The present number of the Magazine is, we think, somewhat heavy in reading and wants the variety and sprightliness of its predecessors. We are glad however, to observe by the Secretary's paper on "Our Winter prospects" that the Coming Session of the Young Men's Assn. is likely to surpass all those of previous years in strength and prosperity, and if so - the Credit will certainly be due to the advent of the Barony M. S. Maga. We should hope that the Secretary's bright prospects may be fully realized, and that a brilliant Syllabus, large and animated meetings and good fellowships may mark the Session of 1863-64.

B's article on "Sabbath Schools," we should commend not less for its good intentions, than for its own intrinsic merits. The arrangement, doubtless, might have been better, and the aim of the writer more clearly defined - but the Article contains some sound remarks, and is otherwise characterized by a warm, manly sense. The strictures on the

Objections of some ladies to become
S.S. Teachers on the ground that the
"work" is not ladylike we cordially
approve. It is indeed pitiable to
think that sentiments so grovelling and
unworthy should ever find an echo in
the bosom of a lady. We trust that
Providence may preserve us from
such ladies. We are sure they are
few of far between in our Barony Congregation.

N.A.'s paper on the 'Calendar' is a
carefully compiled production, and to
those who are unacquainted with the history
of the 'Adjustment of the Calendar' will
afford a concise review of the whole
subject.

The Essay on 'Nebuchadnezzar'
is by far too long - Why, the bare idea
of 40 pages will, we fear, scare most
readers, especially at this season of the year,
from attempting a perusal. Should the
Haga, however, reach the hands of any
such timids we beg of them not to be
frightened at a first look @ 'Nebuchadnezzar'
But let them calmly and courageously stare

the "old fellow" all over - in short
the interest of the story grows as you
turn over page after page and you read
on. You do not learn much that you
did not know before - but the old scenes
are placed before you in colours that
entertain the imagination and interest
the mind -

Belladrum

"Belladrum" did not see
the Error R.A. makes in
his Article on the Calendar
see page 57, where it
refers to the "diurnal
revolution of the Earth
round the Sun"

The other Critics
have been equally oblivious
A.C.

We have read with great pleasure
the present number of the Magazine
as also all its predecessors. We think
it is not very far behind the previous
numbers. We hope that the coming
session of the Class will be as
brilliant as one as our stirring
Secretary would lead us to expect.
His Article on Sabbath Schools we
read with pleasure and hope that
the earnest appeal that is made
in it may be instrumental in
bringing out more of the Young
Men of the Congregation to join
the ranks of the Sabbath School
Society.

The essay on Nebuchadnezzar is
no doubt long but we quite
agreed with Belladrum in not being
frightened with a first look of
the majestic King of Babylon as
the interest of the story fully repays
you for the time spent in reading
it

Me. N.

Our worthy Secy: introduces his paper on
"Our Society, its winter prospects" with rather
too long a prelude. Every one feels com-
miseration for the unhappy lot of him
who must write in his official capac-
ity, and cannot take the cognomen of
"Rambler," "Platoy," "Joe," &c. but
we feel somewhat reassured in this
particular instance, by the dark hint,
vaguely expressed, that if any one dares
to cadge our Secy, or his paper he will
show them, that "ambidextrous prin-
ciples can be used by more than one"

How terrible! the lot of that individ-
ual who comes under our Secy's, am-
bidextrous arm! When once how-
ever he gets fairly into his subject,
and leaves the "ambrosia" in which
he has been indulging, the Consum-
mate ^{Secy} speaks forth in every page. His
Winter Prospects are certainly, ver-
courageous, in fact never in the long
years of the Society's existence have
they been so encouragingly brilliant.

For a change "the young men & young ladies are to have a grand social meeting" at the opening, instead of at the close, of the Session as formerly. That's first of all: then we are to have debates in the syllabus; a wise provision that will tend to keep alive the life of the Association and prevent stagnation; four lectures, two readings, and ten essays which he wishes to be of an interestingly instructive nature, bearing on history, social progress, and other subjects of a like nature.

To obtain such contributions we would humbly suggest that the Secy, with the help of some of his learned friends, would draw up a code of subjects, say two or three on different periods of our history, two or three on social progress, and what ever other study might seem advisable, and procure essayists to analyse these thoroughly, and present the fruit of their labours at the weekly meetings, there again to be

dissected by other members. By this arrangement, the essayist would be saved the difficult - often the most difficult part of his duty - the choice of a subject - and there would be some graduation, and connection between the subjects on the syllabus.

Having enlarged so fully on this subject, I am debarred from noticing any of the beautiful (and a few of the ugly) parts which are contained in the other papers of the August Number M. S. Magazine.

Riddle-diddle

We have read this number of the M. S. Magazine with the greatest of pleasure. There is much useful information and it would be well ^{to have} there more weighty than light matter. Amusement is all very good, but we would be useless beings, if that, had the greatest share of our life. Our Secretary has done his part well in little space. But we are rather of opinion that the greatest work of the winter session should be done by the members of the Association, that and have a few strangers, although they should be ex-members, as possible. "O," seems to have great confidence in "A Purse A purse well filled" We hope his purse will never be empty, but have always as much as serve himself, and something over for charitable purposes. He would advise "Victor" to serve an apprenticeship to the Angling, because if he

be possessed of a bad temper, it will help him to be dispossessed. We are thankful to "B" for his excellent paper on Sabbath Schools. In the midst of his labour of Louis Graham, he was enabled to snatch a few hours for a subject which seems dear to his heart. Sabbath School Teaching certainly is, and always ought to be, a labour of Love, and a labour of self-denial. The teacher who has no love for Teaching, ought never to enter as a teacher, for the work to him will become like a machine. Love is the foundation of all teaching of such like. Our Saviour asked the Apostle three times, "lovest thou me?" and because of that love he gave the command, "feed my lambs." Again no one needs enter a Sabbath School to teach expecting it all smooth work. He will learn there self-denial. He will get his temper tried, his heart cast down, feeling often that his work is in vain.

He who teaches, for the purpose of
passing an hour & a half on a Sabbath
evening will soon find that his
selfdenial is very weak. Nothing
can overcome all difficulties but "Love
for souls." I am bold to say that
"no ladies" will despise sabbath
school teaching, or any other work
which tends to the advancement
of Christ's Kingdom; and if there
be any walking in Petticoats,
who despise such work, they
do not deserve the title of
"Ladies". If there be any one,
be it lady or gentleman, who
despise the work of sabbath
school teachers, we want them not
among us. "R. A." on the "Calendar"
is interesting, although the subject
was treated of in a recent number
of "good words", yet a good story is
none the worse to be twice told.
From "R. A.'s" long experience in
round numbers, he seems now
to be reaching proficiency. "W. A. S."

seems to be very flowery on the
beginning of Spring, and it would be
a good thing for him to try some-
thing withery on the beginning of
Winter.

"Veluchadnezzar" certainly
is a formidable fellow, and we have
no wish for meeting such a being,
although there is no reason to doubt
but there will be found such a
character at the present day, only
perhaps restrained presently by
unknown influences. On the whole
he is interesting & instructive, but
we have no desire to see in future
either new or things of such a
length in the Barony M.S. Maga.

W.

It must be very gratifying to those who constitute our young men's association, to know, from the paper of their worthy secretary, that the Society has done so much hitherto, and that its future prospects are so favourable - It is an old saying that "Experience bringeth wisdom": and we may find its truth freshly illustrated, in the advice which he lays down respecting the duties of members - Prosperity to the coming session!! - The present number is, perhaps, too amply furnished with the ornaments of poetry. - None of the literary magazines at present in circulation, contain so large a proportion of this element. Exclusive of the editorial note, we have three contributions in verse to only six in prose: which, to be honest, is more than the merit of the former justifies. We would venture to suggest to those who thus "court the muse, in shady grove retir'd" to cultivate more sedulously

the products of her inspiration in others; it is only thus, that accuracy and solidity of style, can be acquired, or any fair show in literature displayed. To the authors of prose compositions, we would give very similar advice; half an heroic careful reading, of a standard essayist, — Macaulay for example, — before sitting down to write their paper for the magazine, and, as C. A. I. recommends, more attention to grammar and spelling, would soon work wonders in the way of improvement. The Criticisms on articles in this number are not the least interesting or amusing portion of its contents. C. A. I., the first indeed of the critics, acts, we think, a little unfairly to his brother associates. He who is so careful, to inculcate attention to grammatical rules and to the minute devices which tend so much to insure

a pleasing style, will be able to
bear with us when we venture
to comment on his remarks.

The critic, whose composition should
be as unexceptionable as possible,
speaks of members being "desirous
for self improvement" - The use
of the preposition for here is
certainly erroneous, as is also that
of the word "engrossed" in another
part of his criticism. He has em-
ployed ~~also~~ the word "useful" thrice
in as many lines: and at the
close of the sentence where this fault
of style occurs, has placed a
full stop, where it is pretty
obvious, that the sense requires
a semicolon. With a laudable
honesty he appends to his critique
the confession of one of these faults:
shall not his readers, assist him
to perceive the rest?

SENEX

It is certainly in no spirit of mere fault-finding that we are led on the present occasion to speak of the very defective rules for the circulation of the Magazine, but it is rather to draw the attention of the able & worthy Editors to the circumstance, in the hope that they may in future make arrangements so as to exercise a little more vigilance over its too porous propensities.

For example - in the list of readers for the present month, we see our name not very far from the top, and allowing two days for mailing as set down very prominently on said list, we should have in the regular course of circulation received the Magazine some time between the 18th & 28th days, whereas it did not come to hand till the 6th day after publication. According to the number of names on the list it should have completed its circulation (allowing for detentions) at farthest about the 60th day. It would be interesting & satisfactory to hear if the Editors can give explanations as to its probable whereabouts during its extended wanderings.

We have perused the present Number of
the Magazine with much pleasure & altho'
it is not a step on advance of its predecessors
we are glad to see that it is not one of
retrogression which would not have been
surprising at this Holiday season. -- What it
wants in the lighter (and at the present time
perhaps most popular) articles & sketches, is
amply made up by a selection of readable
papers which will not fail both to interest
& instruct. The Secretary's able article on
"Our Society, & its Winter prospects" is quite
a gem in its way, as from the very diffident
manner of his Introduction one would be led
to expect a paper full of doubts & misgivings,
and is quite unprepared for the confident
tone which it assumes and for the many
valuable innovations which he means to
introduce during Our Winter session. If we
might be allowed a word, and if the Secy
thinks it would be an improvement, we would
suggest that the night of meeting might be
changed from the Friday with great advantage
to the Society, as from the number of Young
Men engaged at classes on that evening, it

may have a considerable influence on the attendance. But what of our Secretary's Ambrosial indulgences: Does he mean to inculcate a more frequent reference to Dr. Johnson or Webster among his poor readers, or is it only for a bit of show off after all the lamentations & suggestions expressed in his introduction. He tells us that there is "a method in his madness". If like Hamlet it goes to prove a Murder, then we fear it will in this instance be the Murder of the "Queen's English".

The "Adjustment of the Calendar" is a carefully compiled paper, and "P. A." seems to have a thorough acquaintance with this department of study & tells you what he knows in a clear & instructive manner.

The paper on "Nebuchadnezzar" is in our opinion the best thing in this Month Magazine, & we cannot join in the complaint of its being too long, as we do not see how it could be curtailed with advantage either to the hero or the Author.

Of the pieces in the poetical department of the Magazine we prefer "The Winds"

The sweet little piece on "The Beginning of Spring" is perhaps not quite appropriate at this season, altho' of course this does not detract from its merits which are many. "The Quail" with its light, easy gallop is cleverly written and we are glad to see that R. purse contains Quail (though we hope it may never be stolen) and not trash as in the text.

Milvorton

The previous Critic has drawn attention to the defective manner in which the Mag- is circulated. I have to endorse his complaint, & remark that he is a lucky fellow to have seen it on its Sixty fourth day. He has no idea as to how much the Magazine is run upon. I, an office-bearer of the Society, have just had a successful "scramble" for possession on its Ninety fifth day!!! What would "Milvorton" think of that? Probably with me he would think until he saw it, that the August number was a myth, a delusion, existing only as an intention, which might or might

not be carried further - However I've
got it at last. Better late than never
& though in reading some of the articles
- that by the Secretary - One feels like
When mistaking a yesterday's News-
paper for today's in a Restaurant &
reading accordingly - In fact there is
a time for every thing, & the paper re-
ferred to reads 'Stale' now, except
that it illustrates how fully the writer's
views have been realized in the
Current Session -

The B.Y.M.S. Mag. bid fair to excel
in readable verse, though I do not
appreciate a Rhythmical artist so
much as a well written Prose one.

"B" I am afraid is too near the
truth as to the Ladies' !!! reasons
for not giving a helping hand to the
teaching in our Sunday Schools. The
more the pity of them selves. I have
come to the conclusion right or wrong
that the composer of three articles
in this Month - is one person, though
the writing may seem different.

Compare the style of "Our Society -
Sabbath School" to not the manner
handling the subject surprisingly
similar. Nebuchadnezzar is like
a gem, not the least of whose charm
is its size. For a clear conception of
the order in which events in his reign
happened, I would recommend the
article as capable of giving - It re-
quires much study of the story as told
in scripture, there in fragments here
there, to derive the same amount of
positive instruction as can be got
by merely reading carefully these
440 pages of M.S. Could T.M.H.
alias furnish for the Magazine
a consecutive outline of the lives of the
Old Testament prophets, in about
the same length as an article? If so
I am sure many would be gratified
in reading it. My time will not
permit me to notice the other articles
seriatim, but I have read them all
with the exception of the series &
though not sure that this month is

equal to the former ones, Yet the
display of material is very creditable
to the Society

Ans



