

The Tomb of the Czar Nicholas.

St. Petersburg, 13th April, 1855.—The most interesting church in St. Petersburg is that dedicated to St. Peter and Paul, otherwise called the "Fortress Church," as it stands within the citadel of the city. Its spires rise far above all others, to the height of 540 feet, and its gilded surface shines dazlingly in the sun. It is said that 12,000 denarii have already been expended in the gilding of this spire.

Beginning with Peter the Great, I passed by all the Czars in chronological order. Here lay the great Catherine, and, sleeping quietly by her side, her husband, Peter III., to whom she in her lifetime refused this place. Around one of the sarcophagi I saw a dense crowd, and approaching it, found it that of Nicholas. The cloth was new, and no dust had settled upon the emine border.

How precious will be its tones in the hour of death! Reader, is the voice of the Saviour familiar to you? Have you heard it in a family and in sorrow, increasing the one and lessening the other? Is it sweeter than music to your soul? Or, are you one who has heard that voice only to disregard it—one of those respecting whom He says, "I have called, and ye refused?"

That voice which now calls in accents of tenderness to the sinner, and bids the Christian, not to be of good cheer will one day utter more terrific sounds than have ever fallen on the ears of saint or sinner.

Upon the walls and around the pillars of the fortress Church hang trophies taken from the Turks, Persians, and French. In this way the Russians have decorated all their churches, and there is hardly a nation but is represented in St. Petersburg, or Moscow, the English, I believe, are the only exception, but who can tell how long they continue so?

From the church we went to the house of Peter the Great, just within the walls of the fortress, and upon the same island. This was the nucleus of the present city, and could Peter rise from his grave to see the work of his successors, his ambition would be more than satisfied.

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sink under it. "I have come," said her pastor, "to offer you a word of sympathy, and consolation. I would have called earlier; but I thought you would prefer to be alone."

"You are welcome now," replied the widow. "You are welcome now," replied the widow. "You are welcome now," replied the widow. "You are welcome now," replied the widow. "You are welcome now," replied the widow.

Reader, there are days of darkness and sorrow before you. That beloved wife, that darling child, may be taken from you. How will you bear up under those trials if the sympathizing Saviour is not near you—if you cannot bear his consoling voice?

Oh, that voice! How many hearts has it comforted in the midst of sorrow, and encouraged in the midst of weariness! How many souls has it thrilled with joy by the simple utterance, "Thy sins be forgiven thee!"

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Classical, Mathematical and Philosophical Department OF THE Theological Seminary IN CONNECTION WITH THE PRESBYTERIAN CHURCH OF NOVA SCOTIA.

THE Committee of Superintendence having secured the services of Mr. THOMAS McCulloch, as Second Professor, and having detailed their arrangements and tested the efficiency of the Institution, beg leave to submit to its friends and the public the following outline of the course of instruction which it affords:

First Year—Logic, Greek, Latin, & Mathematics, Second Year—Moral Philosophy, Greek, Latin, & Mathematics.

The course in NATURAL PHILOSOPHY treats of Matter, its properties, necessary and contingent, Motion, its laws, Acoustics, Mechanics, Hydrodynamics, Pneumatics, Heat, Optics, Magnetism and Electricity, including Galvanism, Electro-Galvanism, Magneto-Electricity, and Thermo-Electricity.

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