

not coal was testified by Prof. Ansted, Prof. Brand, on chemical data, said it was 'not coal.' Prof. Ansted, that it was a 'black carbonaceous mineral;' Mr. Milne Edwards, that it was a 'bituminous clay and not coal.' Professor Chappin, finding no organic structure in it, thought it not coal. Mr. Hugh Miller found it had an earthy instead of a carbonaceous base, and was only an 'inflammable shale.' Two other geologists and three chemists denied its being coal; while several microscopists found it equally wanting in the true character of that mineral. On the other hand, Professor Fleming considered it a 'cannel coal,' Professor Hanks, Mr. Jukes, and Mr. Charles Maclellan, all of them eminent geologists, regarded the stuff as having the essential characters of coal; and ten chemists supported the same view. So great a discrepancy gave much surprise to the public, who never feel comfortable unless they get a decisive pronouncement on any subject interesting to them. Many felt it no small support to the lurking suspicion which possesses them—that science is 'all humbug.' They trembled rather pleased when the judge put aside all philosophical testimony, and recommended the jury to decide according to their sense of what would be regarded as coal in a mercantile transaction, and when the jury consequently gave a verdict in favor of the householder.

There would have been less discredit to science and its professors from this trial, if the grammatical aspect of the question had been considered as well as the scientific. It was primarily a question of definition. The word is used twenty-four times in the Bible, where it must mean simply wood, for mineral coal was not known to the ancients. This shows how wide and vague may be the meaning legitimately attached to the word. It therefore appears to us that the witnesses for the plaintiff made a great mistake in trying down to themselves a certain limited definition of coal, for which there was no sort of authority, and which could only be received as an arbitrary judgement of their own minds. In saying that coal, as really coal, must be composed of vegetable matter, of which the organic structure can be seen, or which leaves a certain quantity of coke, was to advance a proposition utterly incapable of proof, and to force to put themselves into a painfully false position. The common sense of the public will see, that the clever in microscopic observations, or in telling the effects of certain chemical changes, is not to be trusted as a reasoning mind, or a sound judgement. Ordinary men will also be somewhat startled to find that science can pronounce so differently even on matters of such a case—some alleging for instance, that there was no trace of organic matter, while others said there was. Where, they will be ready to ask, is the sense of science, when instead of illuminating us on obscure and difficult subjects, it only adds to our perplexity?

The only defence they can bring forward is a cantillanism that science is as yet in its infancy, and liable to great errors, though continually going forward to clearer ground. On the other hand, it will be replied, and replied fairly, they ought to be wiser.—(Hampden's Journal.)

Infidel converts from Romanism were recently admitted into the Church of England at Whitechurch Rectory, Dorset, by the Rev. W. Palmer. In the course of the same day six other converts, three male and three female, (numbering with their families fifty persons) were publicly received at St. John's Church, Bradford. The papers give the following account of their reception:

After evening prayer ended, the Rev. Henry Willis, incumbent of the church, proceeded to communion table, and the persons to be reconciled, without the rails, the short but solemn service of admission of converts from the Church of Rome was read by Archbishop Tenison, and now read and published under the superintendence of the British Reformation Society—was gone through, the chanting at intervals portions of the 115th Psalm. When the service had concluded, the penitents had retired to their seats, the Rev. Vicar of Bradford, delivered a truly edifying and appropriate sermon, taking his text from the Prophet Jeremiah vi. 18.—'Thus saith the Lord God, stand ye in the ways and see, and ask for the good way, where is the good way, and walk therein, and ye shall find rest for your souls.' Towards the end of his sermon the preacher addressed himself to the converts, and with much earnestness and affection exhorted them, and after exhorting them to a still more diligent study of the Holy Scriptures commended them to the prayers of the congregation.

THE SAILOR'S BIBLE.—After the recent heavy storm on the coast of Massachusetts, a sailor's chest which had been swept from some wrecked vessel, was cast ashore, and opened by those who found it.—A narrator says:

"But we found a precious treasure in the sailor's chest. No diamond of Brazil—no gem of the western coast. So precious, yea, the price of it was above rubies. It was the word of God. We are glad to see it. The sight of it sent a tide of pleasant thoughts through our hearts. If we knew not where the tempest had sent the body, we could not but hope this precious Bible had sent the spirit to a heavenly home. No name yet met our eyes. But these beautiful lines cut out of some book or periodical, were pasted on the fly-leaf:

"A parent's blessing on his son.
Gives with this holy thing;
The love that would retain the one,
Must to the other cling.
Remember, 'tis no common toy.
A mother's gift I remember, boy."

"In company with the Bible we found a daguerrotype of a lady—beyond question the mother of that son; the giver of that precious book. As we gazed on the placid features, we could not but think those beautiful lines were played there by her whose image was now before us. Her own fond and pious heart had made this gift, and wrought an expression of maternal love in these lines. A pious mother's blessing with such a gift!"

WEALTH OF THE CHURCH OF ENGLAND.—Mr. Conybeare, who threw the various elements in the Church of England into so much commotion by his survey of Church parties in a prior number of the Edinburgh Review, has to a great extent atoned for this indiscretion, by an admirable article in the number for January last, on ecclesiastical economy, which entirely vindicates our mother Church from all suspicion of being under a financial plethora. It turns out that so far from the clergy of the Church of England being overpaid in proportion to other learned professions, their income is the lowest of all others, and independent of their private means, would be insufficient for their support. It turns out that even under our despised voluntary system, when we consider the relative values of articles of consumption here and in England, the clergy of our poorer communions are better supported than that of the church they are too often accustomed to taunt with losing her spirituality in her excessive wealth.

The estimated net annual value of the 12,270 benefices in England and Wales, is but £3,479,460, which sum is to be divided among 17,155 parochial ministers, including 5885 curates. Each benefice consequently yields an average of £283 per annum. Two thirds of the parochial incumbents receive less than £300 per annum, out of which they are compelled to maintain an assistant; and left with these are nearly 5000 curates, whose salary does not average above £100 per annum. After paying off enough to meet the enormous taxes with which the clergy are weighed down, the average income of the latter hardly reaches £20, or £320.—*Episcopal Recorder.*

I will hazard the assertion that no man ever did, or ever will become truly eloquent, without being a constant reader of the Bible, and an admirer of the purity and sublimity of its language.—*Fisher Ames.*

A NEWSMAN'S DOG.—The *Albany Knickerbocker* gives an account of a wonderful dog belonging to one of its carriers: The carrier falling sick, sent out a boy to deliver the papers, who, being unacquainted with the round, was followed by the dog, which stopped at the door of every subscriber, never missing one in a list of 600. At the door of the subscribers who had not paid for a long time the dog was heard to howl.—*New York Tribune.*

WORM TRYING.—Sweet oil is said to be one of the most effective weapons that can be used against bed-bugs. To drive these midnight depredators from your bed, all that is necessary is to take a feather and oil the joints and crevices well. After remaining several days, by rubbing it off with a woollen cloth, it will give beds and a handsome polish, and prevent any further visits for a long time.

BOIL YOUR MOLASSES.—When molasses is used in cooking, it is a very great improvement to boil and skim it before you use it. It takes out the raw taste, and makes it almost as good as sugar. When molasses is much used for cooking, it is well to prepare one or two gallons in this way at a time.

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