

the sea, into which it ran, after having overwhelmed, burnt, and destroyed the greater part of Torre del Greco, through the centre of which it took its course. This town contained about 18,000 inhabitants, all of whom escaped with the exception of about 16, who through age or infirmity were overwhelmed in their houses by the lava. Its rapid progress was such, that the goods and effects were entirely abandoned. From the above time till 1804 Vesuvius remained in a state of almost constant tranquility, but in that year and the following more eruptions took place; that in 1805 was on the 12th of August. Subterraneous noises had been heard previously, and a general fear of some violent commotion prevailing, the inhabitants of the towns around left their houses, through the apprehension of a shower of fire and ashes, similar to that which buried Pompeii. The stream of lava took the same course with that of 1784, described above, sweeping away many houses and the finest plantations. In the space of twenty minutes the whole extent of ground which the lava occupied was on fire, offering a terrible yet singular spectacle as the burning trees presented the aspect of white flames in contrast with those of the volcanic matters, which were red. The lava swept along with it enormous masses of whatever occurred in its course, and, on its reaching the sea, nothing was to be seen or heard for a great extent of shore beside the boiling and hissing arising from the conflict of the water and fire. In the eruption of 1806, five towns were covered with ashes, thrown out by the volcano; and two were deluged with a thick black rain, consisting of a kind of mud. On the 1st of July, the ancient crater had wholly disappeared, being filled with ashes and lava, and a new one was found in the eastern part of the mountain, about 600 feet in depth, and about the same width at the opening. Several persons on the above day descended about half way down this new mouth and remained half an hour very near the flames, admiring the spectacle presented by the liquid lava, which bubbled up at the bottom of the crater. This eruption continued until September, made great ravages, and was considered as one of the most terrible that had occurred in the memory of the inhabitants.

A VILLAGE DIALOGUE.

"The Lord is good, a strong hold in the day of trouble, and he knoweth them that trust in him." NAHOM i. 7.

It was a fine summer's evening, when all work for the day was over, and the cottagers in my native village were at rest, and able to sit quiet with their families, or have some talk with their neighbours, that the following dialogue took place. Philip and Daniel lived not very far from each other, in the same village; both had been to school together, both were married and had families, and both were employed as day labourers on the adjoin-

ing farms. They were steady and sure friends, though very different in character: both were sober and industrious men, both were regular church-goers; but one was a deep thinking man, and the other never thought much till his friend put it into his head to do so. Some deep thinkers are apt to fancy, because they *think*, that they also *know* a great deal, and busy themselves to set their neighbours right, but not remember they ought to begin at home. Our friend Philip was not one of these: when any thought struck him he used to take it to himself first, and when he felt its value he liked then to tell it to his friend—"he was ever ready to give an answer to every man that asked a reason of the hope that was in him with *meekness* and fear." We have marked this word "*meekness*," to mark our wish that all who teach others should remember, if they do it not in meekness, they will not do it in any way pleasing to God, or according to the direction of St. Peter, whose words we have just quoted. St. Paul, who, after Christ, has been one of our best teachers, says, "The servant of the Lord must not strive, but be gentle unto all men; apt to teach, patient, in *meekness* instructing those that oppose themselves." But we must now relate what passed in this cottage on the quiet summer's evening we have mentioned before.

Daniel. Well, Philip, there you are, always at your Bible. I never come this way, man, at this time in the evening, without seeing you poring over that book.

Philip. We might all do many a worse thing, Dan: however, you are out for once, for this happens to be the Prayer-book, and not the Bible; and I have been, thinking how sadly we get into the habit of joining in the prayers, without minding very much the sense of what we are saying.

Daniel. I do not think I can agree with you there Phil; I am sure when I go to church I mean to think of what I am about; and if my head runs for a bit on something else, I always feel angry with myself, and try to set my mind right again.

Philip. Yes, Dan. I know what that means, the "*wandering of the thoughts*," as it is called; but it was not exactly of that I was thinking, but of the sense of the prayers, and that part where the people answer to the minister. Now, Dan, if you will just sit down I will tell you what I mean. When you came in at the door I had been reading this part of the Litany, where the minister says, "Oh Lord, let thy mercy be showed upon us," and then the people answer, "As we do put our trust in thee." Now, Dan, I was just thinking when my wife was ill last winter, and work was so slack, whether I had put so much trust in God as He looked for, whether He had not shown much more mercy to me than I had put trust in Him—"O Lord, let thy mercy be showed upon us," "As we do put our trust in thee."