

the roof through whose open lattice I reconciled God has looked forth on him—or through whose telescope he first has glimpsed the Cross. The Ethiopian chamberlain would mark the fifty-third of Isaiah; for it was when revelling about the lamb led to the slaughter, that his eye was directed to the Lamb of God, who taketh away the sin of the world, and he went on his way rejoicing. The English martyr, Ridley, would indicate the faithful sayings, "Christ Jesus came into the world to save sinners, of whom I am chief;" for it was in the sight of these words that the burden fell from his back, which fasts and penances had only rendered more weighty. There was "a sickle-deer" who had long been pining for the water-brook, but he had yet found no comfort; when one day, busily taking up a Testament, it opened at the words, "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past," and instantly he realized the sufficiency of the atonement, and embraced the Gospel: and doubtless, the Bard of Olney would signalize, by the most brilliant memorial, the spot where the Sun of Righteousness first shone into his soul—"Now, unto the King eternal, immortal, invisible, the only wise God, be honor and glory, for ever and ever. Amen." These were the words which instantly converted into a living temple the calm and stately mind of Jonathan Edwards, and we may be sure that, like Jacob who, at Luz, would see lingering the light of the ladder, every time he turned to the passage—even in his most arduous pursuit—the devout theologian would perceive a reviving trace of that manifestation which, into his wistful soul, brought "the only wise God," and in glorifying that God, gave him an object worthy of the vastest powers and the longest existence."

THE BOOK OF NATURE AND THE BOOK OF REVELATION.

From the same.

"The Book of Nature is not exhausted. Gutta-serena, chloroform, coal-gas and steam-carriages, sun-pictures and electric telegraphs, have all come to light within the last few years; and greater things than these are coming. All that is wanting is an explorer who distinctly understands what it is that he desires, and who will accept the answer when Nature flings it at his feet. The Book of Revelation is not exhausted either. In our own day it has yielded treasures long latent; and we have seen such things come out of it as 'The Astronomical Discourses,' and 'Elijah the Tubbite.' Within the memory of some now living, it has yielded Sabbath Schools and Foreign Missions, Prison-visiting, Ragged Schools, and Convict-reformation. It has emancipated our slaves. It has ransomed from ignorance and bondage our factory children. It has sent Scripture-readers and Evangelists into all our towns. It has given our higher classes kinder and fairer feelings towards their less favored brethren.

And so easily as it is even yet admitted into the faith and affections of Christendom, it is the benevolence of the Bible which at this moment keeps us spirit from sinking, and it is the "blessed hope" of the Bible which keeps its heart from breaking; just as the existence of that Bible is a pledge that its merciful Creator has in reserve for the world a long Sabbath of peace and righteousness. Yet, like the good gifts which Nature retained in her bosom, till the Sage purchased them and handed them forth to his fellows, all these great thoughts and good schemes were treasures hid in Scripture, till Chalmers, Krumpacher, Hawks, and Sadler, S.rah Martin, and Mrs. Fry, found them out and brought them forth. But the Book is not exhausted; and if you really wish to serve your fellows, this Mentor will show you the way. With its guidance, you will find that the true "exaltation" is humility, and that, like Pascal, Edwards, and Vinet, the believer on his knees goes farther than the Philosopher on tip-toe. You will find that the book which, among its affectionate copyists has yielded characters so distinct, yet so excellent, as Arnold and Buxton, Howard and Williams, Martyn and McChesne, can make you as superior to your present self as these men were superior to ordinary mortals. In one word, you will find that in things intellectual, he is likely to be the mightiest master who knows the Bible best, and most meekly trusts in God; and in things moral and philanthropic, in conduct and character, he is likely to be the greatest original who is the closest copyist—the most implicit imitator of Christ."

VOLCANOES. THEIR CAUSES.—The general theory embraced by some leading men of science, (says the Scientific American,) in reference to the cause of

volcanoes, is, that they are the smoke-pipes of the great fire in the interior of the earth. They have that we live on the top of a huge volcano, and that volcanoes in different parts of the world are merely vents of this internal fire. The following are the views of Prof. Silliman, of Yale College, on this subject, embraced in a lecture recently delivered in New York city.

"The internal heat of the earth is proved by direct experiments. A gentleman is still living in Paris, who first called the attention of geologists and philosophers to this subject. He was one of the Scientific men who accompanied Napoleon to Egypt, when he went on that expedition—for Napoleon took with him not only the weapons of war, but he took a much more important cohort—that is, men of science, and art, and literature, able to explore and examine all the antiquities of that most important and venerable country. A great literary work resulted from this expedition which proved to the world that the interior of the earth was in a heated state, bringing together facts already known, in regard to mines and springs. The general principle announced, has been followed repeatedly by deep borings, called artesian wells. The very deep well in Paris had been worked upon for seven years, without reaching water, when Arago came forward, and gave the Government assurance that if they would continue the work, and go through the beds of chalk, they would in all probability find water. They continued their work till they got through the chalk, when the water rose up in a great volume of twelve feet.—This water still flows there, and doubtless will continue to flow till the end of time. This water was likewise found to be very hot. Many other artesian wells have been made all over Europe, for various purposes, and the uniform result has been, that we find the earth increasing in heat the lower we go down. Add to this the testimony of those who work in very deep mines, and we ascertain the fact that the rate of heat increases about one degree for every fifty feet of descent; so that if we were to go down two miles we might find water at the boiling point, and at ten miles we might reasonably expect to find ignited rocks. Is all, then, beneath us on fire? I am not prepared to say, with some, that this is the case, although there is strong evidence to justify such a theory. Witness the Geysers of Iceland, where hot waters are gushing up from the earth age after age and century after century. The result of all observation on springs goes to show that they are thermal—that is, of a high or temperature. The Azores present a very important fact in example. The hot springs of Lucca, in the Apennine Mountains, are large sporting springs, of a high temperature, so copious that they may be relied upon for hot baths all the year round. Another case is the hot springs of Bath in England. These are the more remarkable, as there are no volcanoes in the British Islands. We know that, from the time of the Romans these waters have never ceased to gush up in vast abundance.

"The hot springs of the Rocky Mountains are also very important, and the great Salt Lake in Virginia is very hot. Taking the artesian wells and the thermal, we find from these sources the best evidence of the heated temperature of the internal portion of the earth, and this is placed beyond all question, by the great volcanoes in the world. And here we have decisive evidence that the heat which will melt the solid rock, is not connected with any external cause; for among the cold, icy mountains, there are volcanoes bursting up the height of 19,000 feet.

"In Spain and South America, we find great volcanoes bursting out. The fact is, the world is on fire. It was kindled at the time of the creation, and has been burning ever since.

THE EVER-YOUTHFUL PALMERSTON.—Unlike almost every other man in the world, he doesn't get fat, and he doesn't get thin; he doesn't stoop; he doesn't totter—he doesn't use a stick, nor a wig, nor a hat-shoe, nor a top-coat; nor does he look as if he ever could, would, or should do any thing of the kind. See him in what weather you will, you always find him in the same temperance—always equable, always serene, yet always genial. Hail, rain, or snow, out of doors, it is always sunshine with him. Dog-days or in December, the other men come into the House either panting like so many semi-calcedin sugar-bakers, or shivering like recently-submerged skaters dragged out of the Serpentine by the barbarians of the Humane Society. But, be the thermometer at 90 of Fahrenheit or 0 of Reaumur, Palmerston is corporeally never either hot or cold, and mentally the medium is seemingly the same.—*English paper.*

LEARN OF ME.—How good it is for us we have such a pattern, and are permitted to follow in his blessed steps. We might despair under the best directions of our loving Saviour, if we had no one to lead the way. But in following Jesus, we cannot err. He will direct us in the path we should go, and guide us with his eye. Blessed Saviour, let me look continually unto thee.—Let me never withdraw from thy company, or seek another leader. Keep me, oh keep me under the shadow of thy wing, and receive me finally into thine everlasting kingdom.

A SEE NOT A SINECURE.—The Bishop of the Diocese of Good Hope observes that his diocese is four times as large as Great Britain; that many of his journeys have to be made in a cart or on foot; and that he is, to a large extent responsible for the support of each Clergyman whom he appoints. Natal is 1,900 miles from his seat; Graham's Town between 500 and 600; and at present the whole population of the diocese is 500,000. He mentions one astounding fact—that some English emigrants have actually been converted to Mahomedanism by certain Malay settlers.

OPEN-AIR PREACHING IN NORWICH.—The promoters of this practice have fixed upon fourteen stations within and without the city. The dissenting ministers throughout the country have joined in the same movement.

DECREASE OF ROMISH PRIESTS IN IRELAND.—According to the Rev. R. B. Keresteth, there were about six years ago upwards of 5,000 priests in Ireland; last year, as appeared from a return, there were only 2,366.

THE BIBLE.—The Bible is a window in this prison of hope through which we look into eternity.

CORRESPONDENCE.

FOR THE CHURCH TIMES.

MELFORD—ITS CONDITION.

No. II.

MR. EDITOR.—At the close of my former letter, I intimated my intention shortly to give some account of the Educational and Religious condition of the inhabitants of Melford. To the former of these points I shall now confine myself, affording a simple statement of facts, for which but a few words shall suffice, and embracing the opportunity thus provided of making such practical observations as these facts naturally suggest.

It is much to be regretted that the educational condition of our people is but very imperfect and unsatisfactory. This is to be accounted for not so much by any natural indisposition on their part, or the many hindrances peculiar to their calling, as by an absolute dearth of privileges. As fishermen, perhaps they are more intelligent than the generality of their class, probably owing, in a great measure, to their frequent intercourse with their better informed neighbors. At home, however, they are sadly destitute of the means of education. As a sufficient proof of this—there is but one small school-house in the Township, and that conducted very imperfectly, in a most miserable, small, and uncomfortable building. Yes, it is a distressing fact that there is but one miserable little school to be found, where no less than five or six, large and well conducted, ought to be expected.

But the inhabitants of Melford are not quite alone in this condition. Nova Scotia fishermen, as a class, find them where you may, are sadly destitute of the advantages of Education, and of the ordinary provisions for securing them, either to themselves or their families. May not this fact lie at the root of the many evils and hindrances which constantly attend them? Generally, they are improvident and poor, unimproved and unimproving. But to what is this mainly owing but to the want of education. Again, wherever you find a settlement of fishermen—it matters not how long established—you will find it pretty much as the first settlers found it, uncultivated and uncomfortable, and, in almost every respect, an hundred years behind the age. Is not this owing to the absence of education? And may not these facts be fairly adduced as proofs of the one great fact—the uneducated and consequently unhappy condition of one of the largest and most important classes of our fellow-countrymen?

Education is one of the choicest gifts it is possible for man to enjoy. It is useful as a means of obtaining a livelihood, and indispensable to success in almost every department of life; by it man is improved, refined, and to a great extent rendered happy. Whatever be the calling of the individual, wherever be his lot, or by whatever ill he be beset, education if possessed may afford assistance in need, alleviation in pain, and a peaceful refuge from discontent. Such are some of the advantages and blessings of education; but let it not be supposed that the poor fisherman is not a fit or proper subject for them, that he is not entitled to them equally with others who possess them, or that he does not at all feel the want of them.

Without education, in some measure at least, the fisherman is incompetent to conduct his own affairs either with ease, satisfaction, or the utmost success.