

lute creation of matter, I regard its teachings to be sufficiently explicit to satisfy the mind of every thoughtful inquirer after truth. In support of this view numerous passages of Scripture might be adduced, but I presume, Mr. Editor, that your readers are already sufficiently acquainted with those passages, and I will, therefore, present evidence from another source.

3rd.—The non-eternity of matter implies no impossibility. Rev. Richard Watson, the Author of the Wesleyan Theological Institutes says:—What seems to have led to the notion of a pre-existent and eternal matter out of which the world was formed, was the supposed impossibility of a creation from nothing, according to the maxim "*ex nihilo nihil fit*" (from nothing nothing can be produced.) The philosophy was however bad, because as no contradiction was implied in the ascribing to God the power to create out of nothing; it was a matter of choice, whether to allow what was merely not comprehensible by man, or to put limitations without reason to the power of God.

Since it is certain that imperfect beings can themselves produce some things out of nothing pre-existing, as new cogitations, new local motion, and new modifications of things corporeal, it is surely reasonable to think that an absolutely perfect being can do something more; i.e. create new substances, or give them their whole being. But for a substance to be made out of nothing by God, is not for it to be made out of coming in the impossible sense, because it comes from Him who is all. Nor can it be said to be impossible for anything whatever to be made by that which hath not only infinitely greater perfection, but also infinitely active power. But nothing is in itself impossible, which does not imply a contradiction. and though it be a contradiction for a thing to be and not to be at the same time, surely there is no contradiction in conceiving an imperfect being, which was not afterwards to be.

4th:—Every man bears in himself the proof of a creation out of nothing.

From the same Author:—That sensation, intelligence, consciousness, and volition are not the result of any modifications of figure and motion, is a truth as evident as that consciousness is not swift, nor volition square. If then these be the powers or properties of a being distinct from matter, which we think capable of the completest proof, every man who does not believe that his mind has existed and been conscious from eternity, must be convinced that the power of creation has been exerted on himself. If it be denied that there is any immaterial substance in man, still it must be confessed that (as matter is not essentially conscious and cannot be made so by any organization) there is some real thing or entity (call it what you please) which has either existed and been conscious from eternity, or been in time brought from non-entity into existence by an exertion of infinite power. Hence we see that creation

out of nothing implies no contradiction, and the acknowledgment of it must be forced from every man by his own experience, unless he will contend that that conscious being himself may have existed from eternity, without being conscious of existence except for the space of a few years past.

The above argument will bear scrutiny, especially its latter clause. I would like to know how those who believe matter to be eternal, would evade its force. G. Y.

(To be concluded.)

THE WILL.

How many times have we heard both parents and teachers say, such a child must have his will broken—he is too headstrong. Is the will ever broken? It may be made to bend, but never, it is never broken. "If John was not so willful, he would do well enough," say the parent and teacher, when every success that crowns his endeavors, is the fruit of the will. Guide this heaven-born gift, aid the child in placing this firm, strong lever beneath good and noble purposes, and much will be accomplished. When the Will joins hands with Reason and Religion, its power will be for good.—Strong will is the great characteristic of all those who have achieved power, either for good or evil, in the world's history.—The will is the most prompt and decisive faculty of the mind, and impedes to immediate action.

It is necessary for the teacher to possess this firmness of purpose, that he may cultivate the same in his pupils. If they find a will to meet each duty faithfully, they will be inspired with the same feeling in their duties.

I have often seen this spirit cultivated in a class. For instance: Not long since a difficult problem was given a class, with this remark: Who will have the will to overcome the difficulty? The tinder was struck, a strong purpose lighted even the most indolent eye. The morrow came, and the question, How many have failed? brought up many hands. "Then in this class there is no will-lever to move obstructions. Shall I say you give it up?" For a moment there were glances passed from one and another in the class, and then an emphatic "No" fell upon my ear. One, more excitable than the others, started from his seat, saying, "I will, I will have it," and more than one heart responded, aye. The next recitation did not bring failures. The great river of the will passed the barrier, and in its right channel moved on towards the ocean of power. It is not one lesson gained, but strength for future efforts. Teacher, it is for you to direct these efforts. Your purposes, directed in the path of knowledge, virtue and truth, will aid your pupils. If you are feeble, inefficient, lacking in that power which wills, and it is done, your pupils will be your prototype. How many times I have seen the teacher wanting in this vital mental principle, and the student possessing a sufficient quantity, using it in every way possible to aggravate his teacher, while the teacher deplored the willfulness of human nature.

Not long since I accompanied a teacher

on her visit to the parents of a boy of nine summers, who had been playing truant. It was the second offence. We found the father at home, and immediately introduced the object of our call. With tears he answered, "I have tried to make Johnny be a good boy, but he will not.—I have punished him, and it does no good. If you will correct him, I shall be very much obliged. I cannot do anything more with him, I fear he is ruined."—*A boy of mine.* Was the boy to blame for possessing a power stronger than this specimen of a man? There was no home will to guide and aid the little fellow in his purposes. He must use the power.—He willed to do wrong, and did wrong because the weak father did not teach the will to do right. Nature teaches us to cultivate the will; not to make it the tool of wicked purposes, but the acting force for good.—E. A. R., in *N. Y. Teacher.*

COLORING MATTER OF FLOWERS.

Some interesting researches on vegetable coloring matters have lately been concluded by M. Fihol, of Paris. He has extracted the coloring matter from white flowers, and finds it to possess the following qualities.—It is a clear yellow solid, soluble in water, alcohol and ether, and furnishes very beautiful lake colors with metallic oxides, and can be used for painting and dyeing fabrics of a bright and very durable yellow. It has been named xanthogene. The colors of red and blue flowers are found to be due to a similar proximate principle, which will be blue in flowers with a neutral juice, and red or rose colored in those where the juice is acid. The name of this coloring matter is cyanine, a solid uncrystallizable body, soluble in water, and capable of being applied to many uses in painting. In yellow flowers two distinct coloring substances have been found, named respectively xanthine and xanthene. Another body, named crocoxanthine, is also met with in all species of the genus *Crocus*. It is a solid, uncrystallizable body, of a beautiful golden yellow color, which is neither altered by acids nor alkalis; it is soluble in water and alcohol, but insoluble in ether; it produces, with some metallic oxides, beautiful lake colors; and can be fixed upon fabrics, where its tinctorial power is remarkable. M. Fihol, in a memoir read before the Academy of Sciences, gives some valuable hints on the preservation of fresh flowers. We may preserve many flowers for a long time in a fresh state by enclosing them in sealed tubes. At the end of some days all the oxygen of the air confined in the tubes will have disappeared, and will have become replaced by carbonic acid. If we introduce into the tubes a little quicklime it removes, from the flowers some of their humidity, which facilitates their preservation. Lime also takes up the carbonic acid, and the flower thus becomes placed in pure nitrogen. All flowers are not preserved alike by this process; yellow flowers are those which are altered the least.—*Scientific Am.*