

*A. Lucy.* He objected to speaking of a man's *moral* character being good, as separated from his religious faith. For instance, some will say, "Such a man is a good *moral* character, though he is not a *religious* man."

*Mary.* And why does Mr. A. object to this?

*A. Lucy.* Because it is not true; and such an assertion is opposed to this doctrine of the corruption of our nature. What is meant by a *good moral* man?

*Mary.* One who performs all his social duties.

*A. Lucy.* And is there any one of us, sinful and corrupt creatures, who can perform our social duties without heavenly guidance and aid? It is true we may keep free from the sin that does not so easily beset us. We may be free from drunkenness, or we may keep from gambling. but we do not see, nor can we see, a *consistent* moral character built up on any foundation except that of religious principle, springing from well-grounded faith.

*Mary.* In fact, then, when people speak of a "good moral character," they mean simply that a man is free from notorious vices.

*A. Lucy.* I think they generally mean free from some one notorious vice; and this is spoken of as something that may safely take the place of religion! For it is always offered as an excuse or palliation, just as the other expression of a "good heart" is used; as if either a "good heart," or a "good moral character," could exist in any efficient or saving degree, without the grace of God actively working within us.

#### PARTING ADVICE.

Press on, my children, quietly and steadily, in your Christian course; do not be impetuous, expecting to advance very rapidly. Imitate the man who has, we will say, to perform a journey from here to the West Indies.

He does not expect to fly over the deep in twenty four hours, but he rises every morning, sets his sails, attends to favouring gales and veering tides, until at length, after weeks or months, he reaches his destination; so do you day by day rise and watch closely God's providential dealings: do not attempt to act counter to them, but endeavour to improve them.

Go on quietly: let your religion be seated deeply within your own hearts. The kingdom of God is within you.—You remember how it is said of that blessed character, of whom we should speak with veneration, (though she has been thrown to a distance from us by Popish superstition,) when she saw high and mysterious transactions passing before her which she could not perfectly comprehend, that "Mary kept all these things and pondered them in her heart." Follow her example. Be not indiscreet in communicating to others. Talk much with God and very little with others. Have a secret council chamber in your

own bosoms, at which let there be ever present a merciful God, your blessed Redeemer and Saviour, the Holy Spirit of God, your own immortal spirit, and the blessed word of God.

Let that be your little council chamber; there assemble frequently to study the word of everlasting life, and bring all your thoughts and actions to that unerring standard: "Cease ye from man, whose breath is in his nostrils, for wherein is he to be accounted of?"

#### MOUNT VESUVIUS.

A volcano is the name given to a burning mountain, of which there are many in different parts of the world, although none in our own country. The number is considerably more than one hundred, which are well known by travellers. Vesuvius is one of the most striking and remarkable of all, because its eruptions have been exceedingly violent at various times within the period of history, and even of the memory of man. This mountain, indeed, is seldom altogether free from smoke or fire.

The eruption of a volcano is, perhaps, the most magnificent and dreadful sight that can be witnessed in the works of God. No description can give a correct idea of it; although the many exact accounts we have may enable us to imagine something of the scene presented. A vast mountain throws forth immense columns and clouds of smoke, then displays the appearance of a vast conflagration flaming into the sky, like a huge river of living fire, casting up amazing blocks of stone, and showers of ashes, covering the country round for many miles. In the midst of this dreadful burning there flow from the mouth of the opening enormous streams of a liquid called lava, which is nothing less than melted rock, of more than the heat of boiling water: and this flows over all the sides of the mountain into the valleys below, scorching and destroying all the vegetation, and overwhelming vineyards, villages, and cities, in its course. As soon as this has become cool it forms one of the hardest substances we know, much harder than common stone, and somewhat like granite. An idea may thus be gathered of the intensity of the heat beneath, which could melt such a substance, and pour it forth in a liquid state like the stream of a river. In addition to this, large masses of rock are hurled into the air to a distance of some thousand feet, and many of them appear like globes of fire, of a red or a white heat. The enormous power exerted to raise up these stones is beyond all the calculation of man. Such vast pieces of lava are to be seen on the top of Vesuvius and Lipari, that the force by which they have been thrown out appears scarcely to be believed. No person can suppose that they were laid there by any human means, and the appearance of them proves that they have been cast up from the bottom of the volcano. A piece of lava lies at the top of *Ætna* of more than a cubic fathom