

God, Heaven, hell, soul, judgement, right and wrong. So that those who devote themselves to the education of deaf mutes, do not as other teachers do, improve upon nature, by making the most of the materials at hand; they actually create their own materials, they rescue so many Christian children—by seven years painful seeking and striving—for it takes seven years—from a forelorn state of interior savagery, in which no God reigns, and no law binds. In ancient times, even in the palmy days of Roman civilization, the born mute was outcast and outlawed as a monster beyond the pale of law; in modern times, until recently, they had in most countries—France excepted—no protection whatever as to their natural rights, from the civil law: but it will be one of the purest glories of the 18th century, that it produced such men as the Abbe D'L'Espee and Abbe Siccard, who sought out the victims of this calamity, so to speak, in the cradle, and filled the darkened chambers of their minds with the glorious images of God and His Saviour Son, before the dangerous days of puberty and passion came upon them.

Of the particular methods of Deaf and Dumb instruction—of the next question of segregation—I desire to say nothing, as I am competent to say nothing. And whatever merit there may be in the articulate method of teaching, it is at least certain, that the language of dactylogy—the sign language proper—has already accomplished a wonderful work. There are two methods—the Spanish or one-handed, and the French (sometimes called the English), or two-handed. In some sort or other sign language is universal to man, savage or civilized, and probably must remain the nearest approach to an universal language. It is found to some extent among our indians, who represent truth as a straight line drawn from the lips, pointing upwards; and falsehood as a diverging or crooked line: it is the only interpreter of the shipwrecked mariner on a foreign soil; it is the language of childhood, of expiring mortality, and of mental prayer. It reaches to the heights and depths of humanity, and among those nations which have the most sensitive artistic organization, it is most keenly practised and enjoyed. In a paper on "Italian Gesticulation," in one of the early numbers of the *Dublin Review*, the late illustrious Cardinal Wiseman shows how much Italian conversation depends on the aid of gesture. He who gives many curious illustrations, some of which he thinks are as old as Quintillian—thus, when a Neapolitan means to say "to-morrow," and to save himself the expenditure of speech, he draws a circle in the air, beginning from below, outwards, meaning that the earth will perform a diurnal revolution before such or such an event happens; and an Italian anywhere—who wishes to inform you that a friend is dead, without speaking, describes a cross in the air, in answer to questions on that head. But the dazzling rapidity of the dactyl language among our deaf mutes surpasses the powers of even Italian mimicry, and we hardly compassionate them enough for the loss of spoken language, when we see that they have got, at least within their own narrow circle, so admirable a substitute for speech. Nor are they without other compensations. The eye and especially the touch are unusually acute in these persons, of which a remarkable instance was that of Arrowsmith, the deaf and dumb Edinburgh artist, who could keenly enjoy music, through placing his fingers in contact with the door of a room in which music was performed. Let us be thankful, however, for the glorious gift of speech! the gift of God to man! the organ of the Divine will in Eden, on Sinai, at the baptism in the Jordan, and throughout the whole life of our Redeemer. Let us be thankful for this precious gift of God, and let us not be unmindful of those who have never known, and who never can know, its delights and its consolations.—(See page 108.)

2. EVERYBODY'S SCHOOL.

From the sketch of a Lecture by the Rev. Dr. Ormiston, of Hamilton, we make the following extracts:—"Man," he said, "the pupil of mankind, could not help proving of interest to every thoughtful enquirer. He was placed by Providence amidst such scenes as would profitably develop his character and habits if only he would make a good use and true of the advantages he received. He spoke of the influences of home and friends, how they bore upon human society, and reflected themselves all around. He argued at length that man was not born to live alone—that the life of a hermit was an unhealthy one. Men formed themselves into families because it was not meet for them to be alone—to enjoy each other's society, to promote each other's welfare, and by every means in their power to promote peace and goodwill. It was the gracious and universal ordinance that a few individuals seeking each other's good, promoted the good of all around. He spoke of the objects of society to stimulate the individual members of it by kindly feelings and sympathies—by affection and brotherly love. The action between the soul and society was reciprocal—to receive and impart. Society was a school in which all had to learn; and where the teach-

ing received would be for good or for bad. He referred to the reciprocal relations between one individual and another; and in mentioning the names of many great men, who, at some periods of their lives, had separated themselves for awhile from their neighbours, said their self-imposed solitude was but the preparation for a high and noble life of self-sacrifice, though if it had been indulged in continuously, the effects would have been most baneful. It was in society alone that scenes of healthful joy and enjoyment the most delightful could be realized. Alone in heaven would be a sad lot to bear! The lecturer went on to speak of the intellectual energy of man—or the outward agencies which subserved and promoted this—of the divine gymnasium of the world in which each separate soul had to undergo its training, either for a blessing or for a curse. He then referred to love of woman—the domestic home with its holy ties—the sacredness of the family where love and affection dwelt—and sketched with a masterly hand the opposite picture, where there was no happiness and no domestic peace—no love and nothing but despair.

3. THE WONDERS OF SCIENCE AND KNOWLEDGE.

BY THE REV. E. SHEPARD,

(late of St. Thomas, now Local Superintendent of Bowmanville).

The sweet Palmist of Israel, in his admiration of the works of God, in the strains of exalted and inspired eloquence, says that the Heavens declare the glory of God, and the Firmament showeth his handiwork; and in later days, the Apostle of kindred mind expresses the same truth; the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; while those who have honored God, in all ages have taken an inexpressible delight in the contemplation and admiration of his works. The glory of Jehova in his character. The manifestation of his attributes is the manifestation of his glory.

The raging tempest, the stormy sea, the rolling thunder display his power; the structure of every animal, the mechanism of every flower, and the arrangement of every particle of matter, set forth his profound and unerring wisdom; while the infinite blessings that cluster around every sentient creature, for the supply of its wants or the promotion of its enjoyment, exhibit his divine and enduring goodness.

WONDERS OF GOD'S UNIVERSE.

God's eternal attributes are seen blazing in the sun, flashing in the lightning, and shining in ten thousand stars.

"Above, below, where'er I gaze,
Thy guiding finger, Lord I view;
Traced in the midnight planet's blaze,
Or glistening in the morning dew.
What'er is beautiful or fair,
Is but thine own reflection there."

Every thing that is made, is an exponent of Christ's eternal attributes, whether a man or an insect; a world or an atom; whether light or darkness, things heavenly or things earthly, present or to come, angels, principalities, or powers, all things were created by Him, and for Him, who is the brightness of his Father's glory, and the express image of his person.

The universe presents us with a multiplicity of suns and planets, of which our solar system is but a very small part; and yet, how magnificent is its shining centre and revolving orbs!

Our globe, with its continents and oceans, lakes and rivers, mountains and valleys, suspended in either, is an object of wonder and admiration; its companions of travel, Jupiter, Saturn, Uranus and Neptune, are greater still; and then the sun, that glorious centre of attraction and source of illumination, more stupendous still, for ever pouring fourth its streams of effulgent light and glowing heat, without the slightest diminution of the fountain of supply; which, again, is but the proximate prototype of ten thousand times ten thousand other suns, which are circumsolved by millions of far-off worlds, extending thro' circuits, which tho' immeasurable, are unalterably fixed and arranged with mathematical exactness, by Him who has done all things well.

By astronomy we are taught that our sun is 886,952 miles in diameter, and Jupiter 87,000, and that their mutual attraction is exercised through the intervening space of 485,000,000 of miles.

WONDERS OF CHEMISTRY.

Analogous to the System of the Universe, is the system of atoms.