

quite impossible to ascribe his convictions to education. They spring up anterior to all influences from without because they lie at the very core of his being.

As God left not Himself without witness in the things that are made, which point to His eternal power and godhead, so neither did He leave failure of witness in the inward structure of man which demands, nay insists, that there is an original supernal law which no attacks of reason can overthrow, which no changes of opinion can alter. The common objection to this view is that men have differed, and do differ, widely in their moral judgments, the same acts being in one country or in one age denounced as crimes, and yet in another land or time commended as virtues. But this diversity so far from impairing the supremacy of conscience confirms it. For why do men form any judgment at all in the case? Why are they not wholly indifferent? Just because there is that within them which compels an opinion, even the universal

sense of right and wrong. For men, unless they were rational, could not take sides upon a given point and undertake to support their views by argument. So, then, just as reason belongs to the essence of human nature, in like manner does the unwritten law.—T. W. CHAMBERS in *Public Opinion*.

Teaching is not merely declaring truths that the teacher knows. It is making a pupil to know what he has not known, but which he needs to know. A full teacher does not necessarily make a full pupil, but a teacher has not performed his work until his pupil has gained his share of what the teacher has to impart. Herein is the difference between teaching and preaching. A preacher can preach whether any one hears him or not, but no teacher can teach unless some one is a learner through his teaching. Yet many a lay preacher occupies, but does not fill, the chair of a teacher. Every teacher ought to teach, but not every "teacher" does teach.

THE PHYSIOGRAPHY OF VOLCANOES.

BY JACQUES W. REDWAY. Editor of *Goldthwaite's Geographical Magazine*.

"A volcano is a mountain that sends forth fire, smoke, ashes, and melted rock from an opening within called the crater."

[COPY this choice excerpt word for word as I wrote it nearly twenty-five years ago. Now, accepting the fact that a volcano is not a mountain, that there is neither fire nor smoke, that there are no ashes, and that the opening within is not the crater, the definition is about correct. It is true that not so much was known at that time as at present about volcanoes, but the thing most apparent

is the fact that I knew nothing about the subject at all. Let us consider the statements, one at a time.

In the first place a volcano is not a mountain at all; it is a hole—that is, it is the channel that opens from a reservoir of superheated or molten matter situated at a considerable depth below the surface of the earth. This is the essential feature of the volcano. The ejected matter may or may not be piled about the mouth of the vent, but usually enough accumulates to build up a conical mountain, and the