

THE PRINCIPLES OF GEOLOGY EXPLAINED, and viewed in their relation to Revealed and Natural Religion; by Rev. DAVID KING, LL.D. Glasgow, New York: CUNEN & BROTHERS. Hamilton: sold by D. McLELLAN.

This little treatise purports to what it professes—an explanation of the principles of Geology, and the relations of the science to what we read in the Bible, and what we see and know in the natural world. To the uninitiated, who desire to understand what Geology is, as a science, now fairly beginning; and by the most accessible data, though far from being fully explored—and who may have their fears about it, arising from deep regard for scriptural narratives—we would put into their hand this work of Dr. King's, as in any one we know. "The science of Geology is now a great fact, and it is to be met by Christians as a fact. Some few years ago, the cry was 'No! No! the Bible is a lie.' " "The truth of Inspiration is avowed by infidelity; and so on; and Geology was pushed into the parlour, and anatomized from the pulpit; but now, it is divested of its imagined terrors by a rational and candid inquiry, and many who once dreaded it are now its warmest advocates.

True science is never the enemy of revelation, but its handmaid. The object of Dr. King, in this work, is two-fold, to reconcile the principles of geology with religion; and second, to prevent those who have the little knowledge, which is a dangerous thing, from assuming that they are opposed to each other; and as geology is a known and seen fact, that, therefore, revelation must be a false. In this age, when an insidious infidelity from many points, is, as an angel of light, assisting revelation, it becomes ministers, and all Christians, to be armed at all points to fight the battles of the Lord. Dr. King has opened up a little, but complete armoury, wherein ample and sharp weapons may be obtained. Geology is shown not simply to be harmless against truth, but proven to be another greatly of the "Word of God," and to be a "benefit forever." By all means we desire to see it in all the libraries of our Church, both public and domestic. It is a fac simile of the British edition, and sold at 4s. 4d.

Miscellaneous.

OUR AIN FOLK.

The following inimitable poem we have the pleasure of inserting from the author's autograph. It was composed by the Rev. H. Scott Riddell, minister of Carlburgh chapel, Teviotdale, Roxburgh-shire, Scotland. When on a visit, with his family, to a relative at a considerable distance, and the weather becoming cold and stormy, Mrs. Riddell said, "I wish we were home to our ain folk;" which sentiment aroused his muse, and is here so beautifully and touchingly carried to the very climax of christian faith. What can be finer than, especially, the last six lines— "Where is the 'hame' of the christian's 'ain folk!' and who are they? "Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat; for the Lamb, who is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters. And God shall wipe away all tears from their eyes." Under the stars of the world, christians sometimes wish—as well as Mrs. Riddell in the Moorlands of Roxburgh—to be "home to their ain folk."

I wish we were home to our ain folk—
Our kind and our true-hearted ain folk—
Where the gracie are leal, and the simple are weal,
And the hames are the hames o' our ain folk.
We've met wi' the gay and the guid where we've come,
We've canny wi' money and coothly wi' some,
But something's awa'ning we never can find,
Sin' the day that we left our auld neebers behind.

I wish we were home to our ain folk—
Our kind and our true-hearted ain folk—
When daffin' and glee, wi' the friendly and free,
Made our hearts aye sae fond o' our ain folk.
Some tauld us in gowpens we'd gather the gear,
Sae soon as we cam' to the rich millens here;
But what is in millens or what is in mill,
If 'tis an enjoyed in the land o' our birth.

Oh, I wish we were home to our ain folk—
Our kind and our true-hearted ain folk—

When maidens and men, in the strath and the glen,
Soll weelcom'd us ay as their ain folk.
The 'spring had us true, and summer us leal,
And autumn craw'd fish ere we gather'd its spoils;
But winter repaid' a' the toil that we took,
When ikk ane craw'd cold at his ain ingle nook.

I wish we were home to our ain folk—
Our kind and our true-hearted ain folk—
But deep are the howes, and heigh are the knowes,
That keep us awa' frae our ain folk.
The wae at the door, where our auld fathers sat,
To tell o'er their deers, and their views, and a' that.
While down by the haill-yard the bonnie wae'd clear,
Is dear to my liking than naught that is here.

I wish we were home to our ain folk—
Our kind and our true-hearted ain folk—
Where the wild thistles wave o'er the lea, o'er the brave,
And the graves are the graves o' our ain folk.
But happy-gae lucky we'll todge on our way,
Till the arm waxes weak and the haillt grows gray,
And though in this war' our ain still we miss,
We'll meet them at last in a war' o' bliss;
And then we'll be home to our ain folk—
Our kind and our true-hearted ain folk—
Where far 'yond the moon, in the heavens aboon,
The hames are the hames o' our ain folk.

HENRY SCOTT RIDDELL.

Teviotdale, 1851.

TEACHING AND TRAINING.

It is much easier to teach children than to train them. And in this early-going age, it is not to be wondered at, that teaching has become far more popular than training. Teaching is informing, instructing, supplying with knowledge. Hence a person with very little positive knowledge of science, art and literature, not infrequently renders himself a popular instructor, from his ability to employ his very small stock, in such a way as to amuse, excite, and entertain the young. Training is something more than this. It is doing, and not hearing only—it is forming, as well as informing—something and so shaping the young, that they exhibit to the world the impress of that discipline which is indispensable to right training.

A child that has been taught only, is ready to prattle with his parent, or teacher, when requested or commanded to do, or leave undone any thing. A child that has been rightly trained never does. When told to do, or not to do a thing, it is enough for him. He never asks why, or whether, because he has been trained to honour and obey his parents, as well as taught the precept, that requires the performance of this duty.

Eli, when he heard of the wickedness of his sons, said unto them, "Why do ye such things? For I hear of your evil dealings by all this people. Nay, my sons; it is no good report that I hear. His sons made themselves vile and he restrained them not." Here is the account of a family brought up, very much as children are at the present day. Children do evil, and the parent, like Eli, asks, Why do ye such things? My son, have I not taught you better? Why then do such dishonourable acts, and disgrace yourself and your parents? The boy might answer, Yes, father, or mother, it is true you told me better, but you never restrained me from wrong-doing—or, in other words, you taught me well enough, but alas, you never trained me; you told me I ought to do, and to leave undone what I ought not to do; i. e. you let me do the one, and did not hinder me from doing the other.

The language of inspiration is not teach up, inform up, instruct up, amuse up, a child in the way he should go—and then the promise—that when he is old he will not depart from it—but it is TRAIN up a child, &c.

But, say one, "it takes more time to train a child than to teach him, and I cannot find time to do the latter, even, how then can it be expected that I should do the former? I send my child to school on the week-day to have this done, and between the teachers of the secular and the Sunday-school, this work will be well done." How do you know this? Are you acquainted with the teacher of secular knowledge? "No! I never saw him—but then 'they' would not employ an instructor that is not competent to teach, you know?" No—I do not know this.

Again: do you know the Sunday-school teacher? "No—but then he is a good instructor—because the children like him so well;—but then he is so interesting and amusing—they say he makes them laugh right out loud sometimes, he is so funny."

So children grow up. The mother has no time to train them, because she must keep her house in order, and make "calls," and entertain such as have little, or rather, do little or nothing else, and the father has as much as he can do, to provide the means to live upon, and keep up fashionable appearances for a few months year.

Many children for these reasons are growing up without any religious training in the midst of Christian institutions. This work belongs to parents, aided by the Church of God. Thus may children be educated and trained, both for the life that now is, and for that which is to come. Otherwise there is no hope of training children so that they shall seek first the Kingdom of God and his righteousness, and thus secure all earth-