

II.

SCRIPTURES.

R. W. McLEOD.

(page 4.)

*Sacred Scriptures pro-
special consideration.*
ain are worthy of God,
infinitely transcend
s of the most gifted of
philosophy, with all its
never teach, and has
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and worship of God,
grounds and assurance
renewal of heart, the
urrection of the body,
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and confused,—are
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the Sacred Scriptures.
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other views as entirely
effect, and were found
nd sacrificing to "lords

ionate, unjust,
venge or lust."

y nothing of our great
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be solved by admitting
the inspiration of his
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which otherwise had for-
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ecting the worth of the

Scriptures in his day extant, and with increased propriety will it apply to the entire canon;—"The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever; the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea than much fine gold: sweeter also than honey, and the honey comb. Moreover by them is thy servant warned: and in keeping of them is great reward."

The Sacred Scriptures *have claims on the most serious attention of every person*: they, therefore, *are, or should be, interesting to all*. In the doctrines they disclose, all are personally concerned. They come with a message to every one—a message from God to every responsible creature. To all and each they bring this address—"Hear ye the words of the Lord"—hear his solemn enunciations on subjects the most vital, and which interest you as sinful beings, and liable to the agonizing sufferings of eternal woe. In them alone are proclaimed the way of escape—the means of reconciliation—and the terms of salvation. Turning from them to other sources we gather clouds of darkness and error over our minds, obstruct our prospects, reject the light of heaven, and "walking in the light of our own fire, and in the sparks that we have kindled, this shall we have of God's hand, we shall lie down in sorrow." On the serious attention, of every individual, the word of God has claims, powerful and irresistible: "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." What THE FOUNDER OF METHODISM felt and expressed respecting the precious Bible should be felt and expressed by every person: "I have thought," says the venerable Wesley, in the preface to his sermons, "I am a creature of a day, passing through life as an arrow through the air. I am a spirit come from God, and returning to God: just hovering over the great gulf; till a few moments hence, I am no more seen; I drop into an unchangeable eternity! I want to know one thing,—the way to heaven; how to land on that happy shore. God himself has condescended to teach the way: For this very end he came from heaven. He hath written it down in a book. O give me that book! At any price give me the book of God! I have it: Here is knowledge enough for me. Let me be *homo unius libri*, "a man of one book."

(To be continued.)

EDUCATION.—Education is the guardian of liberty and the bulwark of morality. Knowledge and virtue are generally inseparable companions, and are in the moral, what light and heat are in the natural world, the illuminating and vivifying principle. . . . Every effort ought to be made to fortify our free institutions; and the great bulwark of security is to be found in education—the culture of the heart and the head, the diffusion of knowledge, piety, and morality. —*De Witt Clinton*.

Natural History.

THE CAOUTCHOUC TREE.

THE remarkable substance known as caoutchouc or India rubber is produced from several different plants of the same genus as the common fig-tree. The number of species of *Ficus* is indeed considered to be as great as that of any other aborescent plant, but they flourish only in tropical countries or in the warmest regions of the temperate zone. Some creep like the ivy, while others rear their heads as high as any of the trees of the forest, their large leaves affording a thick shade and delightful shelter from a tropical sun. For a man to sit under his own fig-tree in the climate where those trees are indigenous conveys associations of the pleasantest kind. Fraser speaks thus of what he saw of their habits in the forests of Moreton Bay in New Holland:—"I observed several species of *Ficus* upwards of 150 feet high, enclosing immense iron-bark trees, on which originally the seeds of the fig-trees had been deposited by birds. Here they had immediately vegetated, and thrown out their parasitical and rapacious roots, which, adhering close to the bark of the iron-tree, had followed the course of its stem downwards to the earth, where, once arriving, their progress of growth is truly astonishing." Some of the genus are remarkable for throwing out roots from their branches, which, on reaching the ground, establish themselves there, and an individual tree thus extends itself over a considerable space of ground, forming a series of leafy alcoves. The banyan-tree (described in No. 22) is an instance of this peculiar habit. The *Ficus religiosa* is planted near houses in India for the sake of its grateful shade. The Hindu deity Vishnoo is fabled to have been born under its branches.

The juices and produce of the *Ficus* genus possess various qualities, some species yielding deadly poison, and others cooling and refreshing fruits. The milk of the common fig is extremely acrid when the fruit is in an unripe state, but in its progress towards maturity the chemical elements of which it consists enter into new combinations, and fortunately lose the acrid quality which would otherwise render them unfit for the consumption of man. A species of the fig-tree in Sumatra, is known to botanists as *Ficus toxicaria*, and in Tanjore, another tree of the same class is termed *Ficus demona*, from the virulent character of their juices. The Upas of Java, which contains most deadly poison, is of the *Ficus* genus, and so also is the American cow-tree, which on the other hand yields a cool and agreeable beverage resembling milk. The leaves of some of the *fici* are tonic; in others they act as an emetic; in some as a caustic. The bark of others is used in tanning, and in several it may be taken as a tonic. Nature seems to have been profuse in investing the genus with an extensive range of qualities beyond almost that of any other class of plants; but nearly all of them yield caoutchouc.

The *Ficus elastica*, from which caoutchouc is chiefly obtained, is a native of South America and India. "It has shining, oval, pointed, thick leaves, small axillary uneatable fruits of the size of an olive, and long pink or red terminal buds composed of the stipules rolled together. This species inhabits the Pundua and the Juntipoor mountains, which bound the province of Silhet on the north, where it grows to the size of an European Sycamore, and is called Kameer. It is chiefly found in the chasms of rocks, and over the declivities of mountains, among decomposed rocks and vegetable matter. It produces when wounded a great abundance of milk, which yields about one third of its weight in caoutchouc. It grows with great rapidity; a tree is described as being twenty-five feet high, with the trunk a foot in diameter, when only four years old. The juice of this valua-