

When the sea water can no longer reach their tops, it continues freezing underneath; this also assists their elevation, though the icebergs only present about one-eighth of their length from top to bottom above water.

In some instances, also, vast glaciers from the interior of Greenland, formed by the sliding of snow and ice down the mountain sides, approach the coast and extend out into the sea.

As summer advances the long lines of crystal mountains are undermined by the waves, and fall over into the sea with a terrific noise, causing the water to bubble and foam for miles around, then, gaining an upright position, they float away, propelled by winds and currents.

Many icebergs thus unloosed approach the latitude of the coast of Florida, borne by the Polar current; some meet the warm waters of the Gulf Stream, where they are melted, and nothing is left of them but the stones and dirt they have brought with them from Greenland.

The Grand Bank of Newfoundland, by some is believed to have been thus formed, from the deposits of stones and dirt, transported from Greenland by these huge, sailing mountains.

The crystal mountains, when moving down from their frozen home, present a beautiful and extraordinary appearance. They float, often, in great companies, like a fleet of vessels, sometimes to the number of five hundred, and from fifty to three hundred feet in height.

Those who have gazed upon these vast structures, describe them as bearing the appearance of specimens of rare architecture—towers, temples, and palaces, with turrets and columns rising above cliffs of pale green or purest blue, from which, through numerous ravines, rush cataracts of limpid water, mingled with glistening fragments of ice.

On the summit of these crystal mountains, ere they leave their native land, lies a bed of snow. As they move away, under the sun of a warmer clime than that where it fell, the snow melts and forms a pond of fresh water in a basin of ice.

When touched by the sun's rays, these icebergs assume radiant colors, changing as they move, like the rays of a prism, wonderful as a fairy palace overlaid with pearls and precious stones.

Often the action of the water underneath, which is warmer than the ice, wears away a portion of the base of a glacier, and causes it to roll heavily from side to side, when it finally "heels" over and disappears with a terrific plunge. When again appearing it is bottom upward, but floating quietly on as before.

For the Christian Messenger.

NEW YORK CORRESPONDENCE.

BROOKLYN, N. Y., Nov. 3, 1869.

Mr. Editor,—

On the 26th, 27th, and 28th of October was held the Third Teachers' Institute, under direction of the Sunday School Committee of the Long Island Baptist Association; in the First Baptist Church of this city, the Pastor of which is Rev. Mr. Gallager, an eloquent, enthusiastic, warm hearted, and eminently pious young Irishman. It consisted of five sessions. The first was taken up with devotional exercises, and an address by Rev. Richard Fuller, D. D., of Baltimore.

The second was a Teacher's Meeting, at which the lesson of the Bible School was discussed, introducing black boards, maps, &c.

The third session resolved itself into a Model Bible School; and as it was to me the most interesting of all, I shall describe it more particularly.

There were over a thousand persons in attendance. The majority of these were Sabbath School teachers and ministers. Every person present was either a teacher or a scholar. Each class numbered about ten. The work commenced at 7 P. M. The first 20 minutes were devoted to teaching the scholars new tunes, or perhaps I should say Sabbath School songs; ten minutes to preparatory work, such as each teacher taking the names of those present in his class, &c.; five minutes to singing the beautiful hymn "Work to do for Jesus"; ten minutes to reading the lesson and prayer. The plan followed in reading the lesson was—the Superintendent read one verse, the whole school read the next simultaneously, and so on, alternately through the whole lesson. Their plan in this respect differed from that followed in Canard, Cornwallis, N. S., only in this respect, that the lesson they read was the

same about which they were to talk, and not selected at random. This saves time as there is no necessity for each class to read the lesson over again.

The manner of conducting the prayer was entirely new to me, and I do not know whether to think it a step in advance, or a retrograde one. The Superintendent led in prayer, and the whole school repeated what he said clause after clause, he pausing after each clause until they had repeated it. The Superintendent stood during prayer, while all others sat with their heads bowed upon their hands, and their eyes closed. It certainly did look reverent, and sound well. It certainly commanded the attention of all, and would have a tendency to teach the most ignorant and thoughtless how to pray. But, after all, was it prayer in the mouths of a majority?

I hope the different Superintendents in my dear native land will give their most serious consideration to this method of conducting prayer in the Sabbath School, and that also in regard to reading the lesson; and adopt them if they be improvements on the old style.

Reading the lesson and prayer being finished, we sang another hymn, "Up and doing," and the next ten minutes were devoted to Missionary Collection, Notices, &c. We sang again, "Go work to day," and then talked about the lesson for forty minutes. The Superintendent then asked review questions to be answered simultaneously by the whole School, for five minutes. The next ten minutes were devoted to the distribution of library books, or rather, in this case, tracts, because books would be rather too expensive to be given away. They considered it very necessary that no class should be interrupted while talking about the lesson, by the librarian with his books, or by anybody else. It destroys the whole interest in a lesson to be broken in upon for five minutes. We then sang "Work for the night is coming," and were dismissed, in the most perfect order, the smaller classes going first.

The fourth Session was devoted to Infant School exercises, with Reports of Secretary, Librarian, and Treasurer, on the best method of conducting their departments.

The fifth and last Session of the Institute was a "Model Sunday-School Concert." I regret to say that my business prevented me from attending, but I know it must have been a rich treat.

Would it not be a good thing if our Nova Scotia Sunday School teachers would hold similar Institutes?

"Thou therefore which teachest another, teachest thou not thyself?" Romans ii. 21. D. W.

Christian Messenger.

HALIFAX, NOVEMBER 10, 1869.

WANTED, 500 NEW SUBSCRIBERS.

We believe there are hundreds of Christian families in the province who only require a suggestion from some one of our present subscribers to induce them to become good reliable subscribers. Reader, have the kindness to try.

As an extra inducement we propose to send the paper to New Subscribers, from the date of securing their name up to the end of 1870, for the advance payment for one year. We will also send a copy of the new "SELECTION OF HYMNS," postage paid, to the person who sends on the name and payment for such new Subscriber.

To any person who will engage heartily in getting New Subscribers, we propose to allow them six for the price of five: That is for every six names of new Subscribers they may send us, we shall demand the payment for only five.—Ten Dollars.

Let the address be given very distinctly.

THE BAPTIST UNION OF GREAT BRITAIN AND IRELAND.

The Autumnal Session, recently held at Leicester, was extremely well attended, there being upwards of five hundred ministers and delegates present.

The meetings were pronounced better than any that have gone before. The address of Dr. Brock, the Chairman, contributed much to the production and perpetuation of this good feeling.

We wish that we had room for the admirable Address given by Dr. Brock; but we content ourselves with the Report furnished by the *Christian World*.

Dr. Brock's address as Chairman, was evidently looked forward to with great interest, which was abundantly justified by the manly, practical, and heart-moving deliverance which he

made. After greeting the brethren, he said that the gatherings of the Jews to their festivals were grand and solemn seasons. There was a renewal of friendships. There was the inquiry of man from man as to the welfare of one another. And he thought that one good, most blessed end answered in these our annual gatherings was the opportunity of Christian brethren being able to ask each other of their welfare. He would suppose brethren who had long been absent from one another meeting here, and a brother in Christ putting to his fellow-believer the inquiry as to his spiritual well-being; and

"I. He would suppose the inquiry put as to the brother's reverence for the Divine Word. Much had been said and written in recent years which was calculated to shake one's simple and entire faith in the Bible as containing the written will of God. Had the brother considered these things? And what were his views now as to the Scriptures? Well, in reply, he had carefully looked into these questions. He ought to do so. He did not feel that he was justified in disregarding these objections against the Bible. It would not have been manly if he had in his position as a minister put them aside with contempt. He had weighed them and given them all the thought of which he was capable. And the result was that though some of his early views had been modified yet he held by the Bible as the Word of God more firmly than ever. It was more precious to him through these inquiries. His faith in it and love for it had grown immensely during his investigations. So far good; the brother's reverence for the Scriptures was deep, and in this his spiritual welfare must be rejoiced in.

"II. The inquiry might be as to the brother's reliance on the Divine Redemption. He remembered what were his early views; how he started with trust alone in the blood shed on Calvary for remission of sin. He would remember how earnestly he insisted on this as the teaching of God's Word. Did he abide in this early faith in spite of all the theories afloat with respect to the pardon of sin? This doctrine more perhaps than any other was assailed; in every conceivable way had it been attempted to pour contempt on the great doctrine of Christ's death being vicarious. He supposed that his brother knew of those attacks which had been made on the expiatory nature of the death of Jesus of Nazareth. What were his views now after thirty years of reading and renewed investigation? Yes, the brother replied, he had looked into this momentous question. His mind had been greatly exercised with the varied theories put forth on this subject, and the inquiries had cost him much anxiety. But after studying the whole matter—with all earnestness and care he still clung to the Cross—Christ and him crucified, as the only ground of the sinner's pardon. He thanked God that he could say now as of old—

"Jesus, Thy blood and righteousness,
My beauty are, my glorious dress;
Midst flaming worlds, in these array'd,
With joy shall I lift up my head."

and—
"Rock of ages, cleft for me,
Let me hide myself in Thee!"

Well, thank God the brother had not wandered from the truth on this fundamental truth of the expiatory, vicarious character of Christ's death.

"III. How about the brother's trust in Divine Providence? In spite of all said in these days with regard to physical laws—their immutability and sufficiency—in face of the earnestness and ability of the men who would fain destroy our simple belief in God's overruling care and personal love for us, did the brother still trust in Divine Providence? Had he a childlike confidence in his Heavenly Father's presence and direct concern on his behalf? Could he now as of old, cast his burden on the Lord? Could he say, "I will abide under the shadow of the Almighty"? Could he in all things make known his requests unto God? Yes, even on this point whilst he knew that his views had been enlarged his faith had deepened with the accumulated experience of life. Since he had met his brother, before the Lord had taught him in very varied discipline, he had enjoyed days of sunshine and a smooth course. But he had known dark days of severe family afflictions and bereavement—the physician's visit had broken in on the daily life of the household, and then came the ominous, heart-rending announcement that nothing more could be done for the sufferer—the family circle was broken and an awful blank in the number which had so long remained unbroken. Yet amidst all he was thankful he could say, "Though He slay me, yet will I trust Him," and "He hath made with me an everlasting covenant, ordered in all things and sure."

"IV. The question might relate to the brother's conformity to the Divine Will. Had he striven to embody in his life the principles of the gospel? Had he grown in the spirit and likeness of Christ? Had he been preserved from the fascinations of gain, of pleasure, of fame, and worldliness in all senses? Was there seen in him more and more of the fruit of the Spirit? In these days of great display in the style of living, and of a fearful making haste to be rich, had the brother set an example of simplicity and stern adherence to the pure principles of Gospel integrity? In reply, he must confess to many evil inclinations and much that was sinful in the sight of God. He could not but humble himself in review of his life since he knew the grace of God in truth. The deepest self-abasement became him, and he desired in all sorrow honestly to acknowledge his imperfection. At the same time he could most conscientiously say that his chief desire was that he might be conformed to the image of God's Son. Perhaps the fairest way to obtain a full reply to this question with respect to his conformity to the Divine will would be for the inquirer to go where the brother from whom he

sought an answer had lived. Let him ask there as to the manner of his life. In this way he would learn how far it had been a life of self-denial, how far it had been pervaded by love, how far there had been exemplified the mind of Christ. The interrogated one, in no spirit of self-confidence or boasting, desired this test to be applied."

"V. How about the brother's solicitude for the Divine Glory? Was he increasingly concerned for the glory of God? Having regard to the fact that he had been bought with no less a price than the blood of Christ, did he lay himself out to glorify God in his body and spirit, which are God's? Was his heart full of self-denyng zeal for the coming and glory of Christ's kingdom? Did he feel more and more deeply on behalf of the welfare of the Church and did he yearn increasingly for the salvation of sinners? He could honestly say "yes" to all these questions. It was his earnest expectation and hope that Christ should be glorified in his life and through his instrumentality to others. He could say that, to him "to live was Christ."

Such is as full an outline as space will permit of an address which was greeted by the large assembly with the most hearty expressions of admiration and gratitude. Mr. Chown carried the whole audience with him when, moving a vote of thanks, he said:—"When they considered how the gentleness of the lamb had blended with the courage of the lion, and the simplicity of the child with the maturity of the man, then would they all agree with him that Dr. Brock deserved their heartiest thanks."

Papers were read on "the policy of Nonconformists in view of Ecclesiastical Disestablishment"—"the best means of overtaking the religious destitution of our large towns"—"the relation of the Sunday School to the Congregation and the Church"—"precision in doctrine"—"the progress of the gospel in Ireland"—and other subjects.

The following resolutions were passed on "National Education":—

"I. That inasmuch as Her Majesty's Government have expressed their intention to deal with the question of primary education in the next session of Parliament, this Union declares that it can regard no system of Government education as satisfactory in which teaching is not confined to secular knowledge. That schools which are sustained by Government should be under the management of a local board, and be subject to Government inspection and control. That when school accommodation has been provided the State or the local authorities shall have power to compel the attendance of children of suitable age not otherwise receiving education."

"II. That in prospect of the great educational changes which are likely to take place in this country, the Union calls upon the pastors, the deacons, and the members of our churches to address themselves with increased earnestness and vigour to the religious instruction of the young—not only of those who belong to our congregations, but of the neglected masses who lie beyond."

THE SERVICE OF PRAISE.

Mr. Editor,—

Dear Sir,—I felt my heart rejoiced when I read the call to the Baptist Churches in the *Messenger*, by a "Fellow servant." I think all who read it will feel it to be a call in season, applicable to all Christians, I have heard several speak of it already, and I humbly pray that it may be the means of awakening the members of the churches to more fervent prayer and activity—and that glorious results may follow—I fear there is great backwardness in our churches, "in speaking and praying in our social meetings," which brings a deadening influence—"STAND UP FOR JESUS," should be the motto of every professed Christian. I think our meetings would be more lively if the hymns were given out verse by verse—we are all aware that in our meetings, there are many persons who have no Hymn Book, some cannot read, some are strangers and can only hear the music, they cannot join in singing the praises of God. The apostle says, "let all things be done for edification."

Other persons have spoken approvingly of the Address of "A fellow servant," which appeared on our pages two or three weeks since. We would recommend a re-perusal of it, and hope that effort may be made in the churches to adopt its suggestions.

The remark of our correspondent respecting the Service of Praise, is just what may be observed in almost every congregation of worshippers. Where the words of the hymn are known, either by having them "given out verse by verse," or by each person having a book, the meeting of course thus becomes "more lively" and profitable. The latter mode is doubtless to be preferred, as it is difficult for some persons to remember the words sufficiently well to sing them with confidence and spirit, even when they are "given out verse by verse." This is one object we have sought to accomplish by publishing the "Selection of Hymns and Spiritual Songs."

The fact stated by our friend, that "some persons cannot read," is a good illustration of what was stated in the S. S. Report of the Western Association a week or two since:

"Your Committee are of opinion that great good might be effected in many places by the formation of Classes of men and women for read-