

tion may be read with profit. The advice the lecturer gave to the audience we need not repeat here. Those who were present at the lecture will do well to act upon them. The lecture, which was spoken, not read, was eloquently delivered; and, judging from the marked attention of the audience, and the applause which sometimes found vent, we should say it was highly appreciated."

THE REV. CHARLES M. GRANT, pastor of St. Andrew's Church, Halifax, delivered a lecture in Assembly Hall, before the Pictou Mechanics' Institute, on Friday evening last, on the "Godward side of History." The Hall was densely crowded, and the lecture was listened to with marked and earnest attention. The object of the lecture was to point out the constant direction of an overruling Providence in all the events of the world, as illustrated by History. The province of the historian was to record facts, that of the philosopher to deduce from these facts general laws or fundamental truths. The qualifications of mind requisite to the one are essentially different from those of the other. The former simply relates what has occurred, the latter seeks for the ultimate cause of their occurrence, and also points out the effects which they produce. From the constitution of the human mind, the historian often superadds the functions of the philosopher to those of the pure narrator. The consequence is, that erroneous views are frequently deduced from true data, because, while the writer may possess the qualities of mind which make him a reliable narrator, he may be deficient in those which would enable him to draw from the facts their true meaning and import, as bearing on the great fundamental truths of philosophy. The lecturer directed his remarks to a philosophical examination of the laws which the history of the world exemplifies, especially as illustrative of the government of God as the ultimate disposer of all human events. At this point the lecturer gave a brief but very clear exposition of Transcendentalism, as entertained by Kant, the famous German philosopher. We are accustomed to reason from our experience, and to judge of all things within the sphere of our comprehension according to the laws which we have deduced from experience. Not only our experience, but our faculties of experience, are limited, and there may be higher laws which lie beyond the sphere of our comprehension, and which cannot be estimated by the ordinary rules which we can apply to those within the apprehension of our senses. This higher law is called transcendental, that is, transcending our sphere of reason, and is sometimes termed "absolute truth" in contradistinction to "subjective truth," or truth as it manifests itself subject to the limited faculties of the human mind. The doctrine of "development" was briefly noticed, and its absurdity, as illustrated by natural as well

as actual history, was forcibly demonstrated. That a man might be a monkey, is conceivable; but that a monkey could ever become a man, is utterly absurd. It would be as reasonable to contend that the coal formation could grow into a man, as that the monkey tribe could develop into the human.

The lecturer assumed the position, which the Bible clearly proves, that man was created, not developed, and that God breathed into him a living spirit, and formed him after His own image. From that high position man fell. His nature became altered; not in kind, but in degree. He did not lose the distinctive character of his better nature, which had been corrupted but not wholly destroyed, by the introduction of evil. The lecturer then pointed out how the history of the world illustrated the overruling hand of Providence, guiding and directing the great events which have taken place on this earth to the accomplishment of the elevation of man, and, through christianity, enabling him to regain that original high position from which he fell by sin.

At the conclusion, the rev. gentleman received a unanimous vote of thanks for the instructive and able lecture with which he favored the audience.—*Standard of 5th.*

## MARRIAGES.

At Saltsprings, on the 31st Jan., by the Rev. Alex. McKay, M. A., Mr. Alex. Cameron of Saltsprings, and Miss Lucy Goodwin, Willow Hill, West River.

At Summerside, on the 21st Feb., by the same, Mr. John McDonald of Sydney, C. B., and Elizabeth Gunn McKenzie, of Summerside, West River.

At Mill Brook, on the 25th Feb., by the same, Mr. John Sutherland, Mill Brook, and Miss Isabella Ross, of Truro.

At Saltsprings, on the 28th Feb., by the same, Mr. Robert McKay of Mill Brook, and Miss Elizabeth Mary, youngest daughter of the late William Cameron.

At McLennan's Mountain, on the 7th February, by the Rev. John Stewart, Mr. Angus Cameron of St. Mary's, to Annie Campbell, eldest daughter of Mr. Alex. Campbell, Elder, McLennan's Mountain.

At New Glasgow, on the 19th Feb., by the Rev. Allan Pollok, Mr. David S. Moore, of Pugwash, to Miss Sophie Murray, of Little Harbor.

At the Marsh, on the 21st Feb., by the same, Mr. Evan McDonald, to Miss Ellen McDonald.

Recently, at Upper Caledonia, by Rev. C. B. Pitblado, Mr. James Hattie, to Miss Nancy Cameron.

At Green Hill, on the 30th Jan., by the Rev. George Patterson, Mr. James Falconer, to Catherine Sarah, daughter of Mr. Hugh Douglas, both of that place.