

The Freeman

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"Come Unto Me!"

How cheering the melody
On life's changing sea,
That voice of the Saviour,
"Come unto me!"
Blessed words to the sorrowing,
"Come unto me!"

Jesus, in passing
Over life's sea,
Called to the weary ones,
"Come unto me!"
But the young children, too,
"Come unto me!"

Pressed to his bosom,
Blessed with his love,
Angels may watch them,
Home to their God—
Sweet little pilgrims,
Blessed of God!

A mother's kiss weeping,
No babe on her knee,
She finds in this book
Life's plenary sea,
But the voice of the Holy One,
"Come unto me!"

Brings strength to her soul,
Bids darkness to flee,
For Johnny, her darling,
The Saviour's name called him,
"Come unto me!"

No more his frail bark
Flows this perilous sea,
Sweet little Johnny, flow
Welcome to thee,
That voice of the Saviour,
"Come unto me!"

Now 'mid the ransomed ones,
Said the Saviour,
Last, for his angel-voices
Ever shall be,
"Father, dear—mother, love—
"Come unto me!"
—Christian Advocate.

Baptismal Demonstrations.

The Book Agents have recently issued from the press a new and rare book; as new in its sentiments and arguments as in its manufacture.

The *Baptismal Demonstrations* is a pamphlet of thirty-two pages—price 10 cents—on the long, long, long question of baptism, from that strictly logical and fancy writer, the Rev. H. A. A. of Mississippi. It is well known that Mr. A. never writes anything as any one else does. The arguments on Immersion and Infant Church membership have heretofore been considered exhausted. The public will, then, be a little surprised to see a book—or pamphlet, rather—on baptism, which is entirely new.

We eye, however, the last chapter of the pamphlet, which, as will be seen, is a recapitulation of the preceding arguments, in order. And it will be seen at a glance, that they are such as have never been brought forward before. He yields to the Baptist everything that he has heretofore claimed: he is willing to subscribe to the correctness, for the sake of the argument, of any English rendering of any Greek word.

It may be considered strange that these arguments have never been brought forward before. Why they have not, we will not undertake to say.

The work will have a world-wide circulation. The Agents are bringing it from the press by thousands, and we are told they are going off rapidly.

Particular remarks in regard to this novel argument will be made in our next issue.

RECAPITULATION.
The foregoing arguments were written, in order to already stated, for the people; for the multitude. I have endeavored to avoid all unnecessary issues, and to bring forward only the vital points in argument. The argument, however, is given to cover the entire ground which is generally understood to be in dispute between Pedobaptists and Baptists, as they are generally called. I have tried to avoid entirely all unusual expressions, and all technical words not in common use. I have discussed all the points that are properly and legitimately relevant to the general question.

I have not felt myself either bound or defined to number the discussion with polemical subtleties, and long debates which do not properly belong to the question in hand, merely because my opponents if I have any, choose to spend their labors outside of the record. Nor have I chosen to permit my opponents to pass by the true issues, merely because they choose to avoid them. The following are the several points brought forward:

First.—I have endeavored honestly and logically to look after the rights and respectability of party or of schools. To slightly paraphrase the noble sentiment of a late distinguished statesman, "That ruler be RIGHT, then be triumphant."
Second.—I have plainly stated the questions to be, 1st, Whether immersion is necessary in baptism; and 2nd, whether children are to be members of the Church. I lay the former, and admit the latter.
Third.—I have explained a few plain, simple matters, very important to be known in a proper understanding of this question, but not generally known among the masses, respecting translation from one language to another.
Fourth.—In the next place, that the word baptism cannot in any language have the meaning we attach to it elsewhere than among people acquainted with Christianity. Hence, before the Christian era, no word in Greek, or in any language could possibly mean baptism. Words are but the pictures, or signs, or modes of representing ideas; and the idea must first exist before there can be a word to represent it.
Fifth.—It was in the next place more explicitly explained that no Greek word could possibly mean baptism, so long as it was used in the ordinary sense in which it was used in the Greek literature. This is probable that the world can never be subdued and brought into the Church under the restrictive system in question.

nate word, mean what it might, could give us any conclusive information as to the necessity of immersing in baptism.

Sixth.—This chapter shows the philosophical impossibility of its being said that baptism means immersion and nothing else, even though the meaning of the word was anciently so restricted.

Seventh.—The logical impropriety of debating the question of the mode, or the legal mode of baptism is explained, and the true and proper issue presented.

Eighth.—It is here inquired what baptism is. The thing is distinguished from the manner of its administration.

Ninth.—This short chapter brings forward the issue respecting the supposed identity between baptism and immersion.

Tenth.—The alleged identity in the meaning of the words immersion and baptism is shown to be absurd and ridiculous, by the only testimony of the nature of the case admits of.

Eleventh.—The absurdity of supposing baptism to mean immersion is further shown by exhibiting their utter inability to interchange with each other or supply each other's place.

Twelfth.—This chapter looks the question—Is immersion required?—directly in the face, and places the burden of proof on the party making the affirmation.

Thirteenth.—It is further explained that the writers of the New Testament, in speaking of baptism in Greek, must necessarily use the word they did, which word we translate baptism, whether they meant that the water used in baptizing would be sprinkled on, or poured on the person, or he be immersed in it; because the Greek language did not contain a word which meant to purify with water by sprinkling on water, or by pouring on water, that did not also include the idea of immersing in water.

Fourteenth.—It is shown that the Scriptures prescribe no particular form in which any duty should be done. The old dispensation prescribed forms. This dispensation enjoins things.

Fifteenth.—The foundation of the whole immersion scheme is removed by showing that the baptism of John could not by possibility be Christian baptism. It did not occur in the Christian dispensation. John the Baptist never heard of Christianity.

Sixteenth.—It is here shown to be exceedingly improbable that the church, or Paul, or the jailer was immersed. And that if the language of Scripture teaches that baptism was, it also teaches that Philip, his baptizer, was. And hence if immersion pertains to the subject, it also pertains to the administrator with equal force in each particular transaction. This is proving vastly too much.

Seventeenth.—The idea of following Christ in baptism is shown to be absurd.

Eighteenth.—It is shown to be improbable at least that the three thousand who were converted on the day of Pentecost in Jerusalem were immersed. But it is required of those who make the affirmation to prove it.

Nineteenth.—The symbolical washings of the Jews are briefly examined, in which it is shown that the Saviour's own words that any quantity of water is enough to symbolize the cleansing represented in baptism.

A Praying Ministry.

In prayer, in real, hearty, earnest prayer, all things around us are set into their proper places. The earth and its interests shrink into their real insignificance. Time and all its train of pleasures, pains, shame, poverty, honor and riches, what are these to one whose eye is on the great white throne, before whom lies the awful book of judgment, who sees heaven opened and Jesus standing on the right hand of God? In prayer, our minds are armed for the coming temptations of the day; they are cooled, refreshed, and calmed after its excursions, fatigues, and anxiety. In it, we can, indeed, even whilst compassed with afflictions, beg our own crooked or withered will into the presence who is the healer; and whose word of power shall restore the stricken sinners to their vigor, and make him straight whom long infirmity hath bowed down. On our knees, if any where, we learn to love the souls of our people; to hate our own sins; to trust in Him who shows us then His wounded side, and gives us grace to love Him with our whole heart. Nothing will make up for the lack of prayer. The shallow ministry without it, is sure to become shallow and bustling. To come forth from secret communion with Him, and bear our witness, and to retire again behind the veil to pour out our heart before Him in unceasing intercessions and devout adorations; this is, indeed, the secret of a blessed fruitful ministry. In God's strength, though must wrestle with wandering thoughts; sap their strength by the countermines of watchfulness and self-denial; fly from them into quietness and separation; so shall thou find in the wilderness of this world the mountain of God's presence, where he shall look in upon the soul, and draw out all its hidden powers and fragrance by the sunshine of his own countenance.—*Bishop Wilberforce.*

There is another Man.

During a heavy storm off the coast of Spain, a dismantled merchantman was observed by a British frigate drifting before the gale. Every eye and glass were on her, and a canvas shelter on a deck almost on a level with the sea suggested the idea that there yet might be life on board. With all his faults no man is more alive to humanity than the rough and hardy mariner; and so the order instantly sounds to put the ship about, and presently a boat puts off, with instructions to bear down upon the wreck.

Away after that drifting vessel, the galley, after the swell of the roaring sea; they reach it—they shout—and now a strange object rolls out of that canvas screen against the lee shore of a broken mast. Hauled into the boat it proves to be the trunk of a man bent head and knees together, so dried and shrivelled as to be hardly felt within his clothes, and so light that it mere by lifted it on board.

It is laid on the deck; in horror and pity the crew gather round it; it shows signs of life; they draw nearer; it moves, and mutters—mutter in a deep sepulchral voice—"There is another man." Saved himself, the first use the saved one made of speech was to seek to save another. Oh! learn that blessed lesson: be daily practicing it. And so long as in our homes, among our friends, in the wreck of a world, which is drifting down to ruin, there lives an unconverted one, there is another man, let us go to that man, and plead for Christ. Go to Christ and plead for him; the cry, "Lord save me, I perish," changed into one as loud as that of a storm, "Lord save them that perish."—*Dr. Guthrie.*

A Noble Confessor.

It was a fine reply which Basil of Caesarea, made when the Emperor Valens sought to have him recede by threats to compel him to receive acknowledged Arians into the fellowship of the church. The prefect demanded whether he alone, when all others obeyed the Emperor, dared to wish to have any other religion than that of his master. Basil replied, that he had nothing to be afraid of; possessions, of which men might deprive him, he had none, except his life, his looks and his cloak. An exile was no exile for him, since he knew that the whole earth is the Lord's. If torture was threatened, his feeble body would yield to the first blows; and as for death, that would only bring him nearer to God, after whom he longed. The prefect gave up the case. It was vain to threaten such a man.

Faith Essential.

Mr. James Bulwain, of New York, not long before his death, recited slowly and emphatically, and with great weakness of voice, "He that believeth on the Son hath everlasting life; and he that believeth not on the Son shall not see life; but the wrath of God abideth on him." What a contrast! said he, "there is none in the universe like it! What vast consequences hinge on the question—BELIEVETH—I would like to see that word printed in capitals. How simple and easy is it; and yet how many refuse to believe and perish! Unbelief is the only sin which the gospel does not meet. For this it has no cure. "Ye will not come to me that ye might live."

William Jay's Theology.

Two grand truths have always seemed to me to pervade the whole Bible, and not to be confined to a few particular phrases, viz., that if we are saved, it is entirely of God's grace; and if we are lost it will be entirely from ourselves. I know full well that many may easily force me into a corner with things seemingly or really related to the truths of either of these affirmations, but he will not shake my confidence in either while I can read, "O Israel! thy host hath destroyed thyself, but in me is thy help." The connection is like a chain across the river; I can see the two ends, but not the middle; not because there is no real reunion, but because it is under water. Lower the water or raise the links, and I shall see the centre as well as the extremes. Paley observes, that we should never suffer what we know to be disturbed by what we know not. And Butler remarks nearly the same when he says, "If a truth be established, objections are nothing. The one is founded on our knowledge, the other in our ignorance."

Paganism in Hudson's Bay.

Whatever excellence may have been seen in other communications from Mr. Woolsey, there is an interest about the following which is important at the present time, when we are desirous that our friends should be well acquainted with the condition of the Hudson's Bay Indian tribes, and the claims of those Pagan multitudes be promptly met at the Missionary Anniversaries now being held by all the Branch Societies. We greatly rejoice that the Wesleyan Missions there are doing much good; but what are they in number among hundreds of thousands destitute of Protestant Christianity!

Extract of a Letter from the Rev. T. Woolsey.

I have brought my correspondence to a close for the present, yet certain promptings from within impel me onward. You remarked in one of your letters to me, relative to accepting this appointment, "If you have a missionary soul, now is your time to be consent" language somewhat similar to that employed by the venerable missionary, in writing to England to Dr. Coke, concerning going to the United States, when he said, "If you are a man of a large mind, you will give up a few islands for a vast continent." Territorially viewed, my present is very extensive, especially if I visit *Rocky Mountain House, Fort Assiniboine, and Lesser Slave* are visited by Brother Randle. This can be effected probably, during the next year and the year following, in conjunction with Brother Steinhart. Numerically considered, there are multitudes who know not the things belonging to their peace, whose minds are shrouded in the darkness of heathenism or trampled by the fetters of Popery. There are, indeed, portions of this immense territory comparatively unexplored by the heralds of the cross, where thousands are found without one ray of gospel light to cheer their dying hour with a well-grounded hope of eternal life. All these things considered, "the harvest, truly, is great, but the labourers are few." I could only speak to them in their own tongue, I would willingly

"Speak and be spent for those who have not yet their saviour known."
It was said in 1843, that "The Romish priests appear to have or to be making the most strenuous efforts to get before us in every abode." Well, this appears to have been the case just now, there being one here, another at St. Ann's Lake, and a third at Lac la Biche. Converts are easily made, I admit, so long as heads and crosses can be had, as the Indian in fact all the Indians here, are in the habit of coming to a little boy, in the hat of an aged and truly pious woman, which was deemed a special mark of heaven's favour. If conforming to the externalities of the Romish church make persons "true children of God," it was enough to move heaven and earth! But, "There are more things in heaven and earth, than are dreamt of in our philosophy."

Conversions such as these are very properly commented on by Sir George Simpson, in his printed Journal of an overland route from Edmonton House to Fort Vancouver, where he observes—"Near my encampment there was a native cemetery, the next little tomb being surrounded by pickets. We were surprised, however, to see a wooden cross placed at the head of each grave, the result of a recent visit of some Catholic priests; but, as a practical illustration of the value of such conversions, we found on a neighbouring tree a number of offerings to the departed spirits, and a basket of provisions for its voyage to the next world. If the Indians had any definite idea at all of the cross, they put it merely on the same footing as their other medicine charms."

The above will, I think, tell more than I have written. These persons must have been Romanists in their hearts, as they were with feelings almost of devotion, who gave us a quiet but kindly welcome. All inside the mansion house—the furniture, the matron, even the children—had the same home-sobered look. The sanded floor was dried by one of those huge white tiled stoves, which have been known for generations in the north of Europe, and the stiff-backed chairs were evidently covered with the first day of the settlement. The heavy, built table, in the middle of the room, was soon covered with its simple offerings of hospitality; and we sat round to talk of the lands we had come from, and the changing wonders of the times. We learned that the house dated back as far as the days of Matthew Stach, built, no doubt, with the beams that floated so providentially to the shore some twenty-four years after the last landing of Egged; and it has been the home of the brethren who now greeted us, one for 29, and the other for 27 years. The "Congregation Hall" was within the building, cheerless now, with its empty benches; a couple of French-rooms, all that I could associate with the gladsome piety of the Moravians, hung on each side of the altar. Two dwelling-rooms, three chambers, and a kitchen, all under the same roof, made up the

ed, their faces and hands variously colored; and, as they proceeded, the jingling of bells, and the singing of songs, produced a strong impression upon my mind. The moment they reached the Fort, two salutes were fired by a large piece of ordnance, when a discharge of musketry, on their part, took place; after which, they shook hands with the gentleman in charge, &c., and kissed all who would allow them. This latter act is said to be quite common with this tribe.

They then entered the Fort, leaving their wives to remove the robes, &c., from off the horses. The men, were, in most cases, exceedingly muscular and well proportioned, and the women, as a general thing, somewhat prepossessing in their appearance.

During the day I was rather startled by seeing one of the men enter my apartment with a drawn sword in his hand. One of the officials accompanying him, somewhat calmed my perturbed spirit. Although I had escaped their carresses in the morning, I was now victimized, for the said Indian approached me at once, and before I was aware of it, flung his arms around my neck and embraced me, asking for me. I told him that I did not drink it, or keep it for others. He sat for some moments gazing at me most intently, and upon being informed as to whom I was, he said, "Give me medicine to make me wise." Poor fellow! I was disposed to offer the Balm of Gilead; but before I could speak to him, he arose, gave the second embrace, and departed.

That they were wise, they proved. On the day they left the Fort, they departed a treaty of peace with the Crees. For this purpose the different tribes assembled in the hall, when energetic addresses were delivered by the Blackfeet, which were made known to the Crees, through an interpreter, who made a suitable reply. Each tribe then placed the catmen (or sacred pipes) upon the table, forming an angle, after which the pipes were lighted and handed round by one of the Blackfeet to each of the Crees. Then followed another, giving to each Cree a piece of lump sugar, first touching his own lips with it, and then applying it to the lips of the other. Then followed a third, who kissed each Cree; and then a fourth, who shook hands with each Cree. This was followed by a recognition on the part of the Crees, three or four of whom presented several small parcels of tobacco to the Blackfeet chiefs, as presents for the other chiefs of their tribe, whom they expected to meet shortly. All these acts were preceded by a very extensive oration. The Blackfeet expressed themselves most enthusiastically and eloquently. Many of their tribes are said to possess acute and comprehensive minds. What a glorious work might be effected if some of their numbers were converted and sent among their countrymen, to proclaim the saving power of divine grace!

With what brilliancy and pathos would they unfold the amazing scheme of Redemption, and thus, under the Divine blessing, the fortitude and perseverance which they now display in warring upon each other, would then become subservient to the interest of the Redeemer's kingdom upon earth.

While contemplating the character of these red men of the forest, my mind reverted to this period when our country was sunk in the grossest superstition and ignorance; when the ancient Briton could boast no higher place in the scale of civilization than this; and when he hoped to propitiate by shedding the blood of human victims—Who, for centuries after, could have believed that a time would arrive when the descendants of these degraded barbarians would become a great and powerful nation?—that wonder that the Virgin Mary appeared. It was enough to move heaven and earth! But, "There are more things in heaven and earth, than are dreamt of in our philosophy."

Dr. Kane and the Moravians.
Dr. Kane, in his narrative of his Arctic explorations, makes an interesting mention of a visit to the Moravian missionaries who are laboring on the sterile coast of Greenland. "While we were beating out of the fiord of Eschmaes, I had an opportunity of visiting Lichtenfels, the ancient seat of the congregations, and one of the three (four) Moravian settlements. I had read much of the history of its founders; and it was with feelings almost of devotion, that I drew near the scene their labors had consecrated. As we rowed into the harbor of its rock-embayed cove, everything was so desolate and still, that we might have fancied ourselves—those querulous never sleeping senile-dells of the coast—gave no signal of our approach. Presently, a sudden turn around a projecting cliff brought to view a quaint old Silesian mansion, bristling with irregularly disposed chimneys, its black, overhanging roof studded with dormer windows, and crowned with an antique belfry. We were met, as we landed, by a couple of grave ancient men, in sable jackets and close velvet cap, such as Yandke or Rembrandt himself might have painted, who gave us a quiet but kindly welcome. All inside the mansion house—the furniture, the matron, even the children—had the same home-sobered look. The sanded floor was dried by one of those huge white tiled stoves, which have been known for generations in the north of Europe, and the stiff-backed chairs were evidently covered with the first day of the settlement. The heavy, built table, in the middle of the room, was soon covered with its simple offerings of hospitality; and we sat round to talk of the lands we had come from, and the changing wonders of the times. We learned that the house dated back as far as the days of Matthew Stach, built, no doubt, with the beams that floated so providentially to the shore some twenty-four years after the last landing of Egged; and it has been the home of the brethren who now greeted us, one for 29, and the other for 27 years. The "Congregation Hall" was within the building, cheerless now, with its empty benches; a couple of French-rooms, all that I could associate with the gladsome piety of the Moravians, hung on each side of the altar. Two dwelling-rooms, three chambers, and a kitchen, all under the same roof, made up the

Superior Churches.

THEIR INFLUENCE UPON PIETY.

Your editorial of last week speaks in commendation of the improvement going on in the general style of church architecture among Methodists.

You approve of elegance and costliness in churches, condemn the "bedaubing them with extravagant frescoes and gilding," etc., but desire to leave them "superbly simple." I wish every one who has anything to do with building churches would read those observations and profit by them.

We should not then, in revolutionizing our houses of worship, commit so many offences against good taste; and temples, intended to be elegant, would not be disgraced with such tawdry and inappropriate ornaments, that some, when they enter, think they may, by mistake, have found their way into a theatre.

Your observations will also, I trust, do good to another class, of which there are not a few still among us, who think elegant churches and piety, or, at least, deep and fervent piety, are incompatible. They mourn over the degeneracy of the times, and what we call progress, they call regression backward.

Not unfrequently men who thus mourn are wealthy, and have their own mansions adorned with everything that a refined taste desires and wealth can command; but there must be nothing attractive and elegant about the place of worship! O no, that would be false piety! Sad spiritual declension would be the result!

Happily, we have many illustrations of the fact, that Christians can be as deeply and devotedly pious worshipping in noble sanctuaries as in manner and poorer temples. God will meet the devout worshipper anywhere, in the log school-house, under the forest trees, or in the spacious and grand edifices.

Last spring the writer had the pleasure of worshipping two or three evenings in the large Wesleyan Church, in Montreal, probably as large and costly as any Methodist Church in America; there was there in progress a delightful revival of religion; sinners were flocking to the Saviour; the singing, in which hundreds of voices united, was most excellent; the prayers were fervent, and called forth hearty responses, and everything indicated vitality and power in the religion of those who worship there. I could not help thinking while there, that if some of our people, who are so fearful about the increase of "superior churches," could only be permitted to listen to such a melody which came from the lips and hearts of those worshippers, and the hearty amen from hundreds of voices, they would be satisfied that the presence of God is not confined to buildings which outrage every principle of the beautiful, the beautiful which God himself has ordained, and spread over his own work.

I find another example in point in the condition of the North Second-street Church in Troy. They erected a spacious, and, bating a few things, a very tasteful edifice, about two years ago. There is a noble band of members connected with that church; they have been somewhat noted for having the revival spirit, nor have they lost it in the least since they took possession of that improved sanctuary.

The writer dropped in upon them while engaged in their love-feast the other evening, and there was the same heartiness of spirit that formerly characterized their exercises; there was the same clear and decided testimony as to the power of Christ to save the same joyfulness in trusting in the precious love of the Redeemer, the same burning desire for the salvation of sinners which they were wont to manifest before.

It was quite refreshing to hear them, the old and venerable, the young and vigorous, the poor and the rich, the business man and the laborer, witness for Christ, and tell of their hopes of immortal life. May the Lord continue to smile upon them. Another Methodist Church, of the right kind, is needed in the south part of Troy, and our people are abundantly able to build it too, and should set about it speedily.

Methodists, in the cities especially, should be more enterprising, and be ready to erect churches wherever there is a prospect of gathering a congregation. The rich among us should invest largely in this way; if they do not wish to have piety eaten out of their souls by their gold. They should not dwell in their "oiled houses," and the houses of the Lord lying dilapidated and mean around them.—*Christian Advocate and Journal.*

Dutch Church in South Africa.

The extent of country over which the Dutch Reformed Church in South Africa spreads, is 900 miles in one direction and 400 miles in another. The ministers in the Yellow River republics are sustained on the voluntary principle, and compose an integral part of the Synod of South Africa. The salaries of the other ministers are paid by the British Government. The salary of each minister is one thousand dollars per annum, together with a parsonage. In Cape Town, however, five hundred dollars per year is added to the salaries, in consequence of the greater cost of living. The ministers of the Synod about forty in number, are divided into eight "rings," or classes, which meet annually. The Synod, which is a convention of all the ministers, assemblies but once in five years.—*Chr. Obs.*

Recent intelligence from the Methodist Mission in Norway gives interesting information of the progress of the work in that country. A church has been formed at Frederikhan consisting of fifty at first members. In Sarpsburg the work is extending. The accounts from Denmark and Sweden are also favorable. In these countries the people do not emigrate as much as they do in Germany.—*Christian Advocate.*

Young Men's Christian Association—Sixth Lecture.

BY F. C. HILL, ESQ.

Subject—The Unity of the Works of Creation.

The interest which has been manifested in the forthnightly lectures throughout the current season seems to be fully maintained, and we may judge from the numerous and deeply attentive audience assembled on Tuesday evening the 31st inst. The Chair was occupied by J. W. Ritchie, Esq. After the customary opening exercises Mr. Hill rose, and for about an hour riveted the attention of the assembly by a highly instructive and eloquent address. He was particularly happy in his selection of a topic; and he clearly exemplified the presence of an infinite wisdom in the varied works of Creation.

He commenced by directing the thoughts of his hearers to the contemplation of the works of God; if we view the heavens, or turn our eye to the vegetable and animal creation, or penetrate the crust of the earth, or look into ourselves; we cannot fail to see a unity of design, proving that one intelligence has contrived and regulated all. The subject is too vast for minute explanation; but a few illustrations will serve to show that a unity of design pervades all the works of the Almighty.

In former ages the sciences were pursued independently, without any connection with each other. Modern discoveries, however, have on the contrary shown that the several sciences have a mutual relation, each shedding light upon the other; and the further investigations are made, this harmonious relation can be more perfectly recognized. The researches of geology, testifying to a wondrous order in the works of nature, lead us to acknowledge the wisdom and greatness of the Creator.

It has been proved that there exist laws determining the order and arrangement of the works of creation. It has been found that the leaves of plants are not attached to the stem at random, but by certain rules; they are placed at relative fractional distances, as one-half, one-third, two-fifths and three-eighths.

The relative times of the revolutions of the planets are also regulated by a similar proportion or gradation. It appears from these and other facts which have been ascertained, that a general order in all things is the final object to be attained.

There is another great principle to be noted, viz., the perfect adaptation of the means to the end. We may take, as examples, the web-foot of swimming birds, the tail of the whale, the mouth of the crocodile, or the powerful vertebrae of the serpent, by which it destroys its enemies; or the more striking conformation of its head, the bones of which, unlike the head of other mammals, are deposited, so as to admit of great enlargement; and by which it is enabled to swallow its prey entire; and afterwards the bones return to their place.—He also described the formation and composition of the teeth of different animals peculiarly adapted to their habits and variety of food.

He next referred to the boundless ocean, which, though apparently appearing our control, has, through modern science, been made to utter its voice in testifying to the wisdom and beneficence of the Creator. There was given under this head a beautiful and interesting description of the well-known Gulf Stream, which, taking its rise in the Gulf of Mexico, pursues a north-easterly course for 3000 miles across the Atlantic to the West of Europe. The Gulf Stream explained it as being caused by the cold water pushing towards the tropics, and returning to modify the temperature of the Northern regions.

He also alluded to the uniform outline of continents and peninsulas, expanding towards the North, and narrowing towards the South. He referred to the form of the continent of Europe as being composed of so many inlets and promontories, and being evidently formed by the Creator in regard to its high destiny as the centre of Christianity and civilization; and by its conformation being peculiarly fitted for extending their benign influence throughout the world.

The mountain chains in each continent run in a parallel direction, and the outside chain is invariably the highest. These peculiarities the lecturer explained as exerting a marked influence in the Earth's temperature, and, consequently, of the state of vegetation in different localities.

We were now directed to the animal kingdom to show the regular gradation of the animal formations, from the lowest to the highest. Allusion was made to the fossil remains which have been revealed in connection with geological discoveries; and here the lecturer made a passing allusion to the memory of the late Hugh Miller (who by his genius has rescued geology from scepticism, and given it a high position as a corroborative proof of the truth of the Divine Word). In former ages natural history was nothing more than a list of the animals known; but since attention has been directed to the internal structure it has been found that the animal world may be divided into four great branches. In the lowest division the organs are simple and undefined, without the nervous or arterial systems. In the highest division, of which man is the most perfect type, the organs are complex and clearly defined. These divisions are the two extremes. To furnish an example of each, we may refer to the starfish as belonging to the lowest, and nautically called radiata; the snail, oyster, and nautilus as the next, called the mollusca; the various insects as the third, called articulatata; and the fourth and highest called vertebrata may be recognised in fishes, reptiles, birds and mammals. In each branch class man is the summit. In the vertebrata there is a peculiar type; and so in each the vertebrata is the type, and so in each division.

There is a parallelism between the gradation and the order of time in which the various vertebrated animals were created. The fossils discovered in the lower formations are those of fish and reptiles. The first trace of birds was found in the red sandstone. In the tertiary age they begin to resemble those of the present age, as the mastodon; and there is thus such a gradual elevation from fish to mammalia. In the vegetable kingdom there is the same gradation to be seen beginning at the lowest; and

