

Science and Art.

Telegraphic Communication between England and the United States.

The annual banquet of the ancient corporation of the Cutlers of Hallamshire, was lately held at Sheffield, England. The guests numbered about three hundred.

The Duke of Newcastle made a telling speech.

Mr. Dallas, the American Minister said:—I did not flatter myself with the hope that I should have received a welcome so cordial as that which connected me with the toast you have marked with your emphatic adoption. It is too little merited by your unknown guest to be regarded by him in any other light than a generous avowal of amity to his country. As such it is received and reciprocated with the highest gratification and with the warmest thanks. Like yourselves, gentlemen, the sons of the Western Republic love the land to which they belong—and they listen, especially when abroad, as to music, to those who express towards her sentiments of friendship, honour, and goodwill. You have probably heard already that the irrepressible and insatiable cupidity of my countrymen is about undertaking a daring exploit of annexation, an annexation that will embrace these islands, and moving with a march as rapid as civilisation, ultimately include all Europe, Asia, and Africa. I have actually in my possession a piece of the chain to bind these three eastern venerable continents to the new one of Columbia. We see in the far west that you possess and accumulate treasures which we covet and must have—the hourly inventions of your genius; the discoveries of your explorers on earth or in the heavens; the numberless additions made to the comfort and happiness of the human race by your hundreds of millions; the schemes of your commerce; every step onward or retrograde in morals, in jurisprudence, in the press, even in finance, in the stocks—we must have them. We must have them—we must have them as quickly as yourselves. We are aware, gentlemen, there is not in the wing of the carrier pigeon strength enough for this; that steam is too wretchedly slow for our impatience; submarine electric cable, with one grapple at St. John's, in Newfoundland, and the other at Valencia, in Ireland, resting for 1,700 miles securely and indestructibly in the currentless depths of the Atlantic, that will realize all our aims of ambition, and rivet an annexation more wonderful and infinitely more praiseworthy—(cheers)—rivet an annexation more wonderful, at all events, than that of Texas or of Cuba. I should not have indulged, gentlemen, in this light vein to beguile you for a few moments, were I not perfectly satisfied that the astounding fact from which it has sprung is no longer in doubt. Our two countries—the dominions of her Britannic Majesty and the United States of America—though separated by a stormy sea several thousands of miles in width, will, in the course of the coming year, be drawn so to speak by the magical aid of machinery and science, within conversational distance of each other. The preliminary soundings were perfected a few days ago, from the terminus at one end to the other of this great artery of sympathy and of thought. I wish it were in operation. And why? Because, gentlemen, I would instantly illustrate its most glorious adaptation to the promotion of good will among men in distant nations, by sending your toasts to my compatriots, and giving you before you rose from this table a full-hearted American response."

Was the Deluge Universal?

[Translated and abridged from the French of Grandpierre.]

The fact of the deluge has not been denied by any of the learned who have engaged themselves with any attention in the study of our globe; and it is very remarkable, that, without having been guided in their researches by any desire to justify the recital of Moses, and to confirm the truth of the facts related by the Bible, they have come, by the way of science, and by the processes of observation and of rational deduction, to results which perfectly agree with the documents of divine revelation. From the Bible, and the impartial testimony of geological science, a terrible inundation has deranged the surface of our earth, at an epoch in the annals of humanity, which is precisely the same as that assigned by Moses to this great event. The only point on which there is any difference is as to the greater or less extent of the catastrophe which submerged the earth. Was the deluge universal? or was it extended

over only a portion of our globe? Christian scholars, equally penetrated with veneration for our holy oracles, have replied in the affirmative to both these questions. Some believe that the deluge was universal; others think it was but partial. Let us here summarily state the principal arguments which each have advanced in favour of the opinion they have adopted; and let us commence with those who incline to the belief that the deluge was not universal.

The following are mere statements of some of the objections furnished by natural science. All the fossils of animals belong to epochs much more ancient than the deluge. The absence of the remains of human beings, and the removal of masses of rock and pebble stones, offer new presumptions against the belief of a general inundation of three hundred days. Trees exist in Africa and in America, whose antiquity goes back to an epoch anterior to the deluge. To cover the summit of the highest mountains, would have required eight times the quantity of water which is in all the seas, added to the depths of the ocean. An equal volume of water added to the weight of the earth, would have increased its weight, extended its diameter, affected its centre of gravity, and the movement of its axis, and thus produced a perturbation, whose effects would have been incalculable on all the solar system. The partisans of the opinion we present go farther, and ask for what purpose should this Noachic deluge be universal? To punish the human race for its crimes? Those of the race were few in number, and gathered in certain countries had had neither the time nor the power to extend far and wide, and to cover the earth. Where was the necessity that all the yet uninhabited continents should have been swallowed up by a great inundation, so disproportioned as to its extent in the end it sought to attain? It sufficed that Asia, the cradle of the race, should have been overwhelmed, in order that the designs of divine justice might be accomplished, and that man should learn to fear his judgments.

The Bible, add our authors, here comes to our aid, and confirms our opinion. Read the passage of Moses (Gen. vii. 19): "And the waters prevailed exceedingly upon the earth; and all the high hills that were under the whole heaven were covered." However little familiarized with Scripture style, we know that these general expressions, the earth, the heavens, the inhabited world, are employed in a restrained sense. So here; and so in the description of the animals which entered into the ark.

Let us now pass to the presentation of the motives which have led men, not less learned nor less pious, to believe in the universality of the deluge.

They call us, first, before all other evidence, to the same declarations of Scripture on this subject. They find these so clear, so precise, so absolute, that a restricted meaning seems impossible. They do not deny that, in other places of Bible history, these words, the earth, all the earth, may not mark a part of the globe only, or cover the land of Canaan in particular. But applied to the relation of the deluge, this mode of interpretation appears to them inadmissible, and it seems to them that the fact of the deluge is announced in a manner so general and so solemn, that it is to do violence to the text—to extend it only to a partial inundation, which would scarcely have overwhelmed a single continent.

They rest also on the histories and traditions of all the nations of the earth. Nor can we explain the universality and the resemblance of these remembrances; how confused and unnatural do they appear to us, otherwise than in the solemn revolution which has given birth to them!

To the Scripture and historic proofs are added geological proofs, the most striking of which are furnished by the existence of valleys of denudation, and by erratic blocks. Another geological phenomena is found in the recently discovered caverns of bones. Certain natural cavities are thus called, found in England, in the Jura, in America, where are united, under a bed of little depth, a considerable interspersion of the debris of all kinds of animals, of which the greater part appertain to yet existing species. How can we give a reason for this accumulation of all kinds of fossil animals on the surface of the earth, and in the space of a few square feet, otherwise than by an inundation which has driven them thither, or surprised them there?

The uniformity of the effects produced by the deluge can be considered, then, as a proof of its universality.

Science advances; let it advance. We do

not doubt that all the materials accumulated by the natural sciences will serve finally to illustrate, to confirm, and to prove the facts contained in revelation. A positively acquired result, even now, is this, that whatever theory of the deluge we adopt, however much of the globe's surface we estimate that it covered, or whatever may be the bounds of a single continent or country, revelation remains intact; the history written by Moses has suffered no prejudice; Genesis is vindicated. And what is worthy of remark, and well fitted to give joy to the disciple of revelation, is that while in the last century false philosophy made use of a pretended science to attack and to weaken the authenticity of the truth of the facts recorded in our holy book, we see to-day almost all the naturalists of England, France, and Germany, although perfectly independent as to their character and works, in their advance, seeking always to make the results of their laborious and patient investigations to agree with the ancient documents of the inspired books. Science truly merits that character, that when cultivated for itself, and obeying no foreign consideration, it seeks its end by rational processes, based on the observation of facts duly put together. But while science should be respected only as the means and not the end, it should be remembered that before it and above it there is something greater than science—religion, to whose glory it should redound. Furthermore, whatever science wishes or does not wish, however far it wanders from or approaches towards religion, it has proclaimed, and will ever proclaim, that the Word of God is infallible, and will never be convicted of error.

Correspondence.

For the Christian Messenger.

Mission to Lunenburg.

MR. EDITOR,

Permit me through the columns of the Messenger, to present to the members of the Western Association an account of the mission to North West, Mahone Bay, and New Cornwall, which was assigned to me by their Missionary Board. I began on the 29th of June, at North West, and followed the same arrangement in preaching and visiting the different localities, which had been previously adopted by Mr. Bars, while pastor of the church. That arrangement gave two Sabbaths in the month to North West, one to Mahone Bay, one to New Cornwall, and the fifth Sabbath of August I gave to Ritey's Cove, where there are several members of the North West church.

As Mr. Bars had recently left, and the people were without any ministerial labour, my mission was exceedingly opportune.

I preached twice every Sabbath but one, and several weeks twice more in the course of the week, one week three times, and the last week four times. As it was the busiest season of the year, the opportunities of preaching were not so numerous as at other times. This want I endeavoured to supply by visiting from house to house: a mode of operation by which a great deal may be accomplished.

The meetings were well attended considering the circumstances. Many of the people, I am happy to say, evinced the most desirable state of mind, in regard to the things of God and eternity. Some were in a measure discouraged by the loss of their minister whom they highly esteemed. I met with eight persons who have experienced religion, and several more who are in a very hopeful state. The former I expected to baptize, but they continue from various causes to hold back; they will, I have no doubt before long, submit to the ordinance, and take their place in the church of God.

As this was the first opportunity I have had of spending so much time among the people in the country in Nova Scotia, there were several things which attracted my attention particularly. The first Sabbath morning I was at North West, a boy of nine years of age was pointed out to me, who was in the habit of walking from the head of Mahone Bay, a distance of four miles, to the Sunday school. A family at New Cornwall told me, that their children for a whole summer walked to North West, a distance of ten miles, to the Sunday school. A good brother, at whose house I had spent the day, walked a distance of five miles, to a prayer meeting. A young female walked one Sabbath morning eleven miles to attend a meeting at North West, and walked part of the way home in the evening. And to go on foot four or five miles to meeting is a common occurrence, and attracts no attention. Their conduct appeared

to me to illustrate strikingly the old maxim: "The well is most appreciated after it is dry." They seem to enjoy their privileges in proportion to the labour they cost them. There is these places a considerable amount of the salt of the earth; and yet "there is much land to be possessed." I trust they will soon find a suitable pastor, to lead them into the green pastures, and by the still waters of the word of God and the ordinances of his house.

The following collections on behalf of the Domestic Missions were taken:—

Table with 2 columns: Location and Amount. At North West, £2 15 9 1/2; At Mahone Bay, 1 0 9 1/2; At New Cornwall, 1 15 9 1/2; My expenses were £5 12 4 1/2; JOHN MILLER.

For the Christian Messenger.

Scripture Exposition.

BY J. H. DOUGLAS.

"God is our refuge and strength a very present help in trouble." Psalm xvi. 1. "My refuge my Saviour thou savest me from violence." 2 Sam. xxii. 3.

This figurative language points out the cities of refuge appointed by the Mosaic law which was a shadow of good things to come. Its ceremonies were types of the person and offices of the blessed Immanuel. These cities are highly emblematical of the Redeemer,—Prov. xxviii. 10, and xiv. 26; and Paul in Heb. vi. 18, speaking of the promise of Christ made to Abraham, represents believers deriving strong consolation whilst fleeing to him as their refuge. We have a description of these cities in the book of Joshua with their names and use. These names are applicable to Jesus—Bezer which signifies fortification. Isaiah xxvi. 1-4, Jesus is called "The Rock of ages." On this rock his church is built, and the gates of hell shall not prevail against it. Jesus is the strong tower, the righteous runneth into it and is safe. He is our Spiritual Bezer, fortified around by wisdom, love, and power. Does the law, like the avenger of blood, pursue the sinner? Jesus is the end of the law for righteousness to every one that believeth. Does justice threaten the guilty and defiled? The atonement of Christ has satisfied the demands. Are we tried? As our day is so shall our strength be. Are we tempted? His grace is sufficient for us. May we ever remember our spiritual "Bezer" as our only refuge, as there only can we be safe.

2. Ramoth Gilead, exalted witness. Jesus Christ is "the faithful and true witness." He came to declare the whole counsel of God; he was anointed with the oil of gladness above his fellows, the spirit was given him without measure. He is highly exalted. "His name shall be called Wonderful, Counsellor, The Mighty God, The everlasting Father, The Prince of peace." To him is given a name which is above every name that at the name of Jesus every knee shall bow of things in heaven and things in earth. He is highly exalted in his nature. God manifested in the flesh. In his mission to proclaim peace on earth, He bows his head and exclaims, "It is finished," and Jehovah is satisfied. "He opens the fountain not only for the house of David but for the inhabitants of Jerusalem. He takes the key of hell and death from the infernal tyrant and imparts to his people that faith which enables them to exclaim, "O death, where is thy sting, O grave, where is thy victory." And now highly exalted at the right hand of the Majesty on high, far above all principality and power and might and dominion. Being the faithful witness and the first begotten of the dead and the prince of the kings of the earth. And hath made us kings and priests unto God and his father, to him be glory and dominion for ever and ever. Amen.

3. Golan, a revolution, a passage, or passing over. In Jesus Christ the prophecies meet with their accomplishment, the shadows with their substance. The patriarchal, legal and prophetic dispensations were but preparatory to him, through him a revolution took place in the religious hemisphere. Darkness rolled away and the stars of the Mosaic law disappeared when the Sun of Righteousness arose in the brightness of his father's glory, "a light to lighten the Gentiles and the glory of his people Israel." The sinner having fled to our spiritual "Golan" a change or revolution takes place in him. If any man be in Christ Jesus he is a new creature, old things are passed away and behold all things are become new. For as many as are led by the Spirit of God they are the sons of God, the Spirit itself bearing witness with our spirits that we are the children of God. And this revolution must be known for ye "are not carnal but spiritual if so be that the spirit of