

express in figures the times and spaces measured in such researches, the usual signs of calculation would be meaningless to us from the vastness of the phenomena. Or, ask physiology to speak of the abundance of life upon our planet, and by fair analogy in other worlds as well. There is no insect so minute but is truly a marvel of creative power. Each is a little matter, quickened and lighted with life with a power which we cannot understand, cannot even define, and which only does not arrest us with adoring wonder because its frequency blunts our faculties. When the earth was preparing for man, great strata were deposited, in every cubic inch of which lie buried millions on millions of minute creatures which God saw good to make. Here again would numbers fail us; we can hardly carry our thoughts beyond the first step. In one place a whole town stands on the rocky tomb of such a minute population; in another, the shore of a lake is powdered with their remains. Oh, the inexhaustible wealth of that creative energy which poured out on this planet, when as yet it was dreary and void, unfit for the lordly tenant a little lower than the angels, for whom it was being furnished, a mass of living creatures whose only praise of him was their life and motion, too small for eye to see, yet each perfect in its kind and very good! Chemistry, too, would add its record of wonders. How every plant conspires to recruit the air with the element of which the animals have robbed it, and every animal unconsciously requites the benefit—how our food is changed into the juices of life—how the plant wins from mere soil and air its sweet perfume, its sap with its peculiar virtue, its form of leaf, and the color of its flower.—*Archbishop Thomson.*

Christian Messenger.

HALIFAX, JULY 5, 1865.

EASTERN BAPTIST ASSOCIATION.

INTRODUCTORY REMARKS.

After travelling over 61 miles of railroad from Halifax to Truro, and 65 by coach from Truro to Amherst, we are prepared to appreciate the convenience of the former, and to heartily wish that soon it may be extended over the whole distance. It will not then be necessary to start before the hour at which people generally rise in the morning, to accomplish this journey in a day. The amount of travelling would then of course be immediately increased ten, and very soon a hundred fold, and the morning train would not leave Halifax with only 10 or 20 passengers as it frequently does now-a-days. We will not complain of the roads or the coaches. The former, over the whole distance, are good, and the latter although too strait (small) and straight (having upright backs to the seats) yet are drawn by better horses than the stage coaches in many parts of the province. In travelling through the northern part of Colchester and Cumberland counties, one cannot help remarking the large quantity of fine fertile land yet remaining to be cleared and settled. Here are the elements of comfort and wealth for thousands of families at some future period of our history, and yet miles upon miles are passed without a house or an indication of man's industry, except in the construction of the road on which you are travelling. In this very necessary business of road making however, considerable skill has been displayed, so as to climb the Cobeguid mountains, and descend, by an easy grade, into the various valleys which drain its slopes on either side, and thus reach the extensive level district of country in the northern part of the county.

On Friday last, with a hot sun pouring its rays down, where the trees rise some hundred feet on either side of the road, and where not a breath of wind came to change the atmosphere, the heat arose, we doubt not to upwards of 100 degrees, and became most oppressive for several hours in the middle of the day. It was a great relief to arrive at Purdy's Westchester Inn, on the top of the mountains. Here a survey may be taken over a vast region to the northward. In clear weather, the Northumberland Straits may be seen, with all the region of the Pugwash and Wallace coasts. For forty or fifty miles the landscape appears one immense unbroken forest. The inhabitants living on the banks of the intervening rivers, together with their clearings, are hidden by the ridges of land which intervene.

One is led to ask, What is the reason why larger portions of this fine country are not reclaimed, and brought into the service of some of the members of the human family? Where the elements of improvements so abound, why are they not more abundantly

enjoyed? Here are coal mines, salt springs, free-stone and slate quarries, rocks suited for grindstones, hard and soft wood of the largest size and in almost inexhaustible quantities, and it is said, the ores of iron, copper, and manganese, all waiting for the application of skilled labor and the means of transportation. One answer suggests itself, as probably, the principle one which retards mining, building, and agricultural progress—that of the want of permanent roads. The liability of having the route changed, is doubtless a great barrier to the investment of capital, in any of these operations. When the railroad to connect Truro, N. S., with Moncton, N. B., is located, and other roads find their way to meet it at the various points of contact, then there will be something to inspire confidence, and a rapid course of change will forthwith be witnessed. The value of the county would immediately be vastly increased. The people of Amherst are an enterprising and progressive people, but their hands are tied, in these respects, until the railroad is constructed. This may be one of the secrets of their strong party political feeling in past years.

AT AMHERST.

After being on the road from half-past five in the morning, to half-past nine in the evening, one is well prepared to relish a welcome to the comforts of a hospitable home. We meet with warm friends, and forget the weariness of the drive. We are surprised to find, that, whilst on the mountain we experienced such melting sultry weather, in the level country at Amherst a gale of wind was blowing, and what is not an uncommon experience there, raising clouds of dust, greatly to the annoyance of several companies of the Amherst militia, who were performing their appointed hours of drill.

Amherst presents about the same aspect as it has for a few years past. The Baptist church is the most prominent object. Since the Association was held there nine years ago great changes have been made. The old meeting house was then becoming quite too small and dilapidated for the people, and for an Associational gathering altogether inadequate; but now we have a most commodious and handsome structure, affording comfortable space for almost any assemblage to be convened for a religious purpose. Its capacity will be tried during the present session. The Episcopalians have a substantial church of brick, and the other denominations are well represented by respectable edifices. Amherst is well situated for business, with a fertile region all around, and facilities for ship-building and shipping near.

THE ASSOCIATION.

At 2 o'clock on Saturday the Delegates came together with their letters from the churches in the eastern parts of N. S., from Cape Breton, and from P. E. Island, shewing what had been the experience of the year, and what sources of sorrow, hope, and joy they have in their present prospects. The additions made during the year were somewhat larger than those of last year. In some churches, however, there had been a diminution. After prayer by Rev. Dr. Tupper, the Rev. D. W. C. Dimock was chosen Moderator; Rev. T. H. Porter, Jun., and Bro. T. B. Layton, Clerks; and Bro. James Layton, Treasurer.

Routine business in anticipation of, and preparation for, the succeeding days occupied the remainder of the afternoon. In the evening a social religious conference was held.

The Lord's Day was filled up with services; Prayer meeting at 6 a. m.; Sabbath School at 9; Dr. Crump to preach at 11; Rev. J. Davis, at 3 p. m., and Rev. T. A. Higgins at 7. Other ministers from far and near were to preach in the neighbouring churches—Presbyterian, Methodist and Baptist. May great good follow from these labors, and the gracious influence spread abroad on every hand.

Baptists in Convocation.

A good article under the above caption appears in the London Freeman of May 31st. Our readers will be interested to perceive how the sentiments expressed respecting our English brethren, harmonize with our own in reference to these yearly gatherings. The Associations in the mother country are commonly of the churches in one county. The larger population there renders this necessary. When our second Jubilee, shall occur, thirty or forty years hence, this may be found necessary in Nova Scotia also.

Just as the prelates and proctors of the Province of Canterbury cease their deliberations at Westminster, the ministers and messengers of our Baptist churches prepare for their several Association meetings.

Our Associations are invaluable. As an expression of the essential oneness and the brotherly love of the denomination, they serve a useful purpose. If the county meeting only

brought together the ministers and messengers of neighbouring churches, uniting them in worship and friendship, it would accomplish an important object. The independence of our churches does not mean their isolation. And while the claim to self-government is upheld and contended for, the desire for co-operation is cherished. All this speaks well for Baptist principles. We are persuaded that the moral influence of an Association in a county is greater and more beneficial than is generally supposed. It enlarges the sympathies of the bishops and deacons of our churches, and so makes them more CHRIST-like. Town and country pastors, brought into contact with each other, learn mutual respect, and it is admitted on all sides that, while substantial usefulness is not confined to the village, the more brilliant gifts are not monopolised by the city. Communion with the Heavenly Father and the Divine Saviour refines and elevates the tone of denominational life. A stirring discourse, a practical speech, a wise suggestion, or a faithful, yet loving, admonition, is never lost. Like bread "cast upon the waters," it is "found after many days." Many a preacher has returned to his pastoral labours refreshed and strengthened by the Association services; and the messengers of the churches have gone home with renewed zeal, more than ever resolved to serve the Lord. Apart altogether from other uses, the simple fact that the Association is a means of reviving the spiritual life of the churches, is sufficient reason for its existence, and constitutes the chief argument for its maintenance. May our brethren who shall meet during the month of June in holy convocation, find attendance at the sacred festival equally pleasant and profitable! May the Spirit of praise and prayer descend upon and inspire the congregated worshippers, that their fellowship may truly be "with the Father, and with his Son Jesus Christ"! May preachers and speakers enjoy Divine influence, and, like the prophets of old, "speak as they" shall be "moved by the Holy Ghost"! And may the Association meetings of 1865 be memorable as the beginnings of a higher and nobler church life!

One feature of the Associations is deserving of especial notice. Every Association is a home mission. "The Baptist Home Missionary Society's" report gives a very inadequate idea of the home mission work done by the denomination. We should much like to see a carefully collated account of the evangelistic labours of the Baptists. There are churches which, in addition to the maintenance of public worship, and a Gospel ministry for their own edification, send out teachers and preachers into the destitute parts of their own neighbourhood, thus realising the idea of a missionary church. Our Associations have their mission funds, out of which the needs of poor churches are supplied, and by the help of which new churches are established. At present, there are no means of ascertaining how little or how much the Baptists are doing for and in home missions. A large acquaintance with the churches in different parts of the country, and a careful study of all the statistics within our reach, have convinced us that, though we appear to be inactive, we are really taking a fair share of the work of evangelising England and Wales. But there is room for extension. Much land remains to be possessed. \* \* \*

The Association is a home missionary society; and if well worked, if the opportunity its meetings afford, for calling attention to the pressing claims of our own neighbours be diligently used, our Home Missions will receive a considerable impetus. Those of our readers who are surrounded by large populations, or sparsely inhabited villages, at present destitute of a Gospel ministry, will render an important service by pleading the cause of the Christ-less at their Association. There surely should not be an hamlet in the land without a preaching-room at least; and if nothing more could be done, an evangelist might be employed in carrying "the glad tidings of great joy" to the ignorant. When in convocation, the Baptists will not, we are confident, forget the Home Mission; and in proffering sympathy and succour to the weak, in sending the good news of salvation to the lost, in uniting to cover the land with a network of places in which Christ shall be preached, our ministers and messengers will do a better and a holier work, than the prelates and the proctors who have been holding Convocation at Westminster.

Innovations in Worship.

It may be known by some of our readers, that there has been for some time past, considerable excitement in the Established Church of Scotland (Presbyterian) in reference to certain innovations introduced in several congregations, more especially in Edinburgh, into the usual and authorized forms of worship. Resolutions were passed at the yearly meeting of the General Assembly of the Church in 1864 on this subject, expressing to a certain extent, the disapprobation of that body, of such changes. The subject was again brought up at the meeting of the General Assembly in Edinburgh in May last, by an cverture from several Presbyteries of the Church, for the purpose of prohibiting the alleged innovations, and which elicited a rather warm debate, which we find pretty fully reported in some of our London papers. The objectionable practices are comprised under four heads viz. 1. Changed postures in worship—kneeling instead of standing in prayer, and standing instead of sitting to sing. 2. The use of instrumental music in the ser-

vice. 3. The use of a Liturgy or written forms of prayer. 4. The private Dispensation of the Communion—as used for instance in the case of sick persons in the Church of Rome and Church of England. To all these, the strict adherents of the ancient Presbyterian worship are warmly opposed. Standing in public prayer they assert to have been the mode of the ancient Jewish Church, of the early Christians, and of all the Greek and Armenian Churches, and that kneeling, except in private prayer, is a Romish innovation, as also the use of Liturgies. As regards such usages, our own opinion of them, all except the last, we consider to be matters of minor importance, and in which a large allowance should be made for Christian liberty. Among Baptists, although the very general practice is to stand in prayer, we know of no prohibition or objection to kneeling, which is often done; and although a section of the Baptists are tenacious, in opposition to the Scottish view, in favor of standing instead of sitting in singing praises to God, the great body we believe, consider it a matter to be left wholly to private feeling and judgment, and the practice of different Churches to some extent varies accordingly. Much the same, we believe, may be said of the introduction of Instrumental music into worship, if only used as an accompaniment to the voice. Of the use of Liturgies there is no doubt among us, a much more decisive opinion of their general inexpediency, although we are not aware of their being considered unscriptural, except in so far as they may promote formality. Many of the most eminent christians differ in opinion as to their tendency, and for ourselves we believe that much depends on the natural—temperament of individual worshippers. As regards the private administration of the Lord's Supper, we cannot but esteem it one of the most dangerous usages of Popery—in fact a sop, very often used to lull the uneasy consciences of unrepentant souls in their immediate passage to eternity. In deliberately looking at the questions at issue in the Church of Scotland, we think that the delinquency of the ministers who have adopted the changes referred to, lies chiefly in their acting in direct opposition to the obligations they had publicly contracted in entering on their office, to conduct the services of the Church in the prescribed and authorized form, whatever that might be. If they could not conscientiously do so, their duty was plain—to relinquish their charge. Such questions are much less likely to disturb the Churches which adhere to the congregational form of worship on this side the Atlantic, than in the older countries, where ritual worship so greatly prevails, and is so largely supported by rank and wealth and power. There is no doubt, however, that there is a strong tendency in the present age in both countries, to adopt formal modes of worship, and to surround religion with all the appliances of art and exterior ornament,—to minister too largely to the gratification of taste and sentiment in providing for the services of God's house. To some extent it is right and proper, but when once tainted with the leaven of human pride and vanity, it soon becomes subversive of the pure and spiritual service which constitutes true worship, and can alone be acceptable to our Maker.

The General Assembly passed a Resolution condemnatory of the alleged innovations, and enjoining the observance of the accustomed usages of the church, unless otherwise sanctioned by the Ecclesiastical authorities. On the division of the delegates there were 173 votes for, and 140 against the resolution. Strong protests were entered by the minority.

"HAPPY VOICES."—A new Music Book published by the American Tract Society. The typography is really beautiful. It contains 244 hymns and 160 Tunes, some of which are old standard ones, and others are new and lively, nicely adapted for family use, and well suited to gratify the young, and to enlist them in the service of sacred song.

The R. M. S. "China" arrived just before going to press. The principal news had been previously received by Telegram, and will be found in another column.

Notices, &c.

Foreign Missionary Board.

The members of the Foreign Missionary Board are respectfully requested to meet in Tremont, Aylesford, on the third Tuesday (18th day) of July, at 2 P. M.

CHARLES TUPPER, Secretary. Aylesford, June 12th, 1865.

Baptist Anniversaries.

The Baptist Convention of Nova Scotia, New Brunswick, and Prince Edward Is-nd, will hold its twentieth Annual Session at Berwick, on Saturday, the 18th day of August next, at 2 o'clock, P. M.