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Religious.

The British Association for the Advancement of Science.

This Association was formed in 1831, and has held its annual meetings in London and other parts of Great Britain, up to the present time.

The present year its annual gathering was at Nottingham, commencing on Wednesday the 22nd ult.

The Inaugural Address was delivered by the President, W. R. Grove, Q. C.

The London *Freeman* makes the following remarks in reference to this address:—

The conventions of Christian men and of scientific men ought least of all to be antagonistic. Both gather together as prophets of the same God and Father of all. The latter do so, less in profession, but hardly less in reality. The former too frequently mar their higher profession by indulging secular motives and temper under the name of religion. The men of science, like the working builders of a glorious temple, are too apt to forget its purpose in their work! While the priests of the temple, and the worshippers, in self-complacent estimation of their intellectual infallibility, and of their forms of worship and association, are but too apt to exclaim, "The temple of the Lord are we." Hence, it cannot be denied that to a large extent mutual suspicion, sometimes almost mutual contempt, arises between those who, in their combination should be the light of the age. Still though now and then, on either side, some wild and mischievous prophet arises, we think that, on the whole, the alienation and opposition is fast subsiding; the truly enlightened philosophers understand each other better and shake hands with greater cordiality; and, though they cannot always harmonize their respective views, they begin to perceive that in the end faith and philosophy will utter but one voice, and that that voice will be, "Glory to God in the highest, and on earth peace, good will towards men."

Such were amongst our first thoughts, after reading the noble inaugural address of the President of the British Association. None will refuse to it the praise of being a profound and comprehensive illustration of its theme; yet probably some who admire it sincerely, will wish it did not seem to endanger the grounds of their faith. If Mr. Grove's views, or those to which he seems to incline, be true, the doctrines of a fall and a redemption based upon it, to say nothing of the Mosaic cosmogony, would appear to be of more than doubtful truth. Let us, however, do full justice to his view. He argues for "continuity" in all the works of the Divine Author of all, as contrasted with the wide intervals of diversity which imply distinct or successive acts of creation. It is not, as he truly says, a new idea, but it is one of the glories of modern science that it sheds a light upon the vast generality, if not the universality of its truth, which those who first conceived it could hardly have anticipated. He takes us first into the heavens above, and there, in our own planetary system, instead of only seven unique and vast bodies revolving round the sun, he points us to the minor planets, already eighty-eight in number, some of them but three or four miles in diameter, which, again, bring us to the diminutive meteorites, that perform their orbits in myriads, and for which, at midnight, on the 13th of November, we all are to be gazing at the heavens. Then again the marvels of spectrum analysis have revealed to us similarity between the chemical constituents of our own planet, and those of sun, moon, and stars; till, throughout the illimitable regions of space, continuity in dimension, and the elementary formation, seems the true guide for our thought and imagination. The meteorites, indeed, from their being often mastered by the earth's attraction, tell us, in our own laboratories, that they are kindred with the rocks of our globe.

Again in another department, peculiarly Mr. Grove's own, what once were spoken of as existences, and what seemed as diverse as they were marvellous, light, heat, magnetism, electricity, chemical affinity, are, it is hardly

too much to say, now regarded as attributes of all matter; all of them mutually convertible, all therefore connected—they are no longer a variety of marvellous imponderables—they are modes of motion—modes of one force, which may be converted into other forms, and treasured up as it is in our coal-fields, to be again brought out for the service of human life. A fact, in connection with which Mr. Grove has the most undoubting confidence, that when consumption affects seriously the cost of our coal, the advance of scientific knowledge, and the urgency of necessity will provide the requisite force in another form. Be this as it may, one thing is certain, that Mr. Grove sums up, truly the tendency of science in the remark, "I believe the day is approaching when two fundamental conceptions of matter and motion will be found sufficient to explain physical phenomena."

As intimated above, some of the views expressed in the said Address indicate less acquaintance with Christian truth, and appreciation of true philosophy, than with "Science falsely so called."

In reference to the character of the Association and its operations, we find in another number the following synopsis:

"The Association has been eminently successful, not so much by reason of its own direct additions to human knowledge and skill, but by its stimulating action on the minds of its associates and of others. It is a kind of scientific parliament, where the affairs of the kingdom are reported on and discussed. It does not interfere with the study of the philosopher or the workshop of the inventor, but it affords to each a fair field for the display of theory and practice."

Since its formation, the Association has done incalculable service to the cause of science. To mention only a few of its more prominent contributions to the great storehouse of human knowledge, we may say that it has aided astronomy by the preparation and publication of three catalogues of stars; has aided Dr. Robinson in determining lunar mutation; has, by a series of long investigations, under the direction of Dr. Whewell, determined the course of the tide-wave in regard to the coast of Europe, of the Atlantic, of the United States, and of the east coast of Australia. It has allotted more than £2,000 to meteorology and magnetism, and has contributed nearly £7,000 for the maintenance of Kew Observatory. It has made several magnetic surveys; has assisted the Royal Society in organizing the system of simultaneous magnetical and meteorological observations, established not only by the British but also by the principal foreign governments. Through the representations of the Association, the Government established a special department in connection with the Board of Trade, under the superintendence of the late Admiral Fitzroy, for obtaining hydrographical and meteorological observations on land and sea, similar to what had been done by Lieutenant Maury for the American Government. A committee commenced and perfected a series of reports on earthquake phenomena from the earliest times to the present day. Experiments have been made on the temperature and other properties of the atmosphere at great heights; by means of Mr. Glaisher's balloon ascents; and the Association has made experiments on the subterranean temperature of deep mines. Researches in geology have been assisted by grants of money. Experiments have been made to ascertain the relative strength of building materials; and Mr. Scott Russell has been assisted in his investigations into the motion and nature of waves—a most important inquiry. Committees have also contributed to our knowledge of botany, zoology, and physiology.

By a happy arrangement, gallantly adopted at York, ladies were invited and admitted to all the meetings. The high pleasures of refined social intercourse are added to the severer calls of science. By another excellent rule the meetings were ambulatory, and thus each part of Britain has, in its turn, received and given benefits. Amongst the illustrious men who have shared in the labours and successes of the Association, are several well-known veterans in the field of Christian

thought and evangelical effort. It may surprise some of our readers to learn that a gathering for prayer of earnest Christians is held twice or thrice during the meetings. Such an opportunity, in which we have witnessed men renowned for learning, uttering petitions with the faith of little children, is not likely to be forgotten by those who have shared in this unexpected, but truly befitting, accompaniment of human progress.

"Under Conviction."

As these words meet the eye, thoughts are directed to this and that one who, in a time of revival, has been known as an anxious inquirer for salvation, or to one who may even now be seeking Jesus, sorrowing on account of sin. But did it ever occur to you that such a phrase ought to and does apply to every true child of God all the way through his earthly life?

Does that evidence or conviction "of things not seen," of which the apostle speaks in the 11th verse of the 11th of Hebrews, cease when our guilt has been washed away in the blood of Christ? Nay, nay, it has then but just begun: conviction of sin as hateful and hell-deserving; of Jesus as an infinite and all-sufficient Saviour; of the solemn responsibility incurred by those who profess the name of Christ, who solemnly covenant before God and the world to be his followers; of the danger imminent upon the souls of those who are strangers to his love, even though they be one's dearest friends; of the urgent demand for unselfish, earnest service which the great Captain of salvation makes of those who enroll themselves under his banners—conviction, too, of the *blood-guiltiness* incurred by those who bear the Saviour's name, yet live so far away from his side and bring such reproach on his blessed cause, that immortal souls are left to stumble over them into hell.

It is one thing to believe in a truth with a kind of general and indifferent assent, and quite another to experience a deep and soul-felt conviction of its reality; and it is the great lack of this which is the bane of the church of Christ in these latter days. Do not the majority of Christians live and act as though they were not really convinced of the solemn and tremendous truths which they profess to believe?

Will not every follower of Jesus ask himself and herself, Am I living under constant and deep conviction of eternal things, "as seeing Him who is invisible?" Am I resting content with a hope in Christ for myself, and doing nothing for the extension of the Redeemer's kingdom in the conversion of souls around me? If indeed I am conscious of doing something for the Master, is it all that he gives me power to do?

Remember that the time is short, and "now is our salvation nearer than when we believed." Bear in mind that "earth is for labor, and heaven for rest." How much sweeter will be our enjoyments of that blessed home, if we have toiled and worn ourselves out in the service of Jesus before he called us to our gracious reward.

"These are precious golden moments
Kindly lent us to improve;
Are we faithful to our calling,
Earnest in our work of love?
Ever at the post of duty,
Whereso'er that duty be,
Let our lamps be trimmed and burning,
And the world their glory see."

The lock.

A lock was shown to Gotthold constructed of rings which were severally inscribed with certain letters, and could be turned round until the letters represented the name of Jesus. It was only when the rings were disposed of in this manner that the lock could be opened. The invention pleased him beyond measure, and he exclaimed: "Oh, that I could put such a lock as this upon my heart!" Our hearts are already locked, no doubt, but generally with a lock of quite another kind. Many need only to hear the words Gain, Honor, Pleasure, Riches, Revenge, and their hearts open in a moment, whereas to the Saviour and to his holy name it continues shut. May the Lord Jesus engrave his name with his own finger upon our hearts, that they may remain closed to world-

ly joy and worldly pleasure, self-interest, fading honor, and low revenge, and open only to him.—*Gotthold's Emblems.*

A good use of wit.

While Phineas Rice, an early Methodist preacher, was stationed in one of the New York churches, he found that many of the young people of both sexes, were accustomed to leave the church before the close of the evening service. It annoyed him and he determined to stop it. The next Sabbath evening, before he commenced his sermon he said:

"Some of my brethren have been greatly afflicted that so many young women leave the church before the service is through. But I tell them they ought not to feel so, for doubtless most of those that go out are young women who live at service, and their mistresses desire them to be home at nine o'clock; and if they are not at home at that time, they will either lose their places or offend their mistresses, and they don't want to do either. They must either go out in time to get home at nine o'clock or stay at home altogether. This would be very hard for them; and servant girls have beaux as well as other girls, and the young men have to go out and wait upon them home, and so, hereafter, when these young women leave the church before the service is over, you will understand who they are and not feel badly about it."

The brother who gave me this fact, said: "We were no more annoyed after this; they either stayed away, or stayed till meeting was closed."

Protestant Germany.

So much has been said of late respecting the future position of Prussia, aggrandized by recent conquests, as a "Protestant" Power, that it may not be out of place to note down a few statistical facts, by way of rendering our idea more precise on the subject.

In 1864 Prussia contained (by Government estimate nearly twelve million Protestants and above seven million Catholics, the balance of her total population (19,300,000) being Jewish or unaccounted for. The Catholics were chiefly congregated in the Rhine Province, where they form a large majority; in Posen (formerly Polish); and in Silesia where they equal Protestants. Elsewhere they were few.

Hanover, Electoral Hesse, the northern part of Hesse Darmstadt, Nassau, the State of Frankfort, Brunswick, Sleswick-Holstein (unless a portion of it be restored to Denmark), these appear to constitute the probable net gain of Prussia in the way of annexation. These will raise the total number of inhabitants to sixteen million of Catholics. The Protestants therefore, who are now to the Catholics in Prussia as five to three, will then, in the extended dominions, be in the proportion of more than two to one.

Some portion of Bavaria will probably have to be added to this list of annexations. Bavaria has a population of nearly five millions, of which more than a fourth is Protestant. Saxony (both Royal and Ducal) Mecklenburg, Oldenburg, and other North German States, which will preserve little more than a nominal independence under Prussian supremacy, contain a population of between four and four and a half millions, almost exclusively Protestant. Baden and Wurtemberg—which, with what may remain of Bavaria and Hesse-Darmstadt, will form, apparently, the New Southern Confederacy—have a population of 3,300,000 inhabitants, of whom more than half are Protestants.

The Protestants of most of the annexed regions have already adopted in general the State religion of Prussia; Lutheran and Calvinist being fused into the "Evangelical" community. Dissenters there are but few. In Hanover, however, unless we are mistaken, the old Lutheran Church subsists, and the Calvinists (few in number) form a separate body.

It will be seen that Prussia becomes in a much larger portion than heretofore "Protestant" through these conquests. But those who would found on this circumstance any views of altered policy on her part would probably be much mistaken. Neither the temper of the Government nor that of the