

**Important Scientific Questions.**

Recent geological discoveries have given new interest to questions connected with the origin and antiquity of the human race. It was formerly conceded, even by geologists noted for their unbelief of the Divine origin of the Bible and of Christianity, that man was a recent comer on the earth's surface, and that no traces of his remains or of his works were to be found in the earth's strata. This opinion had come to be so universal that it was accepted as one of the certain facts in this fascinating science. Christian scholars frequently referred to it as an indirect confirmation of the Mosaic record; and unbelievers regarded it as a singular coincidence with the Bible teachings.

But late discoveries have changed the whole aspect of the question and shaken confidence in the theory so long maintained. The human relics found in certain caves, mingled with the bones of animals which have long been extinct, and some of which are supposed to belong to a former period, suggest the probability that man was a cotemporary with these extinct animal species. The discovery of the buried lake villages, in Switzerland and elsewhere, has led many to believe that ages of human existence preceded the historic period, in which man was slowly advancing from barbarism to civilization. Scientific students are drawing a broad distinction between the stone, and bronze, and iron periods, as if these different materials, out of which weapons and implements of industry were constructed, mark distinct periods of human progress. They point also to pottery and other products of human industry, found among fossils of great antiquity, to prove that millions of years must be added to the biblical chronology to make it consistent with the facts already known.

It must be confessed that some of these assertions have an unpleasant look. They seem to be clothed with authority, and to demand belief. They are very plausible, and yet conflict with the popular view of the Mosaic record. What shall honest Christian men do in face of such assertions? Shall they accept them, and lose faith in the accuracy of the Bible? Shall they attempt a new interpretation of the Scriptures which will harmonize with the new discoveries, or adopt a lax theory of inspiration which will admit scientific errors in the sacred writers, while claiming infallibility for their moral teachings? It can hardly be denied that some minds are involved in serious perplexity, not knowing in what direction to look for light.

But in the present state of the questions at issue there is no cause for disquiet. Scientific men are not agreed as to the precise nature or value of the new discoveries. The time and the mode of the deposits in the caves are alike uncertain. Some respectable writers have maintained that the human relics have been borne thither by floods, within the historic period. Others maintain that the lake dwellings need not be referred to an earlier period, as Herodotus alludes to a similar style of building in Thrace in his own age. Believers in the Mosaic record and in a short chronology can afford to wait till such questions are fully discussed in all their bearings, and the scientific world are united in their belief.

We believe in the perfect harmony of the Bible and science; that the works of God and the Word of God can never contradict each other. We believe, also, in the fullest freedom of scientific inquiry; that it should never be hindered, because of doubtful tendencies, and never be regarded with jealousy, from its apparent antagonism to the popular religious faith. The more complete the investigation, the more satisfactory will be the results. The seeming disagreement will be lost in a profounder insight into the unity of the two records. Science will confirm, in ways unthought of, the veracity of revelation.

It is with great satisfaction, therefore, that we learn that the International Congress, for the investigation of Primeval History, formed a few years ago, will hold a meeting in August, 1868, in Paris, to discuss these very questions, in which so great an interest is felt at the present time. The following programme has been published, and as many of the most eminent scholars in Europe will take part in the discussions, we may hope to have some valuable data on which to form an accurate judgment:

1. Under what geological circumstances and among what plants and animals have the oldest traces of man been discovered in different countries?
2. Were the caves generally inhabited? Were they inhabited by the same race at the same periods? If not, how and by what characteristics are the inhabitants of the caves at different epochs to be distinguished?
3. Do the megalithic monuments belong to one people, who by degrees overspread various countries? In that case, what was the origin of the race, and what were its gradual progressive steps in art and industry? What relations may have existed between this race and the lake-dwellers, who possessed an analogous industry?
4. Is the appearance of bronze in the West the result of an indigenous industry, or of violent conquest, or of the opening of new channels of trade?
5. What are the essential characteristics in the different countries of the first iron period? Is this time anterior to historical times?
6. What information do we possess of the anatomical characteristics of human races from the most ancient times to the iron period?—*W. & R.*

"Well, my boy, do you know what 'syntax' means?" said a schoolmaster to a pupil. "Yes, sir," was the reply; "the duty on spirits."

**New Religious movement in Hungary.**

A correspondent of the *Times*, writing from Pesth on the 30th ult., in describing the present state of ecclesiastical affairs in Hungary, announces the fact that "a new sect has arisen in the bosom of the Catholic Church which promises to go further than Wesleyanism, and to cause a great deal more trouble." The scene of this remarkable movement is the lower part of the Theiss district, in the great plain between that river and the Danube, and in the midst of a fierce Magyar population. The followers of this new sect (so it is said) call themselves Nazarenes. "No one," adds the writer, "seems to know where it comes from, when it was introduced, or how it has found its way into those outlying districts, almost shut out from all intercourse with the rest of the world; but it seems to attract the peasant class of pure Hungarian stock as powerfully as Methodism does the population of Wales." Among the lower classes, to whom we are told it is at present confined, it is stated to be "spreading with a rapidity which makes people uneasy." Under the old despotic system, the movement, of course, went on with the utmost secrecy, but even now that greater freedom of action is allowed, and the new sect has come out more into daylight, there seems to be little known beyond vague surmises as to its real character. Some tenets are attributed to these people, the imputation of which we should not be at all surprised to learn on closer acquaintance with them, partakes much more of the quality of calumny than of truth. For example, from the name "Nazarenes," whether adopted by them or fastened on them by their adversaries, it is argued (on what grounds we are at a loss to perceive), that it may perhaps be taken to mean "that they do not recognize the divine nature of Christ;" the fact that they "form closely connected societies" is made to suggest a doubt "whether, as some suppose, this community goes really so far as to be an attempt at communism."

although there is an unmistakable socialist tinge in the whole affair," and because, forsooth, "they don't acknowledge any sacred character in marriage," it is insinuated to be "equally uncertain whether, as some again would have it, this means polygamy, or even community of wives." (!) The animus, at any rate, of comments such as these appears manifest on the very face of them. On the other hand, and as a set off against these imputations (possibly, too, affording an explanation of the spirit by which they are dictated,) it is stated that these people "admit no priest class, but whoever feels inspired in the congregation gets up and speaks and prays," that "they refuse to have their children baptized, and will swear no oath," and, to crown the whole, it is "acknowledged that "all agree that the followers of this new sect are quiet, orderly, sober, and industrious above their neighbours."

On the whole, without committing ourselves to any positive expression of opinion, whether favourable or otherwise, respecting this "new sect," since this is the first that we have ever heard of, it is, we have no doubt our readers will be led to feel sufficient interest in the movement to desire at least to receive further information concerning it. At all events, certainly, one would hardly expect to hear of a movement of this kind, of all regions in the world, in the most "outlying districts" of Hungary.—*London Freeman.*

**Correspondence.**

For the Christian Messenger.

**AUTOBIOGRAPHICAL SKETCH.**

By REV. CHARLES TUPPER, D. D.

**CHAPTER XIV.**

**TRAVELLING AGENCY.**

(No. 1.)

Much of my time had been devoted to travelling as an agent for the *Christian Messenger* since the early part of the year 1841; but my stated labors, for a portion of the time, in Amherst, were continued till October 1st, 1850. At that period, however, my engagement with the people there having terminated by mutual agreement, I acceded to the request of the Editors to devote the whole time to their service.

As Prince Edward Island could not be conveniently visited in the winter, it was judged advisable for me to go thither in the autumn. It was not then anticipated by me that this would be my last visit to that Island; but such, in all probability, it has proved to be. In the course of a quarter of a century, which had elapsed since its shores were first trodden by me, a pleasing acquaintance had been formed with many pious people, of whom considerable numbers had during that time been called home. The cheering hope of meeting these dear followers of Christ in a better world afforded me, as it still does, strong consolation. With many of the aged survivors, and numbers more recently brought to Jesus, mutually agreeable interviews were enjoyed, while the immediate duties of my agency were being discharged. I preached frequently, delivered a Temperance lecture, assisted in the administration of the

Lord's supper, and heard two sermons. One of these did not edify me, as it was Gaelic; but it interested and pleased me, as it was evidently delivered with deep feeling by a beloved and faithful servant of Christ, namely, Rev. John Shaw.

Going and returning by the way of Pictou, and mindful of the Saviour's injunction, "As ye go preach," I attended to the discharge of this duty at Pugwash, Tatamagouche, and River John.

While passing by Goose River I had occasion to notice a case of instinct in my beast, illustrative of the remarkable recollection evinced by horses. I was riding on a plain road, and my mare quietly turned, and began to go into the woods. What induced her to do this? She had been recently purchased by me, and had not previously travelled that way. When I went, about a month before, a great freshet had carried away a bridge in that locality; and I therefore took a circuitous course, forded the river, and returned to the main road through the woods. During my absence the bridge had been repaired. This was easily communicated to me by word; but it would have been impossible to impart the knowledge of it to my beast, either by words or signs. When, however, she came to the place where she returned to the road, her recollection of the way formerly travelled was evidently distinct; and undoubtedly she would, if not turned by the rein, have carried me by the same route, and that even had it been in a dark night. This extraordinary instinct has unquestionably been the means in many instances of preserving human life.

A short time before my return to Amherst my son-in-law and eldest daughter, living in my house, were called to endure a severe trial by the sudden death of a beloved child about two and a half years old. While playing with a twin sister she had received a bean into the windpipe, which caused her death. Soon after my return another dear grandchild, a daughter of my eldest son and his wife, died suddenly of disease at the age of one year and a half. These painful visitations, with the continued and increasing illness of my beloved wife, involved me in trouble, and detained me for a time. It seemed, indeed, very difficult for me to leave home; but Mrs. Tupper was so entirely given into the charge of our eldest daughter, from whom she received the kindest attendance possible, that she was content to have me proceed in the fulfilment of my engagement.

Early in November I proceeded round the head of the Bay of Fundy, designing to visit the western parts of Nova Scotia. On the way, Kempt, (Hants Co.) in which some of my early labors were successfully devoted, was visited. In the space of thirty three years, which had subsequently elapsed, almost all my former acquaintances had either been removed by death, or had gone to other places. Their absence produced in my mind an extraordinary sensation of loneliness and sadness. On arriving, however, at the residence of my beloved brother and sister Crossly, who were reckoned among the number of those that profited by my labors in 1816, my heart was cheered by conversing with these exemplary Christians, who had evidently persevered ever since in the ways of piety.

In Cornwallis it was my privilege to enjoy an interview with my venerated father in the gospel, Rev. Edward Manning. He was at that time (Nov. 25th,) evidently drawing near the close of his pilgrimage. He was much enfeebled in body, but strong in faith, "desiring to depart and be with Christ," but patiently waiting for his release. As anticipated by us, it was the last of our pleasant and profitable meetings on earth. He was called home on the 12th day January, 1851. On receiving intelligence of his decease, I delivered a discourse with reference to the event, to his numerous friends in Liverpool, from a text strictly applicable, namely, Acts xi. 24. "For he was a good man, and full of the Holy Ghost and of faith: and much people was added to the Lord."

At the close of the month of November, after two months of my agency—less 4 days at home—I had travelled 1030 miles, preached 34 sermons, attended 6 other meetings, and, besides preparing several communications for the "Christian Messenger" had collected £69, and obtained 77 new subscribers.

For the Christian Messenger.

**Mission work in Cape Breton.**

DEAR BROTHER,—

Having a strong desire in my heart to visit the Home Mission field of Cape Breton, I left home on October 31st, and took passage in the Steamer *Princess of Wales* to Fort Hood.

Brother George Davies of Charlottetown whose praise is in all our churches, having given his hearty concurrence that I should spend a few weeks in the above mentioned field, at his own expense, or the treasury of the Lord Jesus—this is as it should be—the Lord bless him a thousand fold. On arriving at Cape Breton, after a beautiful run, I proceeded immediately, in the night, to Whycocomah, in order to take the *Lily of the Lake*, to Sydney next morning. The facility for travelling is making great progress even in poor rugged Cape Breton itself. Having caught the boat in time, I soon found myself at our destination, surrounded by many loving, christian brethren of long, long, ago, who welcomed me to their fellowship once more, but I must leave them and go to the regions beyond.

**BOULARDERIE.**

On this Island we had, a few years ago, a flourishing little Baptist church, numbering about twenty members, but alas! it has lost its visibility, there are now only five or six members to be found, in a mournful scattered state, Ichabod, the glory has departed, seemed to be inscribed on the walls of the Meeting House. The principal cause of this decrease, was the removal of some of its members to Canada, and others to their eternal rest, and it does seem, indeed, as if the candlestick was removed. I spent the first Lord's day of my mission with them, a goodly number turned out to hear, and I felt thankful to God for the opportunity thus afforded me again of preaching to the people the salvation of Jesus.

Our kind, intelligent brother Donald McLean, who is a leading man in the place, is very desirous that an effort should be made, still in the strength of the Lord, to recover lost ground. Will it be done? God grant it.

**COW BAY.**

The Sabbath following, preached to the people of this place, who had not heard a Baptist minister preach for eight or nine months together, but who were faithfully keeping up their regular meetings, notwithstanding they are widely separated from each other. The evening of the same day, I preached by request at the coal mines to a large congregation, in the Presbyterian Meeting house, the audience were deeply attentive upon the occasion. I spent a few days longer with the Cow Bay and Mira Church, preaching the word of the Lord and visiting families. I found the cause of religion at a low ebb among there, but considering the long time the church has been without a Pastor, and the evils to which a people in this situation are exposed, I was astonished to find after all so much of sacred fire smouldering under the surface. May God kindle it to a genial flame.

**NORTH SYDNEY.**

Some accessions were made lately to the number of the Baptist Church in this region. The church and congregation have erected and furnished a new Mission House for their Pastor and his family, which reflects great credit upon all concerned. I held a few pleasant meetings with them, in connection with their zealous and energetic Pastor.

**VICTORIA MINES.**

Here I joined the venerable Father Richardson in preaching to a promiscuous congregation of Protestants and Catholics, the season was refreshing. We were endeavouring in the name of the Lord, to break up new ground. Father Richardson is as vigorous and as strong in heart as ever.

**MARGAREE.**

Above all other localities in this fallen world none should possess such attraction to me as this village, if I ever experienced the renovating influence of the Spirit of God upon my heart, it was here upwards of thirty years ago, and another endearing consideration, here my beloved aged parents reside waiting the Divine Will till their charge shall come. Also other christian pilgrims who entered the army of Jesus with me at that time, not overlooking the startling historic fact, that there are nearly two thousand people living within a few miles of one another in this remarkable valley. I was truly glad to find brother Joseph Kempton and his heroic partner settled in this place, because I have every reason to believe that God has sent them, for he is smiling upon their labors of love. I preached several times in connection with our beloved brother, as well as aided him in administering the ordinance of the kingdom, we had some good meetings together, sinners were seeking for the way of life. I preached also to our friends the Methodists, at the request of their minister, brother Needsom from the Island. It is a solemn time among the people there, may the Lord pour out his holy Spirit upon them all.

Yours, in the bonds of the Gospel,

MALCOM ROSS.

Obtained in aid of mission, £7 11s. 3d.  
Cow Bay, C. B., Dec. 26, 1867.