

comes of the substances used in experimenting. The kernel preserved, the shell may go. The ship freighted with a native of the infinite goes to pieces at last, but the passenger leaps out and the end is accomplished. Animus expresses all that is not body, yet an exhaustive analysis of the one without the other is perhaps impossible. These two great departments, the philosophy of nature and of mind, meet and inoculate at so many points, that each compels the recognition of the other. Many of the most puzzling phenomena of mind are awakened by certain conditions of the body. Mental disorders waste the physical system. The mind, like a piece of ordnance, jars the whole framework of the body in its rebound. No system of education is complete which fails to recognize and act upon the perception of their mutual action and reaction. Still we have an affirmation in consciousness of the radical antithesis between what thinks in man, and the world of inert or active matter of which the body is a part. The root of all knowledge is the discrimination of the thinking principle, or the *Ego*, from everything else. However numerous and complex the knowledges are which we acquire, the self or knowing mind remains the same. It is ever the constant quantity or element in the midst of the endless variety of external objects with which it comes into relation. Altogether, *ego* implies portentous exclusion. *Ego* shuts out all the universe beside itself; indeed to the egoistic apprehension, pure and simple, *ego* is universe, is God. The *ego* knows itself. Never could mere organic force know itself, become conscious, and say "I." This knowledge, though partial, is immediate, trustworthy, and real. Looking at the process of knowing, we find the mind limited in its present state by a physical organization, so that we come into relation with the world of matter only in certain definite modes which we call the senses. These are all specific differentiations of the fundamental sense touch. The eye is adjusted to touch light. The ear is adjusted to touch the sound-wave. The olfactory organs detect the subtle and attenuated effluvia which we call odor. The tongue discriminates sapid bodies. All these are evidently mere modalities of touch. All knowing of matter by man, is at its root touching in one or the other of its modes. These modes are the senses. Though these modes of knowing have among themselves specific differences, they show a general agreement. Hence all action of the mind through the senses has been included under the common name perception.

In this manner we proceed from the vague beginnings of knowing and thinking to specific and definite science. Following a similar analysis through all the various activities of the mind in knowing, feeling, and willing, classifying together those which are similar, describing and naming their characteristic likenesses and specific differences, we should find the science of psychology or intellectual philosophy to grow up. But of this as a root we find several other branches of inquiry naturally maturing themselves. We are all conscious when we act in a certain way of a peculiar and imperative emotion which gives us the notion of right and wrong. We feel that we ought to do some things and ought not to do others. The inquiring mind asks the ground of this powerful and imperative sense of obligation, and also becomes anxious to know in view of the complicated mass of human passions and interests, what particular actions and states of mind are rightfully justified or condemned. The answers to these two inquiries constitute the two departments, theoretical and practical, of the science of ethics.

It is also asked, whence comes this fact within us which we call conscience?—Is it native to the mind,—the Almighty's will organized in the substance of the soul, breaking out in denials and affirmations as the lightnings of heaven? Or is it a mere resultant of sympathies, associations, and habits? That it is native to the mind and located somewhere between the emotions and intellect, so that it may be fed by the one and directed by the other, perhaps best explains the facts. This connection of the emotions and intellect is one of the most obscure in its bearings and doubtful in its results of any thing in connexion with man.

From one view of this subject has arisen Positivism as the only rational philosophy; from another view the reasonableness, and necessity of faith is argued. The one view regards sense as the only ground of evidence; the other, while admitting the legitimacy of this method, also recognizes another differing in its nature, although fully as trustworthy *a priori* evidence. Accepting the deductions of his philosophy, the Positivist refuses to believe

anything unless seen, felt, or handled. The advocates of faith as a ground of evidence accept the existence of an invisible world, and the whole system of spiritual relations therein involved. Perhaps faith belongs more pre-eminently to the earlier ages. The infancy of a single being or of a race is the period of wonder and credulity. Then the sensibility is quick and responsive to every touch. The imagination is active and daring—it is not yet subordinated to logic or chastened by experience. Facts are not classified. The bond uniting cause and effect is not clearly traced out. Law is not seen lying behind phenomena. Order is not apparent. Second causes are not apprehended. What is apparently beyond human power is directly attributed to a Deity. The Deity seems at hand, not afar off. Prosperity expresses his kindly feeling; a calamity seems an outburst of his anger. The wind is literally his breath. The lightning is the flash of his indignant eye. The thunder is his loosened wrath storming itself out in gusts of passion. A bright thought is the fruit of direct inspiration. The poet's music is the vocalized thought of superior powers, who thus sing into the ear of mortals. The orator's eloquence is an immediate divine gift. Miracle is everywhere, and Jehovah is perpetually touching human life at every point. There is much adoration, but limited knowledge. The credulity is excessive, for the scientific intellect has hardly set about its fearless iconoclastic work. But this illogical, poetic and imaginative period cannot always last. Investigation is certain to follow the awakening of the logical intellect. False theories are exploded. Current beliefs overturned. Law is seen to have a sphere where its presence was not suspected. Facts fall into their places in the system which patient inquiry has built up. The phenomena that were referred to a special and impulsive act of the Superior Powers, are explained by reference to agencies that operate with the certainty of pre-established order. And as this process goes on and the outward world secures more and more intense study, science is gradually exalted and faith depressed, till religion is reduced to prudence, and the living God is pushed so far into the shadowy background, that he is well nigh stripped of personality. Law is glorified; the Lawgiver is forgotten. The creation is atheosized; the Creator is hardly so much as noticed in the presence of his imposing works. The intellect has overmastered the heart. The crucible has supplanted the Bible; experiment has taken the place of prayer. Comte has superseded Paul. A whole hemisphere of thought and endeavour is annihilated, and the hemisphere is that in which all the sublime constellations burn. Religion is declared to be the first great human delusion and metaphysics the second. The world in its orbit-whirl has carried us out of the cycle of bible influence. All traces of the infinite are swept from the chambers of the mind. Indeed the infinite itself has been spared and declared to consist only of unmixed quality,—which, as a late writer in the North American Review humourously observes, is predicable of a spider if it be all and only spider. Should the creature ever be afflicted with a doubt about the propriety of catching flies, the spiderly nature, becoming mixed would fall from infinitude. Such are some of the dogmas of Positivism as interpreted by its partisans and carried to its atheistic result.

The mind of the eastern nations is fruitful in faith; that of the western nations abounds in the theories of science. Asia devoutly though ignorantly worships; Europe and America intelligently question and dogmatically deny. Prophecy is oriental: science abides in the occident. As the human race has journeyed from its starting point towards the Atlantic, and then across it and still on to where California and the newer territories dip their feet in the sea, it has parted with its believing reverence and enthusiastic adoration, and gained in audacious, inquisitiveness and self-reliant knowledge. It has a keener intellect but a duller heart than formerly. It has wrung many a secret from the earth; but has it not at the same time missed much of that wisdom which comes down out of heaven? The gains are real and important; but are not the losses equally real and sad! The contest is today between these two elements. The voice of faith calls for worship; the finger of science points to the things that are still half hidden, and urges the searching spirit forward on its quest. There are disciples of faith who keep alive the old spirit which in other days crowned the temple on Mount Moriah three times a year, kindled the flame of sacrifice, and struggled heaven-

ward in the psalms. There are devotees of science and philosophy who compass sea and land to find new traces of law, and aim to reduce the universe to mathematical formulae. In every community these antagonisms appear. Positivism and New Testament Christianity confront each other. In the same mind these diverse tendencies are operating. The speculative intellect, and the yearning heart struggle for the mastery in many a nation. The one longs for harmonized knowledge, and would fain believe itself able to realize it: the other yearns for the blessed repose which springs from the commitment of our interests and weaknesses to Him whose perpetual word is "Come unto Me." The contest should be a mutual provocation to good works. The two elements need to meet, mingle, and balance each other, in order that life be complete. Faith is needed to save science from becoming audacious; and science is needed to save faith from becoming superstitious. The philosopher dishonors his badge when he sneers at religion; and the theologian belittles himself and his profession when he ignores discovery through fear, or protests against logic and inquiry as though they must needs be godless. The day of accord must come. Faith whose intolerance may have impelled science to go off like a prodigal will yearn after the wanderer, and go out to meet him while yet after off; and science sick of rioting and husks will turn homeward penitent and wiser. Then we shall have the earlier devoutness coupled with the later discernment. Eastern aspiration will then spring godward from western intelligence. The manhood of the intellect will be coupled with the childhood of the heart. Prayer and study will stimulate each other. Philosophy will be devout, and religion will be discriminating. Then the problem of life will be solved,—the divine and the human will co-act in sympathy. The lecturer and the preacher will have a common aim, the Darwins and the Spurgeons mutually give and take; and a rounded manhood will appear as the fruit of a civilization which has taken up all wholesome elements to feed its vigorous life.

Christian Messenger.

HALIFAX, JULY 6, 1870.

N. S. CENTRAL ASSOCIATION.

We continue our summary of the business which was done by the Association at the North Church last week. The meetings were, in general, characterized by a spirit of warm, earnest piety, and christian affection.

On Monday evening a large congregation assembled—a missionary meeting having been announced. Prayer was offered by Rev. T. A. Blackadar. The Minutes of the previous meeting were read and confirmed.

Rev. W. B. Boggs, the chairman of the Committee on Missions, read the Report, which gave a number of interesting facts in relation to the work now being done by the denomination at home and abroad.

The Annual meeting of the Home Missionary Society being held this year with the Eastern Association, the Report of the Board was read by the Secretary, but no action was required upon it.

Rev. Dr. Tupper showed the need of the gospel in heathen lands, and noticed the importance of an increase in efforts to raise funds in support of our present operations. He had been much encouraged by the promptness of some brethren to meet the present urgent requirements for the native preachers, whose labors are so much valued and needed.

Rev. Edwin Clay, M. D., was next invited to speak. He said he had been requested to speak on Home Missions. He had himself reason to be thankful for missionary labor—having first heard the gospel from a missionary. He had in the course of his own experience seen the lamentable destitution that exists in many places in the eastern parts of the province. He urged upon parents to train up their children in giving to support the Redeemer's cause. A blessing might confidently be expected to follow, but if Christians refused to devote a portion of God's gifts to extend the gospel, they must not be surprised if He took away what He had entrusted to them.

Rev. Mr. Normondy spoke on the position of the mission to the Acadian French, and of the remarkable indications of God's approval of this work. He had the privilege now of ministering to a church among the French, of thirty-two converts, whilst forty-two had been baptized by him, not all

of whom, however, were French people.—The Yarmouth brethren had given nobly in support of the mission—and they knew more about it than those dwelling in the eastern parts of the province could possibly know, and were its largest supporters.

Bro. W. Cummings spoke briefly on the ability of the churches to do much more than they are at present doing on behalf of missions to the heathen, and all other benevolent objects. He proposed that a collection be taken up for the French Mission.

Rev. A. McBean requested permission to present the claims of the British American Tract Society, which was acceded to; after which a resolution was passed commending that Society to the churches of the Association.

After this the Hon. J. McCully spoke with much earnestness on the value of the French missionary operations, and offered a contribution of \$50, inviting others to join in giving larger sums than the ordinary small donations. Two brethren—J. W. Barss, Esq., and Ezra Churchill, Esq.,—responded to the invitation, the former giving \$50, and the latter \$100.

Bro. W. F. Armstrong, a licentiate and student of Acadia College, spoke very forcibly of the claims of the heathen on christian people, and stated that he was prepared to give himself to that work so soon as he had completed his studies, and the churches were willing to send him out to Burmah.

Rev. James Meadows closed the meeting by prayer.

TUESDAY MORNING.

Rev. A. W. Barss engaged in prayer. Some further church letters had been received and were now read.

Rev. Dr. Cramp read the report of the Committee on Obituaries. Two ministers had been removed by death during the year, Rev. Bennet Taylor and the Rev. William Hall. Mention was also made of the death of Mr. Ward Eaton, of Cornwallis, as a loss to the denomination as well as the community where he resided. The report was adopted.

Rev. Dr. Cramp on behalf of the Committee appointed last year to prepare a plan for giving greater permanence and efficiency to the Infirmary Minister's Fund, stated that correspondence had been held for the purpose of a plan of operation, but the difficulties in the way of the three Associations co-operating had not yet been overcome, and he advised the re-appointment of the same committee; which was done.

Rev. Dr. Cramp expressed the opinion that our constitution should have a slight alteration so as to make it agree with that of the Eastern Association and gave notice of a motion next year to alter Article 1st.

The following were appointed the delegates of this Association to the Nova Scotia Eastern Baptist Association—Brethren S. Selden, Rev. Dr. Cramp, Rev. Dr. Sawyer, Professor Higgins, and Professor Jones.

The Committee on Benevolent Funds presented their completed report with a tabular form for contributions. This called forth several addresses of approval, and promises of co-operation on said plan. Bro. Ezra Churchill spoke with much warmth on behalf of the missionary operations of the body, and the great necessity of extending them at home and abroad, and promised a contribution of \$100 to the several objects during the year.

Rev. S. T. Rand spoke of the great good that would be effected if every christian would make the Scripture methods of benevolence his rule of life. The Scriptures provided methods for the support of God's servants.

The Rev. Mr. Goucher brought to the attention of the Association the fact that Miss Norris, who was present, had offered herself for the Foreign Mission work in Burmah. He moved a resolution that the Association recognize Miss Norris as such Missionary.

Bro. T. H. Rand expressed his high gratification in the circumstance that Miss Norris had resolved to engage in the Foreign field, and believed that she would be the means of doing great good. He thought that we should feel it a privilege to have one so well adapted to go out from our midst to carry the gospel to heathen women.

Dr. Clay spoke of the great want of such labor in this work, and the need of women to operate on the females and children in the families of heathen countries.

T. H. Rand, Esq., chairman of the committee on Education, presented the report of that committee.

The report states that about fifty pupils have been enrolled at Horton Collegiate Academy during the past year. The average attendance has been thirty. A class of ten have presented themselves for examination before the Faculty of the College, with a view to matriculation.