

Laurentian or Eozoic rocks are the oldest of this kind that we yet know. The earlier history of our planet is a matter of inference or conjecture. We may suppose an earlier time, when there was a universal ocean; still earlier when all the waters and other volatile matters on the earth constituted a vast vaporous atmosphere around a molten planet; or still earlier, when the solid rocks themselves were in the state of vapour, and the earth was but a part of a huge nebulous mass, representing the solar system. But in those conditions the earth was "formless and void," destitute of the arrangements of its present state, and without any living inhabitant. Still, it must not be denied that there may possibly be aqueous rocks older than the Laurentian which may yet remain to be discovered, and that these rocks may retain traces of life. The Laurentian is separated from the modern period by a long series of geological ages, grouped by geologists under the several heads of Palaeozoic, Mesozoic, and Cainozoic. In the rocks representing these ages the progress of discovery has gradually extended farther backward the evidences of life. It is only within the memory of living men that the Silurian and Cambrian, the two oldest members of the Palaeozoic period, having yielded adequate information as to the swarms of humble marine animals that tenanted the earth in those times, and the discovery of remains of living things in the Laurentian is still more recent. As to the existence of life in the Laurentian it was not till 1853 that any positive fact was obtained. In that year, Sir William Logan received from Mr. McMullen, one of his collectors, some curious forms collected by him at the Grand Calumet, and in comparing these with similar specimens previously collected by Dr. Wilson, of Perth, concluded that they were probably fossils. Sir William compared them with the somewhat analogous laminated forms of the Silurian known as *Stramatopora*, though from the first their structure suggested the idea that they belonged to the *Protozoa* or simplest forms of animal life, rather than to the corals. In 1853 Sir William exhibited these specimens at the meeting of the American Association, and they were figured and noticed in his report of 1862. In 1865, additional specimens having been obtained at Grenville, sections were made at the request of the lecturer, and submitted to him for microscopic examination. In the first slice examined, he recognized the characteristic canal system of the shells of the humble creatures known as *Foraminifera*; and large suites of specimens having been prepared for the microscope, the evidences so accumulated as to render it certain that the curious forms, which had been previously only supposed to be fossils, were really organic, and to indicate the section of the animal kingdom to which they belonged. The lecturer then described the *Eozoon Canadense*, with the aid of drawings and specimens, and showed that its skeleton consisted of a series of layers of carbonate of lime, with intervening spaces or chambers, now filled with mineral matters, which must have been occupied by the soft gelatinous body of the animal, and with minute pores penetrating the calcareous shell, through which, like modern animals of similar structure, it no doubt extended slender thread-like organs by which it could secure its food.

In conclusion, he referred to the wonderful evidence of plan and progress shown in the geological history of animal life from *Eozoon* to man. He further inquired whether this, in so far as *Eozoon* is concerned, gave any countenance to the doctrine of evolution, as distinct from some higher creative law. That it did not be shown from a comparison of *Eozoon* with the creatures next in succession, in the Cambrian or Primordial, and also with the succession of the *Foraminifera* from the Eozoic to the present time. He showed that the evidence, as far as it goes, is in favour of the introduction of each specific type in its best and highest forms, and its subsequent replacement in whole or in part by other types not derived from it by natural selection or otherwise, but introduced by some higher creative process, at present unknown to us, except generally as a manifestation of the power of the Creator. Whether science will ever enable us at any future time to reduce this process to a creative law or to any combination of such laws, must remain for the present uncertain.

In conclusion the lecturer urged upon Christian young men the duty of mental culture and scientific study. They should be prepared not only to meet objections falsely taken from science but to show that, however hostile science may be to super-

stition, it is the handmaid of true scriptural christianity; that God's works are in harmony with his Word, and that the enlightened Christian can magnify God's works which men behold, as well as proclaim his free salvation offered to fallen man. Christian young men should be first in the business of life, as well as in religion; and it belongs to them in this age to show that science and the habits of thought produced by its culture are favourable to the production of the highest type of Christian doctrine and character.

Mr. A. T. McCORD moved, seconded by Dr. CARLILE, a vote of thanks to the lecturer, which was carried unanimously. Dr. Dawson said he considered it a privilege to be able to lay his investigations before them, and he would be happy if anything he had said should tend to direct the attention of young men to the investigation of such subjects. In Montreal, they had a similar Association to the one for which he was lecturing, and they were at present engaged in a similar work, namely, endeavouring to erect a building for the admirable purposes of the Association. From long observation of their working, he had become fully convinced that such associations were of essential importance to the welfare of the Christian Church at the present stage of the world's history.

LETTER FROM ROME.

The Pope is no longer the *Pontifex Maximus*, the king of kings and the lord of lords. Should the present head of the Catholic Church have a successor, it will be needful to change somewhat, if not entirely, the following formula, which has been hitherto used at the coronation of the Popes: "Accipe tiarum tribus coronis ornatum, et scias tu esse patrem principum et regum, rectorem orbis, in terra vicarium salvatoris nostri Jesu Christi, cui est honor et gloria in seculorum." (Receive this priestly mitre, this triple crown, and hold thyself to be the head over princes and kings, the ruler of the world, and the earthly vicar of our Saviour Jesus Christ, to whom be honor and glory forever.) Pope Pius IX, far from being the *rectorem orbis*, is a self-constituted prisoner at the Vatican, where he meditates the admonition chanted by the procession passing before his throne on the day of his coronation, "*Pater sancte, sic transit gloria mundi.*"

The time is past when kings and emperors considered themselves as the mere vassals of the Pope, and held the stirrup for his Holiness to mount his white palfrey. Their deference and abject submission were worthy of the dark middle ages. Louis the Pious could not believe his election to the throne of France ratified till he had received the crown from the Pope. Lothaire II. did not deem it beneath his dignity to receive in fief from Innocent II. (A.D. 1130), as vassal of the Holy See, the lands bequeathed by Matilda. Frederick II. had to comply with the prescription of etiquette requiring him to act as footman to Pope Adrian IV. This disgraceful custom lasted till 1508, when Maximilian set it aside, and boldly opened a new era by styling himself *Romanus Imperator Electus*, without asking sactions or travelling to petition for a crown. The English Breakspear, Pope Adrian IV, was obliged to yield to the German Barossa, when required by irritated majesty to cancel a pictorial assertion of Papal claims in the Lateran palace, the scandalous picture, ordered by himself, in which was represented the Emperor Lothaire II. in the posture of a vassal at the feet of Pope Innocent II. and underneath this picture, to leave no doubt thereupon, two Latin verses, signifying that this Emperor, in receiving the imperial crown from the Pope, became his *homo* and his vassal.

All this is changed, and the would-be Supreme Pontiff mourns over the departed glory of the Holy See. And yet, were there any intrinsic power in Papacy, should not the Pope rather rejoice not to be obliged to lean upon the secular arm of the governments of Europe? If, as Belarmino asserts, the temporal sovereignty derives, not from divine right, but from the donation of princes and prescription founded on long possession; if it be, as some Catholics pretend, a mere accident and adjunct to the spiritual supremacy of the Popes, in no way bound up with the system of their government over the Church, or any principle of doctrine proposed to the acceptance of the faithful,—then why should Pius IX. still cling with the greatest tenacity, to a power which for already many years has depended absolutely on foreign support? Was he not aware that the alienation in mind and principle of an immense proportion among his subjects had become an his-

torical fact? It is well known that the means taken to restore Pius IX, and the policy followed out to sustain his throne in recent years, had redounded with injury, not only to the principle of loyalty, but that of religion, in the hearts of his subjects, to an extent that only long residence among them could enable one to appreciate. The embittered feeling against his rule, enhanced, no doubt, by the reaction of disappointment, after the hopes and enthusiasm of other years, used, before the entry of the Italian troops, to express itself in every form, in almost every announcement, when at liberty to declare itself; it pervaded the literature of the last years, the political pamphlets, the daily press, the local history: had insinuated itself into the romance, and was declaimed on the stage; its most indignant expression had proceeded from writers of the highest standing and well-known antecedents, as may be perceived in the last work of Gioberti and the eloquent protests of Tomasco, in his work entitled *Rome et le Monde*. Nothing had proved more difficult to the Pontifical government than the organization of a native army, the imperfect success of the efforts directed at which had shown the impossibility of inspiring zeal for the service that tended to become odious as a means for the suppression of revolt. So reluctant were the Romans to take the sword in defence of the Pope, that he had to call to his aid foreign mercenaries and the strong walls surrounding the Vatican give abundant evidence that he had more confidence in brick and mortar than in the affection of his beloved and devoted subjects.

But now all is changed. Rome is once more mistress of her destinies. Her inhabitants, so long the abject slaves of a detested government, are in the enjoyment of liberty, and show their determination to preserve this precious boon by organizing forty battalions of national guards, who will, if necessary, help the Italian troops in repelling any attempt that might be made by the foreign Catholic powers to re-enslave Rome. The inscription one meets at every step, *Vogliamo l'annessione al regno costituzionale di Vittorio Emanuele*, attests the will of the Romans to remain under the benign rule of the *Re Galantuono*.

But of what avail would be political and social liberty without its necessary consequence and indispensable auxiliary, freedom of conscience? This precious right, persistently denied us by the tyrannical government of the Pope, is guaranteed to all by the *Statuto Italiano*, which is now in force throughout the Pontifical States.—The Gospel may be preached in Rome. This last stronghold of intolerance is accessible to the heralds of truth. A Bible stand has been opened on the Corso, the most frequented thoroughfare of the city. We have opened two meetings, where the Italians come to hear about "the faith once delivered to the saints," and listen to the exposition, in their own language of the epistle addressed to their ancestors by the great apostle. Our meetings are held in Via della Croce and Via del Campidoglio.—The latter place is opposite the Mamertine prisons, and the magnificent ruins of the Roman Forum. We expect to open another meeting in the vicinity of the Leonine City, and will thus beard the lion in his very den. I have with me, as fellow laborers, one evangelist and two colporteurs, and am engaged in distributing thirty thousand portions of the sacred Scriptures, granted us by the Bible Stand of the Crystal Palace. Last Sunday evening, at our meeting in Via della Croce, there was among the hearers present a nobleman,—an Italian count,—who expressed his great satisfaction at what he had heard, and promised to return with some of his friends next Thursday evening. May the Lord open his heart to the blessed truth. We find the people eager to receive the Scriptures. They have been too long kept in a starving condition by the intolerance of the Antichrist, not to feel a real hunger for the bread of life. We ask dear brethren of America, an interest in your prayers, so that the Lord, whose work we are doing, may crown our labors with success.

W. N. COLE.
—NOVEMBER 28, 1870.—N. Baptist.

The cathartics used and approved of by the Physicians comprising the various Medical Associations of this State, are now compounded and sold under the name of "Parsons' Purgative Pills."

We copy the following from an exchange, which is important if true:—Chronic diarrhoea of long standing, also dysentery, and all similar complaints common at this season of the year, can be cured by the use (internally) of "Johnson's Anodyne Liniment." We know whereof we affirm.

Time, patience and industry are the three grand masters of the world.

Correspondence.

For the Christian Messenger.

DESBRISAY'S HISTORY OF LUNENBURG COUNTY.

Mr. Editor,—

In reply to my strictures on the above named History, Mr. DesBrisay says in vindication of himself, that in writing the history he "had not the least desire to do injustice to any denomination." That he felt it his "duty to enter as fully as possible, into the history of the early Churches, &c." But it seems that, after repeated enquiries for such information as connected with Chester, and having failed to obtain a memoir of Rev. Joseph Dimock, he was confined to the "Vestry book of the Parish," as the only source of religious information. He had in his possession, however, some knowledge of other denominations—whether derived from the said "Vestry book" or not he does not tell us—which is comprised in the following paragraph.

"I understood that the building in which the Baptists worshiped, was originally erected, and owned by Presbyterians, and having heard several disputes as to which of the two bodies it belonged, I considered it the wisest course not to refer to it."

Now mark you, the sage conclusion arrived at above is sufficient indication that the subject referred to was under consideration when he wrote; and with the purity of "desire" and the sense of "duty" after repeated and fruitless attempts to obtain the desired information, the sum of his knowledge in reference to Presbyterians and Baptists of Chester was confined to their "disputes" about the old meeting-house. This being the case I charitably supposed, that as he could say nothing good about them, he came to the very pious conclusion to be silent.

Now it appears to me, that if the above quotations from Mr. DesBrisay's letter can be regarded as a candid and honest statement of the case, it is tantamount to a confession, of all but entire ignorance of events connected with any other denomination of christians in Chester, except the Church of England. The reader will therefore readily perceive, that although he "failed to see" the dilemma in which I left him at the close of a former article, he has by his own confession, deliberately thrown himself upon one of its horns.—Which one I need not say.

But Mr. Editor, I think it is only paying a well deserved compliment to Mr. DesBrisay's intelligence, when I place him on the other horn of the dilemma. I cannot believe for a moment, that he was so ignorant of the early history, of his native township, as his own statements seem to indicate. A more rational view of the case is, that in the face of delinquencies as an historian, for which he could find no valid excuse, he flies away into the regions of the past, and by some mysterious power contrives to effect a resurrection of some alleged "disputes"—long since buried and forgotten—as a miserable subterfuge, by which he vainly endeavours to back out and shake himself free from responsibility or blame. This is not so easily accomplished. Had he been desirous of obtaining information in reference to the Baptist denomination, he could have had access to copious church records, reaching as far back at least, as 1811, and there are persons now living in the vicinity of Chester who from the abundant stores of their memory alone, could have furnished him with facts and occurrences which, while they would have enriched the pages and enhanced the value of his history, would have, at the same time given to future generations a fair representation of, at least, one denomination besides his own.

The truth in reference to the meeting-house referred to, as far as I have been able to ascertain, is that the frame was built and the outside furnished by the Presbyterians. Indeed, at the time of its erection the inhabitants of Chester were mostly, if not all Peopobaptists. But so rapid was the subsequent progress of Baptist principles—especially under the ministry of Rev. Jos. Dimock—that nearly, if not all, the original proprietors of the house or their heirs, embraced Baptist sentiments and of course, still held possession of their property, not as Presbyterians but Baptists, and, to the best of my knowledge, in the absence of any just or legal claim by any other denomination, the property has been held in undisputed possession by the Baptist body, till the present time. In fact, I do not hesitate to say that the Baptist church in Chester in its early stages, was composed principally

of converts from other denominations, many of its members at the present day, refer to their ancestors as belonging to the Presbyterians or the Church of England. Mr. DesBrisay gives us the names of the first church wardens and vestry men of what he pleases to call the "first church" in Chester, but he does not tell us that one, at least, of the three vestry men, Franklin G. Etter, Esq., a man of acknowledged piety and worth—notwithstanding all the force of early training and prejudices together with his long connection with the "established church," became convinced of his error in reference to the subjects and mode of baptism, sought and received a New Testament baptism at the hands of a Baptist minister, and remained a worthy member of that church till death.

But I have another account to settle with Mr. DesBrisay. Under the head of Temperance he says; "Excepting the christian church, one of the greatest blessings to the county has been the spread of Total Abstinence." And after referring to the different temperance organizations and the marked success attending them, he says again. "There is no more honored name on the list of those who have labored in this good work, than that of the Rev. James C. Cochran, A. M. During many years while Rector of Lunenburg, he publicly advocated total abstinence with ability and earnestness in different districts, and enforced it by his own example. Many persons have felt themselves indebted to him under God, for having led them back from the drunkard's downward path, to sobriety and usefulness."

Now I have not the least fault to find with this. I do believe, from all I have heard of the Rev. gentleman referred to, that I can say a hearty Amen to every word of it. Far be it from me to endeavour to detract from him one iota of the credit that is justly due. I do most sincerely honor the names of those men whose silvery locks and stately forms are seen moving foremost in the ranks of the temperance army.—And where it possible I would place an additional laurel on his venerable brow. But I think in my very heart, and with all candour and honesty, I say that in my humble opinion the name of the Rev. Joseph Dimock, as an indefatigable worker in the cause of Total Abstinence is worthy of mention side by side with his. If I am not mistaken he was one of the pioneers of the temperance movement in the county, and what is said of the Rev. Mr. Cochran in connection with Lunenburg, may be as truthfully said of the Rev. Mr. Dimock in connection with Chester. And moreover, I am greatly mistaken in the character of the venerable gentleman referred to—still living in Halifax—if he would not most cheerfully accord to Rev. Joseph Dimock the meed of praise, so well earned by his indefatigable labours in the cause of temperance, and his firm adhesion to the principles of Total Abstinence while he lived. How strange then that such favoritism should appear on the pages of a History, unless it is attributable to the strong predilections of the Historian.

Other portions of the history exhibiting the same one-sided features, deserve to be noticed; but I forbear at present.

This communication, of course, will receive no notice from Mr. DesBrisay, that is, if he is a man of his word. Allow me to tell him however, that that is a matter of indifference to me, so long as I feel confident that an intelligent and discerning public will sustain me in standing up for truth and justice, and in pleading for "honour to whom honour is due."

Yours truly,
FAIR PLAY.
Chester, Dec. 27th, 1870.

P.S.—I stated in my last that Rev. Mr. Secomb's name was mentioned only twice. I believe it does appear in one or two other places. F. P.

For the Christian Messenger.

IN MEMORIAM.

MRS. MARY BOGGS.

On Tuesday, Dec. 20th, 1870, Mary, wife of Rev. W. B. Boggs, fell asleep in Jesus. She suffered much during the last two or three years, which rendered her christian life less active than it would otherwise have been, but she was patient and uncomplaining through all her pain and weakness. Being naturally reserved and uncommunicative, her religion was not demonstrative, but it exerted a quiet power and sweet influence over her life. She was not surprised when informed that she could not recover, but was calm and confident, trusting in Jesus; and left to her loved ones a blessed assurance that she has entered into the "rest that remains for the people of God." "Neither can they die any more, for they are equal unto the angels."