

But when the Materialists stray beyond the borders of their paths and begin to talk about there being nothing else in the universe but Matter and Force and Necessary Laws—I decline to follow them. I go back to the point from which we started, and to the other path of Descartes. \* \* \*

\* 'Matter' and 'Force' are so far as we can know mere names for certain forms of consciousness. 'Necessity' means that we cannot conceive the contrary. 'Law' means a rule which we have always found to hold good, and which we expect always will hold good. Thus it is an indisputable truth that what we call the material world is only known to us under the forms of the ideal world; and as Descartes tells us, our knowledge of the soul is more intimate and certain than our knowledge of the body."

Professor Huxley is represented as making war on revealed religion. Here is what he says about it:

"When you did me the honor to ask me to deliver this address, I confess I was perplexed what topic to select. You are emphatically and distinctly a Christian body; while science and philosophy, within the range of which lie all the topics on which I could venture to speak, are neither Christian nor Unchristian, but are extra-christian, and have a world of their own."

The arguments which I have put before you to-night, for example, are not inconsistent, so far as I know, with any form of theology. \* \* \* It struck me that if the execution of my project came anywhere near the conception of it, you would become aware that the philosophers and the men of science are not exactly what they are sometimes represented to you to be; and that their methods and paths do not lead so perpendicularly downward as you are occasionally told they do."

"Descartes lived and died a good Catholic, and prided himself on having demonstrated the existence of God and of the soul of man. As a reward for his exertions, his old friends the Jesuits put his works upon the 'Index,' and called him an atheist; while the Protestant divines of Holland declared him to be both a Jesuit and an atheist. \* \* \* If the twenty-first century studies their history, (that of scientific men now living), it will find that the Christianity of the middle of the nineteenth century recognized them only as subjects of vilification. It is for you and such as you, Christian young men, to say whether this shall be as true of the Christianity of the future as it is of that of the present. I appeal to you to say, 'No,' in your own interest and that of the Christianity you profess."

So much for these charges. Whether Professor Huxley is correct in all his opinions remains to be proved. He is one of the leading advocates of the Theory of Evolution, and yet, notwithstanding these dangerous looking words, I think it would be only fair to read his own expressions of his views, and find out whether they really do clash with Revelation before we condemn them."

Whether or not the blood corpuscles are identical with the ultimate materials of other substances, animal and vegetable, is a question to be decided by scientific investigation not by pathetic prose or interjectional bathos. A belief in the affirmative does not seem to me to threaten the safety of the Church."

If the writer in the *Christian Era* had given us a little more logic he might have spared his rhetoric, and an example of Christian honesty in dealing with the opinions of others would have been more honorable to Christianity than his somewhat trite encomiums."

WILLIAM ELDER.

For the Christian Messenger.

#### WOMEN'S AID MISSIONARY SOCIETY.

Dear Brother,—

Our two churches have just been favored by a visit from Miss Norris. By her consent I will give a brief statement of what she is doing.

She is forming Women's Foreign Mission Societies in connection with the churches, to be auxiliary to the board of Foreign Missions. The following are the localities where societies have been formed with the names of the President and Secretary of each society.

Amherst.—Mrs. D. A. Steele, Mrs. E. Bent.

Windsor.—Mrs. Theodore Harding, Miss E. Harding.

Falmouth.—Miss Margaret Young, Miss L. Harding.

Hantsport.—Mrs. S. T. Rand, Miss Irene Elder.

Wolfville.—Mrs. Arthur Crawley, Miss Cramp.

Gaspereau.—(Society to be formed.)

Pereau.—Mrs. Starr, Mrs. J. L. Sanford.

Canning.—Mrs. D. Freeman, Miss S. Cogswell.

Miss Norris now proposes to move on towards the Convention as follows. To visit intermediate churches, and spend Sabbath July 31st in Bridgetown. To be in Yarmouth Sabbath August 7th. To be in St. John Sabbath August 14th. To be in Fredericton Sabbath August 21st, at the Convention. By the time of the convention she will probably have received money and pledges enough to defray her expenses to Burmah, whether she wishes to go to labor for the females of that country. The ladies of Canso, her native town have formed a society and raised upwards of \$200.00 towards that object. This sum augmented by societies subsequently formed will it is hoped encourage the Convention to favour her noble enterprise.

But this is only a part of the benefits accruing to the churches by the visits of Miss Norris. Not only will these societies live to carry on the work, but a missionary spirit will be awakened and directed through her influence, and many grateful prayers will be offered for her success. It is to be hoped that the coming Convention will move forward in their enterprises with strong faith.

Yours &c.,

D. FREEMAN.

Canning, July 20th, 1870.

[In addition to the above we may state that a society has been formed in connection with each of the Halifax Baptist Churches. It will be well for the Societies thus formed to proceed forthwith with their work of collecting and securing pledges for a definite and certain sum towards the required amount, so that the Convention may be prepared to act promptly in carrying out the designs of the Ladies Aid Societies.]

—ED. C. M.

## Christian Messenger.

HALIFAX, JULY 27, 1870.

The war cloud is gathering more and more thickly over the continent of Europe. The waters of the Rhine are as yet flowing on, undisturbed by the stream of human blood, which it is expected will shortly be spilled on its banks. The telegrams from day to day lead to the conclusion that there is now no alternative by which to settle the differences between the two kingdoms but an appeal to arms. After the destruction of a few thousand lives and an alteration of the boundary line of the two countries, giving one or the other a few miles of territory and a few thousand of its inhabitants, they may accept the intervention of Britain or some other government, and then rejoice over a time of peace.

"War is a game which, if men were wise, kings would not play at;" was perhaps never a more truthful proverb than now. "The balance of power" is a very convenient form of presenting the exigencies of the belligerent monarchs. An insult, a demand made by one sovereign to give to another a promise respecting a connection of his family, may be made a pretext for a quarrel, but we are much mistaken if the one seeking the quarrel does not find it an unsatisfactory as well as a non-paying mode of obtaining redress.

Both parties will doubtless appeal to the God of battles, and each will, of course, expect that he will give the victory to their side, at the expense of perhaps thousands of the lives of their enemy.

It is not very apparent that the war has any religious aspect, or that it has any remote relation to "the possession of the keys of the holy sepulchre," as the last war had. Nor does it appear that it has any connection with the Ecumenical Council, now in session, yet it may appear that the two are not wholly disconnected. We should not be much surprised to find that the Roman Catholic communities of Europe more readily sympathize with France and join in hostilities against Prussia and other non-catholic powers without much regard to the questions ostensibly at issue.

The passing of the Dogma of Infallibility by the Council so recently, and the interference of the Pope with the Spanish throne, under the support of French bayonets, are doubtless associated in some other things than in that of nearness of time.

The N. B. EASTERN BAPTIST ASSOCIATION held its 23rd Anniversary on Thursday the 14th and following days, at Springfield. "Westworth," in the *Visitor* gives a racy editorial sketch of the Session. He left St. John in a "dense and dripping fog" which he says is "a pet institution of St. John," and may be supplied there "almost every day, without money and without measure."

Rev. Thos. Todd was chosen Moderator; and Rev. J. M. Curry and Bro. Frank Beattie, Clerks. The introductory Sermon was preached by Rev. Geo. Seely. After the Sermon Rev. Dr. Spurden, by request, gave an address on Education, appealing for a higher standard of ministerial culture.

Rev. W. McKenzie, the chairman of the committee on Education, read the report on that subject. It states that the debt on Fredericton Seminary has been extinguished, and proceeds to remark:

"And now, brethren, are we not plainly and emphatically summoned as a Denomination to arise and go forth with a renewed earnestness, with a more general and vigorous determination to press forward the cause of Education in connection with our Seminary at Fredericton?"

After expatiating on the need for more attention to mental training the report concludes by observing:

We have space only to remark that we are gratified in learning that our College at Wolfville, N. S., is now supplied with a large and able corps of professors, and that it is giving promise of advancing to a higher degree of usefulness. But a more generous contribution of funds from our churches is urgently needed to defray current expenses."

"Addresses in connection with the above report, and on some matters quite foreign from its contents, were made by brethren G. F. Miles, C. Goodspeed, I. E. Bill, Sen., Dr. Spurden, T. Harley, C. E. Knapp, and W. S. McKenzie. But though in some respects there was a wide divergence in one or two speeches from the import and drift of the Report, the discussion, on the whole, was productive of the best results."

The reports on the Union Society and Home Missions were read.

"The two Reports were taken up together, and addresses followed from brethren T. Bleakney, J. Bleakney, T. Todd, J. W. Williams, J. M. Curry, A. B. McDonald, E. C. Cady, C. H. Corey, Principal of Colver Institute, Richmond, Va., I. E. Bill, Sen., and James Marsters, after which, both Reports were adopted."

"The *Visitor* was complimented and commended for its unwavering support of Baptist principles. It was a good sign to hear the brethren calling for advance in its denominational organ. The editor replied by requesting help, promising to meet the demand with their sympathy and co-operation."

The next anniversary will be held with the First Baptist Church in Sackville.

The editor adds: "The singing at our Association was very inspiring. Few places have native talent to the same extent as Springfield. The god of music has given the young people charming voices, and we are glad to see that they are quite inclined to cultivate them, and to combine with the voice the charms of instrumental music. Man made the instrument, but God made the voice; nevertheless, when rightly employed, they blend in beautiful accord, and pour forth their notes in strains of sweetest harmony. Young people of Springfield, cultivate your musical talents for the glory of Christ and for the good of souls."

#### MRS. T. W. CRAWLEY.

Many of our readers were well acquainted with Mrs. Crawley, the wife of Rev. T. W. Crawley and will probably be surprised to hear of her early removal to the rest remaining. The following is from the *Amenia Times* a local paper published in Amenias, New York, the present residence of our bereaved brother:—

"We chronicle with undisguised sorrow the death of Mrs. Crawley, the wife of Rev. T. W. Crawley Pastor of the Baptist Church of this village. Mrs. Crawley has been with us but little over a year, and had taken such fast hold upon the hearts of all who knew her that none were prepared to have her vanish so quickly from our midst. We suffer common loss. Her influence and friendship were given to all. We do not feel like writing praise, for we, in common with all who had been won by the loveliness of her character, have lost a present friend, and an old deep haunting from the spirit is uppermost in our thought."

Mrs. Isabel F. Crawley was the youngest daughter of the late C. E. Leonard, Esq., of Sydney, Cape Breton. Her disease was cancer in the breast. It commenced, we are informed, a year ago last May, and was first made the subject of medical treatment some time last Fall.

Hopes of her recovery were entertained till within a short period of her death, which occurred last Wednesday evening about 9 o'clock. Her bravery through all her afflictions, her cheerfulness and serenity of soul, springing from undoubted faith, and simplicity of Christ-like living, yet abide with us."

Mr. Crawley in a letter to the *Visitor*, adds:—  
"The Lord has wonderfully sustained me in this indescribable and incomparable trial. I ask you to pray with me, that God by His Spirit may make it the means of a holier life, and a more devoted ministry of the gospel of Christ. I have fully realized what poor Cowper has expressed in his beautiful hymn,—

"The clouds ye so much dread  
Are big with mercy, and shall break  
With blessings on your head."

The following is an extract from a letter just received from Rev. I. J. Skinner:—

"I have just returned from Pleasant Valley, where I have been called to follow the remains of my aged and honoured father to their narrow resting place. Scenes of my childhood so long ago registered on memory's page were vividly brought up, producing sensations more easily imagined than expressed. I looked upon the old homestead, the orchard, the meadow, the mill-stream, and a thousand well-remembered spots after some years absence, only to see change and decay written in indelible characters on everything around. As I traversed slowly the road to the old burying-ground so often passed in early life to the house of worship, the scenes of many years passed in rapid review before me.—As I stood beside the grave where my father and mother lay side by side in the peaceful slumber of death, I thought of the many toils and struggles and anxieties of life through which they had passed, and the many, many prayers to heaven offered by them in my behalf. And when I entered the old valley meeting house, the old pulpit with its steep staircase resting on its firm pillars, under which was the seat occupied by the Deacons; the singing gallery, the pews, and everything looked oh, so strikingly familiar, but old familiar faces were not there. The minister who so often ascended those stairs, from whose lips I had so frequently heard the story of the Cross; the Deacons who sat beneath, and often witnessed to the truth spoken, or invoked the blessing of God on it; and very many others who were constant attendants are no more in their places. All gone! gone the way of all the earth. Never did I seem to hear more forcibly the words of the Prophet, 'Your fathers where are they? and the prophets do they live forever?'

An excellent and appropriate sermon was delivered by the pastor, Rev. E. O. Read, founded on Psalm xii. 1. The Rev. Dr. Tupper followed with some touching reminiscences of bygone days. Revs. Obed Parker and J. M. Normandy were also present, and took part in the solemn services. May the summons of death find us all prepared to depart and be with Christ which is far better."

Yours very truly,  
I. J. SKINNER.

The attention of our readers is called to the "Notice" in another column respecting Horton Collegiate Academy. This institution furnishes superior advantages to young men looking forward to a College course. We are pleased to learn, that the Principal expects, at least for the first part of the ensuing year, to have the assistance of Mr. J. F. Tufts, so favorably known as a teacher in different parts of the province. There is a growing demand every where, and especially in this province, for men of trained minds, fitted to fill positions of influence and usefulness. It is to be hoped that there will be a large representation of young men from various parts of the provinces, ready at the commencement to avail themselves of the opportunities afforded at Horton.

We hope the editor of the *Christian Era* will give due attention to Professor Elder's defence of Professor Huxley. It would appear pretty evident that others have had the same view of what they regard as his defective theology. We do not think our contemporary would knowingly misrepresent one, even though he might regard him as being in serious error.

We have been compelled to lay aside editorial matter, in type, to make room for matters of present and pressing interest, received by latest mails, in relation to our institutions.

#### Letters Received.

J. M. King, 1 sub. Rev. D. M. Welton, N. S. Ryder, Rev. W. McPhee, H. Rushton, \$1.1 sub. Rev. J. B. McQuillan, Rev. E. N. Archibald, A. Marshall, Esq., \$5. Rev. J. L. Read, \$6.—omitted before. C. H. Whitman, C. E. Gates.—No. Rev. D. Freeman, Rev. Dr. Tupper—G. W. Freeman, Esq., \$4. J. F. Morrow.

#### Notices, &c.

THE N. S. WESTERN BAPTIST ASSOCIATION will hold its twentieth Annual Session with the Church at Clementsvalle, Annapolis County, commencing on Saturday, the 24th day of September, at 10 o'clock, A. M.