

the idea of an additional personality exclusively in the human nature. This human nature was assumed because necessary to the work of salvation, it being impossible that a being only divine could undergo the experience necessary to redeem man. In its assumption the divine nature of Christ was wholly unchanged, and the human nature still remained purely human. The nature of personality, however, allows a most vital union of the two natures in his one person. Thus uniting in himself God and man, Christ suffered. There was here, therefore, no participation of the divine nature in the suffering. Such participation would involve actual suffering of that nature. But there was this connection of God, even of the undivided divine essence, that he who thus suffered subsists eternally and essentially in that essence, and is God. Yet intimate as is the connection of the two natures, they are not merged in each other, nor does either of them lose its separate conscious existence, nor the possession of those peculiarities which make the one divine and the other human. It is one person, truly God and truly man,—as much God as though not man, as much man as though not God. The human can add nothing to the divine, except that it gives to the person that is divine the means of suffering for and sympathizing with us. The divine adds to the human only that it gives to him that is thus man the dignity and glory and power which enable him to perform the work of salvation, and to give to that work an inestimable value.

We believe that in the statements thus made, will be found all the elements which the word of God and the experience and need of Christian hearts demand. They present Christ as God and man, as suffering, and yet not so as to require change in the divine nature. They account for the human as well as the divine experience of Christ, as the natural results of the two natures. They show that, with all these, he was one person, clothed with all the dignity and worth, as well as the nature, of God, yet capable of all the temptation and suffering, as well as possessed of the nature, of man. In short, they present to us the Lord Jesus Christ as the suffering Saviour, capable of being a sufferer because a man, and of being a Saviour because also God. We have seen this to be the doctrine of the word of God. It is because so plainly such, that it has been almost universally held by Christians in all ages.—*Baptist Quarterly.*

Christian Messenger.

HALIFAX, DECEMBER 28, 1870.

RECORDS OF THE PAST YEAR.

Future historians will look upon the year now closing as one of the most remarkable in the world's annals. A greater number of important events have been crowded into a small space of time than was ever before observed. Politicians are confounded by complications for which they were wholly unprepared, and divines look on in blank amazement.

First, there was the Oecumenical Council, big, blustering, cowardly—the veriest sham the sun ever shone upon—its "plots and packings worse than those of Trent"—the tool of the Jesuits—the scorn of Christendom. Seven hundred bishops, gathered from all parts of the world, pandered to the pride of the pontiff—assumed divine rights and powers—uttered "great swelling words of vanity"—and returned to their homes the bondslaves of Pius IX, the sworn foes of Christian intelligence and freedom.—There were *Abdicis*, but their influence was feeble, and some who appeared in that high rank have since succumbed to the despot. It is said (we hope not truly) that certain North American prelates are among them.

The proclamation of papal infallibility followed. That proclamation was the death-knell of free inquiry among Roman Catholics. Henceforth the question will not be, "What is reasonable, or right, or according to Scripture"—but, "What does his Holiness say? His *ipse dixit* is to override all authority, and stop the course of thought. He cannot be reasoned with; you can make no contract or agreement with him; you cannot even rely on his decision. He speaks from the chair to-day, and you listen with reverence; he may give a very different utterance to-morrow, and you must be equally reverent. The declarations may appear to you conflicting, perhaps contradictory, but that matters not. The Pope has spoken—and the Pope is infallible! Quickly after, came the occupation of

Rome by the Italian army, and the downfall of the Pope's temporal power. The States of the Church had been ranked among European sovereignties, though not always independent, because they were sometimes in vassalage to Germany, for more than eleven hundred years. They are now blotted out of the map of Europe. Roman Catholics, are holding indignation meetings on that account. They call upon the great powers of the Continent to reinstate the Pope. They demand that the free votes of the people of Italy shall be rejected.

The government of the Church cannot be carried on, they say, unless the head of the Church is an independent sovereign. Strange, that the Lord Jesus did not foresee this and provide for it! Strange, that instead of so doing, he uttered that famous saying, "My kingdom is not of this world!" strange, that he instructed the apostle Paul to teach the church that "the weapons of our warfare are not carnal!"

The enforcement of papal decrees does not require the aid of the civil power. The members of the Church of Rome will be obedient to the bulls of the Pope, although he should not possess an acre of ground, nor have a house of his own to live in. His dominion is spiritual, and the obedience is spiritual obedience. His Church will amply supply his wants, and furnish means for the maintenance of his proper authority. It is said that there are one hundred and seventy millions of Catholics in the world, which is equivalent to thirty-four millions of families. Let there be a voluntary offering of *Peter-pence*. A penny a year from each family will give the Pope an annual income of more than one hundred and forty-one thousand pounds sterling. Will not that be sufficient to pay all reasonable expenses of ecclesiastical government? Or if not, will not Roman Catholic noblemen and gentlemen give of their abundance for an object which is professedly so dear to them? In short, will not the loss of the temporal power be a great gain to the Church—as the disestablishment of the Irish Church is a great gain to that Church—and as other disestablishments, yet to come, will be gainful to the Churches which will be respectively affected by them?

Scarcely had the thunder of the vatican ceased, when France and Germany rushed to mortal conflict. That war! that horrid war! Fields wasted—villages burned—towns crushed in ruins—churches and palaces battered—terrible wounds—frightful mutilations—deep graves and broad trenches filled with the slain—hospitals crowded with groaning victims—widows, by thousands—orphans, by tens of thousands. Where shall we end? Such a list of human miseries, inflicted in so short a time, is new in the records of our race. It stamps the year 1870 as a mournful, melancholy year.

There are doubtless considerations of a more cheerful cast. Much might be said of progress—literary, scientific, industrial—and of improvements and inventions, lessening toil, expediting results and issues, increasing enjoyment, promoting general happiness. But the sorrowful predominates. The year 1870 has been for the most part a year of calamities.

A Treatise on the Preparation and Delivery of Sermons. By John A. Broadus, D. D., L. L. D., Professor in the Southern Baptist Theological Seminary, Greenville, S. C. Philadelphia: pp. 514.

This is an excellent compilation. The minister and the theological student will find in it all about preaching, including "materials of preaching," the "arrangement of a sermon," "style," "delivery of sermons," and "conduct of public worship." Dr. Broadus is deeply versed in preaching literature. He has read almost everything that has been written on the subject, and has given the results in this volume, sometimes in the words of the authors, sometimes in condensed summaries of their statements or counsels, incorporating his own observations. The whole was originally delivered in the form of lectures to the theological class at Greenville, and now, revised and completed, appears as a Treatise, the perusal of which will instruct and edify preachers of all denominations.

The following are Dr. Broadus's "Rules for the selection of texts."

1. "The text should not be obscure."
2. "One must be careful as to employing texts marked by grandeur of expression. They seem to promise a great effort." (Reply)
3. "It is scarcely ever proper to choose a text that will seem odd." (Some very odd anecdotal illustrations are given.)
4. "Do not avoid a text because it is familiar."
5. "Do not habitually neglect any por-

tion of Scripture." The specimens given are, Acts ix. 6; xxii. 10;—1 John v. 7; Acts viii. 37.

7. "The sayings of uninspired men, recorded in Scripture, ought not to be used as texts, unless we know from other teachings of Scripture that they are true, or unless we propose to find instruction in the fact that those men made the statements given."

8. "In the course of pastoral labour several considerations should be borne in mind when selecting texts." Such as, "the present condition of the congregation," &c.

We observe the following note:—"Read Butler, and preach to the negroes," was the advice given to a young preacher, twenty years ago, by a judicious senior." We have known some preachers who could not do either.

"HAYDEN'S GUITAR METHOD published by Oliver Ditson, & Co., New York, price \$3.00, is for sale at M. A. Buckley's, Halifax.

"THE SILVER BOW," being the Christmas part of "The Quiver" 1870, is full of Christmas Stories, price sixpence, also to be had at Buckley's.

"THE LITTE MAID OF OXBOW," is one of the many pretty story-books Buckley has on hand to suit young people.

"OLD AND NEW FOR 1871" promises to be equal, or even superior to what it has been this year \$4.00 per annum. The postage within the United States is 36 cts. a year, payable at the office where received. Foreign postage must be prepaid, and the necessary amount must accompany the subscription. Roberts Brothers, Publishers, 143 Washington Street, Boston.

"VICK'S FLORAL GUIDE FOR 1871."—The Finest Edition of One Hundred and Fifty Thousand copies of Vick's Illustrated Catalogue of Seeds and Floral Guide, is published and ready to send out—100 pages, and an Engraving of almost every desirable Flower and Vegetable. It is elegantly printed on fine tinted paper, illustrated with Three Hundred fine Wood Engravings and Two beautiful Colored Plates. The most beautiful and the most instructive Floral Guide published. A German edition published, in all other respects similar to the English. Sent free to all customers of 1870, as rapidly as possible, without application. Sent to all others who order them for Ten Cents, which is not half the cost. Address, James Vick, Rochester, N. Y.

We notice in the programme of the Teachers' Convention that Mr. J. B. Calkin of the Normal School is dubbed "M. A." When did he take his degree? This handle is not appended to his name in either of his two published works. Has he been attending College lately? Does not the "B. A." generally precede the "M. A."? We would like to know, for we hold that men in such a position as Mr. Calkin occupies should not allow exaggerated impressions of their standing and qualifications to be palmed off upon the country.—*Pictou Chronicle.*

For the benefit of the editor of the paper from which the above paragraph is taken, and other persons who may not have seen at the time the public announcement of Mr. Calkin receiving the degree referred to, we may state that at the Convocation held at Acadia College, June 9th, 1870, the degree of Master in Arts was conferred on J. B. Calkin, Esq., Principal of the Provincial Normal School. Mr. Calkin's years of efficient service rendered in the capacity of teacher and Inspector of Schools in his native County, (Kings); his educational labors in the Model Schools, and subsequently as teacher of English and Classics in the Normal School; his valuable contribution to our series of school books of one of the best Geographies that has ever appeared; extensive attainments in the field of liberal studies, and his elevation by the Government to the position of Principal of Normal School, for which his long training had peculiarly fitted him, richly merited, as we believe, the graceful recognition of his abilities which Acadia College conferred upon him. We trust that in coming years other teachers may by their diligence and ability, earn for themselves a similar recognition by the literary institutions of the Province.

EPISCOPAL.—We learn from the *Church Chronicle* that an ordination service was held at St. Luke's Cathedral on Sunday the 18th, when three candidates were admitted to the order of Deacons, Stanley Boyd B. A., from King's College, John Bartlet from the Colonial Church Society in England, and Wm. L. Curry from Cornwallis, N. S. It is also stated "that the last named gen-

tleman was brought up, and educated as a Presbyterian."

"Mr. Boyd is to return to Windsor to assist in the Fork's Mission. Mr. Bartlett is to go to Sherbrooke vacated by the removal of the Rev. Mr. Axford to Pugwash, and Mr. Curry is to be sent to Canso where a new Mission is opened by the Church."

DRINKING OF HEALTHS.

No custom of social life is perhaps fraught with a greater amount of mischief than this one at this season of the year. The compliments of the season over a glass of wine is so often presented as an inducement to partake of intoxicating beverages, that unless a person has formed a determination to abstain he is very likely to fall under the temptation, and go on till he ends in drunkenness. The following from the *New York Observer* is very opportune. It is appropriate for other places as well as New York. We commend its entreaties to any of our lady readers who may have any doubts on the subject:

Women are already thinking on their calls on New Year's Day. Now we have one word of counsel and entreaty.—Please do not offer wine to your guests. It is vulgar to load a table with refreshments, and it is becoming vulgar to offer intoxicating drinks. Some fashionable people still do, but it is in better taste to have very slight refreshments or none at all. "The cup that cheers and not inebriates," is the cup to offer on New Year's Day. Ladies, dear ladies, do not offer wine to young men. They are tempted too often without your adding to the enticements that lure them to intoxication on New Year's Day.

REV. W. MAXWELL.—We learn with much regret that on Friday last the Rev. Mr. Maxwell, Little Harbor, when returning from his Bible Class, fell on the road and broke his right leg above the ankle. Mr Maxwell's numerous friends in this city and all over the church will deeply sympathize with him in his affliction.—*Witness.*

Notices, &c.

Meeting of the N. S. BAPTIST HOME MISSIONARY BOARD in the Vestry of Granville St. Church, December 14th, 1870.

Present.—The President in the chair, Hon. Judge McCully, Dr. Clay, H. N. Paint, J. F. L. Parsons, Alex. Robinson, John Steele and Sec'y. Letters read from Revs. John Shaw, R. R. Philp, Wm. McPhee, A. Chipman, G. F. Miles and D. A. Steele.

Appointments.—Rev. A. Chipman, 3 months at Victoria Mines and other destitute places, contiguous.

Rev. Elisha B. Corey, 12 months in destitute parts of Cumberland Co., under the direction of Revs. G. F. Miles and D. A. Steele.

Rev. Jas. Meadows to spend one third of his time in missionary labor, extending from Jeddore east to the county line.

Appointment at the meeting in November.—Rev. Augustus S. Fields, 8 weeks in Mahone Bay, Northwest and Lunenburg town, to extend over twelve months.

Received by the Treasurer
From Geo. Frail, \$ 2.00
" Rev. Dr. Cramp, 10.00
R. N. BECKWITH, Sec'y.

COLCHESTER COUNTY BAPTIST SABBATH SCHOOL CONVENTION.

This Convention will hold its quarterly meeting in the vestry of the Baptist Church, Truro, on Friday 13th, of January 1870. Commencing at 2 1/2 o'clock, P. M. evening session will commence at 7 o'clock.

A. J. WALKER, Sec'y.
Truro, Dec. 19th, 1870.

BROOKFIELD, COLCHESTER.

The ladies of the Brookfield Sewing Circle intend having a Christmas Tree on Thursday, Dec. 29th, in the Baptist Church.

Refreshments with hot tea and coffee will be provided. Doors open at 4 o'clock, P. M. Admission 12 1/2 cts., children half price.

M. C. HAMILTON, Sec'y.
Brookfield, Col. Co., December 19th, 1870.

The above came to hand just after we had gone to press last week. We regret that we did not receive it earlier.

ACADIA COLLEGE.

The next Term opens on Thursday, Jan. 5th, 1871. New Students can be admitted to such classes as they are prepared to join.

A. W. SAWYER, President.
Dec. 17th, 1870.

Letters Received.

Rev. Isaiah Wallace, 2 subs. J. N. Freeman, Rev. O. Chute, A. J. Walker, J. W. Buscoe, Esq. J. Birrell, Rev. W. H. Porter, Mrs. Smith, Rev. E. C. Spinney, Rev. J. L. Read, \$5, 1 sub. R. Upham, Rev. W. Somerville, W. H. Chipman, \$15, W. Churohill, \$37. 50. Rev. J. E. Fillmore, \$1. 50, 1 sub. Rev. Dr. Tupper, \$10, 1 sub. Rev. L. B. Gates, \$14. 40, C. Jost Esq., 1 sub. W. R. Doty, Esq., 5 subs., \$5. 25. Rev. H. Eagles, \$13. 20. A. McDonnell, \$6, 1 sub. Jas. Lantz, \$6, 3 subs. A. Coldwell, J. Spicer, \$4, Rev. P. O. Foster, \$14. 75, 2 subs. M. Kinsman, \$10, 1 sub.