

For the Christian Messenger.

IS IT NOT CORRECT!

Mr. Editor,—

I remember reading some months ago a communication in the *Messenger*, from one of your correspondents who considers himself, I believe, quite a learned man, in which the phrase occurred "That's him." If memory serves me, this called forth a pretty sharp criticism from another man equally learned. Now, Mr. Editor, can you or any of your correspondents, tell us which of those "learned correspondents" was correct?

For one I have the impression that if we consult "usage," and the genius and power, yea I may say the natural impulse of language, we must decide in favor of the phrase as used by the first party referred to: "That's him." Should you knock at your friend's door, when he has been waiting for you, and on opening it, he were to exclaim "O that's you, is it?" would you not by the very law of language respond, "Yes, it's me!" Would not the phrase, "yes, it is I," be unbearably flat and feeble in comparison with the other?

I will supplement these enquiries with an extract from the writings of a very clever writer, a learned English divine and critic. Speaking of the style of the New Testament writers, he says:

"Do you allege the *solecisms* of the New Testament Greek? They are far less numerous than pettifoggery combined with ignorance of the truth, used to affirm. But let me tell you that even those authors [Plato, Sophocles, Thucydides and Demosthenes and others,] are not free from words, turns of phrase, and constructions which offend against rule; not only hold rhetorical terms, but structures of sentence that will not bear strict analysis. For instance, it is a fact, although it may seem somewhat odd to many, that the most celebrated of the classics not infrequently make bad grammar in the best of their few extant compositions. It is not insinuated that they did not know it was unusual; they wrote as they did because it added energy to the style. It is only dull men who occupy themselves in fiddling about grammar, and think there must be always an adherence to technical rules of common language and every day speech, but the best writers defy such conventionalities whenever it is necessary to give emphasis to what they wish to communicate."

Gentleman of Acadia, Doctors, Professors, learned in the Classics and English—tell us please, who is right in this matter, and what? Should you wish to know who asks the question, why then

It's Me.

For the Christian Messenger.

ACKNOWLEDGMENTS.

Mr. Editor.—We were greatly surprised, on the 8th inst., by the members of the Church and Congregation of Lower Stewiacke. It had been hinted that a few of our friends intended spending the evening with us; and as those few assembled about 5 P. M., we did not expect any more. Shortly after, however, on hearing sleigh bells at our front door, I went out and found 8 or 10 well freighted sleighs and they continued to come and filled the house to overflowing. The ladies took full possession and soon provided an excellent tea from the rich supply of provisions brought with them. After doing justice to the good things provided we had the pleasure of listening to some excellent music—vocal and instrumental—and good speeches. They retired leaving with us \$90 in cash and useful articles. If we may judge from what we saw and heard, they felt real pleasure in being present, and found it more pleasant to give than to receive.

We may take this opportunity of thanking our friends in Jeddore who have often supplied us with useful articles in addition to the yearly stipulation. We heartily thank donors and hope that we in return may be enabled to minister more faithfully to their spiritual wants from the inexhaustible treasures of God's Word, so that at last, both donors and recipients may together meet in the mansions above.

J. & E. MEADOWS.

St. Andrews, Feb. 15, 1872.

For the Christian Messenger.

IN MEMORIAM.

DEACON BENJAMIN LAKE.

At Brookville, Kempt, Hants County, on the 9th Jan., Deacon Benjamin Lake was taken from the fond embrace of his friends on earth to the closer embraces of

DISEASE OF THE HEART CURED.

Westport, Digby County,
April 4, 1870.

JAMES I. FELLOWS, Esq.—

Dear Sir,—I have been for many years a victim to Heart Disease and Prostration of the system generally. Having tried physicians of eminence, both in Europe and America, and obtaining no relief, I was at last induced to try your invaluable Syrup, and am happy to say, with the best results.

On using the first bottle my complaint was better, and before the fourth was finished, I was completely cured.

Please publish for the benefit of others, and oblige

CAPT. MAURICE PETERS, SENR.

Correspondence.

For the Christian Messenger.

FROM HON. DR. PARKER.

13 SALISBURY PLACE, NEWINGTON,
EDINBURGH, Jan., 30th, 1872.

My Dear Editor.—

WISKEY AND ITS DOINGS.

Whatever may be said of the bagpipes, there is another institution of the country which most assuredly is not of such exalted origin, as that claimed by my Rosslyn guide, for this musical instrument; and that institution, is Whiskey. The whole land I fear requires a great reformation as regards the traffic in this terrible scourge of its people—an evil, not by any means confined to men; but widely disseminated among the poor women, and even the children of the Wynds and Cloes, and often I fear extending its devastating influence in this fair city, to higher and more fashionable localities than these.

The records of the Infirmaries here exhibit a dark and oft repeated spot in relation to the habits of many of those who enter them, seeking relief from organic diseases, which have resulted from long continued alcoholic stimulation. Shortly after my arrival, as I accompanied one of my medical friends around his wards in the Royal Infirmary, I listened to the report of one of his clerks, which detailed the past history of a diminutive unhealthy looking boy of 14 years of age, who had been admitted for the treatment of an incurable disease caused by the habit of whiskey drinking. The recorded history of the case, stated the fact, that as an infant, his mother had been in the habit of administering gin or whiskey to quiet him and to produce sleep, when a little older, and able to speak, he would cry for, and demand it, and for the past few years, have whiskey he would, by fair means or foul. I watched the poor little fellow's case with a good deal of interest until a day or two before Christmas, when on entering the ward I found him dying, and learned that he had but a few minutes previously, received a very gentle push from the hand of another little patient in an adjoining bed, and so changed had some of the internal organs become in consequence of his habits, that one of them had been ruptured or torn by the very slight pressure of his companions hand. This case pointedly illustrates the danger of parents administering stimulants to infants when the necessity for it does not exist, and without medical advice. It is also very suggestive of the duty of mothers in relation to their offspring, for as we all know, there are more ways of administering alcohol to infants than by means of a bottle or a spoon. On New Year's day, the scenes of open drunkenness and dissipation principally on the High Street and Canon-gate, and between the bridges—among men women and boys—was a sad, a debasing blot upon the social history of this beautiful capital of a great country. In the days of Classic history, Greece had its "Athenian State poison," with which the lives of offenders against the State were destroyed. To the hemlock Socrates yielded up his life. The heathen governments of Greece, however, derived no revenue from its sale, they did not countenance its use, except for the object just specified; but the governments of christian countries, like Great Britain, British America and the United States, invitingly place their "State poison,"—alcohol—within the reach of every subject, raise annually vast revenues—millions upon millions of pounds—from the traffic in it, in fact largely live by it—and thus, indirectly, encourage men to indulge in its use; and when under its influence, offences against the criminal laws of the land are com-

mitted; these governments inform their unhappy victims that they must either die or be immured, perhaps for life; and if the former shall be their lot, they strangle them with a hemphen cord. Bad enough it is, for governments and legislatures to thus give the countenance of the State, to that, which, like a pestilence "wasteth at noonday," and is so utterly destructive of the spiritual, moral and physical condition of those entrusted to their supervision and care; but the iniquity of the thing is intensified, when one thinks and knows that these responsible public bodies stand idly by, and see this *State disease*—habitual drunkenness—destroying its vast armies of men, women and children annually, without putting forth the slightest effort to reclaim or cure, by the aid of Inebriate Institutions, or other appropriate means, those whom they have been largely instrumental in placing in this pitiable condition. They (the Governments and Legislatures) will punish, but they leave to private philanthropy, and individual effort, the herculean work of reclaiming and curing.

Governments it should be remembered, are composed of individuals, and there will be an individual account to be rendered by and bye, for the terrible sins of omission and of commission in reference to this important matter, and that too, before a higher tribunal, than "the bar of public opinion."

THE FREE CHURCH.

In 1843 I witnessed the disruption of the Church of Scotland, and saw a majority of the 474 seceding ministers walk in procession, headed by Doctors Chalmers and Welch, from St. Andrew's Church on their way to the Cannon mills to organise the Free Church of Scotland. It was a day of terrible excitement, not unlike that of which I was also an observer in the city of Charleston, when, in April 1860 the Southern States of America consummated their act of Secession, by bombarding Fort Sumpter. Both events were pregnant with great national results; both, stirred to their lowest depths, the emotional nature of the millions who were immediately and practically interested in these two great upheavals, or Secessions, both were momentous days, never to be forgotten, even by comparatively disinterested observers.

Well! this heavy brigade of Scotland's Church Artillery, went out that day leaving their all—peculiarly speaking—behind them. They had not a Church Structure in which they could legally place their feet, and not a manse left, into which they could enter, to obtain rest. But what do we see to-day? In Edinburgh alone—exclusive of Leith, Tileston, Corstorphine, and other towns and villages, so close to the city, and so continuously connected with it, as almost to form a part of it, there are 36 or 38 Free Churches, or, approximately, one for every 5000 of its inhabitants—erected at an enormous outlay, and many of them, large and elegant buildings. The Barclay Church, costing £10,000 stg., was erected by money left for that purpose by a lady bearing that name. The ground alone on which Free St. George's stands, cost, I am informed, £10,000 stg.

This is Dr. Candlish's Church, and to give you an idea of how its congregation pours its gold, for denominational, and congregational purposes, I may state, that its contributions are annually over £8,000 stg. By referring to a document before me (the 28th Report on the Public Accounts of the Free Church of Scotland), I find that last year (1871) the amount was £8,736 3s. 5d. stg. Her ministers are now comfortably housed, in Manses, or their equivalent; and the most of them are in the receipt of £150 stg., per annum, from the general Sustentation Fund of the denomination (a part of the great financial scheme organised by Dr. Chalmers and others, at the birth of the Free Church in 1843). The number of clergymen in the receipt of this *equal dividend*, of £150, at the present moment, I am unprepared to give you, but by making reference to a paper, read before the Statistical Society of London, by Dr. Buchanan of Glasgow, in March, 1870, I find that at the time of meeting of the General Assembly in 1869, it was 740. During that year, however, there were over two hundred and two (202) in the receipt of a smaller amount. Making in all 942 ministers who were then placed on the fund in question—of course you will understand that these "Sustentation Dividends" are separate, and distinct, from the amount raised by each congregation for the maintenance of its minister.

Without such a fund, to fall back on, the poorer congregations in many country districts of Scotland could not sustain a stated ministry. Stimulated, by the exigencies of

the hour the adherents of the Free Church, at its very birth began to pour out their paper and their gold, into the general Treasury, as water is poured from vessel to vessel. To illustrate how deep was the feeling, and how generously men contributed of their abundance in those days, I will state a fact which was told me at the time—at the breakfast table of Dr. Chalmers by a member of his family—a Divinity Hall or Theological Institution was required to carry on the work of this new Church, and the Rev. Dr. Welch in one day, (if my memory is not at fault) addressed twenty letters, to twenty wealthy individuals, who were in sympathy with the disruption movement, asking them to contribute £1000 stg. each for this object. Promptly 19 replied in the affirmative, and the twentieth, if I mistake not, did not refuse, but, compromised the matter, by reducing his contribution.

From this beginning, three large and fine Theological Colleges have arisen. The buildings having cost £55,000 stg., one in Edinburgh, another in Glasgow, and a third in Aberdeen. And they are endowed to the extent of over £70,000 stg., over and above the interest accruing from this endowment, and about £1000 stg. received from students' fees. Three thousand pounds are annually required to efficiently maintain the three institutions, and this balance is fully and cheerfully supplied, by systematic collections, taken up in all the churches of the body, throughout the land.

In these three Colleges there are thirteen Professors, and the number of Theological Students in attendance in 1869 was 241. A large Assembly Hall for the meeting of the General Assembly has been erected in Edinburgh by private contributions.

From the date of the Disruption in 1843 to 1869, this new denomination had built 920 Churches, and laid out for this purpose £1,015,375. 719 Manses, expending therefor £467,350. Elementary schools 597, at an outlay of £185,000. Besides these elementary school buildings, and the education which has been carried on in them, at an enormous local and general expenditure, the church, has also erected, and maintains two large and flourishing Normal Schools, for the training of teachers—at which in 1869, there were in attendance 1645 scholars and 252 students.

One of my medical friends here informed me a short time since, that in the early days of the Free Church, his father went out to collect money, with which they might organise an elementary school system, and did not stay his hand until he had collected £60,000 stg. They struck while the iron was hot.

From Dr. Buchanan's general abstract showing the aggregate amount of Funds raised for all purposes during the twenty six years from the Disruption to 1868-69 inclusive, I give you the following figures:

Building funds.	General.....£	355,452
	Total.....	1,312,272
Sustentation Supplementary for		
Aged and Infirm Ministers...		2,792,587
Congregational.....		2,376,095
Education.....		267,946
Colleges.....		211,888
Missions including Lowland and		
Highland, Colonial, European,		
Foreign and Jews.....		982,935
General Trusts and Miscellaneous.		88,596
Total—Stg.....		£8,457,774

I have already shown you how Scotchmen have been educated in the common acceptance of that word. From these financial statements (drawn from the able and exhaustive statistical paper already referred to), you will glean—notwithstanding a general impression to the contrary—that they have also been specially educated to give to objects worthy of their benevolence. I have dwelt on this matter of the commencement and growth of the Free Church of Scotland, in a comparatively poor, and not densely populated country for the benefit of the Baptists of the Maritime provinces, who, have Churches and Parsonages to build, Ministers to educate and support, a college and educational institutions to sustain and endow, to show them what a well organised system, faithfully, and conscientiously carried out can accomplish, and in the hope that this Scotch epidemic—for it is general, and not confined to one denomination, may spread, and attack our Churches; that, with such facts and figures as these, and with the history of the commencement and growth of the United Presbyterian body in Scotland, and the Wesleyan Methodist Church in England before them, the Political Disruptionists in the Lords and Commons, have an argument, both potent and practical, in addition to those which have so long been wielded by non-conformists in the discussion of the subject of Church and State.

UNION OF CHURCHES.

The hostile feeling of the days of my former sojourn in Edinburgh, between the establishment, and the Free church—and a very bitter feeling it was, in those days—is now, no more; and I may say, that I have not, since my return to Scotland, heard on uncharitable expression fall from the lips of either party. I have heard these old church militants fight their battles over again but in a far different spirit from that which characterised the days that are gone.

The contemplated Union between the United Presbyterian, and the Free Churches of Scotland, which has already been consummated in our Provinces, is a matter of certainly here in a not far distant future. A few old and strong men, influentially stand in the way, but the feeling in favour of *Confederation* is growing—as an outsider, I can see nothing to keep them apart, and I dare say the day is not very far distant when these two bodies will again gravitate to and coalesce with the old establishment; when establishments in this country shall be a thing of the past; and the political prophets are not few who fix upon no lengthened period for the termination of the work; which, having commenced in Ireland they say, will ere long place all denominations in England and Scotland on an equal footing in their relations to the State. On this question, Non-conformists in great Britain are speaking in general terms, as a unit, and there are not a few adherents of both establishments who are in sympathy with them. If however, I can read the signs of the times, from this Scottish centre of public opinion, the battle will be a hard fought, and not by any means a short one, but considering the age in which we live, and the principles at stake, the views prevailing over the entire country of North America, on State religion, must eventually be the dominating views of the British Isles.

THE BAPTIST DENOMINATION IN SCOTLAND.

is comparatively speaking, a very small body, but small though it is, it has increased slowly and surely since I was last a resident of the country, and that increase is not numerical alone, but one of influence, and wealth, as well. Contrasted however with the great Presbyterian bodies they are but "as a drop in the bucket." The churches number from 80 to 90, several of which are known as "Scotch Baptists," who have no stated ministry, but believe in the "Lay Element" doing both lay and ministerial work, but in other respects in practice and doctrine, are the same as the great body of Baptists in America.

In Edinburgh (including Leith where there is one) there are five churches. One of these supports two pastors, and raises annually over £1,500 stg. for congregational and denominational objects. In Glasgow there are four. The remainder are scattered singly over the country, principally in the north. Contrary to my expectation, I find that nearly all, practice close communion. Nine or ten of the Pastors are young men, equipped for the work at the College in connexion with Mr. Spurgeon's Tabernacle Church in London. A majority of these churches, 54 in all, has been recently organized into what is called the "Baptist Union for Scotland," the constitution of which is not unlike that of our Convention, but its objects are different. This Union deals with the subjects of Home Missions in Scotland, it aids weak churches in maintaining the ordinances of the gospel; it assists in originating new churches in the larger towns; it does the work of a Ministerial Education Society by assisting young men of "assured piety and talent in preparing for the Christian ministry," and by supporting a Tutor, (the Rev. Dr. Patterson, who, in winter assists these young men in their Arts Course, at the University of Edinburgh, and in summer, gives them Theological instruction;—it annually gathers the statistics of the Denomination in Scotland, and finally it is intended to cultivate the brotherly and social element among the different churches which had not hitherto, been associated. This is a brief synopsis of its objects. The Union supported in 1871, eighteen Missionaries, who laboured principally in the Highlands, and on the Isles of the North Coast of Scotland, but, in this work, it is materially assisted by English contributions.

(To be continued.)

How noiselessly the snow comes down!
You may see it, feel it, but never hear it.
Such is true charity.

The less wit a man has, the less he knows he wants it.