

these regions. Then as for conveniences you are to remember that a stone has these two advantages—it is generally cool, and it is free from vermin; and, furthermore, it is almost the only thing for elevating one's head which can easily be found. No stock of old trees, no fallen trunks remain in this country; these and such things are gathered at once for firewood. There are no hillocks of green grass. And when you recall the sort of head-covering to be worn by all who desire to avoid dizziness and danger, that is to say, either a turban or the folds of a thick band of muslin around the temples, you will perceive that even in the historic instance of Bethel, Jacob did not have so terribly a hard time of it as would at first sight appear. His pillow was on his head, and a cool fragment of rock made him no mean bolster.

**The Christian Messenger.**

HALIFAX, N. S., OCTOBER 27, 1875.

**OUR SUBSCRIBERS**

will please understand that WE NOW PAY THE POSTAGE on their papers at the Halifax Post Office, and they will not therefore be required to pay for that service at the office of delivery. This we do WITHOUT MAKING ANY EXTRA CHARGE.

To make these payments of postage for the whole of our subscribers—an imposition the law has never before placed on publishers—we need prompt payment of the subscription price, from every one who receives the paper. Those who have already paid in advance—and they are not a few—are always

GRATEFULLY REMEMBERED by us. Others there are—and that quite a large number—who have not paid for the present year, and others for a longer period. To them we addressed a few words not long ago. From some we have since heard, and we presume others are purposing to send on the money very soon. To them and to all who have not paid we respectfully request that

THEY WILL NOT DELAY, but if possible send next week. It may to them seem a small sum they owe, but to us it is in the aggregate an amount of very serious importance. "A word to the wise is sufficient."

Many of our friends, believing that the religious newspaper is an efficient means of

PREACHING THE GOSPEL as well as of giving valuable information, which EVERY FAMILY OUGHT TO HAVE, seek for it a wider circulation by recommending it to their neighbours and friends, who do not now receive it.

To all such persons we would offer our very respectful compliments, and would cordially invite their co-operation in spreading the principles of christian truth, by getting New Subscribers to the CHRISTIAN MESSENGER, or by helping them to send on for themselves their name and address, with the amount of subscription for a year.

As a BONUS to NEW SUBSCRIBERS we offer to send the CHRISTIAN MESSENGER from the date in which we receive their names with one year's subscription to the end of next year 1876. If all our present subscribers will kindly tell two or three of their friends of this offer, and induce them to become regular subscribers, our list may be soon

ENLARGED BY THOUSANDS.

All that need be said in a letter is,

Send the Christian Messenger to (here insert the name and address in full.) Enclosed find \$2.00 (or a Post Office order for \$2.00) to Pay to Dec 31st, 1876.

Address the letter

S. SELDEN,  
CHRISTIAN MESSENGER OFFICE,  
Halifax, N. S.

**THE BERMUDA BURIAL CASE.**

We mentioned a few weeks since the case of the Rev. Mr. Cassidy, Methodist minister at Bermuda, being prosecuted for trespass by the Rev. Mr. James, the Church of England Clergyman, for officiating at a funeral in the parish grave-yard. By the mail steamer which arrived on Sunday last, we have the particulars of the case. The trial came on in the Court of General Assize on the 15th inst., E. D. King, Esq., of Halifax appeared as counsel for Mr. Cassidy, but it was ruled by the Court that he could not be admitted to plead—while a barrister of England could plead in that court—one belonging to the Dominion of Canada could not. Mr. K. consequently directed the case, and Mr. Cassidy appeared on his own behalf. The following are Mr. C's pleas as stated in the Royal Gazette:

"The defendant's answer in substance consisted of a denial of the plaintiff's having a freehold in the church yard, and asserted that the freehold was in the parishioners, every one of whom has a right to have burial in the church yard with such Christian rites as his friends desired. The defendant further alleged that he, as a Methodist Minister, duly appointed to this station by the Methodist Conference of Nova Scotia, had the freehold of, or a freehold in, the parish church yard, and a right in that capacity to perform the Methodist service therein, asserting in conjunction with this claim that the annual Conference of Nova Scotia has ecclesiastical jurisdiction in Bermuda."

The Attorney General and Solicitor General were both retained by the Rev. Mr. James the Rector. After the opening of the case Mr. Cassidy read an argument prepared by Mr. King, in support of a non-suit. This was not accepted by the court, and the trial proceeded, the defendant reserving his right to have a decision on his motion for non-suit in the event of the verdict being given for the plaintiff.

The *Bermudian* of Oct. 19th, in giving a summary of the trial remarks:

This put both Mr. C. and Mr. King at an immense disadvantage. The latter had to present his case, not with the inspiration of his own thoughts, but through another, who had neither knowledge of law nor of legal terms. We venture to say, however, that very seldom has a case been more skillfully put than was this and still more seldom has a defence come down with a more crushing effect, especially the elaborate and overwhelming argument prepared by Mr. King and presented by Mr. Cassidy, in moving for a non-suit. It came like a thunder clap, followed by the disastrous effects of the lightning flash. Men who felt listless and tired grew hot and excited so clearly was it put and so skillfully and elaborately had it been prepared. The effect was something wonderful and unprecedented on the audience. Audiences do not generally see the legal points when counsel move for nonsuits, but certainly the effect of this argument was magical. The Court found it utterly impossible to prevent expression of applause and admiration. One only wonders how Mr. King could keep so cool under the excitement which it was plain the clear precision of his arguments and the applause of the Court had wrought in him. For a gentleman of Mr. King's profession, in the midst of such prevailing excitement, to sit still and allow another to present his own argument, shows a degree of force of will and control that but few possess. The Counsel for the Plaintiff pretended not to be affected by it, but its effect was plain. The Court at once saw and felt the great gravity of the argument for the defense and acknowledged it.

The charge of the Chief Justice was given on the 16th. The *Bermudian* gives the following summary of the charge:

"There were two great points in that charge which was most pointedly in favor of the plaintiff. The two points were

"1st. Is there an Established Church in Bermuda?"

"2nd. Has the Rector a freehold in the graveyard?"

"The first point the Court ruled in the negative, and the second in the following manner:

"First—The plaintiff has attempted through his counsel to show that the freehold does rest in the Rector, but failed to establish it.

"Second—the defendant through his counsel has denied the freehold of the graveyard to be in the Rector. In addition the defendant has asserted the freehold to be in the Parishioners. The Chief Justice ruled that this could not be, because Parishioners as such can not hold property. Lastly, as freehold is not in the rector, and can not be in the Parishioners, and further, as it must be some where, the Court ruled (and this was not left to the jury to decide) that henceforth the freehold of the graveyard be and is in the Rector."

The jury then retired to their room and after an hour's deliberation were unable to agree, and were discharged.

It is probable that will be the end of the case.

The editor of the *Bermudian* remarks on Mr. King's not being allowed to plead in the Court:—

Mr. King, in conducting the defence of Mr. Cassidy in such a masterly manner, and under the difficulties imposed on him by the decision of the Court, has proved himself a Barrister of no ordinary talent; while the many high offices of trust and responsibility which he holds in Nova Scotia, show that his talents both as a lawyer and a Christian are well known and highly appreciated.

Mr. King may not have received his legal training in the school which the Bermuda law requires, to enable him to practice here, but as far as we have been able to learn, there is but one feeling prevalent in the Public (mind) in regard to him—a feeling of regret that they should have been deprived of the privilege of hearing him plead. The masterly plea for a non suit which he put in and sustained by cases cited from the highest legal authorities, threw such a light on the status of the so-called established Church in Bermuda, and on the power of our Court to deal with such questions, as astonished all who heard them, and if we are not misled by appearances, considerably non-plused and confused the gentlemen conducting the prosecution.

We perceive by the same paper that, after the trial, Mr. King gave a lecture in the Mechanic's Hall, on "The Burial Question, the topic of the day—here in and England."

THE REVIVAL NEEDED.—Rev. T. L. Cuyler, referring to a prospective revival in New York and throughout the United States, says:—The revival we need is a revival of the religion which keeps God's commandments; which tells the truth and sticks to its promises; which pays twenty shillings to the pound; which cares more for a good character than a fine coat; which votes at the ballot-box in the same direction that it prays; which denies ungodly lusts and which can be trusted in every stress of temptation. A revival which will sweeten our homes and chasten our press and purify our politics, and cleanse our business and commerce from rguery and rottenness, would be a boon from Heaven. A revival which will bring not only a Bible knowledge, but a Bible conscience to all, is what the land is dying for. The world's sorest want to-day is more Christlike men and women. The preaching it needs is—more sermons in shoes.

UNIVERSITY MATRICULATION.—We are pleased to call attention to Mr. J. D. Cameron of the Canadian Literary Institute, Woodstock, who took a double Scholarship—the 2nd in classics and the 3rd in general proficiency—at the late Matriculation examinations at the University.—*Canadian Baptist*.

ACADIA ATHENEUM.—The lecture of Professor Sumichrast before this society at Wolfville appears to have given much satisfaction. "Hungarian Life and character" was sketched with much vividness and humor. The country and people were portrayed and described with much minuteness.

We beg to acknowledge the receipt of a letter from H. L. Stetson, of Woodstock, Ill., with a Circular respecting "the Chicago University controversy" on which our United States exchanges have for some time past been warmly engaged. It is so far away beyond our reach, and a matter in which we are so little concerned, that we prefer to express no opinion on the relative merits of the opposing parties, or the plan suggested to do Dr. Burrough's justice.

HOW A LIE TRAVELS.—Some two or three weeks since one of our city evening papers had an account of "A scene in a Church," and with some truth, mixed up a flagrant untruth, either from the reporter being misinformed, or, by way of making it into a sensational paragraph. This was copied with a slight alteration by one of the morning papers, and, of course, went off wherever those papers went, as an established fact. Although the same papers in their next issue had the misrepresentation corrected, yet the first statement was taken up by one of the low illustrated papers of the United States, and made the subject of a highly sensational picture with the lie repeated as the title of it. The correction of course does not follow the falsehood, and the parties concerned are thereby injured. Our contemporaries will see the importance of greater caution in sending forth slanderous statements of concerning religious bodies.

**A REMARKABLE CHURCH WITH TWO REMARKABLE MINISTERS.**

KETTERING in Leicestershire, England, is ever to be held in honor as the birth place of modern Missions and of the English Baptist Missionary Society in particular. Here is the scene of Andrew Fuller's pastorate. In 1792 at a meeting of Baptist ministers in Northamptonshire William Carey, then a young man stood up and proposed the question: "Is it not the duty of the Christian Church to attempt to convert the heathen world?" John Ryland, then one of the leading ministers of his day, immediately rose and denounced the proposal. "Sit down," said he, "young man; whenever God is pleased to convert the heathen. He will do it without your aid or mine."

Then the thought was so new and strange that the Christian Church should attempt to convert the heathen that not only was that project regarded with scorn, and violently opposed by the men of the world, and frowned upon by the Government, but many serious Christians looked upon it as a wild and hopeless design.

These historical facts have been brought up with new force by the circumstances of the Rev. Thomas Toller the Independent (Congregationalist) minister of Kettering preaching a remarkable sermon on his resigning a pastorate, which, together with that of his father, has extended over a hundred years. Taking for his text 1 Chron. xxix. 29, 30, the venerable preacher passed in review the chief historical events of the past century:

He stated, at the outset, as reported in the *London Freeman*, that it was not his intention to deliver a regular farewell sermon, as though he were about finally to retire from public work, or were to address them for the last time. As everything is uncertain (said Mr. Toller) this may be my last sermon; but if God spare my life and health, though my official connection with you is about to terminate, I hope to have many opportunities hereafter of holding forth to you the Bread of Life. If I were now finally retiring, the occasion would require a retrospect of our mutual relations as pastor and people, of the manner in which we have mutually fulfilled our duties to each other as in the prospect of meeting together ere long before the judgment-seat of Christ. But this is not necessary, for the reasons that I have just stated. That which gives to the present occasion its great interest is the length of time during which the pastorate of a father and a son has been extended, and I have, therefore, chosen the words appropriate to such a case. A century, when viewed in comparison with a past and a future eternity, is a mathematical point without dimensions, a mere drop in the ocean; but, when viewed in relation to the affairs of the life of men, it is a very considerable space of time. In the course of a century a number of souls equal to three times the number of the present living inhabitants of this earth have passed into eternity. In the course of a century very great changes of many different kinds have taken place. Of those who live at the beginning of a century it is not one in many millions that lives to see the end of it. It is probable that if we could know how many persons there are now in the world who were born before the 1st of October, 1775, we should find that they might almost be counted on our fingers. Those who do attain the age of a hundred are gazed upon as wonders. Of all the inhabitants of this town not one individual remains that was born a century ago, not one of those who heard the voice of my predecessor when he first preached in this pulpit.

Mr. Toller then proceeded to show that the past century was the most remarkable which the world had ever seen. Speaking in the Northamptonshire town in which the Baptist Missionary Society was born, he could not fail to dwell for some time on that most fruitful event. Within the last century (he said) the commencement of missions on a large scale has taken place. There were missions to the heathen by the Danish Christians, and by the Moravians, and by the Society for the Propagation of the Gospel in foreign parts connected with the Church of England; but the efforts of those societies were on so small a scale, and their aim so limited, that they excited very little attention. It was not until the year 1792 that our Baptist brethren, to their immortal honour, raised the cry for the spread of the gospel throughout all the world. It is to the honour of our town said Mr Toller that Kettering was the birthplace of the Baptist Mission and that Andrew Fuller was its first secretary, and, next to Carey, one of its most zealous and successful promoters. This appeal to the churches, as might be expected, speedily awakened the emulation of other denominations.

In referring to this event Mr. Toller said:

"I can remember my father expressing the sentiment that in his opinion there was little hope of much good being done by foreign missions until the gift of tongues should be restored and the power of working miracles, and he thought and hoped that this boon would be granted in God's own time."

"Now, there is a deepening conviction

spreading through society, and in all the free churches, including the great body of the Wesleyans and very many of our countrymen who are attached to the Episcopacy, and the Prayer-book, and the ritual of the Church of England, that the Kingdom of Christ must not be, and cannot be, and shall not be confounded and degraded by a servile connection with the States of this world."

A festival was to be held in the town to celebrate this remarkable centenary. Mr. Spurgeon was to preach in the afternoon, and public meetings were to be held in the various churches of the town. Of all which we shall doubtless learn on the arrival of our next English mails.

All Pedobaptists are not so limited in their information or prejudiced in their views as some of our recent assailants. The following from the *London Christian World* of Aug. 27th, may be taken as a specimen:

AN INDEPENDENT ON THE BAPTISTS.—Rev. Lyman Abbott, a distinguished Congregationalist, contributes to Mr. Ward Beecher's paper, an eloquent article on the Baptists, in which he denies the justice of the thought, cherished by many persons, that the questions at issue between the Baptists and other denominations are to the last degree trivial. "Those," says Mr. Abbott, "who charge the largest denomination of Protestant Christians in the United States with ignorance or bigotry should hesitate and ask themselves the question whether the fact of making such a charge does not prove them guilty of the very fault they charge upon others." He adds: "Their principle, the fundamental principle which underlies their rites, their doctrines, and their ecclesiastical order, is individual liberty. They are more than Congregationalists in polity; they are absolutely independent. They have ever been the foremost in history in proclaiming and maintaining civil and religious liberty. They claim to be the only Christian sect whose history is unstained by a single act of persecution, and their position, on the subject of baptism belongs to the doctrine and spirit of individualism."

Y. M. C. ASSOCIATION.—In compliance with a request from the Secretary we published the following list of the Y. M. C. Association meetings, Corner Prince and Granville Streets:

READING ROOM open from 9 a. m. to 10 p. m. Visitors to the City are invited to use the Room.

The following meetings are held under the auspices of the Association in the Rooms:

TUESDAY EVENING, Union Prayer Meeting at 8 o'clock. All are cordially invited to attend.

THURSDAY EVENING, Young Men's Prayer Meeting, at 8 o'clock. For Males only.

SATURDAY EVENING, Bible Class, at 8 o'clock. For Males only.

SUNDAY AFTERNOON, Religious Service in the Mission Church, Barrack Street, at 4 30 o'clock. All are cordially invited to attend.

Persons wishing to become members of the Association are requested to hand their names to any of the office-bearers or members of the Association; Subscription \$2 00 per annum.

ABSENT MEMBERS.—The *New York Examiner & Chronicle* gives some very just remarks on this subject:

"Some of these better specimens remain as detached members from a sentimental attachment to the church on whose roll they are happy to be borne, though unable to make their membership more than a form. They forget that church fellowship was meant to be a reality, and that to reduce it to a shadow is as bad as to renounce its obligations altogether. Some are held by the unwillingness of their churches to dismiss them—a sentimentalism equally unreasonable and more culpable. These exemplary persons give respectability to the class of shirks with whom they stand outside, forming together a large mass of people making a sort of profession of piety, but whose influence for good is practically lost. Moral power that is much needed in the world is wasted, because they who should exercise it decline the restraints of discipline. They should be in the ranks; they are now only camp followers. The churches to which they acknowledge a distant responsibility should not be at ease until every such member who can should have secured a church home in the place where he lives."

WOMEN AS EVANGELISTS.—The Massachusetts and Rhode Island year-ly meeting of Free Baptists at a recent session, passed the following resolution:

Resolved. That our churches might, with great propriety and profit, employ pious and gifted women, in whom they shall discern a fitness for such work, to visit for religious purposes from house to house, and to assist as evangelists in protracted and other meetings; and that for this purpose they may properly receive license from their own churches.

It may be questionable if they will render more efficient service as licentiate than they would simply as christian women.

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