

Rome. The remark of a writer in the *Christian Union* is applicable, we are sorry to say, in other quarters than those for which he intends it:—

“Infallibility is not the claim of the Pope of Rome exclusively—it is the major premiss of theologians generally that, whatever else in this world may be doubtful, they are exempted from all error in religious dogmas. The young gentleman who cannot construe his Greek Testament, and has been but a few months in ecclesiastical swaddling-clothes, is as infallible when consigning unbaptized infants to perdition *ex cathedra*, or settee, in the high church drawing-room, as was ever the Old Man of the Seven Hills, when promulgating a new article of faith. We recall at this moment only one divine of any prominence who has confessed the dimness of his eyesight in the knowledge of truth, and that was St. Paul, when he said ‘Now I see through a glass darkly. . . . Now I know in part and prophesy in part, but then shall I know even as also I am known.’”

Would that all Christians were possessed of more of Paul's spirit.

MATERIALS FOR OUR CHURCH HISTORY—NO. XI.

THE ANCIENT CONGREGATIONAL CHURCH AT LIVERPOOL, N. S.

BY JAMES WOODROW.

At the time of the removal from New England of a number of people to Acadia or Nova Scotia, Liverpool was selected for one of the settlements. It is stated that in 1760, about twenty five families arrived, and that in a short time a number of others followed. Among the early settlers we find the following names:—Joseph Collins and seven sons, Joseph Barss, Thomas Christopher, John and James Peach, William West, John West, Medad Tupper, Nathan Tupper, B. Freeman, Col. Perkins, Capt. Hopkins, and Messrs. Johnson, Hunt, Darrow, Lewin, Banks, Knowles, Briggs, Parker, Gorham, Gerrish, Nickerson, Roberts, Burbank, Millant, Crowell, Harlow, Boomer, Page, Cobb, Kempton, and Minard. In December, 1760, President Belcher wrote to England, that the settlers at Liverpool were of a very worthy class, and that they were then engaged in building three vessels for the fisheries. In 1762, Liverpool had increased to eighty families. They had their difficulties at first in consequence of their isolated position, and an account states that they were compelled one winter to use wild rabbits to a considerable extent for food. In 1761, Liverpool was first represented in the General Assembly of Nova Scotia by Benjamin Gerrish and Nathan Tupper.

The settlers at Liverpool feeling their need of a religious teacher, sent to their former friends in Massachusetts, and the Rev. Israel Cheevers, a licentiate of Harvard College, visited the place. Attempts have been made to prove that Mr. Cheevers was a Presbyterian, and that he organized a Presbyterian church, but this error has arisen from the fact that in many places in the Lower Provinces, persons of other denominations call Congregationalists by the name Presbyterian, the Congregationalists not having to any extent promulgated their distinctive principles. Reliable accounts prove that Mr. Cheevers was an orthodox Congregationalist, and that the church at Liverpool was a Congregational Church. There may have been some persons having a tendency