

would kill himself, and then some one would come and ask where he was and they would not believe he killed himself, but would say we killed him. So we took care of him as he was seeking his death. The Dr. set matters to right, and they stayed several days together.

The doctor told Mr. Baldwin that he had penetrated to lat. 14° 1' S., and discovered Lake Shirwee, ninety miles long, and another lake, which, from description, must be more than three hundred miles long. In the neighbourhood is a table mountain twenty miles long. The surrounding country is most salubrious, and good for cattle, sheep, &c. A great quantity of cotton is grown by the natives; and sugar, coffee and, in fact, all tropical productions, thrive there, and a finer field of colonisation is not to be found in the world. Dr. Livingstone was very communicative, but it would be unfair to forestall the doctor, who will lose no time in making public his latest discoveries. Mr. Baldwin confirms the report of the death of the Rev. Mr. Helmore, wife and three children. Also Mrs. Price and one child. The eldest son of Mr. Helmore recovered. Mr. Price left the lake still very ill, having with him young Helmore. Mr. Price is of opinion that the Kaffirs poisoned them; this Mr. Baldwin doubts. Mr. McKenzie, with wife and child, was last heard of four days from Sicomo, Cowana; his oxen were quite knocked up. They are doubtless by this time at Kurumun. The sad fate of this party ought to be a warning to other parties whose enthusiasm and earnestness in the "good cause" decided them to try and do good to the benighted Makololo. No party ought to attempt to penetrate those parts, if without experience, or unaccompanied by men who know the country. There is far less danger in travelling from place to place than in settling on one spot. Mr. Helmore's mistake was in staying at the Linyanti, a most unhealthy place; but unfortunately he did not know it. Tete is found to be very healthy, and Dr. Livingstone recommends it for a mission station.

THE SYNOD OF FIFE.

We observe that the Scoonie Case has been brought before the Synod of Fife, and dealt with as it deserves. It is truly lamentable to observe the length some ministers will go in vindictively persecuting some of their brethren. A minister is chosen to a Church by upwards of 900 of the congregation. Some dozen object, and by means of quibbles and appeals the church is kept empty while these persons carry the matter in succession through the various courts. Not a word can be said against the conduct and life of the presentee.

He is one of the most popular ministers in the Synod. His sermons, after being subjected to the criticism of three or four brethren, animated evidently with the strongest personal hostility, come out of the ordeal with triumph. All that could be alleged was, that in one of them there were some *thoughts* which resembled a published sermon: and yet, in the face of this, ministers could be found to move that Mr. Blackwood, the chosen of 912 parishioners, should be set aside, and make way for somebody to be recommended by the 9 or 10 dissentients. The Assembly will make short work of this disgraceful business.

WEDNESDAY, April 10.—The Synod met again this morning at 10 o'clock, according to adjournment—Rev. James Anderson of Cults, Moderator.

The Synod proceeded to consider the appeals taken by the objectors against the judgments of the Presbytery of Kirkcaldy on the merits of the case finding the three objections not proven.

Mr. Oliphant addressed the Court in support of the appeals. At the outset he stated that the objections did not charge heresy, as that could only be done by libel; they were simply to the effect that the four sermons preached by the appointment of the Presbytery were calculated to raise doubts and difficulties—that, in many instances, they missed the aim and teaching of the text—and that they did not deduce the lessons which the objectors had hitherto understood to be deducible from the texts from which the presentee discoursed. The second sermon was on Acts xxiv., 25, "Go thy way for this time; when I have a convenient season, I will call for thee;" and he admitted that it was the best of the four sermons, although it contained expressions which were totally unintelligible. For example, in that sermon it was stated, "The earth has given forth the treasures of her bosom to bridge across the trackless ocean"—a sentence which to his mind was totally unintelligible, and he would leave it to the learned counsel on the other side to explain its meaning if he could.

Mr. J. Campbell Smith—Have you never heard of iron steamers?

Mr. Oliphant—Iron steamers sail across the ocean, they do not bridge it across. ("Oh, oh!" from members of Court.) He had now to refer to the last of the sermons and compare it with a sermon in the *Homilist*. He then proceeded to quote various passages in a sermon published in the *Homilist*, in connection with similar passages in the fourth sermon of Mr. Blackwood, and insisted that it was very clear from these passages that the sinews and the backbone, the body and the soul, of the fourth sermon had been taken from the *Homilist*, although certainly there