

operatives, he deeply sympathizes with their condition, and has perhaps done as much as any living man to elevate them. Conducted by an old friend to the pew of a Nova Scotian Presbyterian, seldom did we listen to a discourse containing so much christian philosophy, combined with the most lucid enforcement of duty. He is a bad man indeed who is not benefitted by hearing such teaching. The great congregation appeared to join devoutly in the whole services. Singing was both vocal and instrumental. Never before did we feel in any wise reconciled to instrumental music in Church. But here the vocal—the spiritual, so overruled the mechanical, that it seemed like the soul giving animation to the body, while the body gives visibility and actuality to the spiritual.

Passing onward from Liverpool by train, in speed outstripping the wind, the green fields and grazing cattle would suggest the thought of transition to another world; but observing on all hands men and women partaking of the rich bounties of providence with the gracelessness and thanklessness of dogs, it was too evident that we had not arrived at a better world nor a better country than Nova Scotia. Advancing a little north beyond the "auld Tweed," the hoary hills and dales were covered with more snow than we left behind only ten days before on the Nova Scotian shores.

Having arrived in "auld" Glasgow, amid fogs and smoke, which every one who would desire to see his invisible body, or would know that it is pleasant to behold the face of the sun, must hasten to depart; but we learned that Dr. Caird is to deliver his inaugural address the next day. Urgent must be the duty which would cause us to deny ourselves the rare treat. Before the hour arrived, black coats and neck ties of various creeds, with many of the *literati* from town and country, evidenced that unusual expectations were formed. The doors being opened, what a rush and crush amid people and students ensued! In the commodious hall, the students, numbering about 800, whether present or absent, were only a sprinkling amid the crowd assembled. Some minutes after the hour, the principal, followed by Dr. Caird and then the other Professors, entered amid tremendous cheering, which gave way to the most profound silence whenever the young Professor arose to proceed. This far-famed pulpit orator is of a swarthy appearance, with a bushy head of jet black hair, full eye, and depressed cheek. His visage shows that he has not attained his celebrity without intense study. But although he has lost much of his youthful appearance which so characterized him when we first heard him fourteen years ago, yet probably no one ever occupied the same Chair wearing such a youthful, boyish appearance. He offers up a brief but comprehensive, most appropriate earnest prayer, and at once proceeds, in the most unassuming

manner, to read his address, which now and then gave rise to hearty applause. But no interruption; the glance of his eye and the utterance of the first syllable of a sentence, commanded universal, instantaneous silence. Anticipation had certainly been high, but we believe that they were more than realized by all present. It was not so remarkable for oratory as for its profundity and substantiality, for its solid reasoning and laconic sentences; and, at the same time, the clearness with which its principles were unfolded. He first showed the relation which science, philosophy, theology, bore to one another—that they were sisters, not rivals—that they were not independent, but one substantial whole, theology leading the van, guiding, controlling all. Then, in the most masterly manner, he grasped Sir W. Hamilton's theory, copied from Kant, of the finite being utterly incapable of knowing anything of the Absolute, and cast the whole, root and branch, to the winds. Such was the boldness of his first effort: what now may he not attempt? But what gave force and beauty to all his reasonings, they were confirmed and sealed by the word of truth. In conclusion, he showed the higher requirements requisite for his new sphere to that of the ministry, and the little opportunity afforded him amid these active duties to prepare for the deeper and wider studies necessary for rightly discharging the duties of Divinity Professor. "No one," said he, "ever approached the task with a more anxious and depressing sense of inadequacy than that which I now feel; requiring to feel my way only a little in advance of yourselves, gentlemen. I shall often have to be feeling my way. But to the Revealer of the word of Truth, which is to be in daily study . . . to Him I commend myself and you." Thus was true humility and deep feeling manifested, as his full eye displayed the sincerity of his words. Truly, Scotland may feel thankful for such a Professor of Theology, and the Church of Scotland should adore the Head of their father Church, who continues to raise such bright and shining lights—ornaments not inferior to the many who have made her pre-eminent among the Churches of the Reformation. I could not but feel delighted to see our Nova Scotian students—regarding all of whom I received the most pleasing and favourable accounts—in prospect of studying under such a master mind, who, under God, must produce the most beneficial effect in moulding the minds of new and old Scotland.

M. S. and G.

[We by no means endorse the strong opinions expressed by our correspondent upon the Church of England, and would prefer the avoiding of all reflections upon other denominations. Were even the Church of Scotland to be judged by individual selections, her own door steps would not be altogether clean.]—
ED. REC.