

here (unpaid). I have no particulars further to give about this station.

**LORCA**—is a large old town in the Province of Murcia, where premises have been rented for chapel, school rooms and dwelling houses for agents. Don Francisco Valls Corda, Bible reader, and colporteur is a devoted man who visits from house to house, and conducts small evangelistic services in private dwellings. This mission, the only one out of the Province of Andalusia, was recently accepted by Miss Van Loon, of Holland, who will in future support and manage this promising station. Lorca may in time become the centre for the evangelization of a large district of country trams being projected between it and Murcia, the capital, and a railway to Aguilas.

**PUERTO SANTA MARIA**—on the sea near Cadiz, is the seat of the new college. It contains a considerable number of Protestants, largely the result of the labours of the late Miss Ross. It was often visited by Mr. Duncan, Senor Blanco and Mr. Villiesid, agent of the U. P. Church of Scotland. There is a boys' school, attended by about 100 boys, and a girls' school with about the same number. A night class is attended by twenty young women. About 150 are present at the services in the evening. Some sixty of whom remain for prayer afterwards.

This mission also sends a Spanish

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gratuitously by book-post to the higher classes who cannot be reached by any other means. This periodical, the *Christian Messenger*, consists of sixteen pages, half being devoted to articles and news, and half to a commentary on the Epistles.

Spaniards and Portuguese visiting British ports are supplied with copies of the Scriptures and tracts by the same agency. And still the whole expenditure for all this work, including the expense of raising the funds and management, amounts to only some £2,000 sterling yearly. But what a heavy responsibility this entails upon Mrs. Peddie, who has to secure over £100 every month whatever funds may be coming in, and at times more than twice that sum. And at this work she has persevered for the last thirty years! She publishes *The Evangelical Advocate and Protestant Witness*, monthly magazine of Christian life and work which, including postage, costs only 3s. 6d. per annum; and *Times of Refreshing in Spain*, a quarterly, price one shilling—both excellent periodicals. Her address is 2 Mardale Crescent, Merchiston, Edinburgh.

Peris, 18th Dec., 1883.

T. H.

#### WHAT'S IN A NAME?

It is impossible not to notice the frequent and improper use of the term "Dissenters" by many Anglicans who ought to know better. Whatever significance this term may have in England, where the Episcopal is the national Church, it can have none whatever in the changed circumstances of Canada. For, of course, a "dissenter" simply means one who "dissents" from the Established Church—and it must be remembered that north of the Tweed, Episcopalians are "dissenters" just as much as Presbyterians are south of it; which makes it the more curiously inappropriate, when they apply the term, as they often do, to Presbyterians! For the Presbyterian Church of Scotland has as old and as honourable a history as the Episcopal Church of England, and Presbyterians are as loyal to their own form of Church government, and as much convinced of its Scriptural character as Episcopalians can be concerning theirs.

But in Canada we have no State Church; consequently, here, the term "dissenter" is entirely out of place, and it becomes all good citizens to act and speak accordingly, in a population of such mingled origin and varied religious views where all must be recognized as having equal rights. Neither in word nor act should any denomination imply a fancied superiority over any other. Even as regards the Church of England and the churches which were originally formed by "dissent" from it there is, as a matter of fact, no dissent in Canada. For Baptists, Congregationalists, Methodists, find themselves in this country simply members of the churches to which their forefathers belonged, and which have been transplanted to this new soil, side by side with the parent organization, having already an honourable record of their own. Their members are simply loyal to the churches to which they owe all their religious training, and have no conscious idea of "dissent" from any other. It is not the part of sensible men to shut their eyes, like

ostriches, to the facts, and think they maintain any position by ignoring these! And it is time that, in a mixed population like ours, all contentious watchword should be abandoned, and that Christians, though differing, should "love as brethren." No true and loving Christian can do otherwise than love and revere the venerable Church of England—the Church of Butler and Leighton, of Simeon and Wilberforce—just as we expect all true Christians to love and honour the equally venerable Church of Scotland—the Church of Knox and Rutherford, of Chalmers and Macleod. But no Episcopalian will gain respect for his Church by arrogantly styling it "the Church," when it is only one of the churches, and thus insolently attempting to unchurch those who are as truly members of Christ's Church as he. Some of them, of course, do set up even such a pretension as this, but they will never make it more by thus begging the whole question at issue, in a convenient phraseology.

The word "Churchman" is another phrase which many Episcopalian laymen most incorrectly apply to themselves. In its primary and proper application, the word means an ecclesiastical dignitary of some degree, so that a "lay churchman" is as much a contradiction in terms as a "clerical layman" would be, in addition to the arrogance of its implied distinction. It is quite true that rational Christian men should give up *usus loquendi* which are alike an offence against good sense, good taste, good feelings, and the "Communion of Saints." A. M.

#### IN MEMORIAM.

MRS. CHRISTENA CAMERON M'KENZIE.

Died on the evening of Monday, January 7th, 1884, at the family residence, Ingersoll, Christena Cameron, wife of the Rev. D. McKenzie, in the seventy-fourth year of her age.

Born and educated in Inverness, Scotland, she, in company with one brother and four sisters, came to Canada in May, 1836, and settled near St. Thomas, Elgin county. In November, 1838, she was married to the Rev. D. McKenzie, who was then the only Presbyterian minister in the western part of Ontario. For forty-seven years she enjoyed unbroken health and only for a very few months has she suffered any pain.

She was a remarkable woman in all the good qualities that adorn the Christian life—submissive and patient in suffering, strong in faith, possessing a loving spirit that cherished no enmity—a warm, loving heart, ever ready to sympathize with those in need. Her piety was of a calm and placid type, yet deep and genuine, manifesting itself in deeds of self-denial and kindness. By her exemplary conduct in the home, society and church she witnessed a good confession. In the hour of death as in life her faith and hope were in the Lord, hence she was resigned, peaceful and happy; thus she died, as she lived, in the calmness and sweetness of an assured trust in Christ.

Leaving a husband and five children to mourn her departure, she fell asleep in Christ, awaiting the resurrection of the just. Her remains were borne by loving hands and laid beside that of two loved children who went before her, in the quiet grave-yard at North Embro.

THE Niger Mission reports 4000 souls as under regular Christian instruction. On one occasion Archbishop Johnson was invited to preach the Gospel in a heathen village, where he found 500 people waiting to hear him.

THE trial of the ring-leaders in the disturbances that took place in Newfoundland a few weeks ago is still proceeding. Feeling runs high. The antagonism between Orange and Green could not be more bitter in the most excited parts of Ireland itself, than it is at present in Newfoundland. Whatever may be doubtful, there is no room for uncertainty on this point. To arrive at the truth as to who were the aggressors, who first fired the fatal shots, is at present almost an impossibility. The witnesses for the Crown swore positively that the Roman Catholics were the first to make the attack, and the witnesses for the defence testify with equal certainty that the Orangemen were the aggressors in the fatal fray. However the trial may result, it will not tend to soften the animosity of the contending factions. The unfortunate outbreak will leave rankling memories. When people violate the law and are reckless of human life, it is beside the mark to plead religious zeal as an excuse. Law must make itself respected by firmly and impartially suppressing disorder from whatever body it comes.

#### MISSION NOTES.

A CANTON missionary stated as the result of many years of observant note-taking, that many families of whom he knew, spent two-fifths of all their income for idolatrous purposes. "In the Deccan and Southern India," says the editor of the *Indian Methodist Watchman*, after four years' observation, "the ordinary heathen pays fully two-fifths of all his income for various idolatrous purposes. Gifts to the gods, gifts to the priests, the poor mendicant (?), marriages, feasts, special offerings for success in an undertaking, in times of sickness, etc., etc. The heathen as a body are no doubt poor. But the Gospel of Jesus Christ, well supported in New Testament simplicity, is actually a great economy to the heathen of any land. In hundreds of villages we know of, with less than 200 houses, the tobacco and toddy would more than support a married native preacher, at the average cost of living in each village. Could we see one generation of missionaries empty handed as Christ and the apostles, and full of the Holy Ghost and power, we should see an indigenous Christianity well supported by the Christianized heathen. We have so much Westernism in our modern Gospel, and such a Gospel the heathen can't support."—*Illustrated Mss. Paper*.

THE liberality of converts to Christianity in heathen lands, affords a strong argument in favour of increased effort on the part of the Christian Church to sustain missionary enterprise. The following, relative to the Calaba mission, from the *Missionary Record* of the United Presbyterian Church is one of many similar instances that might be given:—The treasurer has received notice of a contribution from the small native congregation of Adialo which is sent home as usual in the form of palm oil, and which will amount to about £45. Another contribution has also been received from Creek Town, amounting in all to £156, 15s. 10d. Of this £89, 11s. 11d. has been raised in the form of ordinary collections, and goes therefore into our Foreign Mission Fund as a contribution towards the support of Creek Town station. The other portion of the sum sent home, amounting to £67, 3s. 11d. is a contribution towards the cost of the church. In connection with this it may be mentioned that the church at Creek Town cost about £1,700, of which £400 was given by the Board as a grant, and £444 was advanced as a loan, while the remainder was to be raised by the people, either from among themselves, or from friends at a distance. The people raised their proportion in a very short time, and at the close of last year they had also paid off the loan of £444, with the exception of £5, 15s. 11d. The contribution they have now sent, not only pays this small balance, but also repays £61, 8s. of the £400 which was given as a grant. The Creek Town people, we understand, are resolved to repay the whole of the £400. Surely they are deserving of no ordinary praise.

JOHAN KESHEWA RAO TAYADE, a high caste Maratha, has been brought to the knowledge of the truth as it is in Jesus in a very wonderful manner. Some time ago his family priest—of course a Brahmin—persuaded him that somehow or other he, Keshewa Rao, had come under the influence of the planet, *Saturn*, and that for seven years he, Keshewa Rao, would be afflicted by "the lame planet;" for Saturn is described in Hindu astrology as such, on account of the length of time he takes to go around the sun—thirty years! The poor lad—for he is only between seventeen and eighteen years of age—became very sad and disconsolate. While in this state he found his way to Mungli Pathan, on the Godavari, at the last annual fair in March last. He came to our preaching place very often, heard the Gospel attentively, and thought it was a much more bright and cheerful system of religion than the one in which he had been brought up from his childhood. He resolved to embrace the truth as it is in Jesus, then and there; but we thought that he should go to Bethel, near Jalna, learn more of Christianity, and then avow his faith in Jesus. He did so, and seldom have I seen a more diligent, patient, persevering, and painstaking inquirer than this youth. He is now familiar with the Gospels and the grand truths they contain. He was baptized on the 30th of last May, in connection with our morning service, after undergoing a searching examination in the grand doctrines of our holy religion. He is diligently prosecuting his studies in connection with our Bethel scheme, and in process of time, I trust, he will become a useful medical catechist amongst his fellow-countrymen.—*Rev. Narayan Shishadri*.