

joy of welcoming a large number into the church. Mr. Hickson enjoyed much success in his pastoral work and was always held in high esteem by his brethren in the ministry. During his prolonged and very trying illness he was cared for with great faithfulness by his devoted wife. The funeral services which were held on Sunday afternoon were largely attended. Pastor Higgins was assisted by Dr. Carey and Rev. G. A. Hartley, both of whom had enjoyed a long and intimate acquaintance with the deceased, and spoke of him in terms of highest appreciation. An obituary sketch will appear in a subsequent issue of the MESSENGER AND VISITOR. Many will heartily join with us in extending to Mrs. Hickson heartfelt sympathy in her sad bereavement.

The St. John Ministers' Conference was held on Monday morning as usual. Some time was occupied in the discussion of the subject of religious teaching in the schools. Some excellent papers have recently been presented by members of the Conference. Last week Rev. J. T. Burhoe discussed the significance of the name "I AM," under which God revealed himself to Israel through Moses. The week before, Rev. G. R. White presented the Jewish synagogue in its relation to the Christian church. Both these papers were highly appreciated. At the meeting last Monday morning, as it was learned that Rev. J. T. Burhoe was about to return to his home in Boston, a resolution was adopted expressing the high regard in which Mr. Burhoe is held by his brother ministers in St. John and praying that the blessing of heaven might ever rest upon him. The resolution, which was heartily adopted, no doubt fell far short of expressing fully the feelings entertained by the Conference toward Mr. Burhoe. During the three months that he has been in the city, he has won a very high place in the esteem and affection of his brethren in the ministry, as well as of all others who have made his acquaintance. Bro. Burhoe is a man of large gifts and an excellent spirit, honest in heart, sober in judgment, strong in faith and abounding in humor. We should like him to come back and stay.

A prophet of Israel foretells a time when kings should be nursing fathers and queens nursing mothers to the Lord's people, and that prophecy has not been without fulfillment. But the rulers of the nations have not yet given themselves so much to the promotion of evangelical Christianity that the announcement of "a royal Evangelist" does not strike us as something remarkable. It is stated that Prince Oscar Bernadotte, second son of the King of Sweden, was recently conducting in Copenhagen a series of Evangelistic services and that the city has been moved thereby as it has seldom if ever been moved before. A few years ago the Prince surprised his country and the world by marrying a maid of honor at the court, whom he had first met in a hospital where she was visiting the sick. In marrying the lady the Prince had to sign papers renouncing all right of succession to his throne and his title of Royal Highness. "Since 1888," says the New York Outlook, "he and his wife have been recognized as among the noblest Christian workers in the country and during the last two years he has devoted himself quite largely to evangelistic work. It is said that he has a marvellous acquaintance with the Scriptures and that he reads them with extraordinary dramatic power. Efforts are being made to induce him and his wife to continue their work in other countries. Whether they will do so remains to be seen, but with perfect honesty and intense unquestioned earnestness they seem to be reaching multitudes in their own country who before have been untouched by the gospel message."

The series of meetings under Mr. Moody's leadership, recently completed at the Grand Central Palace, New York City, have attracted very great numbers. "In this series of meetings," the Examiner says, "Mr. Moody conducted his work on more popular lines than those followed in his previous campaign here. His sermons and talks were entirely free from criticism of ministers and churches. He devoted himself directly to the work of winning men to Christ. In this particular line Mr. Moody has no equal, and his efforts were blessed with a harvest of souls such as perhaps this city has never before seen. It is said that there were 1,500 people in some of the inquiry meetings, hundreds of whom were brought to Christ." From New York Mr. Moody went to Chicago, where he is to conduct a series of meetings.

The New York Tribune speaks of the immense attendance at all Mr. Moody's recent meetings as a religious phenomenon which must be taken into account. Notwithstanding his fame as an Evangelist his hold on the masses, the Tribune thinks, cannot be explained on the ground of mere curiosity. "Behind the man, and even greater than the man, is the message which he has to deliver,—a message which still has power over the hearts and consciences of men and women notwithstanding all the tendencies in modern Christianity that make for other conceptions of religion." There are, the Tri-

bune believes, an increasing number of Christians who do not subscribe to the doctrines which Mr. Moody preaches, and who, while they rejoice in the good he accomplishes, are not able to co-operate with him in his evangelistic work, and there are some pastors who are not enthusiastic over Mr. Moody's meetings, because they interfere more or less seriously with the regular work of the churches. "But when all abatements are made, these great religious meetings are a striking evidence of the continued vitality of religion. The thousands of earnest men and women who listen with rapt attention to the words of the evangelist represent a tremendous influence for good, the results of which are felt daily in the civic and social life of the community. No man, however remote may be his sympathy with Mr. Moody's old-fashioned theology, can fail to rejoice when his appeals lead men into the paths of righteousness. Men may not, and perhaps cannot, all agree in their view of ecclesiastical dogmas. But today more than ever before there is coming to be a substantial agreement as to the fundamental ethical teachings of religion."

Book Notice.

The Book of the Prophet Isaiah. A new English translation, printed in colors exhibiting the composite structure of the book, with explanatory notes and pictorial illustrations. By Rev. T. K. Cheyne, M. A., D. D., Oriel Professor of the Interpretation of Holy Scripture at Oxford, &c., New York: Dodd, Mead and Company. Price \$2.50.

This volume, which is a portion of the Polychrome Bible, now being issued in parts, is a large octavo of 215 pages, of which 128 pages are occupied with the text and pictorial illustrations and the remaining 87 with notes and index. In the translation the aim has been not to present a revision of the common English version but to render the Hebrew text into modern English. There has been an endeavor, too, to preserve, as far as possible, the poetic form and spirit of the original, and the translation is characterized by great smoothness of expression. A system of critical marks is employed to indicate to the reader the reasons of departures from the ordinary text. Whatever may be thought of other features of this work, this effort of competent scholars to render the Hebrew Scripture into its equivalent in modern English will be received with interest. Their purpose, however, has included much more than a translation of the book of Isaiah. The prophecy has been submitted to the scalpel of modern criticism with very remarkable results. The authorship of the book is represented as in a high degree composite. Of the 110 pages of text about 25 only are judged to be the work of Isaiah, the rest being divided between unknown authors and redactors, whose several writings are indicated by six differently colored grounds on which the text is printed. But the translator or the editors of this book have done more than to indicate simply the theories of criticism as to composite authorship. They have given a new arrangement of the prophecies according to their idea of their logical or chronological sequence. In this way the whole book is divided into five parts, of which the first is supposed to contain the "Genuine Prophecies of Isaiah"; the second, "Narratives founded on the acts of Isaiah including prophecies and songs of disputed origin"; the third, "Appendices to the genuine Isaiah whereof each now contains an Isaiian fragment"; the fourth, "Prophecies of the Fall of Babylon by unknown writers of the exile"; and the fifth, "Prophecies composed after the Fall of Babylon." This work will have a considerable interest and a certain value for scholarly readers. It gives the student a more distinct idea of the aims and results of modern Biblical criticism than he could gain by much reading. As to the value and trustworthiness of this kind of work we have expressed an opinion elsewhere. The idea of analysing the authorship of the book of Isaiah after this fashion by internal evidence mainly preposterous. We are not inclined to believe that the publication of the Polychrome Bible will make for the general acceptance of the very advanced theories of Biblical criticism which it embodies.

Memorial Gifts to the Forward-Movement Fund.

BY T. TROTTER.

A little while ago a brother said to me, "My wife and I would like to give something to the College, but we would like to make our gift memorial of our dear daughter who left us two years ago, and so it has seemed to us that we would rather found a scholarship than contribute to the Forward-Movement Fund."

In several other instances something similar has been said to me. In each instance it has been easy to satisfy the friends in question that the memorial idea is entirely appropriate and feasible in connection with the Forward-Movement, and that just now all efforts should be concentrated upon one thing. It has occurred to me that a few words on the subject might be helpful to others.

To perpetuate the memory of our vanished ones, or to desire to link one's own name with some worthy service for God and men, is both natural and Christian. And if it is a truly Christian and permanent memorial we desire to establish, perhaps nothing could be more appropriate and satisfactory than a gift to our Christian Schools of Learning, linking the name for all time with this important department of Christ's work.

If one gives money to found a memorial professorship, the memorial exists before the eyes of the people in the form of an appropriate designation upon the pages of the College calendar, which is repeated year by year, and will continue to be repeated, as long as the College has an existence. Thus, the designation "The John W. Baras Professorship" will perpetuate, after he has gone, the name of this venerable and beloved brother, who has been so long the devoted friend of the College.

If one gives money to found a memorial scholarship, the act is rendered memorial by the permanent insertion

in the calendar of a paragraph in which the scholarship is appropriately designated, and in which the names of the donors also appear. An example of this is found in the "Ralph Manning Scholarship," founded by the Rev. J. W. Manning and his wife, in memory of their son Ralph, who was early called home.

This being the manner in which gifts to the institutions become memorial, it will be seen that a gift to the Forward-Movement Fund can be as truly a memorial gift as a gift for the founding of a scholarship. A page, or pages, of the calendar can be set apart permanently for the record of these memorial donations, each record embodying in suitable terms the name of the one for whose sake the gift has been made, and the name of the donor. One memorial donation of \$500 is already in hand to be recorded in this way. Others will doubtless follow.

As the Forward-Movement Fund is to be applied in behalf of the three institutions, it is competent for a donor to designate his gift to the College, the Seminary, or the Academy, as he may choose, and to have the memorial record appear in the calendar of the institution he prefers.

Slavery in the Maritime Provinces.

It will, we assume, be a surprise to many of our readers to learn that slaves were once held, bought and sold in Nova Scotia, New Brunswick and Prince Edward Island.

The Rev. Watson Smith, D. D., of Halifax, and author of a history of the Methodist church in the Maritime Provinces, Bermuda and Newfoundland, read a paper before the Historical Society in Halifax, which was reported in the Halifax Herald, in which he dealt with the subject of Slavery in Canada. Dr. Smith brought to light a large number of instances of men holding slaves in these lower provinces. For want of time he did not read that part of his paper which referred to Ontario and Quebec. He confined himself to these provinces by the sea.

Shortly after the founding of Halifax in 1749, in letters received by Malachi Salter, of Halifax, reference is made to a young slave brought to that city about that time. There was a public sale of negro slaves in Halifax in 1752. Eight years after this date two more were sold at public auction. In 1773 there is a record of a slave sold at private sale. The newspapers of that time contain notices of runaway slaves and the offer of rewards for their capture. One woman, named Thursday, was valued at thirty pounds. In 1770 there was a sale of three for £130. Nine years after this, slaves were among the bequests in wills; and were held in different parts of the province. There were held in Pictou, Hants County, three slaves, who were sold for £50, £60 and £70 respectively. A man in Pictou sold a negro to another man in Truro for £50. Slaves were held in other sections of the province—at Yarmouth, Shelburne and Liverpool. These were cases of slave holding and slave trafficking before the war of the revolution. After that there was a large increase in this inhuman business. Some of the loyalists brought their slaves with them. In negotiating the treaty of peace at the close of the war, Washington demanded the return of the slaves who had run away from their masters and had taken refuge either in British ships or within the British lines. This demand was rejected because of the obligation to keep faith with the colored people who had sought a refuge among the English. It was left as a matter to be finally settled by the British government. But as the United States did not keep faith with the Loyalists, the British government regarded themselves as freed from any claim for compensation for the escaped slaves. Slaves were sold at Annapolis in 1785. One woman slave at Shelburne brought 100 bushels of potatoes.

The Rev. Daniel Cock, a Presbyterian minister at Truro, held two women, a mother and daughter, as slaves. The Rev. James McGregor, who came from Scotland, where the slave trade was agitated at the time, made it as one of the reasons for not holding church fellowship with Mr. Cock. Rev. Mr. Smith, another Presbyterian minister of Londonderry, wrote in the press defending Mr. Cock against the attacks of Rev. Mr. McGregor. The latter bought a slave girl at Pictou for £50 and set her free. She became a good church member, and always held Dr. McGregor in the highest esteem. As late as 1807 Mr. Allison sold a slave to Mr. Simon Fitch, of Horton. A St. John paper advertised a slave for sale as late as 1809. Prince Edward Island had a share in this business so shocking to the public sentiment of this day. Dr. Smith mentioned only two cases of extreme cruelty, both of which caused the death of the poor slaves. No doubt there were many cases of oppression and severity. Sir John Wentworth, the Lieutenant-Governor, held slaves. There were twenty of them baptized and became members of St. Paul's church.

At that time Mr. Blowers was Chief Justice at Halifax. When cases came before him he always leaned to the side of the slaves. This discouraged the traffic in Nova Scotia. It was not so in New Brunswick. Chief Justice Ludlow was favorable to the masters. The full bench tried one case at Fredericton and the judges were divided. But the result was to discourage slavery in New Brunswick. There is evidence that the masters by stratagem got their slaves away to the West Indies and the Southern States as sailors and sold them there. The traffic disappeared in the Maritime Provinces about 1809. There was a man died in New Haven in 1804 who was born a slave in Nova Scotia in 1799, and sold to a New Haven purchaser. The emancipation bill of 1834 put an end to slavery in all British possessions. But it was extinct in Canada long before that date. No part of the £30,000,000 given as compensation to slave holders was claimed by any Canadian.