

from the Church militant his mighty warrior, were deeply affected. The two physicians noted from minute to minute the approach of death. The two boys, Martin and Paul, kneeling and in tears, cried to God to spare to them their Father. Ambrose lamented the master, and Coelius the friend, whom they had so much loved. The count of Mansfield thought of the troubles which Luther's death might bring on the Empire. The distressed countess sobbed and covered her eyes with her hands, that she might not behold the mournful scene. Jonas, a little apart from the rest, felt heart-broken at the thought of the terrible blow impending over the Reformation. He wished to receive from the dying Luther a last testimony. He therefore rose and went up to his friend, and, bending over him, said, "Everend father, in your dying hour do you rest on Jesus Christ and steadfastly rely upon the doctrine which you have preached?"—"Yes," said Luther, so that all who were present could hear him. This was his last word. The pallor of death overspread his countenance; his forehead, his hands and his feet turned cold. They addressed him by his baptismal name, "Doctor Martin," but in vain; he made no response. He drew a deep breath and fell asleep in the Lord. It was between two and three o'clock in the morning. "Truly," said Jonas, whom we are indebted for these details, "thou lettest, Lord, thy servant depart in peace, and thou accomplishest for him the promise which thou madest us, and which he himself wrote the other day in a Bible presented to one of his friends, 'Verily, verily, I say unto you, if a man keep my saying, he shall never see death.'"

Thus passed Luther into the presence of his Master, in full reliance on redemption, in calm faith in the triumph of truth. Luther was no longer here below but Jesus Christ is with his people evermore to the end of the world, and the work which Luther had begun lives, and is still advancing, and will extend to all the ends of the earth.

### SOUND PROTESTANTISM.

Bishop Ryle, the only evangelical Bishop left in the Church of England, has been severely criticised by the High-churchmen for preaching in a parish church in Scotland. He says:—"I am blamed for attending the service of the Established Presbyterian Kirk of Scotland, and, some have even dared to call that Church

'schismatical.' I care little for such blame. The Established Church of Scotland is a sound Protestant Church of Christ and its Confession of Faith is scriptural. It is a church which the canons of 1604 enjoin us to pray for. It is the Church which the Queen always attends when she visits Scotland. Personally I infinitely prefer Episcopacy to Presbyterianism, and our own liturgy to extempore prayer. But it is evident that the Presbyterian mode of worship suits Scotch people. And to tell me that there is any thing sinful or wrong in attending such worship is an insult to common sense. I am blamed for officiating and conducting services in Presbyterian churches when I have been invited to do so. But why? What is there wrong about it? What law of Church or State do I break? I know of none. So far from doing wrong, I believe I do good and do right. I give public proof of my respect for one of our ancient Protestant Churches, and my earnest desire to promote unity and brotherly feeling between it and the Church of England."—*Phil. Pres.*

Men who make sacrifices do not talk of them. Those are true sacrifices which have been done alone and hidden. The world knows to much of what we feel and what we loose.—*F. W. Robertson.*

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