

stances which would seem to have afforded little hope for the survival of either mother or babe, but Madame Tslika's previous training as a hospital nurse and her native strength stood her in good stead, and both she and her child survived their captivity. There is no complaint of lack of food, but the brigands who at first prepared the food grew tired of the service and left the ladies to cook for themselves. The United States Government may be expected to make a vigorous effort to have the perpetrators of the outrage discovered and punished, but probably they have so well covered their tracks that it will be impossible to trace them. Miss Stone will doubtless be able to turn her experience to good account in a literary way. It is said that an American Magazine has already offered her £7,000 and a royalty for six articles.

Precedence.

The matter of ecclesiastical precedence at state functions was brought up in the Dominion Parliament some days ago. The Premier spoke of the matter as one which, while not perhaps of great intrinsic importance, involved considerable difficulties as a practical question. He recognized the claims of all religious bodies to consideration in the matter and intimated that he would be glad to have the opinions of the members of Parliament as to what would be most satisfactory. The following remarks by the *Presbyterian Witness* are entirely in accord with our own views on the subject and we accordingly commend them to our readers: "We trust that Parliament will not rashly legislate on the matter of ecclesiastical precedence. All that is really required is not legislation but a precedent made by the Government ignoring altogether ecclesiastical distinctions. In the eye of the State ministers of religion are citizens entitled to be treated as citizens. Distinctions of rank within the churches are not matters for civil recognition. Precedence is a matter of course where there exist established churches. In Great Britain the Archbishop of Canterbury is regarded as first in rank among ecclesiastics; and bracketed with him is the Moderator of the Church of Scotland. In Ireland precedence is enjoyed by the prelates of the Roman Catholic and Anglican churches, but by none others. This the Presbyterians warmly resent. In Canada there is an old order which ought to be withdrawn, because it is not suited to present conditions and not capable of improvement. Suggestions have been made to the effect that seniority might be made a basis of priority, or that extent of territorial jurisdiction might be taken into account. There is another proposed basis of priority, namely population. These bases or conditions are all more or less objectionable. The simple and practicable measure required to be taken is the cancelling the old order of precedence. Then let Governors and others whom it may concern take the responsibility of making arrangements suited to all occasions that may arise, and when they arise. We have heard of no troubles in the United States over ecclesiastical precedence. Why should it be otherwise with us?"

Home Missions in New Brunswick.

In connection with our Home Mission work in New Brunswick, we have seventeen fields comprising thirty-six churches. These fields last year, were under the pastoral care of seventeen most devoted and faithful servants of Christ. Our plan is to keep these fields supplied by consecrated men of God, and to be ready to enter open doors as God may direct and the contributions of the people shall permit. In order to foster our work in these Mission churches, we need the prayers and offerings of our people. Our brethren who are toiling on these difficult fields are only poorly paid when we send them the amounts that have been promised by the Board; but these amounts small as they are cannot be sent unless our churches respond to these appeals which we make in the Master's name. More than half of our convention year is passed, and only a mere pittance has been raised by our churches for Home Mission purposes.

Dear Brothers and Sisters will you make an offering at once to this work? Think of the needs of these home mission fields; of the small salaries of these pastors; and the blessings of gospel privileges which we enjoy! And then for His sake, who was the first Great Home Missionary, send us help. Will not some of our friends to whom the Lord has entrusted large means send us donations for this important work? Here is an opportunity to serve Christ and "lay up treasures in heaven."

W. CAMP.

From Halifax.

By Mr. Freeman's article in the MESSENGER AND VISITOR of this week I see that Rev. H. F. Waring has discoursed to the people of St. John on the ever living subject of "Heaven and Hell." The Archbishop of Halifax has done the same thing for the people of this city, with this difference—the Bishop delivered his views in the secular press. It was a lenten circular for the

congregations of his diocese, and its appearance in the secular papers was intended, I suppose, to emphasize the pastoral in the minds of his own people and to give Protestants the opportunity of reading it.

There appears no disposition on the part of any preachers to omit the word, heaven. It is a sweet and refreshing word. But hell makes its appearance but seldom in the sermon of today. Sugar-coated phrases do duty in its place. It is an ugly, disagreeable noun. Well, the Archbishop and the most metaphysical Baptist preachers now in the Maritime Provinces, have stepped to the front in their respective cities to talk plainly on this doctrine—dogma of Scripture.

The prelate of the Roman Catholic church treats the doctrine as an unquestionable fact of revelation; and says to all contradictors, Who are you that you should dispute the word of the living God? He has revealed the terrible fact of Hell in his word. From the beginning to the end of Revelation, the doctrine is taught, Christ himself confirming it again and again in his teachings. All who deny this dogma are held up by the Archbishop as rebels and infidels. This note from the church in which it is believed so much heresy is domiciled, has a clarion ring of warning to Protestant preachers to beware lest by smooth and veiled phrases they cover up the word, hell; and so interrupt its mission of warning the godless and of stimulating the Christian, and the Christian minister to be earnest and faithful in the performance of their part of rescuing souls from hell. Whatever may be the errors of Roman church, it is certain that on the matter of the trinity, heaven and hell, it stands four-square to every wind of opposing doctrine. But these truths, and many more held by that ecclesiastical body, do not save it from the calamity of outstripping all other bodies, bearing the Christian name, in producing infidelity on a large scale. The masculine part of France notably, and much of the same element in Italy and other countries, have plunged into rank infidelity and to some extent into atheism. The walls of doctrine so valiantly defended by the Roman hierarchy have not been sufficient to keep the faithful within the enclosure of the ancient church. There is, however, a breeding of infidelity to a greater or less extent in the fold of every religious denomination. A Presbyterian minister's family gave the world Robert Ingersoll.

The Halifax Bishop uses the secular press, no doubt, owing largely to the enterprise of this estate, for a pulpit. A sermon on prayer, preached in the Cathedral, was a little time ago reported for the benefit of the readers of the dailies. It would have passed current from a Baptist pulpit. Evidently the Archbishop is a man of prayer. But a pastoral for Lent came out in which the people were taught what they might eat and what they might not eat, and the days on which this and that of diet might be used, and might not be used. This is religious and must not be ridiculed; but it is certain that this is its only defence from the shafts of the humorist. To those who see in it nothing but fiction, it is hard to think of it, or to treat it seriously. The Archbishop does not go to the Bible for its justification as in the case of the doctrine of hell; but must fall back on the authority of the church for its justification and support. The discussion in the House of Lords of the position of the clergy of the English church in public worship, whether back or face to the people, the color of their uniform, or the distance above the "altar" to which it is lawful to raise "the symbols," is equally childish and frivolous to those who regard these things as mischievous figments of morbid imaginations. But the religious beliefs and practices of others, are not to be subjects of jest; if dealt with, Scripture and reason are the lawful means to be employed. Elijah did ridicule Baal's prophets. But this is a dangerous example for uninspired men to follow.

It is satisfactory to note that Mr. Freeman characterizes the lecture of Mr. Waring as "profoundly reverent in tone, and distinctly evangelical in spirit." "The lecture," says Mr. Freeman's report of it, raises the questions of future probation, purgatory, restitution and the millennium, "the last does not seem to the lecturer to have any firm standing ground in the Scriptures." The other doctrines—future probation, purgatory, and restitution, "if they are to be held at all, must be reached by inference."

To think continuously of hell, is horrifying, especially to Christians in advanced life. So a time when Canon Farrar, Henry Ward Beecher and other men of note were giving the world their lax views on this subject, I asked the late Dr. Cramp in his study what he thought of the matter. He shook his head sadly, and with oppressive gravity said, "I believe God." No more was then said on the subject.

I must not close without noticing the resignation of the Rev. G. W. Schurman. The work at the Tabernacle is prosperous. Mr. Schurman has been laboring hard both in his study and in his church. The extra services held of late have resulted in unity and stimulating the church. General regret is expressed that Mr. Schurman has felt it his duty to close his labors in Halifax. An active, efficient pastor is now liberated, and I suppose

would accept a call to another field. Some progress has been made in getting a pastor for the first church. In the mean time, Mr. Morse's time has been extended to the first of April. The West End church will at that date be without a pastor.

The work goes on hopefully in the other churches. The Rev. Mr. Marpel is going to St. Margarets Bay this week to hold a series of meetings at Dover and French Village; and perhaps at the Head and West side of the Bay. A letter from Rev. G. A. Lawson informs us that he will soon vacate the Isaac's Harbor pastorate. A fall over a sea-wall has compelled him to give up work for a time. He has so far recovered as to be able to preach.

The committee appointed by the boards of governors of Dalhousie and King's college to consider the mooted scheme of university federation met in conference at the Church of England Institute on the 26th. Mr. J. V. Payzant was chairman.

There were present representing Kings:—J. Y. Payzant, Rev. Dr. Willets, president of Kings; Rev. W. J. Armitage, of Halifax, Rev. C. D. Schofield, of Hampton, N. B.; C. A. Symonds, of Fredericton, N. B.; J. Roy Campbell, of St. John; R. J. Wilson and A. Deit. Tremaine.

Representing Dalhousie:—President Forrest, Rev. Dr. J. McMillan, Mr. Justice Graham, J. F. Stairs, H. McInnes, Rev. Robert Murray, Charles Archibald and Dr. A. H. McKay, superintendent of education.

The committee arrived at a satisfactory basis for the proposed amalgamation, which basis is to be submitted to the respective boards of governors for ratification.

It was practically agreed that King's college would have a divinity school and that a new corporation to be known as the "University of King's and Dalhousie" would be established. The federal institution will have a new board of governors and a new constitution, very simple in its outline, was adopted. It is intended that the new university shall be located in Halifax.

REPORTER.

The Gifts of the Spirit.

No one can read the Bible without being struck by the variety of gifts which are bestowed by the Holy Spirit. It was he, for instance, who in the beginning of the world moved like a dove on the face of the waters, and it may well be by slow and gradual processes, wrought out for us that world which in its beauty and in its order was pronounced to be very good. It was that same Holy Spirit who, in the language of Holy Writ, breathed into man's nostrils the breath of life, so that man became a living soul. I believe in the Holy Ghost, the Lord and Giver of life. Wherever we see life—life in the plant or in the bird that sings to us, or in the little child that is playing in our nurseries; life natural or life spiritual, there we see the handiwork of the Holy Spirit of God. He also spake by the prophets. Prophecy came not in the old time by the will of men, but holy men of old spoke as they were moved by the Holy Ghost. That same Holy Ghost makes men able to seek out cunning inventions, and gives us a so what is beautiful and wonderful in art. We are told that it was the direct inspiration of the Spirit which wrought in the artisans of tabernacle and temple, and made them cunning architects to build up houses for God, fragrant with cedar, and beautiful with color, and bright with ornaments of gold; and that same Spirit which gives us our treasures of art, gives also what is beautiful in action. It was he who inspired in David his courage, and who gave to Samson his strength, and filled Gideon with his spirit of patriotism, and gave to Solomon his understanding heart. There are diversities of gifts. To some men God gives to be able to work miracles of healing; to others he gives the power of great inventiveness; to others skill to interpret for us and discover the secrets of nature; to others eloquence; to others perhaps the best gift of all, the pure and simple heart. But in all these worketh the one and the self-same Spirit, dividing to every man severally as he will. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variation, neither shadow that is caused by turning.—Watchman.

New Books.

FRIENDSHIP. By Hugh Black, M. A.

This is a beautiful book. As a specimen of the book-maker's art it is worthy of the highest praise. The tasteful binding, the excellent paper, the superlatively clear type and the wide and ornamented margins are altogether a delight, and would entice one to read the book even if the quality of its contents were not worthy the setting which has been given them. But in respect to excellence of thought and grace of style the book is worthy of its mechanical setting, and no less of the noble subject with which it deals. An idea of the general scope and tenor of the book may be gathered from the titles of its nine chapters, which are as follows: The Miracle of Friendship; The Culture of Friendship; The Fruits of Friendship; The Choice of Friendship; The Eclipse of Friendship; The Wreck of Friendship; The Renewing of Friendship; The Limits of Friendship; The Higher Friendship. One finds in its pages many beautiful reflections and many counsels of wisdom. On such a subject one hardly expects to read thoughts that have not found expression by other pens, but the thought has been given here that chaste and elevated expression which is the fruit of a highly cultured mind, a sincere spirit and a deeply religious faith. "Friendship" is not indeed so strong and rich a book as Mr. Black's more recently published work, "Culture and Restraint," reviewed in these columns some weeks ago. It fully merits, however, all that we have said of it. It would make a most appropriate birthday gift for a young man or woman. It is a most wholesome book to read, and no one can peruse it without gaining a larger view and a higher appreciation to the great subject with which it deals.

—Published by Fleming H. Revell Company, Toronto, Price \$1.25.