Messenger and Visitor.

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— AN extensive revival of religion is in progress in Sweden. In Sundvall 1,000 persons have been converted since the beginning of the year.—— It is expected that Rev. Dr. Lorimer will be at home in Chicago and preach April 19. —— There are said to have been 40,000 tourists in Florida during the winter. This state has 16,000 Baptist church members, indicating a Baptist population of about 80,000, or nearly a quarter of the population of the state.—— A man in Dundee, Scotland, undertook to play the Bible guessing fraud, and was arrested by the sheriff. An investigation showed that some $6,000 had been received from competitors, while less than $4.00 had been paid out in prize money. The sheriff is reported to have remarked that he did not think there were so many fools in Scotland. There is evidently just enough of the fool in a great many otherwise sensible persons to allow of their becoming victims of a "Bible guessing fraud."—— According to the *Indian Witness*, within the last eight years 225 European and Canadian officers of the Salvation Army have come to India, most of them having come within three years. Of these 225 more than twenty have died, one hundred have left the Army or returned to England broken in health, and one hundred and twenty still remain. There are some pitiful stories of suffering and death caused by the attempt of the Army to support its officers on twenty-five dollars a year, in addition to what they can get from the people.

— CONCERNING the Ramapatam Seminary and its Principal, Rev Dr. Mabie writes: "Our stay at Ramapatam was brief but pleasing. We found the seminary a real bee-hive of activity. A choicer, sweeter spirited man than Dr. Boggs we could not have at the head of our school. Now, after being long over-worked, he is happily reinforced by his son."

— IT is pretty generally conceded as a right to editors to use the first personal pronoun in the plural form, but the western editor who spoke of his better half as "our wife" would seem to have come to think that the editor was made for the pronoun and not the pronoun for the editor. In this connection the Chicago *Standard* says:

"Will some persons who are *not* editors please make a note of this? Some of our own correspondents make use of this "first person plural" quite unnecessarily and awkwardly. "We" went to such and such a place. "We" preached so and so. It is not egotism, but simple propriety and common sense for a man to *write* in such a case precisely as he would *talk*."

— THE last issue of the Antigonish *Casket* criticises some remarks in an article entitled "Politics and Piety" which appeared in a recent issue of this paper, and which alluded to the concentration of power in the hands of the Roman Catholic hierarchy, and to this fact as the most important factor in the internal political life of the Dominion. The article was initialed, and was not, therefore, one for which editorial responsibility was assumed. We are free to admit that some of the statements contained in it are too sweeping. We cannot endorse the statement that "the country is nothing" even to the hierarchy, and we see no reason to dispute the claim of the *Casket* that Catholics in general take a lively interest in the public welfare. The *Casket*, however, admits that potentially the hierarchy is "a formidable political factor." It will also admit that the hierarchy has recently, in the person of an archbishop, claimed for itself the right and authority to influence, and thus control the Catholic vote, even at a time when issues are at stake which affect the interests of the church no more immediately than did those with which the late general election was concerned. It will also be admitted that the hierarchy is a unit in its obedience to superior authority, and that, in obedience to such authority, it can and must mass its political influence for or against any party or question, when the interests of the church are, or are supposed to be, at stake. Recent despatches from Ottawa state that a petition, signed by every Roman Catholic priest and prelate in the Dominion, has been presented to the Ottawa government, praying for the disallowance of the Manitoba School Act. This may or may not be the fact. But there seems to be no reason, in the nature of things, why it should not be. If, then, the hierarchy can command and control the Catholic vote, in parliament or out of parliament, what government, with a supreme regard for its own existence can afford to resist the pressure brought to bear? If the government fail to arrange this matter in some way, so as to meet the demands of the church, will not the government be given to understand that it must otherwise "defy" the Roman Catholic vote?

— AS we go to press the very sad news of the death of Rev. Walter Barss, of Geneva, New York, comes to us by telegraph. His death occurred, after a brief illness, on Sunday, the 5th inst. Mr. Barss, who was the youngest son of Deacon J. W. Barss, of Wolfville, was personally known to many of our readers. He was graduated at Acadia with the class of '80, and afterwards studied at Rochester Theological Seminary. His first pastorate was in Victoria, B. C.—a very successful pastorate, in which foundations for future work were wisely laid. From Victoria he returned to New York State, where he has been very successfully engaged in pastoral work. In a recent issue of the MESSENGER AND VISITOR, it was noted that he had just received into the Bethany church fifty persons, forty-five of whom he had recently baptized. He died at the early age of thirty-two. We have neither the space nor the material at hand for more than a brief notice at present. We were always impressed with Bro. Barss as a man of sterling qualities. His manly bearing, genuine goodness and genial disposition won him many friends. He was a man of fine ability and fervent piety. His short career had been eminently successful, and the future seemed to hold for him large promise of usefulness. To the deeply sorrowing family, especially to the aged parents in this time of sore bereavement, we tender our sincerest sympathies. Many will sorrow with them for our brother departed. May He whose ways are hidden from us give comfort in the day of trouble.

— MRS. J. ELLEN FOSTER, president of the non-partisan Woman's Christian Temperance Union, on a recent Monday morning, gave an address before the New York Baptist Ministers' Conference, which the *Examiner's* report characterizes as "strong, sensible and earnest." "Her plea was for more, and more outspoken temperance work in the churches. Let the church take hold of this reform and control and direct it. The best thing would be that all temperance work and philanthropic work of every kind should be done in connection with the churches. Let us get all the legislative remedies we can, but never forget that the gospel of Christ is the only real redemption."

PASSING EVENTS.

FEW NAMES WERE BETTER KNOWN IN AMERICA than that of Dr. Howard Crosby of New York. He was a man still apparently in the full exercise of his powers, and the announcement of his death, which took place on Sunday, March 29, fell with startling suddenness upon the public. He died of pneumonia and heart failure, after a few days illness, at his home in New York, which was also the city of his birth, at the age of sixty-five. Dr. Crosby was a man generously endowed by nature. He possessed much power and versatility. Having been graduated from Union College, N. Y., at the age of 18, he spent several years in study under private tutors and in travel, and in 1851 received the appointment to the chair of Greek in his *alma mater*. The earlier years of his life were devoted to educational and religious work. His intensely active nature made large demands upon his physical strength, and more than thirty years ago, his physicians gave him up to die of consumption. But he was not a man to succumb easily to the power of disease. He recovered his health, and these thirty years which seemed to be wrested from fate have been charged with labors more than sufficient, it would seem, to fill a long and active life. It was not until 1861, when he was 35 years of age, that he entered the ministry, although, for many years previously, he had been a prominent, active leader in Christian work. In 1863 he became pastor of the Fourth avenue Presbyterian church of New York, and in this position he continued until his death. Dr. Crosby was a ripe scholar, being especially well versed in the Greek language and literature. He was one of the American committee in the revision of the New Testament, in 1881. As preacher, as pastor, as a leading citizen, as reformer, as controversialist, and as a man of letters his industry was wonderful and his ability was known and recognized. Dr. Crosby was a man of clear and strong convictions, and of great courage and firmness in maintaining what he believed to be the right. He was deeply interested and actively engaged in the temperance work and other social reforms. Some of his ideas and methods were disapproved by many good men, but no magnanimous man could fail to acknowledge the sincerity of Dr. Crosby's purposes or the value of his services. His life was that of a strong, brave man. High-minded and honorable in purpose, upright and blameless in conduct, bold and uncompromising in his opposition to wrong doing, courageous and unflinching in his advocacy and defence of the truth and the right as he understood them, he was a man to make both foes and friends. "No man," says one of our New York exchanges, "could have been found in this city so beloved and so hated. The friend of every good man and of every good cause, he was a terror to evil doers." Dr. Howard Crosby, no doubt sometimes made mistakes, but take him for all in all we shall not find his fellow every day. He was a grand power for good in a great and wicked city, and those who stood with him in the contention for truth and purity feel that they have sustained irreparable loss.

IT IS SAID THAT A LETTER WRITTEN BY BISHOP POTTER, of New York, was instrumental, though perhaps not intended to be so, in bringing to trial for heresy the Rev. Howard McQueary, who, as a result of the trial, has been suspended by Bishop Leonards of the diocese of Ohio, and has thereupon placed in his bishop's hands his resignation as a minister of the Episcopal church. It is also said that if Bishop Potter was on a hunt for heresy, it was easy to find it much nearer home, and it is declared that the Rev. Heber Newton, of All Souls' church, New York, in his opinions and teachings has strayed much farther from the paths of orthodoxy than Mr. McQueary. It is further alleged that, if the bishops shall be strict to mark all aberrations from orthodoxy on the part of their ministers, there are a good many other clergymen in the Episcopal church of the United States who will find it incumbent upon themselves to arise and follow the example of Mr. McQueary. But, in the case of Dr. Heber Newton and of Dr. Rainsford, also of New York, there has been other and, in the eyes of some, still more grievous departure from the right ways of the church. To teach doctrine contrary to the Bible and the standards was a matter which might be passed over in silence, but when Dr. Newton goes so far as to invite ministers from among Baptists, Methodists and Presbyterians to speak in All Souls' church on Good Friday, and when Dr. Rainsford, of St. George's church, also invited clergymen of other denominations to preach at special lenten services in his church, we hear that individual clergymen are moved to utter a vigorous protest against irregularities so flagrant, and that a manifesto on the subject is being signed by many High church clergymen. It is pretty evident that, whatever the canons of the church may require, there are some among the ministers of the Episcopal church in the United States to whom the dogma of apostolic succession is as much a mere ecclesiastical figment as it is to any preacher among "the sects," and they will not easily be persuaded to limit their fellowship or regulate their methods in this matter, in accordance with the views of some of their High church brethren. It will be recalled in this connection that at the installation of Dr. Lyman Abbott not very long since, Dr. Phillips Brooks, of Trinity church, Boston, and Dr. Donald, of the Church of the Ascension, New York, were present by invitation and took part in the services. On that occasion Dr. Donald spoke out very boldly and said:

"I want to say in the most explicit terms, in words that by no means can be twisted into something that they do not mean, that I stand as an Episcopalian minister and high churchman, if you please to call me so, and I extend to Dr. Abbott and Mr. Bliss my greetings, as ministers of the Lord Jesus Christ, in every respect spiritually competent to preach the word of God and to administer the two sacraments which belong to the church."

THE ITALIAN GOVERNMENT HAS TAKEN STRONG GROUND in reference to the New Orleans difficulty and has recalled Baron Fava, its minister at Washington. The recall of a minister, as is well understood, is usually regarded as an immediate precedent to war, and the action of the Italian government has, therefore, created no little surprise and some apprehension in the United States. There appears, however, to be no probability of war between the two countries. Italy has felt it incumbent in her to assert her dignity and to mark, in an emphatic way, her disapproval of what she considers the temporizing policy of the U. S. government. That government had given no assurance to Italy that those who killed Italian citizens in New Orleans would be brought to trial, and "the diplomatic incident," Signor di Rudini says, "can only be considered closed when the federal government has declared in precise terms that prosecutions will be commenced." This, as we have before noted, the federal government of the United States, acting in accordance with the constitution, cannot do. It is only the State of Louisiana that could bring to trial the New Orleans lynchers, and this she is not likely to do. Italy seems to be perfectly right in refusing to swerve from the plain course of ordinary diplomacy on account of the peculiarities of the United States constitution, and it seems to be the plain duty of the latter country, either so to amend its constitution that it will be in a position to perform its international obligations, or else to make its treaties in accordance with the limitations which its constitution imposes. If the result shall be to lead the United States to find a remedy for the anomalous state of things to which attention has been called, the "diplomatic incident" will have served a good purpose. There is little doubt, however, that in the present instance, Italy will accept such explanations and assurances as, under the circumstances, the U. S. government is able to give, and friendly relations will be maintained.

IT IS OBSERVED AS REMARKABLE that neither the Italian [illegible] of America nor the press of Italy [illegible] out in condemnation of the [illegible] which was evidently [illegible] New Orleans trouble [illegible] an organization [illegible] for plunder, even [illegible] the society [illegible] government [illegible] to summary measures [illegible] sion of the Mafia [illegible] intimidation, bribery [illegible] courts of justice [illegible] less, and to rid [illegible] the military authorities [illegible] down in the streets [illegible] These violent measures resulted [illegible] emigration of large numbers of the members, some of whom came to New York and New Orleans. The New Orleans organization is believed to have come into existence in this way. The fact appears to be that the power, the revengeful spirit, the secret and murderous methods of the Mafia have long intimidated the Italians and made them unwilling to incur its enmity.

FOR YEARS PAST THERE HAS BEEN NO TIME when an European war might not be regarded as an immediate contingency, and just now the war clouds seem to be hanging low over that continent. The present apprehension connects itself in part with the assassination of the Minister of Finance of Bulgaria, and the narrow escape from the same fate of the Prime Minister,—matters which are supposed to indicate Russian intrigue in that direction; and in part also it is due to the fact that President Carnot of France has received from the Russian Czar the rare honor of the Cross of the Imperial Order of St. Andrew. This is believed to mark the consummation of a secret treaty between these two countries. The tone of the newspapers in the different countries of Europe is thought to be ominous of an approaching conflict. Signor Crispi, the Italian ex-premier, has predicted that war will occur within this year. The tremendous armies of Europe, the immense preparations which have been making for so long, the deadly character of the weapons of the present, and the probability that if once the pent-up storm breaks forth, war will become general in Europe, afford conditions for a conflict which it may well make us shudder to think of. The Boston *Herald* believes it is quite within bounds to imagine that ten millions of men would be engaged, "thus presenting in magnitude of armies, a spectacle wholly without its parallel in the history of the world, and dwarfing into insignificance in this respect, the great wars of the time of Napoleon." The writer just quoted also believes that, though the conditions in Europe, so far as national dislikes and jealousies are concerned, are all that are needed to bring about a war within the next two or three months, yet the exigencies of such a war are so many and so incalculable that it is quite possible these considerations may still operate to prevent the taking of any step, by any of the European powers, at the present juncture, the results of which are so uncertain and so tremendous as must be the issues of a war in which all Europe should be engaged.

— THE *Lone Star* says concerning the work of Dr. Pentecost in India:

Dr. Pentecost has continued at Calcutta ever since his arrival, preaching the gospel daily with great earnestness and directness, directing his efforts chiefly to educated natives. Large results have not yet followed, but there has been such a very clear and very forcible presentation of the truth that many of the educated Hindoos of Calcutta have probably got a clear idea of the claims of the gospel, and fruit must surely be gathered sooner or later.

Congregationalists and Baptists.

Congregationalists are so "few and far between" in most parts of the Maritime Provinces that many of your readers are apt to have very indistinct and incorrect ideas of their importance as a denomination, and the great work they have done and are now doing, especially in the United States.

A Congregationalist may be defined as a Baptist who doesn't baptize (by immersion).

A Baptist may be defined as a Congregationalist who doesn't baptize by sprinkling.

A recent and very valuable History of Religion, by including the Baptists as a section of the Congregationalists, makes of the latter the largest body of Christians in America, and next to the Methodists, the largest body of dissenters in England.

Many of the Congregationalists of New England are descended from the Pilgrim Fathers and the Puritans. Instead of the fathers, have come the children as advance guards of civilization, still leading where their fathers led, and also, as their fathers seeking new homes beyond the mountains and the prairies of the West, there to lead and pioneer in education, religion, and every interest, institution, and enterprise connected with the progress and well-being of that portion of this great nation.

The Congregationalists have the chief claim to Harvard and Yale—the two leading universities of America. They founded Harvard, and to-day furnish the majority of the regular preachers at the university. The president and leading professors of Yale are likewise Congregationalists, and to the same denomination belong numerous other famous colleges, academies, and schools, not the least celebrated of which is the Theological College at Andover. And what a debt do the Baptists, what a debt does the world, owe to some of these institutions of learning!—institutions where the first American missionaries, Judson and his band, *not as yet Baptists*, were educated, all unconscious of the great work that lay before them. As a Congregationalist Judson *started* for India, though as a Baptist he *arrived* there.

How many Baptist ministers and missionaries count it one of the greatest blessings of their life that they sat at the feet of so great and distinguished a scholar and teacher as Horatio B. Hackett! Yet it was a leading Congregationalist institution that, proud of its distinguished student, and having done about all it could for him in the way of education, put on the finishing touch and made a Baptist of him, by setting him to prepare a defense of infant sprinkling! Thus, though the Baptists claim the author of "Illustrations of Scripture" and the "Commentary on the Acts," that is so highly praised by scholars, as well as the editor of the American edition of the great Bible Dictionary, yet it was the Congregationalists that prepared him for such unsurpassed achievements.

Baptists must not forget either that Mr. Spurgeon's parents and grandparents were Congregationalists, and that therefore he owed most of his education and religious training to this denomination, which probably did not fail to have him duly *sprinkled*, "according to the commandments and ordinances of men." Had Mr. Spurgeon's mind been so constituted as that of the average young Congregationalist he would have decided that the gospel "cup of cold water" was for *immersing* (by sprinkling) purposes, and that the place near to Salem, where there "was much water," was for *drinking* purposes! However no depth nor breadth of water ("though Jordan roll between") can separate his father's and his mother's people from Mr. Spurgeon's love, and therefore, till nearly ninety years of age the Rev. George Rogers a Congregationalist was at the head of Mr. Spurgeon's college, and it is quite probable that Mr. Charlesworth, the superintendent of Mr. Spurgeon's orphanages is of the same denomination, for he got his training for his present position while assisting another well-known Congregationalist, the Rev. Newman Hall.

Dwight L. Moody is a Congregationalist, for whom Mr. Spurgeon has a great affection, which Mr. Moody heartily reciprocates, owing, as he does, more to Mr. Spurgeon than to any other *man* for his great power and usefulness. Mr. Moody prepared himself for his marvellous work largely by reading Mr. Spurgeon's sermons and visiting England to hear him and study his methods. As a result, Mr. Moody has gone everywhere preaching and teaching among Episcopalians, Presbyterians, and all other evangelical denominations, encouraging them to work together for the conversion of men, and carrying everywhere the spirit and aims and much of the teachings and methods of Mr. Spurgeon, so that he has probably done even more than Mr. Spurgeon himself in making other denominations Baptistic in everything but baptism, government and name. It is said Mr Moody's wife and his daughter are Baptists.

In another letter, Mr. Editor, I hope to furnish more on the same subject.

Boston, March 27. JUDSON.

Day of Prayer.

Thursday, the 26th ult., was a beautiful day. The sun rose clear and bright, the air was crisp and stimulating. At 9.30 a number of us left home for Fairville to attend the union prayer meeting in behalf of Foreign Missions. The meeting was one of unusual power, and every moment was precious.

Our beloved missionaries were mentioned by name at a throne of grace, and all our mission interests at home and abroad were presented before God. All felt that it was good to be there. In the afternoon a similar meeting was held at Carleton, at 3 o'clock.

It was intended to close the day with a grand mass missionary meeting, in the Leinster St. church, at 8 o'clock, but owing to circumstances this meeting was postponed until Tuesday evening following. On that evening we had a crowning meeting. The Baptist choirs of the city united under the management of the Leinster St. choir, and furnished inspiring music. The Sriepture was read by pastor Mellick, prayer by Rev. A. E. Ingram. An address was made by the chairman, Bro. T. S. Simms, President of the Board, and then we listened to two practical, eloquent, soul stirring addresses on Foreign Missions, one by Rev. C. H. Martell, the other by Rev. G. O. Gates; then came the practical part. Some person sent word to the meeting that one hundred dollars would be given if another hundred was raised at the meeting. This aroused the chairman, and he set himself to raise the hundred, which he soon accomplished, and so the proceeds of the evening were $200. We hope to hear that the day of prayer was generally observed, and with gracious results. W. J. S.

W. B. M. U.

"Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me.".

NEW SOCIETY.—On February 19, the ladies of the Oxford Baptist church, Cumberland Co., N. S., organized a W. M. A. S. President, Mrs. E. C. Corey; secretary, Mrs. J. C. McCormick; treasurer, Mrs. William Wood; auditor, Mrs. J. Baird. Our present membership is nine. Our numbers are small, but with God in our midst our numbers shall increase, for our Master has promised us that He will be with and help the few that do His will. His promises are sure and steadfast. Mrs. J. C. MCCORMICK, Secretary.

CONFERENCE.—Friday afternoon, March 13th, the ladies of the Missionary Aid Societies of Victoria and Carleton counties, met at Woodstock for the purpose of discussing different methods of work. Owing to the state of the roads and rain, only about twenty met. Six societies were represented. After a season of prayer and praise, verbal reports were given by members of the societies, and an excellent paper on "Methods of Work" by Miss Manzer, county secretary for Victoria. Considerable interest was manifested in the meeting, and we trust much good will be the result. It was decided to meet in June, and then discuss the advisability of forming a county convention.

ANNIE J. FISHER, Car. Co. Sec.

DR. MABIE, of the American Baptist Missionary Union, made a brief visit to the Telugu mission field, spending a few days each at Nellore, Ramapatam and Ongole. From Bombay he sailed homeward on February 14. The *Lone Star* says: "Our confident hope is that the mission will reap real advantage from this visit."

"BISHOP THORBURN of the Methodist Episcopal church," says the editor of the *Lone Star*, "is in a position to take a widely extended view of the progress of the gospel in India, as his travels take him from the Himalayas to South India, and from Kurrachee to Singapore. In the course of conversation with him, in the train a few days ago, we learned that there is taking place a decided movement towards Christianity, and that it is breaking out simultaneously in various places in Northern and Central India, widely separated from each other, and among different peoples. Its appearance in many places at the same time cannot be accounted for by contact, and looks like the result of direct supernatural influence. It is his opinion that stirring times are near, when many will turn unto the Lord. He thinks also that the present leadings of Divine Providence indicate that more attention must be paid, by all mission agencies, to the evangelization of the *lower classes* of the people.