Messenger and Visitor.

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— Dr. A. T. Pierson, of Philadelphia, has gone to England to supply Mr. Spurgeon's pulpit temporarily. Mr. Spurgeon goes abroad in search of health. —— On Sunday afternoon, Oct. 4, Mr. Charles A. Eaton, of the middle class at Newton, addressed a large audience in Music Hall, Boston. His subject was. "Canadian Romanism." Mr. Eaton, who has already won a reputation as a public speaker, handled his subject on this occasion with eloquence and ability.

— Notice of the death of the wife of our esteemed brother, Rev. M. P. Freeman, appears in our obituary column of this issue. We desire to extend our sympathies to Bro. Freeman and his family in their sad affliction.

— The opening meeting of McMaster University took place on Friday evening, October 9. The meeting "was very successful," says the *Baptist*, "in point of numbers and interest." The outlook for the university appears to be encouraging. The principal address of the evening was delivered by Dr. Goodspeed, who presented "a carefully reasoned and able paper" on "Systematic Theology."

— In the Anglican Synod in Sydney, Australia, a vote of sympathy with Mr. Spurgeon was proposed. The Synod was so magnanimous as to adopt the resolution, after striking out the clause which expressed the hope that "he may continue his important work." With all due respect to our Anglican brethren, we feel constrained to believe that it is good for the world that men like Mr. Spurgeon are permitted to preach the truth as they believe it has been delivered to them from heaven, without being obliged to ask leave of any Synod.

— I realize in myself a growing distaste for controversy with the friends of temperance, preferring to keep such ammunition as I have for the saloon, and, other things being equal, I am inclined to stay away from meetings wherein such controversy is likely to arise whenever I can do so without shirking. —*Frances E. Willard.*

On the other hand, there are some loud-voiced champions of temperance who seem never to be so much in their element as when vilifying its friends. We commend Miss Willard's way as more courteous, more Christian, and more likely to be productive of the best results.

— As will be seen by a communication which appears in another column, Rev. L. D. Morse and wife, accompanied by Miss McNeill, took their departure from Halifax for India by the Caspian on Monday, the 12th inst. We need not say that they will be followed, as those who have preceded them have been, by the sympathetic and prayerful interest of the Baptists of these provinces. The Messenger and Visitor would add a fraternal farewell to the many kind words and expressions of regard which our missionaries just departed have received, and express the hope that they may be permitted to labor long and very successfully among the Telugus of India.

— Dr. Alvah Hovey, the honored president of Newton Theological Seminary, was present at the recent meeting of the Maine Baptist Education Society. On being introduced, the audience rose to welcome him. Dr. Hovey is eminently conservative. He is not easily moved to forsake old paths. We presume he has little sympathy with most of the claims of "the higher criticism." But Dr. Hovey is too wise and too Christian in spirit not to perceive that nothing is to be gained by simply calling the critics hard names. Scholarship must be met by scholarship. "At Newton," he said, "the burning questions of the day are not ignored. We only ask that the discussion be reverent and patient. We mean to do at Newton all that is fairly demanded." As to the issue he had no fear. The word of God would stand and continue its beneficent work.

— The last number of the *Watchman* has an editorial on "The Organic Life of a Church," from which we clip the following sentences:

One of the greatest privileges a minister can have, is that of being the pastor of a new church for ten or a dozen years. He can dig trenches for a century. Conformity to type holds in sociology as well as biology.

We commend them to any of our ministers who are engaged in developing new and struggling interests which, by and by, under the blessing of God, are to become strong and influential churches. The strong and earnest minister impresses himself in no small measure upon his people, and especially upon a new church. If he has an enthusiasm for missions his church will become a missionary church. If he believes strongly in the duties of Christian benevolence, the church will have this grace developed also. If he is deeply in earnest for the salvation of those around him, the church will partake of his spirit. Strong men, whose all was consecrated to the work of the Gospel, have left their mark for good indelibly stamped on some of our churches. Their life and ministry have been an education which perpetuates itself from generation to generation. Other churches are organically weak and inefficient because in their early history they lacked such training. In their case the minister divided his attention between the church and a farm, or some other business.

— Here is a bit, clipped from an exchange, which the pastor might do well to paste in his note book, and of which the people who "covet earnestly the best [pulpit] gifts," might also do well to take note:

Churches need discipline, drill, practice in the virtues that should mark their common life, and the pastor is the one to give it. Preaching is much, but it is not everything, and a man who has no brilliant gift of speech may do as much for the cause of religion by developing the devotional habit, the social power, the missionary spirit, of his church, as the man whose popular discourses are reported every Monday morning.

— The following is the closing paragraph in the last letter of the "Washington correspondent" who writes to the *Examiner* in such a breezy style:

The commisioners sent by Mr. Blaine to Alaska, together with the British delegates, have returned. They visited the Pribylov Islands, the breeding grounds of the seals, and studied the problem thoroughly. Thinking that you would like to know all about the results of their mission, I called on one of the gentlemen, whom I know very well; but he had no more to say than Lazarus on his return from the gates of death. I really believe that I knew less about the whole business than when I commenced the inquiry. At any rate, the poor creatures are on the down grade. As they are only a superfluity, and each one of them destroys ten pounds of good marketable fish every day of his mortal life, there need be no tears shed than over the same amount of dogs killed every year by farmers and the pound men.

— Speaking of the Indians of the Maritime Provinces, the gradual disappearance of the sources of livelihood upon which they have been accustomed to depend, and the failure of the Roman Catholic church to lift them up out of a condition of illiteracy and helplessness, the *Presbyterian Witness* says:

"The late Dr. Rand spent his time and devoted his noble talents to the cause of the poor Indian, and not without some effect;—but he has no successor. If our Roman Catholic brethren will but guard, instruct and civilize the Indian youth and teach them to read the Gospel either in English or Mic-Mac we shall all be better satisfied. It is an unspeakable pity that they, or a considerable number of them, should seem to be devoted to lives of wretchedness and beggary. If our R. C. brethren would like other Christian churches to take part in work here we have no doubt there would be a cordial willingness to co-operate."

And if the Roman Catholics are not willing, there is, perhaps, under the circumstances, all the more reason why Protestants should interest themselves in the welfare of the Indians.

PASSING EVENTS.

The Royal Commission on the Baie des Chaleurs railway scandal has prosecuted its labors, during the past week, with praiseworthy diligence. The principal witnesses examined have been Mr. Armstrong, the contractor, and Mr. Garneau, a member of the Quebec government, who acted as premier during Mr. Mercier's absence in Europe. With one exception, nothing was brought out in Mr. Armstrong's examination which was not reached in the investigation before the senate. The exception, however, appears to be important and damaging to the Mercier government. Mr. Armstrong admitted that Mr. Pacaud told him that he (Pacaud) had to account to Mr. Mercier for the $100,000 paid him by Armstrong. Mr. Garneau showed in several instances a failure of memory, which may be considered surprising, considering the comparatively recent date of the transactions in reference to which he was questioned. Apart from this, his evidence seems to be straightforward. He distinctly disclaims all knowledge of the deal between Armstrong and Pacaud, and says: "I had never known until the moment when the fact was denounced before the senate committee in the course of last summer that Mr. Ernest Pacaud had any interest in this affair; and I affirm solemnly that, if I had known at the time the strange bargain made between him and Mr. Armstrong, I would have broken off all the negotiations, and as far as I know my colleagues present were in the same ignorance as myself." The investigation as it proceeds is, of course, exciting a great deal of interest. There is much speculation as to the final result.

The youth who was found guilty of pilfering money from letters in the Quebec post-office has been dealt with with all the severity that his case demanded and sentenced to five years in the penitentiary. This shows what becomes of convicted boodlers, when the boodler happens to be a friendless boy who has misappropriated a few dollars. But a man who wears, or has worn, an M. P. to his name, and whose filching from the public treasury may be counted by tens, if not hundreds of thousands is far too respectable, it would seem, for this kind of treatment. So it comes to pass that while this nameless "youth" of the Quebec post office is hustled off to the penitentiary to spend five years of his young life in that hard school which makes far more criminals than it cures, Mr. Thomas McGreevy walks the streets of Quebec and Montreal as though he were an honorable gentleman whose integrity is unimpeachable.

Our Free Baptist brethren of this province lately held their annual Conference at Marysville. A good delegation from the churches was present and the meetings were occasions of interest. The annual report of the corresponding secretary showed that the past year had been marked by a fair degree of prosperity. "The ministry of the church at home has not suffered loss by death during the year. Those who are not incapacitated by age and its infirmities have been active in the work; more churches have had the services of pastors; more evangelistic work has been done; the additions to the churches have been larger, and there is reason to believe that the spiritual life of the churches as a whole is better than for several years." The province is divided into seven districts, in which there are 146 churches. Of these 119 reported to the conference, and 113 have had regular pastoral care. In all the districts, except one, a net gain in membership is reported. The total number of baptisms reported is 372. The net gain in membership is 212. The subject of education was considered at one or two sessions of the conference. Dr. Hopper was present and made a strong plea on behalf of St. Martins Seminary. He said that the Baptists would take upon themselves to raise one-half of the $3,000 required in order to secure the $12,000 now pledged, but made conditional on the amount being raised to $15,000, and asked that the Free Baptist conference should provide the other half. It was at length decided to appoint a committee to canvass the people of the various districts with a view to obtaining pledges for the sum required. Several members of the conference each offered to be one of thirty to make up the fifteen hundred dollars.

The second ecumenical conference of Methodism has been in session in the city of Washington since October 7th. This world conference embraces representatives from twenty-nine of the branches into which the great Methodist family is divided. Nearly five hundred delegates, clerical and lay, are in attendance, of whom two hundred come from abroad. Nearly every part of the world, and a Methodist population of some fifty millions, we are told, find representation in the conference. The delegates, it may be taken for granted, are among the foremost men in their respective churches, and the newspapers remark upon their fine appearance. The *Examiner's* Washington correspondent says: "In all my life I never had my heart more stirred in looking at men. The assembled delegates impressed me almost without exception as embodiments of goodness and resolution." With so many distinguished leaders present, representing so great intellectual moral and spiritual forces, the meetings could not fail to be full of interest and inspiration. In the general programme of subjects for discussion, purely theological subjects have been avoided. Those selected are such as give opportunity for emphasizing the practical side of the church's life. Such, for example, as these: "The present status of Methodism"; "The Christian church: its essential unity and genuine Catholicity"; "The church and scientific thought"; "The church and her agencies"; "Education"; "Romanism"; "Temperance"; "Social problems"; "Missions"; "War and peace"; "The church and public morality"; "The outlook." The proceedings of the conference, with the principal addresses, will, no doubt, be published in book form, and should make a volume of much interest and value. The fact, already alluded to, of there being so many different branches of Methodism—each with its distinctive name and organization—represented in the conference is a striking illustration of that centrifugal tendency which, ever since the reformation, has been at work to split up the Christian world into sects, each as tenacious of its own position, name and existence, as if in it was centred all the truth and all the power of Christianity. Looking upon this great conference, as it sat together in Christian fellowship and listened to its great preachers, it might easily seem to one who felt the spell of the hour and the oratory, that Methodism in all its branches was one in spirit and would soon become one body. So the editor of *Zion's Herald* seems to have felt. "A delightful spirit of fellowship," he writes, "is manifested. An observer, without knowledge of the fact that so many branches of the church are represented, would naturally suppose that the assembly is composed of delegates from one organic body only. It is good to thus dwell together in unity. Real contact is the best eliminator of supposed and magnified differences. Some federated relation of universal Methodism will result at an early date as the outcome of these Ecumenical conferences." But when, at a later stage of the conference, resolutions were introduced, approving the general principle of union, and commending the principle of concerted action to the different Methodist bodies in the United States, in Great Britain, in Australasia, etc., these resolutions were received in some quarters in a manner which did not indicate any very speedy affiliation of the many churches into which the followers of Wesley have become divided. The difficulties in the way of church union finds also here there illustration. If the different members of the great Methodist family cannot see their way to union, when and how shall a platform be established upon which Methodists, Presbyterians, Congregationalists, and Baptists can come together in organic union? But, without such union, we can at least rejoice that the days of unChristian prejudice and bigotry are passing away. We can bless God for Wesley and his children, and though we cannot approve all the doctrine and the methods of our Methodist brethren, we can rejoice that God has given so grand victories to Methodism, and we bid it Godspeed in its divinely given mission to advance the Kingdom of Heaven in the world.

A new translation of the Bible is projected. Prof. Haupt, who is in charge of the Semitic department of the Johns Hopkins University, appears to be at the head of the enterprise. He has lately returned from Europe, where he has been engaged in making arrangements for the carrying on of the work. In addition to the canonical books the Apocrypha and Pseudepigrapha are to be included in the work, which it is proposed to issue in six volumes. The translation of each book will be done by a single scholar and will be accompanied by pictorial illustrations and explanatory notes. Leading English, German and American scholars, it is announced, will take part in the work Among others, the names of Professor Driver, of Oxford, Canon Cheyne, Profs. Briggs and Brown of Union Theological Seminary, Prof. Toy, of Cambridge, and President Harper, of Chicago University, are mentioned as having been invited to assist. Among the striking features, we are told, will be the use of colors to indicate the separate "documents" in the earlier history, ten such colors being required for the purpose.

The Consecration of Dr. Phillips Brooks to the office of bishop, which took place on Wednesday last, in Trinity church, Boston, was an event of unusual interest, not only to the Protestant Episcopal church of America, but to many Christian people of other communions. No minister in the Episcopal church of America is so widely known, respected and beloved, outside his own church, as Phillips Brooks. Many members of other churches have been accustomed to consider it one of the chief events of a visit to Boston to attend a service at Trinity and listen to the famous preacher, and many others who have never had the privilege of listening to his living voice have found much help and encouragement in reading his published sermons. These men and women, who are scattered widely through the different evangelical communions, will feel a stronger interest in Bishop Brooks than they have ever felt in any prelate of the church. The congregation which attended the services of consecration was large, filling the church. The procession of the clergy numbered nearly four hundred. Many leading ministers of Boston belonging to other denominations were present in the congregation, and many persons were present from other cities. The sermon was preached by Bishop Potter, of New York. The Boston *Herald* says of the discourse:

"The sermon of Bishop Potter was not a glorification of the Episcopal church or any attempt to interpret the special significance of Dr. Brooks' consecration. Episcopacy, as he presented it, was of the moderate type, whose virtue is in its work rather than in its traditions, and he sought rather to show what the modern bishop could do than to remind his hearers of what the episcopate had been in other ages of the world. Bishop Potter seemed to be conscious that the occasion and the man about to be admitted to his order spoke for themselves, and that his place was to give modest expression to what they meant. In accomplishing this he was eminently successful, and his address to the bishop-elect was as nearly perfect as such a production could be."

The Non-Conformists of Wales, comprising, as is well-known, the bulk of the population, have entered with great spirit and determination on a campaign for the disestablishment and disendowment of the state church within the limits of the principality. This campaign, as we learn from the *Freeman*, was formally inaugurated at a meeting recently held at Pontypridd. The success of the endeavors for disestablishment must depend, of course, on the English electorate. The Welsh people, confident in the English sense of justice, have determined to raise a fund of £10,000 in order to "ripen public opinion," believing that when the English voter is made thoroughly to understand the merits of the case he will heartily espouse the cause of the Welsh people. Some one has wittily characterized the coming campaign as "The Cymric Invasion of England." The definite endorsement by Mr. Gladstone in his recent speech at Newcastle, of the cause of the Welsh non-conformists must give them strong encouragement. The meeting above referred to was attended, we are told, by delegates from all the liberal associations throughout the principality and an imposing array of M. P.'s; it is spoken of as "eminently successful." The *Standard*, the leading Conservative paper, and the *Times* have considered the meeting of sufficient importance to call attention to it in their leaders and the movement which it represents. The church party had consoled themselves with the idea that non-conformity in Wales was inadequate to the task of doing much to influence the public opinion of England, and prophesying with sneers its inability to provide the sinews of war. "But the Pontypridd meeting," says the *Freeman*, "suffices to set the latter at rest by subscribing, there and then, £2,500 out of the proposed £10,000. The rank and file of non conformity will also subscribe their shillings and pence with equal readiness. The Welsh people have set their heart upon disestablishing the church in Wales, and if £50,000 should be required for the genuine purpose of the movement, the amount would be easily raised."

Regina, N. W. T.

We organized a Baptist church here on September 6, with a membership of fifteen; and yesterday, October 4, I, for the first time, administered the ordinance of baptism to seven believers, in the presence of a large concourse of witnesses.

This was the first time Scriptural baptism was ever administered and witnessed in this town, and it occasioned no little stir and comment.

The Divine presence overshadowed us, and a solemn hush prevaded the people. Many are now searching the Scriptures for the truth; and doubtless ere long will obey the Lord.

Our present membership is *twenty-two*, and only two of these have come from other churches.

Thus far we have had to contend earnestly for every foot of the ground of truth occupied, and we expect to do the same right along. Our people are loyal and earnest, and we expect great things from God this winter.

The W. B. M. U. has done nobly for us this year. The $400 voted to Regina at their last annual meeting has already come to hand, $200 of which is for our building. They also pledged $600 for N. W. M. this year, which at our last board meeting, held in Winnipeg Sept. 28, was voted to Regina. Hence the Maritime W. B. M. U. can claim Regina as their mission in the North-west. At their last meeting our Woman's Board in charge of the church edifice work of Manitoba and the North-west, voted $200 to our building to enable us to build this fall. And we have decided to build our vestry, costing about $1,000, on the rear of our lots right away, so as to have a house of worship of our own this winter. Special appeals are being sent to individuals in the East to aid us in building, and we hope they will meet with a liberal response.

The province of Assinaboia, of which Regina is the centre, is as large as N. B., N. S. and P. E. I. combined; and I am the only Baptist pastor in the whole region, with the exception of a German pastor, who, by the way, preached to about forty Germans assembled with us a few Sabbaths ago.

There are thirty thousand souls in this province, and they are coming all the time; and you must help us to plant New Testament churches in this vast country.

The harvest throughout the Territories is the most abundant ever gathered in their history, and gives the country a first place before the world. I shall write again of the country and its needs at large. J. Harry King.

Regina, Oct. 5.

P. S.—Anyone desiring to give to the Building Fund may address to the pastor, Box 124, Regina.

W. B. M. U.

MOTTO FOR THE YEAR.

"Be not weary in well-doing."

PRAYER TOPIC FOR OCTOBER:

For the workers on their way to India; for a prosperous voyage; and the fulfilment of Psalm 107: 29, 30 to each.

Estimates for Year 1891-'92.

Our denominational gathering have come and gone—each leaving its own impetus, bidding us go forward. Last year we contributed the pledged $6,000, and this year we are attempting greater things. The following are the estimates:

Miss Gray's salary,	$700 00
Miss McNeill's salary,	500 00
Miss McNeill's travelling expenses	400 00
Miss Gray's Bible women,	75 00
Miss Gray, travelling on field,	50 00
Miss Gray's boarders,	50 00
Miss Gray's station school	50 00
Books and tracts on field,	150 00
Scholars at Sam Sem,	415 00
Miss McNeill's outfit,	250 00
Miss Wright's home salary,	300 00
Boarders at Bimlipatam, Chicacole and Bobbili,	400 00
Miss McNeill's munshi,	50 00
Bobbili Bible Women,	100 00
Chicacole Bible Women,	100 00
Bimlipatam Bible Women,	50 00
Palconda Buildings,	1000 00
Colporteur,	125 00
Home Literature,	60 00
Mr. Morse's passage money,	800 00
To male missionaries salaries,	575 00
Total,	$6,000 00

HOME MISSIONS.

Home Mission Board,	$750 00
Grand Ligne,	150 00
North-West,	600 00
Total,	$1,500 00

Making in all $7,500. Fairly now we face this additional responsibility, knowing "there's but to do or die."

Sisters of the W. B. M. U., the success of this year will never be met by a life of ease, or a sitting back to weep over our misfortunes.

Bravely let us go forward in the strength of Him through whom we can do all things. As we heartily engage in this work, which may require more or less self-denial, let us also remember we are doing all—as was expressed by one of the speakers at the late Convention—not because the heathen are perishing, the women of India are in bondage, or the calls of our home work are pressing us—we are doing all for Christ, who gave Himself as our great sacrifice and in Him we have eternal life. Let us therefore not be weary in well-doing, in due season we shall reap if we faint not.

We are pleased to be in a position to announce that the W. B. M. U. can now answer in the affirmative that question so often asked by our Mission Bands, "Cannot you give us a special object to to work for?" You are all aware that last year our missionaries opened a new station at Palconda, and as at home, so it is in India, a new place needs buildings before it can be fully occupied. In order to help meet this expense the women of the W. B. M. U. have promised to raise $1,000 this Convention year, and this amount we have divided into shares of $10, which shares we offer to Mission Bands and Sunday schools. Each may have just as many shares in this Indian church as they wish, and on writing me, stating how many they will take, that number will be duly set apart for that band or school. Now my young friends, is not this a noble object into which you can put your united efforts, and into which you can build your cents and your prayers?—your money, that a house for the living God may be built where children know only of a god of wood and stone; your prayers, that the glory of God may shine upon it, and that it may in "deed and in truth," be a light set in a dark place.

Mary Smith, Treas.