Messenger and Visitor.

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— THE date of Rev. A. Estabrook's death was Sept. 18, not Sept. 8th, as by a typographical error we were made to say last week.

—IT would appear from all the reports received concerning the Moody meetings in Chicago that their influence is being widely and strongly felt, and much good is being accomplished through the instrumentalities employed. Mr. Moody himself is engaging with tremendous earnestness in the work of soul saving. He is reported as saying the other day in one of the meetings: "I tell you the monument I want after I am dead and gone is a monument with two legs going about the world—a saved sinner telling of the salvation of Jesus Christ."

— As an instance of the fallibility of criticism based upon internal evidence the *Watchman* mentions that the *Independent* quotes from an editorial of Dr. Dexter, and from another editorial in the *Congregationalist*, to show how far that journal has departed from the carefulness and moderation of statement which characterized the utterances of its late editor. It turns out, however, that both articles were written by Dr. Dexter. It seems reasonable to conclude with the *Watchman* that if the appeal to internal evidence gives no better results in such a case as this, it is not wise to place implicit trust in it when applied to such a question as the composite authorship of the Pentateuch.

— DR. LYMAN ABBOTT, speaking in the Parliament of Religions on the subject, "Religion Essentially characteristic of Humanity," said: It is not Christianity that we want to tell our brethren across the sea about, it is the Christ. We recognise the voice of God in many prophets. But we believe that no other revelation transcends and no other equals that which He has made to man in the one transcendent human life which was lived eighteen centuries ago in Palestine. And we find in Christ one thing which we have not been able to find in the religious life of the world. In all religions man is seen seeking after God. But in Christ we see the everlasting Father seeking the children who are seeking Him. He is not an unknown hiding Himself behind a vail impenetrable. He is a speaking, revealing, incarnate God.

— THE honors and privileges of statehood have long been desired and sought by Utah, and but for the Mormon problem these claims would, doubtless, long since have been recognized by the United States Congress. There is now a proposition that Utah shall be united with Nevada, and the two form one state. But the old fear of Mormon domination still exists, and as the Mormon element would still have a controlling influence in the new state which it is proposed thus to form, the scheme meets with vigorous opposition from the "Gentile" element in Utah and Nevada. With "the saints" controlling the government, and the Mormon hierarchy controlling "the saints," the situation, it is feared, would be by no means comfortable for the non-Mormon population.

— ONE of our leading Maritime Baptists, lately returned from a trip to the World's Fair, mentions having fallen in with several of our young men in Chicago who are there for the purpose of completing their studies and are giving a good account of themselves. Mr. M. H. McLean, son of the late Rev. J. A. McLean, has been for the last year a secretary of the Y. M. C. A. in that city. He expects to resume study in the Chicago University this year. Mr. A. F. Newcombe, of Wolfville, and Mr. W. L. Archibald, son of Rev. E. N. Archibald, are in the graduate department of the university. They take courses in biblical literature under Dr. Harper. All these are graduates of Acadia of the class of '92. Mr. E. A. Read, of the class of '91, son of Rev. E. O. Read, is now in his senior year in the theological department of the university. President Harper speaks highly of the work and worth of these young brethren. During the summer they have found renumerative employment in the service of the university.

— HAZING among college students is somewhat less in vogue than formerly, and it is coming to be understood that students, like other people, are expected to conform to the laws and customs of civilized society. But that hazing has not yet become entirely obsolete in American colleges appears from the reported fact that four students were, for this cause, lately expelled from Brown University. Students not unfrequently find, in regard to their pranks, that there is a good deal more fun in the anticipation than in the realisation. An instance of this is seen in the case of an Exeter boy who thought it would be a fine piece of fun to carry a kitten to a concert and throw it upon the stage in the midst of the performance. So correct was his aim that the kitten struck the tenor singer in the face. This was very funny to be sure, but when the athletic tenor promptly leaped from the stage and proceeded summarily to settle accounts with the kitten-thrower, there was a great deal less fun in it for the student. Two youngsters in Indiana—one of them a student at a Normal school—thought it great sport to dress themselves in Ku-Klux fashion and attempt, pistols in hand, in open day to burglarize the school safe. But when one of them had been shot dead, and the other, seriously wounded, had been landed in prison, the fun of the exploit had altogether evaporated.

— A FAREWELL service of a highly interesting character was held in the Fredericton church on Thursday evening last in honor of the retiring pastor, Rev. F. D. Crawley. A large congregation was present. Hon. A. F. Randolph presided. A number of ministers of the city and vicinity were on the platform. After the opening exercises, Mr. H. C. Creed, on behalf of the church, presented an address to Mr. Crawley. The address briefly reviewed the history of the pastorate just closed. It was in June, 1880, that Mr. Crawley came to Fredericton, then a student at Newton. After laboring three months with the church he received an unanimous call, and entered upon the duties of the pastorate early in 1881. During the pastorate 380 members have been welcomed to the church, of whom 296 have received baptism at Mr. Crawley's hands. The address proceeded with appreciative and grateful mention of his ministrations in the pulpit and in all his pastoral relations with the church, and expressed the strong affection of the people for the pastor now about to leave them. Kindly and grateful mention was made of Mrs. Crawley, who through many Christian ministrations has endeared herself to the members of the church and congregation. In closing, Mr. Creed presented to Mr. Crawley, on behalf of the church, a purse of two hundred dollars. Then followed an address, presented by Mr. Charles McNally, on behalf of the young people of the Christian Endeavor Union. Mr. Crawley replied in fitting and touching words, in which he expressed his thanks for the gift, but especially he thanked God for those of whose regard it was the expression. "I could do without the gift," he said, "God knows I could not get along without you." This was not the beginning, but the last of a long series of generous acts and kindnesses, and again he thanked God for such friends as had been given him in Fredericton. After short addresses from Revs. Mr. Manzer and Dr. McLeod, the congregation were invited to the vestry, where refreshments were served. Mr. Crawley with his family spent Sunday in St. John, and proceeded on Monday to Berwick, where Mrs. Crawley and daughter will remain with her mother, Mrs. Witter, for the winter. Mr. Crawley proposes to spend the winter in Boston engaged in study, and looks forward to returning to resume pastoral work somewhere in the Maritime Provinces.

PASSING EVENTS.

WE have been accustomed to hear occasionally of a train being held up and robbed in the sparseley settled regions of the remote West, but no one had supposed that the robbers would be bold enough to engage in this desperate business in the more populous parts of the country. It has therefore been quite startling to learn of trains being held up and robbed of late in Indiana, Michigan and Illinois. The ease with which a gang of armed desperadoes have been able to place a railway train at their mercy and to get away with the most valuable contents of the express car have evidently emboldened men of this character to take greater risks. It has become evident, too, that it will be necessary for the railway companies to take some more effective means for the protection of their property as well as the lives of their passengers and employes. The latest reported exploit of train robbers, however, resulted disastrously for the outlaws. They were young men belonging to St. Joseph, Mo., and some of them were respectably connected. Their plan was to hold up and rob the Kansas city and Omaha express, by which they expected to secure booty to the amount of $50,000 or $100,000. But one of the band revealed the scheme to the railroad authorities. A "dummy" train was sent out from St. Joseph on the time of the express. The robbers promptly held up the train, but when they came to take charge of the express car and its contents, they found there, instead of one or two terrified express clerks, a company of armed policemen. In the fight that followed two of the bandits were killed and the rest were finally captured. A few experiences of this kind will be apt to make such "knights of the road" somewhat more cautious how they undertake to interfere with trains.

THERE are some signs of a more general awakening on the part of the people of the Southern States to the fact that to resign the dispensation of justice to a mob is not in any case a good and wholesome thing for a community. Newspapers which have been too much inclined to condone the brutal violence of unreasoning mobs when directed against negroes guilty or suspected of assaults upon white women or children, are coming to condemn, with emphasis, such a surrender to unlawful violence which, while it does not prevent the recurrence of the crimes against which it is aimed, is surely resulting to destroy the majesty of the law and utterly to demoralize the multitudes who, under the influence of revengeful passion and in a blood-thirsty spirit, engage in the unlawful and brutal execution of men who are not even certainly guilty of the crimes with which they are charged. Some events which have occurred quite recently have called attention strongly to this subject. In the neighborhood of New Orleans a negro shot a judge from whom he had just received a severe sentence, and escaped to a swamp. A mob pursued, but being unable to find the negro, found three of his brothers and put them to death, because they would not reveal the hiding place of the fugitive. In Roanoke, Va., a negro who had murderously assaulted and robbed a white woman, was apprehended and lodged in jail. A mob of 4,000 men gathered to wreak summary vengence upon the negro. But the mayor had called out the militia to defend the jail. A fight ensued, and several men were killed and others wounded by the shots of the militiamen. The prisoner was removed, but was afterwards discovered by the mob and hanged, his body being dragged through the streets and finally burned. The mayor and the officer who commanded the militia sought safety in flight. So, in this case also the mob triumphed. The mayor of Roanoke only did his duty in protecting the negro from the fury of the mob by force of arms. But evidently the mob did not expect resistence, and supposed that their acts, if not justified in law, would be approved by public sentiment. The responsibility for the bloodshed attending this affair is perceived therefore to be largely with the public sentiment which has condemned such acts in the past. A great deal depends for the Southern States upon the question whether public sentiment shall be aroused to maintain the majesty of law in opposition to the murderous violence of mobs.

WITH Asiatic cholera so prevalent as it has been during the present summer and that of '92 in various parts of Europe, there is much reason for thanksgiving that the dreaded disease has thus far made no serious inroads in England and in America. Cholera has indeed appeared at Grimsby and a few other places in England and some cases are reported in London, but so far the measures taken have been effectual in preventing any alarming spread of the disease. Both this season and the last cholera succeeded in crossing the Atlantic and made its appearance in New York or its neighborhood, but the efforts to stamp it out appear to have been wholly successful, so that it is reported that not a case of the disease is now known to exist on the continent. In Eastern Europe, especially in Turkey and parts of Russia, the presence of the destroyer has been severely felt, and Italy, Spain, France and Germany have suffered more or less. With the coming of winter the disease will no doubt disappear from Europe, perhaps to appear again another summer. It is natural that it should be asked, Whence does the cholera come and how is it spread? From painstaking investigations the conclusion is reached that the city of Mecca is the great source of the cholera which is now menacing Europe and America, and that the disease is carried on its westward journey by the vast multitudes of Mohammedan pilgrims who annually visit their holy city of Mecca, to worship at the birthplace of their prophet and drink of the sacred well. To clean this well, it appears, would be unpardonable sacrilege, and so, for 1200 years and more, it has remained uncleaned. Situated in a city which is without drainage and where sanitary conditions are utterly disregarded, the character of the water of which the pilgrims drink as if it were the elixir of life may be easily imagined. It is declared to be positively poisonous. It is said that Mecca is never free from cholera. With so great multitudes of people crowded together under such conditions and drinking water full of the germs of cholera and other diseases, it is little wonder if Mecca has become a veritable plague spot and a menace to the health of the the world. The mortality among the Mohammedan pilgrims is frightful. If accounts are to be believed, the majority of them fall victims to the cholera. Those who live to return are liable of course to bring the germs of disease with them, and thus the plague is propagated. A London paper has suggested that the nations of Europe should unite in an imperative demand that the Sultan of Turkey, whose rule such as it is extends over Mecca, shall cleanse the city and introduce such sanitary arrangements in connection with the pilgrimages as is required in the interests of the health of Europe generally.

THE death of Sir A. T. Galt, which occurred at his home in Montreal on the nineteenth ult., removes a man who for many years was a prominent figure in the political life of Canada. He was born Sept. 12th, 1817, and had accordingly just entered his 77th year. Alexander T. Galt was born in Chelsea, London, England, and was a son of the late Mr. John Galt, who won a considerable reputation as a writer of English and Scottish fiction. John Galt was also many years a commissioner of the Canadian Land Company. At an early age Alexander Galt entered the service of this company, becoming its chief commissioner in 1844, in which capacity he served the company for twelve years to the great advantage of its undertakings. In 1849, at the age of 32, Mr. Galt entered parliament, and before the time of confederation was Finance Minister under different administrations, and gained a reputation for distinguished ability in that capacity. With Sir George Cartier and the Hon. John Ross he went to England to urge the project of confederation upon the Imperial authorities. Among the "fathers of confederation" he was a prominent figure, being a delegate to the Charlottetown and Quebec conferences of 1864, and to the London conference of 1867, when the terms of union were finally settled. He was a delegate to Washington in 1866 for the (unsuccessful) purpose of obtaining a renewal of the reciprocity treaty with the United States. After the establishment of confederation, he became Finance Minister in Sir John McDonald's first cabinet, but did not remain long in that office, and his position from that time on to the close of his parliamentary career in 1882 was rather that of an independent member of Parliament, voting on and freely criticising all measures in accordance with his personal estimate of their respective merits. On the tariff question he may be described as a moderate protectionist, or, as we believe, he preferred to call himself, an advocate of modified free trade. In 1869 he received the honor of knighthood. Outside of parliament Sir Alexander rendered important services to his country. In 1875 he was appointed Her Majesty's Commissioner to attend the Fisheries Commission at Halifax, N. S., under the Treaty of Washington of 1871, and in 1879 he conducted negotiations on behalf of Canada for a commercial treaty with France and Spain. In 1881 he was the Canadian delegate to the International Monetary Conference at Paris. He was appointed the first High Commissioner from the Dominion to Great Britain in 1880 and held this office until 1883, when he resigned and returned to Canada. Sir A. T. Galt was a staunch Protestant, and in 1875 published a pamphlet which dealt in a trenchant manner with the encroachments of ultramontanism in America to the detriment, as he contended, of popular liberty both in Canada and the United States. His bold utterances on this subject, of course, rendered him very generally obnoxious to the Roman Catholics. Sir Alexander was also the author of "Canada from 1849 to 1859," and other pamphlets of considerable public interest. The services which he rendered to Canada have won for him a place among the best and ablest of her public men of the present or the past. He was especially able in finance, and his record throughout is that of an honorable man.

[The above was written for last week's issue, but for lack of space was held over.]

Vermont Letter.

Ever since return of myself and wife from a recent delightful trip to our "own, our native land," I have had it in mind to write a few lines for the MESSENGER AND VISITOR. Pressure of work after vacation has hindered me until now.

The Yarmouth trip from Boston has become a very popular one, and, excepting the liability to sea sickness, is deservedly a favorite route. The steamship service is swift and the officers very gentlemanly. Our railways to Halifax have also become vastly improved, and the equipments of the road very commodious and agreeable. And oh, the scenery all along the route! The recent trip was my first by rail from Digby to Annapolis. The water-trip is delightful, but going one way and returning the other completes the delight. Words cannot do justice to the route along the Annapolis and Cornwallis valleys, but even the barren, rocky part of the road extending from Newport to Bedford, Basin seemed this summer really enchanting. Halifax surroundings, including harbor, citadel, park and Dartmouth, afforded very enjoyable hours. But the public gardens of Halifax! Where on this continent, for natural and artistic beauty, can their equal be found? They are simply enchanting.

At Digby I met some New England tourists who seemed delighted in every respect with their first excursion to the Maritime Provinces of Canada. On inquiring of them if they had been as far as Halifax, one gentleman replied, "No, we are not going so far this time. We wish to return next summer, and will leave a part of the trip for another season."

Maritime Canadians, there is a future of summer travel for you undoubtedly, especially if you *enterprisingly get ready* for it by building suitable hotels, advertising, &c.

Wolfville! dear land of Evangeline; educational centre of our denomination, and home of so many students! what a marvellous transformation thou art undergoing. Never before did'st thou look quite so beautiful. Wealthy friends of our churches and congregations, open deeper your hearts and purses, prove yourselves faithful and wise "stewards" of God's entrustments by becoming your own executors, and learning personally the luxury of giving while and where your benefactions are so imperatively needed.

Heaven has given our denomination in natural surroundings, ideal site of the educational buildings, and in the progress thus far achieved in the face of stupendous difficulties a *wonderful legacy*, cherish and enlarge it. I say most truthfully and deliberately that if I had $10,000 or $1,000 to spare, I would promptly and with inexpressible delight deposit the sum with the treasurer of our Wolfville institutions.

My vacation this summer was of sufficient length to afford me time to visit the early Chipman house in Pleasant Valley, roam leisurely over the fields, through the orchards, around the now untenanted house, through the old, but sacred cemetery, and over the enchanted spot of the old valley meeting house. I am glad the fourfold line of trees still keeps sentry. May no sacriligious axe ever fell those trees.

By no means the least enjoyable part of our visit was in New Brunswick, and my ride by carriage and horse from St. John to St. Martins with good company to attend the Convention was a "joy for ever." I much regretted the necessity of leaving on Monday morning. It seemed to me a magnanimous and a seminary-wise idea to invite, in connection with St. Martins church, the recent annual gathering of the Baptist Convention.

It was my first trip to St. Martins. The Seminary enjoys a site second only to that of our loved Acadia. Healthfulness and surpassing beauty of nature are happily blended. Very delightful and financially reasonable, was our entertainment in the Seminary during Convention. Of course completely furnished rooms could not be expected in vacation-time, but they were comfortable and airy, and the social intercourse of the guests most cordial. I presume those entertained in homes in the village were equally satisfied.

Oh! the power and preciousness of prayer! How evidentily and delightfully it was answered on that occasion. "I have been there and oft would go. It was a young heaven below." How signally the Lord helped the brethren to preach on that Sabbath. Long will the precious memory of those sermons linger. And that Young People's evening with a congregation of 700 or 800, how delightfully conducted under the Holy Spirit's presence. God bless the Young People and the Young People's movement of the Canadian Provinces.

At the close of such a Sabbath, who that participated could otherwise than believe that God would guide controllingly the rest of the convention. Heaven be praised for the record succeeding issues of the MESSENGER AND VISITOR were enabled to furnish.

I have recently attended our county association of Vermont with the church presided over by Bro. E. S. Swest. The association this year was presided over by Bro. C. R. B. Dodge, last year by Bro. J. H. Robins. Thus you see there are four "bluenose" pastors and wives in one association of this State, making it certainly very enjoyable for us. The writer of these lines was also honored in being invited to give two addresses and prepare, as chairman, one report. Our session of two days was also marked by the presence of the Holy Spirit. There was freedom, yet no superfluous or antagonizing discussion about methods, &c. But I fear I have already written too long, and must abruptly close.

A. CHIPMAN.

Vermont, Sept. 21.

W. B. M. U.

MOTTO FOR THE YEAR:
"Lord what wilt Thou have me to do."

Contributors to this column will please address Mrs. Baker, 311 Princess Street, St. John, N. B.

It has pleased the executive of the W. B. M. U. to add to our already numerous burdens by placing upon the us responsibility of editing this column. In undertaking the work we are not unmindful of the blessing the effort will bring to ourselves, for it is only by serving that we become prepared for doing greater service. But more than this, we most earnestly desire that the facts here recorded and the thoughts expressed may awaken new love and zeal in the heart of the Master's hand-maidens, and so carry peace to those who know no peace, bending low under the burden of their sins.

We regret that we are not more familiar with the local departments of the W. B. M. U., that we might more efficiently do the work allotted to us. Letters from our missionaries, provincial notes, papers on various phases of our work, and paragraphs relating to the general missionary outlook will be regularly inserted. We shall not be so overstocked with material that we cannot find space for an encouraging note or helpful suggestion that any sister may feel inclined to send. In this connection we make one request: That communications be brief. Let us speak to one another occasionally through this channel.

Fifty delegates reported themselves at the annual meeting of the W. B. M. U. held at St. Martins. Ought there not to have been four times fifty? We are told that no house is large enough to hold two families at the same time, and we are persuaded that no town is large enough to hold two Baptists conventions at the same time—a general convention and a women's convention; for, although there may be no "family jar," our attention and sympathies are divided when we attempt to work within sight and hearing of the general work in which we, of course, are interested. We need to keep in touch with the work of our denomination, but we have a special work which ought to have our entire thought when we meet once a year in the interests of the work. We all need the inspiration received at the annual meetings; we need the kindly interchange of thought on all points relating to our work. Let us go and receive for ourselves; second-hand missionary spirit, like other second-hand articles, cannot be reckoned at more than half its original value. God gave, and so has fixed the standard of all true giving. He gave the best that He had—His only Son. Jesus gave; He emptied Himself of His glory and then gave up His life. He knew, as no other can know, all that it means to give, and yet He said, "It is more blessed to give than to receive." We have seen a child offer a toy to a playmate, saying: "Here, take it if you must have it." A poor kind of giving, indeed; yet are we never guilty of such a spirit? Do we never give half wishing we did not have to give at all? Love is the main spring of all true giving. God *so loved* that he gave. "Love one another as I have loved you." When we have attained to the fulfillment of this command we shall be able to give our best and rejoice in the sacrifice.

— Skoda's Little Tablets cures headache and dyspepsia.