

the typhoon which swept over the southern seas early in October. Disasters of this kind are unhappily very frequent in that part of the world, but it is seldom that one of so terrible magnitude occurs. The accounts brought by the 'Gaelic' show that several towns were swept away by wind or flood and fully four hundred Europeans drowned, while it is estimated that as many as six thousand natives perished.

—Rev. H. F. Laflamme, of Coconada, India, writes under date of Nov. 3rd:—The Bimlipatam mission family visited us for a ten day's special mission to the English congregation here. Brother Morse preached twelve times, (one sermon being to our Telugu church.) He had services every night for a week, when the simple gospel was preached with power to congregations ranging from sixty to one hundred and twenty. We were astonished at the words of grace that flowed from our brother's lips. One of our Telugu teachers in referring to the Telugu sermon said "it made his blood stir in his body, and he knew the Spirit was with him." The first to confess Christ was the younger brother of Kessavarao, one of the Bimlipatam B.—converts. Three others from Bimli took a stand for Christ. Seventeen professed conversion. Kessavarao's simple testimony in English was very helpful. The work of the Timpary school bore much fruit for Christ.

—A few weeks ago, at one of Francis Murphy's meetings in the Mechanics' Institute, St. John, the Venerable Archdeacon Brigstocke, rector of Trinity Episcopal church, presided. According to the report given by the daily press, the Archdeacon rather went out of his way to speak against the Scott Act and to declare his opposition to prohibition. The published report of his remarks has led Rev. E. O. Taylor to publish in the Sun an open letter, inviting Archdeacon Brigstocke to a public discussion of the subject, in which the rector of Trinity shall, if he can, show good and sufficient reasons for his opposition to prohibition, while Mr. Taylor will present the prohibition side of the argument. So far, the public at least has heard nothing from the Archdeacon in reply to Mr. Taylor's challenge. Mr. Taylor offers to defray all expenses of the meeting, which he is very safe in doing, for certainly when the discussion shall come off, if it ever does, a silver collection at the door will not prevent a full house.

—Archbishop Cleary, of Kingston, is not pleased with the remarks and criticisms which his recent utterances concerning the attendance of Catholics at Protestant funerals and marriages has called forth from a considerable section of the press of the country. "An outburst of hellish hate and lying," is the gracious way in which the prelate characterizes the utterances of his critics. And then this eminent exponent of the things that are pure and lovely and of good report proceeds to declare that "Amongst these two dozen anti-Christian scribes, it is safe to say, there is not one truthful or honorable man, not one educated man, not one who could prove himself to be a gentleman. Taken altogether they are the vilest gang on this western continent." Ah, those vile scribes, how deplorable their condition! But if the sad fellows could but sit at the feet of one so gentle of spirit and so gracious of speech as his grace of Kingston, might there not be hope for them that they would mend their manners? Surely none of them can fail to be edified by so remarkable an illustration of what the speech of a Christian and a gentleman ought to be.

Dr. Charles A. Berry in Boston.

The members of the several conferences of evangelical ministers met in Lorimer Hall, Tremont Temple, on Monday morning, November 29, to hear Dr. Berry, of Wolverhampton, England, speak on "The Federation of the Free Evangelical Churches in Great Britain." Rev. G. C. Lorimer, D. D., President of the Baptist Conference, presided with his usual tact and gracefulness. The ministers, with a few others, quite filled the hall, capable of seating several hundred persons.

The speaker, after expressing thanks for the honor done him by being invited to speak before such an audience, referred to the peculiar circumstances of the free churches (non-conformist) in England, where church and state was yet upheld. It was not the fault of the free churches that they did not work in harmony with their Episcopal brethren. "The church that shuts itself in shuts itself out." The schismatics are those who make pretensions to exclusive rights in matters religious. "The greatest schismatic I know is the Pope of Rome, and a good second is the Archbishop of Canterbury." It was schismatics, falsely so called, who came over to America and made it what it is. "The schism that helped to make Boston was a pretty good kind of schism."

He spoke of Unitarians and acknowledged how much they had done to broaden our views, and complimented them on their culture and morality, but the basis of such union as the churches arrived at was "What think ye of

Christ?" They could not work with any body of people who did not acknowledge the divinity of Christ and other doctrines fundamental to religion. Denominationalism he regarded as a blessing. It had preserved to the church of Christ some phases of doctrine in practice that could not be dispensed with. Sectarianism was an evil. "If there is anything I hate with nearly all my body, mind and heart, it is sectarianism. But if there is anything I hate with all that is in me it is unsectarianism." He described the weakness and flabbiness of some things labelled "unsectarian," as if on that account they were entitled to patronage.

He described very clearly the methods of work pursued by the Federation. The churches of a town or city divided up the territory and assigned a certain district to each church, and all the families or residents of that section were visited by said church, through the society of Christian Endeavor or any means such church might use. The adherents of other churches living in that locality were not interfered with. The object was to bring non-church goers under the influence of the gospel. As a rule such visits were kindly received. His church had twelve hundred and fifty families in its allotment and he only knew of three cases when such visits were not welcome. The churches in each town appointed delegates to a county council, and these in turn to a national council. Besides carrying the gospel to each family the Federation assisted in organizing churches in needy places and decided what denomination should occupy a certain field. In this way the multiplication of small churches would be avoided.

But these seven millions of members of free churches had an immense political power to use when necessary. "We could say to the Prime Minister, 'What about your title?' Prime Minister means head servant, and such a man is expected to keep his place."

In his concluding remarks he spoke of the message to Congress by President Cleveland two years ago on the Venezuela question. He believed the American churches were favorable to an arbitration treaty and would yet see it brought about. This called forth long and loud applause and must have reminded him of an English audience—more demonstrative than is common in America. He said: "Nothing has so touched my heart since I landed on your shores as this response you have given." He spoke an hour but no one seemed tired. On motion the chairman was requested to appoint a committee to consider the advisability of doing something of the same nature in Boston.

Dr. Berry is not quite 45 years of age, but is perhaps the most popular preacher in England. The writer heard him preach one week day afternoon in Dr. Parker's church, City Temple, London. We reached the church some time before the services began, but every seat was full and nearly every foot of standing room. By the help of a London lady, the policeman, who had repeatedly said "No more admitted tonight," let us in and we found standing room near the door. He spoke for more than an hour, but it seemed short even standing. Best of all he is as evangelical as Spurgeon, and in his great church, with six branches in outlying villages and two in poor districts in the town, is doing a great work. He has one assistant pastor, thirty-three lay preachers and fifty Bible women to help him in his work. He is a pleasant, genial man, just such a one as a child would run to meet at the gate. As is common with such men he has calls for extra service from many quarters, in addition to his own work, but is the picture of robust health. Thank the Lord for such men. H. M. West Newton, Mass.

The St. Martins Seminary Indebtedness.

DEAR EDITOR.—Permit me a few lines in regard to the above heading. Months ago—I will not say how many—the ministers of St. John and vicinity, together with Rev. W. E. McIntyre, of Chipman, organized, in an informal way, themselves into a committee to collect from the churches and individuals the sum of \$3,000—which amount it was learned the President of the late N. B. Education Society was willing to accept as a final settlement. (The F. C. Baptists having before this agreed to pay \$1500.) The undersigned was made Secretary and Treasurer for this committee. I sent to all the pastors in the province, so far as I knew their addresses, asking for the use of their names to an appeal which had been prepared and which was afterwards published in the MESSENGER AND VISITOR. To this request quite a number responded, though others have not as yet done so. Then came the appeal, and attention was again and again called to the urgency of the case. Plans were hinted at, which if adopted the whole amount could be in hand in one mail; such as 3,000 Baptists to send me a dollar each. The donations came in slowly—then STOPPED. Why? Was it because at each of our Associations the matter was earnestly presented—everybody present saying yes, we must do it. "It is a debt of honor." "It's a burning shame to treat a brother so!" Do the endorsements of our representative bodies, when unanimously given, mean anything? Were not—are not those thus committing themselves and their churches under some kind of obligation to put their resolutions into effect?

Now brethren this committee has not yet disbanded. I had hoped ere this to have made a final report, calling the committee together, showing the full amount raised

and a receipt from our worthy brother for the same, and a *sine die* adjournment after the Doxology. I have paid him so far \$493.90. Owing to certain circumstances this committee must have the final report in a few weeks. Now will not our Baptists of N. B. rally all at once. Send at once and let the \$3,000 be raised and thus end—this question?

Brother Pastors a day or two of your time given to this work on your respective fields, a special appeal from your pulpit, a little enthusiasm on your part just now and ere the close of '97 we can rejoice together in a work completed, that uncompleted is to us a disgrace.

I append the amounts thus far received, kindly read them. Is your church among the list reported? Is your church going to do anything more than what is here reported? How much ought your church to raise of the \$3,000. Is your name or nom de plume in the list of individual contributors! Will you send me your report at once.

My brethren, please do act—for your own sake, for the sake of a brother who trusted you, for the sake of our denominational standing—do act and act at once.

Yours in the work,

G. O. GATES, Sec'y Com.

St. John, December 2.

Acknowledgements of Amounts Received from Churches and Individuals towards the \$3,000 on St. Martins Seminary Indebtedness.

CHURCHES—Gerrard Street, instalment, \$143.75; Sussex, \$3.72; 1st Hillsboro, \$17; St. Stephen, \$22.40; Hampton Village, \$18; Sackville, \$19; 1st Elgin, \$17.45; 1st Springfield, \$29; 2nd Springfield, \$29; Kars, \$22; St. George, \$16.86; 1st Cambridge, McDonald's Corner, \$22.25; Harcourt, \$9; 2nd Cambridge, \$30.80; Mill Cove, \$14; 2nd Johnston, \$3.

INDIVIDUALS—Rev. S. B. Kempton, \$10; Rev. I. Wallace, \$1.75; Rev. T. W. Keirstead, \$5; P. A. Good, \$1; Mrs. J. Hallett, \$1; Mr. and Mrs. C. E. Mellor, \$1; Rev. H. Carter, \$2; Mr. and Mrs. G. Russell, \$5; Emma Estabrooks, \$1; John Hoban, \$1; Mr. C. Plummer, \$1; R. G. Henderson, \$1; R. F. Davis, \$1; D. Currie, \$1; Mrs. D. Currie, \$1; A friend, St. Mary's, \$1; "Widow's Mite," Halifax, \$1; H. Clarke, \$1; C. F. Clinch, 3; Rev. F. M. Young, \$10; Mrs. C. F. Clinch, \$2; Mrs. J. Young, \$1; Edward Hughes, \$1; Prof. I. B. Oakes, \$10; Rev. G. J. C. White, \$5; Rev. M. B. Whitman, \$5; H. C. Creed, \$5.

Ontario Letter.

REV. P. K. DAYFOOT.

Thanksgiving Day is past. Set on the same date as in the United States, it meant that from end to end of the continent there went up a united tribute of praise to the Giver of all good. In this part of the world it was a day of mud and rain, but that did not hinder the assembling of a goodly company in the Baptist church, where the Methodist pastor preached an excellent sermon. In the afternoon this scribe visited eight homes, and in almost all of them the men were hanging storm windows or storm doors, mending cisterns and generally tightening up for the winter. We have had a most pleasant autumn, but we cannot expect sunny days and mild weather much longer.

THE WORLD'S W. C. T. U.

met in Convention in Toronto, October 23. The head and front was, of course, Miss Frances Willard, whose address on "A White Life for Two," made a profound impression. A mute, yet impressive representative, was the monster petition, so long that it encircled Massey Hall eleven times and lay in coils on the platform. This petition contains seven million names in fifty languages, all asking for the prohibition of the liquor traffic. Another remarkable feature was the presence of delegates from England, Australia, Armenia, Iceland, Finland, Ireland, Greece, Spain, Japan, China, Syria; besides representatives of various nationalities in America, and they all gave two-minute addresses in English. Reports were received from almost every corner of the Globe. At one session one hundred women made one-minute addresses. These conventions, aside from the special purposes for which they are convened, are productive of great good, in bringing people together and making people to know each other better. We in Canada welcome these guests from all over the world, because we want the world to see us at home and learn some much needed lessons about us individually and collectively. Each English or American or foreign delegate will correct the ideas of a score of other people when such delegate has returned home.

OBITUARY.

The church in London South dedicated a new meeting house October 31. The edifice cost \$7,500. Chancellor Wallace, of McMaster University, was the preacher.

The monthly social of the First church, Guelph, held October 28, took the form of a farewell to Pastor and Mrs. Sowerby, who are about leaving for Sault Ste Marie, Mich., U. S. The gifts included a purse and several other valuable presents.

The First church, Brantford, lately observed the third anniversary of Dr. Spencer's settlement by an enthusiastic reception.

Rev. J. B. Warnicker, who for nine years has been pastor at Point St. Charles, a suburb of Montreal, has gone to Toronto to the Beverley Street church.

Rev. Joshua Denovan, one of our few "fathers in Israel," has come to Toronto to live. His natural strength is abated through disease rather than by years, but his sermons are mighty as ever.

Port Hope, November 29.