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# Messenger and Visitor

THE CHRISTIAN MESSENGER, }  
VOLUME LIV. }  
VOL. VII., No. 25.

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SAINT JOHN, N. B., WEDNESDAY, JUNE 24, 1891.

{ THE CHRISTIAN VISITOR,  
VOLUME XLIII. }  
Printed by G. W. DAT, North Side King St

A LETTER lately received from Mrs. Sanford, of Binalipatan, India, by friends in this country, says that Mr. Sanford's condition of health is such that it will be necessary for him to leave for home at once. To many of us this announcement is not a surprise, as it has been known for some time that Bro. Sanford's return to this country could not be much longer delayed. While we all regret the necessity for our brother's relinquishing his work in India, after so many years spent in laying foundations, we shall heartily welcome him home again and trust that the change of climate will do much to restore his health.

We have received a circular issued by the Church Hospital of Halifax, an advertisement of which will be found on the seventh page of this paper. The institution was opened in August last in premises on Queen street. These premises being found too small, the hospital was removed to St. Margaret's Hall, College street, "which occupies, away from the noise of the city, a beautiful, open, sunny situation, fronting on Dalhousie College grounds, and has besides an open view of the sea. The house," we are told, "is made as homelike as possible, and any one coming may be as private as in their own house, and yet have all the advantages of a hospital, and far more comfortable than in a hotel or boarding house."

We wish to call attention to the statement of the corresponding secretary of the Home Mission Board, that the sum of \$3,231 is needed before the 10th August, to enable the board to close the year clear of debt. This seems to be a large sum to raise, but we hope it is in the hearts of the people to do generous things in support of the H. M. Board, which is doing for us a work of so great importance and doing it so well. We are not exactly informed as to the financial position of other boards, but we know that they are not burdened with superfluous funds. It is important that those whose particular duty it is to attend to the matter of gathering the contributions in the several churches for the support of our denominational enterprises, should be alert, in order that the final collections for the convention year shall be made in good time, and that they shall represent in so far as possible the ability and benevolence of the churches.

As we go to press, articles are received from Rev. M. B. Shaw, of Victoria, and Rev. W. V. Higgins, of Chichester, which it is necessary to hold over until next week. The following postal card from Bro. Shaw will explain the purpose for which it was written:

The MESSENGER AND VISITOR and Supplement for April, came to hand today. Let me congratulate you on the decided "hit" you are making in religious journalism. I wish to call your attention to two or three discrepancies in the wording of my articles as printed. In the one on Second Corinthians, read "fringe of the heathen" instead of "of the heathen." The other, in the article on Visitation, may be my mistake. A lakh of rupees is ru. 100,000, consequently the Maharajah's income is ru. 3,000,000, instead of 300,000 as stated in the article. Please make a note of these, especially the former. It looks as though I was trying to hit someone. We are all well and in fine spirits; making good headway with the language, and getting acquainted with the people. Mr. Sanford is very sick and will leave India soon. M. B. SHAW.

Bro. Higgins writes: "We are all well and happy, but hot. I like the idea of the Supplement very much."

The following from the Montreal Witness's report of the doings of the Presbyterian General Assembly, lately in session in Kingston, will give some idea of the way in which aged and infirm ministers are provided for in that body. It should be borne in mind that the minimum salary for a minister in the Presbyterian church is \$750 per year and a manse:

A long discussion took place on the Aged and Infirm Ministers' Fund and certain arrangements for its future government. The graded rates for admission to the membership of the fund are as follows:—Settled pastors, ordained missionaries, home and foreign, professors in colleges and church agents, shall, in order to participate in the full benefits of the fund, pay into it an annual rate of: For ages under 30 at date of connection, \$1; for age 30 and under 35, \$5; for age 35 and under 40, \$6; for age 40 and under 45, \$7; for age 45 and under 50, \$9; for age 50 and under 55, \$12. These rates entitled them to the following annuities:—When a minister is allowed by the General Assembly to retire after ten years' service, he shall receive an annuity of one hundred dollars (\$100) with five dollars (\$5) for each additional year of service up to twenty; and for each additional year of service over twenty and up to forty, ten dollars (\$10), if the state of the fund permit. There are 69 annuitants on the fund. These receive in the aggregate the sum of \$12,833. To these will now be added the names of the eight or nine gentlemen

allowed to be put upon the fund at this assembly. The ordinary income for the year is \$14,345.

In addition to the annual dues from participants in the fund, large donations are received from other sources as will appear from the following:

Documents were read reporting the bequests of the late Mrs. Nicol, of the presbytery of Owen Sound, amounting to about \$117,000, to be divided as follows:—\$20,000 to Knox College; \$22,000 to Queen's College; \$10,000 to Home Missions; \$10,000 to Foreign Missions; \$10,000 to missions in Manitoba and North-west; \$25,000 to Widows' and Orphans' Fund; \$22,000 to Aged and Infirm Ministers' Fund; \$5,000 to French Evangelization. A resolution of thanks to Almighty God for His goodness and to the executors of the deceased lady was passed.

**PASSING EVENTS.**

THE SOUTH CONVENTION OF THE DOMINION WOMAN'S CHRISTIAN TEMPERANCE UNION held its first session in the school room connected with the Centenary Methodist church of this city, on Friday morning last. On Thursday evening preceding, a meeting was held in the Centenary church for the purpose of welcoming the Union to St. John. Ladies prominent in the work of the Union were present from different parts of the Dominion, including Mrs. Fawcett, of Toronto, president of the Dominion Union; Mrs. Judge Fisher, of Knowlton, P. Q., ex-president; Mrs. Steadman, of Fredericton, vice-president; Miss Tilley, of Toronto, corresponding secretary, and many others. Rev. Dr. Sprague occupied the chair. There was an address of welcome by Mrs. Turnbull, president of the Maritime Union, and a reply from Mrs. Foster, ex-president of the Dominion Union. There were also addresses by Sir Leonard Tilley, Mayor Peters, Grand Worthy Patriarch Thorne and Alderman Tufts. Miss Barker welcomed the ladies on behalf of the King's Daughters. The chairman introduced Miss Frances Willard, the president of the World's Union, who was enthusiastically received with a waving of handkerchiefs, and delivered a very interesting address. On Friday evening, Miss Willard spoke to a very large audience in St. Andrew's church. We need not say that Miss Willard is a most pleasing and eloquent speaker and that she held the undivided attention of her audience from first to last. She showed very effectively the dangers to which the young men of the land are exposed, by reason of the saloons, and declared that these dangers were far greater in civilized and Christian England and America than they were in heathen countries. Of the seven millions of young men in the United States five millions never darken a church door; of those who do attend, only five in every hundred are church members, and of these five only two are active church workers. The reason of this is not that the hearts of the young men are bent upon doing evil, but that they are flung into the world to take their chances without being forewarned or forearmed against this special temptation. Temperance instruction should be more universal in the Sunday school, in the day schools and in the church. We have learned by experience that prevention is the larger side of the question. If the colts and calves of the Dominion were infected with disease as the moral nature of our young men is contaminated by the influence of the saloons, special legislation would be at once demanded and obtained to preserve the health of the animals. Miss Willard showed that as a hound pursues a wolf, so it was the grand purpose of the Union to pursue the saloon to its death. The closing part of the address was an eloquent defence of the women's movement and a clever plea for fuller recognition of their rights in the field of legislation. On Saturday evening, Mrs. Nichols lectured on the social problem in Centenary church, and on Sunday afternoon Miss Willard spoke again on social purity. These addresses, as well as others and various reports presented at the meetings of the Union, contained much of value and interest, and we should be glad to give them a more extended report, if the space at our command would permit. A report was presented on Friday in a regular meeting of the Union, by Mrs. McDonnell, of Toronto, on conference with influential bodies, in which, according to the *Saint's* report, the firm stand taken in support of the temperance movement by the Methodist Conference and the Presbyterian General Assembly was acknowledged, and grateful mention was made of the fact that in the Anglican church there are now many prohibitionists, with a steady increase in that direction. As for the Baptists, they can get along very well indeed without any recognition of their service, but it is, perhaps, just a

little remarkable that a denomination which is not inconsiderable in Canada, in point of numbers and influence, and which has been from the beginning in the very fore front of the movement for temperance reform, should be repeatedly passed over without mention by the W. C. T. U. of Canada, when it is speaking of the forces which are arrayed in the interest of the temperance cause.

WE ARE NOT OF THE NUMBER OF THOSE who think that the fact that Sir John Thompson is a Roman Catholic should be an impassable barrier to his becoming premier of Canada. His eminent ability as a constitutional lawyer and a legislator is on all sides acknowledged. He is, moreover, we believe, a high-minded and a clean-handed man. He is not a man to wink at jobbery and corruption and to regard political iniquity with allowance; and if along with these sterling qualities he possesses also in a sufficient measure the other endowments necessary for leadership, pray, why should he not be premier? As for the bugbear of Catholic aggression, we believe there would be much less fear of it under the premiership of a high-souled and God-fearing Roman Catholic than under that of a man who might be Protestant in name but who would be ready to make concessions to any party for the sake of retaining the reins of power.

THE FACT THAT THE GOVERNOR GENERAL PASSED BY SIR HECTOR LANGEVIN and sought the advice of Sir John Thompson in reference to the reconstruction of the government may be fairly taken, we think, to indicate that in his excellency's view, the reputation of the Minister of Public Works was more or less involved in the result of the investigations now proceeding in consequence of the charges brought by Mr. Tarte against the member for Quebec West. Whatever lack of dignity or discretion may be chargeable to Mr. Tarte as to his manner of prosecuting his charges against Mr. McGreevy, it seems now to be pretty evident that the new member for Montserrat is not exactly the crack-brained politician that some persons have been inclined to believe him to be. If he shall succeed in making good his charges—and present appearances are very much in favor of his doing so—the thanks of the country will be due to Mr. Tarte for having unearthed a very unsavory mass of jobbery and corruption, by means of which Mr. Thomas McGreevy, M. P., and his coadjutors have succeeded in lining their pockets with the people's gold. If the evidence of a Mr. Owen Murphy—formerly a member of the firm of Larkin, Conolly & Co.—given last week before the committee on privileges shall be confirmed, the parliamentary existence of Mr. McGreevy will necessarily come to a sudden and inglorious end. It would appear that the old adage about just men getting their dues when rogues fall out, is finding illustration in this case. There may be no reasonable suspicion that Sir Hector has been knowing to any frauds which may have been perpetrated in connection with his department, but if the charges against Mr. McGreevy shall be fully proved, of which there seems now to be strong probability, it will be for Sir Hector Langevin to show how, without any imputation upon his honor or his faithfulness in the discharge of his duties as minister of public works, such a man as McGreevy could have enjoyed his confidence, and by means of secret information from the department and other corrupt practices, could have pursued for years a course of systematic jobbery and corruption. It would certainly appear to us that, considering the gravity of the charges preferred by Mr. Tarte and their close connection with the department of public works, Sir Hector Langevin would have occupied a more dignified position before the country, if he had resigned his portfolio, pending the result of the investigations which are now going on.

HON. J. J. C. ABBOTT, who has succeeded Sir JOHN MACDONALD in the premiership, is not so well known outside of Canada as several other gentlemen on either side of politics. Even within the Dominion his name is by no means a household word. Yet Mr. Abbott is about seventy years of age, and is old, we are told, one of the oldest of Canadian politicians now living. He has been less prominent, however, as a politician than as a lawyer. In his professional character he enjoys a reputation for great shrewdness and ability. It appears that Mr. Abbott was the most available man, probably the only man in the party who could have succeeded in forming a government. In receiving the congratulations of his fellow members in the Senate, the new premier said with frank humor, "I am here because I am not

particularly obnoxious to anybody." It seems to be conceded on all hands, however, that Mr. Abbott has other than merely negative qualifications for his honorable position. It appears quite certain that he did not seek the position, probably did not desire it, and has only accepted it at what he considers the call of duty. Mr. Abbott has severed his connection with the Canadian Pacific Railroad, of which he was a director, and has also announced that he has given orders to sell all his Pacific stock. The Montreal *Witness*, which will not be accused of undue partiality toward Mr. Abbott, believes that he has made serious sacrifices in accepting the duties of the premiership. The *Witness* further says: "As a manager of men and a wise tactician he has in parliament, since the death of Sir John Macdonald, no equal, while against him there was less to be alleged, from a popular point of view, than against any other prominent minister." So far the premier has met with all the success that he could have expected—and much more than the opposition journals had predicted for him—under the circumstances. The cabinet is preserved intact, each of the ministers retaining his old portfolio, and Mr. Abbott has denied that any promises involving departmental changes have been given to Mr. Chapleau or any other member of the government. The fact that the premier committed to Sir Hector Langevin the duty of announcing to the House of Commons the changes which had taken place in consequence of the death of Sir John Macdonald, indicated that the seniority of the minister of public works is recognized, and that he is to be, nominally at least, leader of the government party in the Lower House, though it seems pretty certain that the practical duties of leadership will devolve on Sir John Thompson. By some, Mr. Abbott's leadership is regarded as a temporary expedient to enable the government to get through the present session. But, though Mr. Abbott did not seek the place of power, yet, having now been called to take the reins, it is hardly probable that he will surrender them until he has exhausted his resources for dealing with the difficulties of the situation.

MR. CROCKETT, CHIEF SUPERINTENDENT OF EDUCATION for this province, has been dismissed, and Dr. J. R. Inch, president of Mt. Allison University, has been appointed in his place. A letter from Hon. Mr. Blair to Mr. Crockett, announcing his dismissal and the reasons therefor, has been made public. The reasons, as stated by the premier, are an estranged condition existing between Mr. Crockett and the government, a lack of sympathy with the government's educational policy on the part of Mr. Crockett, and a disposition to act independently and without consultation with the government. Mr. Crockett, in reply to Mr. Blair, admits the fact of estrangement, but allows that it has not arisen through any fault on his part but through the continued discourtesy of the leader of the government. He denies any discourtesy toward the government on his own part, or any unwillingness to consult when consultation was necessary.

THE STRINGENT PROVISIONS LATELY ADDED to the MAINE PROHIBITORY LAW may not result in the immediate extinction of the traffic, or fulfill all the expectations of the prohibitionists, but it is at least a god-sending that the law as amended is making it uncomfortable for the liquor sellers. Some fifty of the hotel keepers of the state met at Waterville, not long since, and issued a protest against the law, declaring it to be injurious to the business interests of the state in general and particularly injurious to the hotel business. They also declared their intention to act in sympathy of party affiliations and to support, for the legislature and legislative office, only such men as will pledge themselves to a resubmission of the prohibitory amendment, and to work for a license law instead of the present prohibitory law. They declare the law to be a failure as well as injurious to the business interests of the state. In reference to which our contemporary, *Saint's Advocate*, says: "The prohibitory law, instead of being a failure, as these men claim, seems to be working fairly well, and it business in Maine is suffering because of this fact, we should like to see the evidence of it. The only complaint we have heard comes from those hotel keepers, who can no longer add to their other gains the gains from the sale of intoxicating liquors. The real business interests of Maine will not suffer on this account, and if the hotel keepers in Maine are not satisfied with their present outlook, they can remove to other states where the opportunities for liquor selling are less restricted. Maine is not the place for them. Their political scheme is evidently a hopeless one. Such political action as they suggest would consolidate the temperance vote in Maine as never before."

**A New Book.**

"Stories of the Land of Evangeline"  
By Grace Dean McLeod. 12mo, \$1.25.  
Boston: D. Lothrop Company.

This is a neat volume of 336 pages, which cannot fail to win reputation for its author, and a title to recognition as a valuable contribution to Canadian literature. The thirteen short stories of which the book is made up, have all been published, we believe, in the periodicals, *Wide Awake* and *The Youth's Companion*, and many who read them with interest and delight as they appeared will be glad to possess them in a more permanent form, while those who have not yet read the stories will be able to find in the book rich entertainment. Several illustrations by Sandham embellish and lend interest to the volume.

The author, as many of our readers know, is a Nova Scotian. Her home is at Berwick, a beautiful village at the western end of the Cornwallis valley. She is, besides, a sincere and active Christian, and employs her talents not merely to please her readers, but also for nobler and more Christian purposes. On more than one occasion we have had the pleasure of presenting to the readers of the MESSENGER AND VISITOR stories from her pen which have evinced the religious element in her character and work.

Most sincerely do we congratulate Miss McLeod on the results of her labors in the field which she has chosen to explore. She has struck a vein which had remained hitherto unworked, and her success is most gratifying. There are many suggestions in traditions and romantic incidents, connected with the early history of our Acadian land, which waited only for a real artist to rescue them from oblivion and transform them into delightful literature. This work our author is very happily accomplishing. There is a charm about Miss McLeod's style which, apart from the historic or dramatic interest of her stories, makes them very pleasant reading. While simple and natural, it is, at the same time, pure and elegant English. Dealing as they do with adventures and romantic incidents, these stories will have a great interest for young people, for whom especially they were written; but both old and young will find delight in them, and intelligent parents will gladly welcome such a volume as this in lieu of the exciting and debasing literature which is constantly seeking and obtaining entrance to our homes. Particularly good in our opinion are the descriptive passages of the book. They evince not only a careful study of the scenes of the incidents narrated, but also fine powers of observation and delineation.

We welcome this book, not simply because of its literary merit or of the delight which we find in its pages—though it is abundantly entitled to a most hearty welcome on these accounts—but especially because it is so distinctly and entirely a native product. In its authorship, its historic and geographical setting, it belongs to our own Acadian land. Such literature does much to foster love and pride of country, and to nourish poetic and literary sentiment. What Longfellow's world-famed poem has done for the Basin of Minas, Blomidon and Grand Pré, Miss McLeod's stories will do, in a measure, for many another spot of romantic or historic interest. Considered as a first venture in the field of authorship, we believe this little book cannot fail to be received with favor and to create expectations of greater things to come—expectations which we trust will be abundantly realized.

**"A Century of Baptist Foreign Missions 1792-1891"**

PRIZE ESSAY.

1. Two hundred dollars shall be awarded as the first, one hundred dollars as the second prize.
2. Each manuscript must be of sufficient extent to form a printed book of two hundred pages, with 250 words to a page.
3. Each manuscript must be signed with name do plume and accompanied with a sealed envelope, containing name do plume together with the proper name of the writer.
4. All manuscripts to be sent to Rev. John McLaurin, Woodstock, Ontario, Canada, to be handed by him to examiners appointed by the Foreign Mission Board for this purpose.
5. The examiners shall decide whether any manuscript is of sufficient excellence to merit a prize.
6. Manuscripts must be on hand not later than March 1, 1892.
7. The manuscripts to which the prizes are awarded shall become the property of the Foreign Mission Board of the Convention of Ontario and Quebec, Canada.

JOHN McLAURIN, Secy.

**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."

**The Cry of India.**

(Written by one of the members of the W. B. M. U. at Calcutta, P. O. B., and read at their annual meeting June 18, 1891.)

From distant, distant climes to us  
The Maccabean cry:  
"We languish for the bread of life,  
Come, help us ere we die!  
We have a long procession,  
Oh, on, and on the glass,  
No light to cheer our pathway here,  
And none beyond the tomb."

Our sisters call, their voices blend  
In one long wail of woe—  
"O women honored and beloved,  
Could ye or misery know,  
Could ye but feel the wretchedness  
With which our lot is rife,  
Ye'd cry to God in agony,  
"Take back Thy gift of life!"

"Our life's brief day is passed in grief,  
Sorrow our constant guest;  
We taste no sweets of sympathy,  
We know no peace nor rest;  
We drift like bark on angry sea,  
Storm beaten, tempest tossed,  
Where neither sun nor stars appear,  
And even hope is lost.

"O ye who reign as household queens  
In favored western lands,  
Who know the blessed ministry  
Of loving hearts and hands,  
Shall we to you in vain appeal;  
Will ye not hear our cry;  
Will ye smile on in happiness,  
And leave us here to die!"

"We've heard an echo of the tale  
Of one, a Man divine,  
Who trod, long centuries ago,  
The hills of Palestine;  
They tell us He a kingdom rules,  
And whoso'er His way  
Is felt, oppression falls like mist  
Before the King of day.

"We cry to you: Send us that Word  
Whose entrance giveth light,  
For we are on an weary of  
The long and dreary night;  
Idolatry, that monster dark,  
Has forged the heavy chain  
That binds us to our wretchedness,  
And all our strength is vain!"

We hear that cry—our hearts are touched  
By the sad tale of woe—  
That from the farther side—on this  
The great commander is: Go,  
Go teach all nations, by the sick  
Astray in pathless world,  
List to a loving shepherd's voice,  
And hasten to the fold!"

Shall we whose souls may daily feast  
Upon the living bread,  
Who wander not unsheltered,  
In greenest pastures led;  
For who a Sun of Righteousness  
Illumines all the way,  
Whose hearts are glowing with the hope  
Of an eternal day,—  
Shall we behold those captives thralled  
In sin and misery,  
Nor tell of Him who came to break  
Their chains and set them free?  
Nay, rather let us, fired with zeal,  
Toll on with heart and hand,  
Till Truth's bright tower is held aloft  
In that benighted land.

Did Christ the Son of God lay by  
The glory of His own,  
And stoop to shame an' death that He  
Might for our guilt atone,  
Have we, sinners and wounded, felt  
The healing of His touch,  
And shall we not or little give,  
Since He has given so much?

It may not be the lot of all  
In the front ranks to be  
Of souls which the conquering Christ  
Lest is on to victory;  
But this be ours, remembering  
How much to Him we owe,  
When one smite: "Here am I, send me"  
To gladly answer, "Go!"

Not ours the task the fellow ground  
To break in distant lands,  
But this, that we, unceasingly,  
Strengthen the Lord's hand;  
And so, as we to suffer face  
The good seed of the Word,  
So shall the desert yet become  
A vineyard of the Lord.

Giving as God has prospered us,  
Shall we not willingly  
By His help we the necessities  
Of very many be?  
Yes, precious thought! my heart  
Sings!

The times when grief and wail  
Shall bow at Christ, the Saviour's feet,  
And on His Lord of all.

"If, in my servant, that these be  
A willing heart, 'Glad will,  
'If it giveth, it is by Me  
According as he hath."  
No offering, he saith, is valid,  
'Obedience by Him, can be,  
For Christ still atoneth 'twixt  
Against the treasury."

Do we do all we can? Let us  
Ponder the question o'er:  
All we will wish that we had done  
When we can do no more,  
Since Love outstrippeth Duty far,  
'(We know 'twas ever true),  
Then how much should we give to Him  
Who gave Himself for us?

—PROF. NATHANIEL BUTLER, Jr., is to be Assistant to Dr. LORIMER in the Tremont Temple church. Prof. Butler, it is said, has held the chair of literature in leading institutions of learning in the West, and will thus be well equipped for the new phases of work in the lines of education, which Dr. LORIMER purports to introduce into the Temple church.