Messenger and Visitor.

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—MR. D. V. ROBERTS, of this city, has presented the MESSENGER AND VISITOR office with the first five volumes of the *Christian Visitor*. The volumes are bound and in excellent condition. Mr. Roberts has our thanks for this very acceptable donation.

—A COMMUNICATION from Mr. Parsons, of Halifax, in answer to the question of "E. A." in last week's issue, respecting trustees of Baptist churches, is received and will appear next week. We are obliged to hold over several interesting articles for lack of space.

—"THERE is a class of men," says Bishop Haygood, in *Zion's Herald*, "who laugh when they hear of the 'Golden Rule' as playing any part in business. It is their folly and blindness to laugh when confronted with the only law whose observance guarantees the rights and interests of the race. By so much as they obey this law of Christ they prosper; by so much as they violate it, in the long run, if not to-day, they go down. Civilization out of harmony with God destroys itself; the stronger and more complex the civilization, the swifter the end and the greater the ruin. For nations as well as for men it is true: 'Whosoever shall fall upon this stone shall be broken; but upon whomsoever it shall fall, it will grind him to powder.'"

—SCOTCH PRESBYTERIANS are well known to have a liking for theological discussions, but according to a writer in the *Evangelist* the Welsh Presbyterian far outgoes his Scotch brother in this respect. "Theology," says the writer, "is the Welshman's pastime. He will listen with keen interest for hours to a dry theological discussion. The preacher who can discourse ably on a theological subject is sure of an audience on a rainy night mid-week in Wales. What we look for in the class-room of a theological seminary they often get from the pulpit, and are grateful for it. A church in Wales is not considered fully equipped without a theological or a philosophical class. It is not at all uncommon in the large churches of Carnarvonshire to see forty or fifty young quarrymen meet once or twice a week to study Butler, Mansel or Hamilton."

—A SERIES of chapters on the history of the Loyalists is being contributed to the *Telegraph* by Mr. James Hannay—a member of the editorial staff of that paper. Mr. Hannay has earned a reputation as a writer of history, and his papers on this interesting subject will, no doubt, be widely read. In the *Telegraph's* issue of the 10th inst. Mr. Hannay writes of the Loyalist settlements at Maugerville, Gagetown and Burton: "One of the first acts of the settlers of Maugerville," we are told, "after they had established themselves in their new homes, was the formation of a church." The date of the organization of this church was 1764. It was formed, Mr. Hannay says, "in the model of the Congregational churches of New England, was the first Protestant church in New Brunswick and had the whole field to itself for nearly twenty years." This church was probably the first Protestant church organized on New Brunswick soil, but it seems to be well attested that the Baptist church which came from Swansea, Mass., with Nathan Mason as its pastor, settled in Sackville, N. B., in 1763, and therefore takes historical precedence of the Maugerville church.

—A WRITER in the Hartford *Christian Secretary* tells of a very successful mission work which has been carried on of late among the lumbermen of Michigan and Wisconsin. The mission is under the charge of the King's Daughters and Sons, and reaches a class of men who are otherwise destitute of all religious privileges, and often reckless, profane and vile to the last degree. The number of men at work in the forests is estimated at 100,000. Never, it is said, did the Gospel so reach the hearts of the woodsmen. Godless camps became praying camps. In some cases whole camps were awakened. One camp made up of fifty men of four nationalities was so changed that every man sent for a New Testament in his own language. Over one hundred thousand of the best papers and magazines have been distributed the past year. Tracts and New Testaments have been given in ten different languages. A large number of Testaments, Gospel hymn books, &c., have been supplied to the lumbermen. The good work has also reached little settlements in the lumber regions, and as a result there have been seventeen new Sunday-schools organized, and places which were formerly dens of drunkenness, gambling and licentiousness have been broken up, and songs of salvation have replaced the sounds of ribaldry and profanity.

PASSING EVENTS.

AMONG events that are passing, winter, not less than many others, has a title to notice at our hands. There are few events certainly which make themselves more sensibly felt. The present winter is of a kind to leave no one in doubt of its presence, for though at the first it showed a mild face, it has of late put on a much sterner countenance, and the people who sigh for the good old-fashioned winters of the past may find the present one to their liking. No one regrets that winter is a *passing* event. It certainly has its uses, with sports and enjoyments which are peculiar to itself. The lumberman, who carries on an industry very important to this country, would be at a great disadvantage without the frosts and snows of winter. And these too are important aids to the farmer in carrying on his work at this season of the year. The sports of winter too are, for the young and strong, more exhilirating and not less attractive than those of the summer. The rugged climate of these northern latitudes begets a robustness of body and mind which gives us, as a people, a great advantage over those who inhabit tropical climes. The face of old Father Winter, though rugged and stern and weather-beaten, is not without kindliness, and, if our boys and girls will believe it, he is to them a better friend than the jolly and free-handed Santa Claus. Still it is to be confessed that winter is a friend to the strong and vigorous rather than to the weak and the suffering. He has no compassion on the poor, or the aged, or the infirm, who are better pleased to hear of his departure than his coming. It is to be confessed, too, that his temper is highly capricious, often acting in such a way as sorely to try the patience of his best friends. Then he is one of those visitors who are apt to outstay their welcome, prolonging his visit unconscionably, and often, when we think he has finally packed up his traps and left for good, and we have set our homes in order to entertain the gentle Spring, back he comes blustering and furious because we dared suppose that he had vacated his apartments. So, to speak candidly, it must be admitted that Winter is one of those friends who makes us twice glad. We acknowledge his rugged worth and give him a kindly welcome. His company braces us up. We step livelier, eat more heartily and perhaps think more vigorously while he is with us; and now that he has made the lakes and rivers solid, and given the earth a good covering of snow, the business of the country generally will be the brisker for his presence; but we should be mightily alarmed if we supposed he would prolong his visit beyond a few months at most. We shall be very glad to see the last of our friend of the grim visage and the frosty locks, and to welcome a fairer and more genial visitor who will come with larger blessings in her hands.

THE sub-committee of the Privy Council of Canada, which has had under consideration certain memorials from the Roman Catholic minority of the Province of Manitoba in respect to the separate school question, has lately presented its report to the Governor-General in council. It will be remembered that the contention of the Roman Catholics in reference to the free school law passed by the Manitoba legislature in 1890, was at first that the law was *ultra vires* of the provincial legislature, as infringing certain rights and privileges possessed by the Roman Catholic minority at the time of union, and guaranteed to them by the provisions of the British North America Act and the act by which Manitoba was constituted a province of the Dominion. This question was, in due course of law, submitted to the judicial committee of the Imperial Privy Council as the court of final appeal, and was decided adversely to the contention of the Roman Catholic minority. In this decision the Privy Council reversed the judgment of the Supreme Court of Canada, which had been in favor of the claim of the Catholic minority. But though defeated on this point they believed they still had grounds on which to base an appeal to the Dominion government for remedial legislation, since it is provided under sec. 22 of the Manitoba Act that "An appeal shall lie to the Governor-General in council from any act or decision of the legislature of the province, or of any provincial authority, affecting any right or privilege of the Protestant or Roman Catholic minority of the Queen's subjects in relation to education." By the terms of the British North America Act an appeal is provided for in reference to rights and privileges secured to the minority through *provincial legislation passed after union* of any province with the Dominion, as well as those enjoyed before the union took place; and if in such case the government shall decide that such rights or privileges have been infringed, then the Dominion parliament may enact such legislation as is necessary to redress the wrong. On the grounds thus afforded the Roman Catholics of Manitoba have presented their case, praying for the interference of the Federal government.

THE report of the sub-committee of the Privy Council in reference to the subject above referred to is of course a matter of much interest, and the more so because Sir John Thompson is a member of that committee, and the report may be taken to reflect his views. So far as the memorialists base their appeal for remedial legislation on rights and privileges claimed to have been enjoyed by the Roman Catholics before the time of union, the report holds that the judgment of the Imperial Privy Council must be regarded as final in the matter, and the Governor-General is advised that, in the opinion of the committee, he is not properly called upon to hear an appeal based upon those grounds. But from the report it appears that the case of the Roman Catholics is now based principally on the ground that the Manitoba school law of 1890 injuriously affected certain rights and privileges secured to the Roman Catholic minority by Manitoba statute in 1871, and that a ground of appeal to the Dominion government for remedial legislation is thereby afforded. As to the validity of this contention the committee declined to give an opinion, but recommended that opportunity be granted the memorialists to present further argument in the case, and that the government of Manitoba should have an opportunity to be represented at the hearing. This action of the sub-committee of the Privy Council, under the direction, or at least with the consent, of the Premier of Canada, would seem to indicate an intention on the part of the government to let the memorialists down as gently as possible. Just what was embodied in the Manitoba school legislation of 1871 we are not at present informed, but, at all events, it is hardly to be supposed that the Dominion government, on such grounds as the B. N. A. and Manitoba Acts afford, will assume the responsibility of declaring that it is not within the power of any provincial legislature, in obedience to the constitutionally expressed wish of a great majority of its people, to enact such legislation as may be required to establish a free school system, though previously the principle of separate schools may have obtained legislative sanction.

THE proposal to build a Protestant Episcopal cathedral in New York has been for a long time under consideration and has now taken definite shape. The corner stone of the proposed structure, which is to be known as "the Cathedral of St. John the Divine," was laid on December 27th, with ceremonies which are described as "beautiful and impressive." In the course of fifteen years it is expected the cathedral will be ready for dedication. The corner stone was laid by Bishop Henry C. Potter, of New York, and the address was delivered by Bishop William C. Doane, of Albany. The site chosen is between Morningside Park and Tenth Avenue, and is spoken of as one of the finest on Manhattan Island. The building has been designed by George L. Heins. It will have many features "distinctively characteristic of the new world," and architecturally it will be a distinguishing ornament of the city. The total length of the structure will be 520 feet; its width through the transept, 290 feet; the height of dome in the interior, 253 feet; the height of the central towers, 445 feet. Such are its magnificent dimensions, and its estimated cost is $10,000,000. The cathedral, we are told, is to be "a people's church, in which no reserved rights can be bought, held or hired." Bishop Doane looks to see this cathedral become a great council chamber, where constant planning shall go on for the extension and upbuilding of the church of Jesus Christ. He expects it to be recognized by all American Christians as a protest for the old faith which is held in common by other Protestants. It is also proposed to make the cathedral a sort of American Westminster Abbey—in Bishop Potter's language, "the fitting shrine of memorials of our honored dead, the heroes, leaders and helpers whose names have adorned our country, and whose monuments would vividly recall their virtues and services." The Protestant Episcopal church is perhaps nowhere more active and more successful in Christian work than in New York. No doubt the Episcopalians will make this grand cathedral which they are about to build an important centre of beneficent, religious activity. It would seem ungracious to speak of their magnificent enterprise in the tone of unfriendly criticism. There certainly might be many worse ways of spending ten million dollars than in building a cathedral. Still, from our standpoint, if one had so immense a sum of money to expend for the advancement of the cause of Christ, one can't help thinking, things being as they are in the world, there are a great many things which we would wish to do before we got ready to lay the foundation for a ten million dollar cathedral.

THE Ontario Law Society has accepted the recommendation of its educational committee in respect to the regulations for the admission of women as students, and accordingly the question of entrance will in future be determined by the ability of the student without regard to sex. The Toronto *Week*, commenting upon this fact, says: Whatever difference of opinion there may be as to the propriety of women entering upon the practice of the profession, there should be none as to the right of its masculine members, who may happen just now to have a monopoly of its practice and the guardianship of its gates of entrance, to take it upon themselves to decide the question of propriety for women. It has taken representatives of the sterner sex a long time in this, as in other professions which were from time immemorial regarded as exclusive preserve for male practitioners, to learn the very simple principle that in all such matters women are themselves the best judges of what is proper and becoming to their sex. Prejudice dies hard, but it sometimes dies, nevertheless. Some of our readers can remember when the rights of girls and young women to enter the high schools of Ontario was vigorously contested. What would be thought of the sanity of the person who should now object to their admission? We think it was Mr. Mundella, the late head of the educational department of the British government, who, in a recent speech, recalled the time, only a few years distant, when women were debarred from teaching in the English secondary schools, and who not only bore testimony to their general efficiency, but paid them the high compliment of saying that in some of the essential qualities, such as devotion to the work and readiness to give time and self-denial to it out of school hours, they were superior to male teachers. Similar success in kind, if not in degree, is being achieved all along the lines of the new spheres which women have forced open for themselves in these iconoclastic days.

THE large vote recorded in the British House of Commons last April, in condemnation of the opium traffic, from which the government of India derives financial support, was gratifying to those who have long labored, though sometimes despairingly, for the reform of that gigantic evil. A passage in an address delivered by Mr. Gladstone to his Midlothian constituents also encouraged the hope that the time is shortly coming when parliament will adopt more decisive measures in reference to this matter. It does not lie within the power of the British government, or any other power on earth, to undo the evil which has been done. Nothing can take away from Great Britain the disgrace of having, under all the light of the nineteenth century, for mercenary motives, given countenance and support to so terrible an iniquity. But it is possible for the British government to free itself from reproach of continuing still to endorse and to profit by a traffic resulting in evils, in comparison with which those of the slave trade were light and easily remedied. Mr. Gladstone, in the remarks above alluded to, says:

"The evil may be put down at last; but think of the human misery and sin that have been engendered in the interval caused by delay! There is still the growth of opium in India. There is still a considerable revenue, though not nearly what it was, connected with it, and there is considerable desire, I believe, in the country to get rid of that connection altogether. I, gentlemen, can only say this, that, subject to the obligation of good faith, I shall be most delighted to see, and even, if I can, to forward, any measure within the bounds of reason for limiting that connection, and bringing it, if it can be done, altogether to an end."

THE Treasurer of the Grande Ligne Mission, Mr. J. Richards, acknowledges the receipt of ten dollars from W. C. Archibald, Wolfville, N. S., being the second annual instalment of one hundred dollars for the Mission.

W. B. M. U.

MOTTO FOR THE YEAR.

"As the Father has sent Me, even so I send you."—John 20: 21.

PRAYER TOPIC FOR JANUARY:

That the Holy Spirit may work mightily on our home fields, Grande Ligne, the North West and our own Provinces.

[The paper which we present to our readers this week was read at the P. E. I. convention. The subject is one in which the Christian women of all lands are deeply interested, and to which the friends of missions are giving earnest and prayerful attention. Shall not the women in our societies pray more earnestly for the removal of these two awful curses—strong drink and opium—which are doing more to hinder the progress of the Gospel than were the opposition and indifference of the heathen themselves?]

How Civilized Nations Hinder the Success of Missions.

In the hundred years that have passed into eternity since William Carey established foreign missions very much has been done; very many have heard of a Saviour's love, of His life and death for them; and many self-sacrificing missionaries have laid down their lives for the cause of Christ. We rejoice at the success that has attended missionary effort, and at the many obstacles that have been removed out of the way, and that so many countries are being opened up to receive the Gospel. But still we cannot but deplore the fact that civilized countries have, and are still doing, much to hinder missionary labor from being more effectual, by the alcohol, opium, &c. which they force on heathen countries.

We will go first to England and see what she is doing to hinder the success of missions. She has put men in heathen countries in positions of trust who, by their selfishness, greed, vices and cruelty, have caused the name of Christ to be held in scorn. She, at the point of the bayonet, forced the opium trade upon China and kept it there; of which the Rev. John McCarthy, for 26 years a missionary to China, says: "They hate the people that force it upon them. The Chinamen are slaves to the habit and they cannot get away while the opium is there. It is their worst enemy. The trade in this drug makes the work hard for the mission people."

In India millions are every day being dragged down by English opium, by far the most powerful instrument Satan has ever invented to help on their degradation. Speaking of the liquor traffic in India, the Rev. Thomas Evans, Baptist missionary, says:

"Under Mohammedan rule the excise revenues of India was not twenty lakhs of rupees, which was imposed as a fine to try and keep the people from drinking. When the King of Oude was lord and master in his country, there was no grog-shop in Lucknow, or within ten miles. Now there are one hundred grog-shops in Lucknow under British rule. While King Theebaw of Burmah was sitting on his throne there was not a grog-shop in the country, and last year the excise duties were two lakhs of rupees. When the Honorable East India Company came to an end in 1858, the revenue from excise in India was only 50 lakhs of rupees; last year it was 500."

And then there comes to us, with the glad news that Africa has been opened up to receive the Gospel, the fact that alcoholic liquors are pouring in from every side, notably from Germany, Holland and the United States, and the same degradation is following the contact of the natives with people of civilized countries as followed the contact of the natives of America with the people of Christian Europe.

Canon Jones, in writing of this, say:

"The old rapacity and greed of the slave-trade has been followed by the greedier and more ruinous rapacity of the drink-seller. Our fathers took from their neck a yoke of whips; we have subjected them to a yoke of scorpions. Our fathers conferred on that vast and populous continent a most precious boon; we have neutralized that boon by the introduction of an intolerable bane."

Dr. Clark, of England, says:

"On the south coast of Africa the people are very demoralized. The trader will sell a bottle of gin for sixpence, and *I have seen thousands of girls lying drunk around the trader's wagon.*"

Rev. W. Holman Bently, Baptist Mission, says:

"At Loango, four years ago, I had to make all my arrangements with the chiefs about laborers before eleven o'clock, as by that hour all the principal men would be drunk."

Mr. Joseph Thompson, of the *Contemporary Review*, says:

"For every African who is influenced for good by Christianity, a thousand are driven into deeper degradation by the drink traffic."

Dr. A. J. Gordon, of Boston, at a meeting in London, said:

"I have to tell you with shame that on the very day when we accepted the Livingston Inland Mission, and when in our rooms in Boston we knelt down, and with moist eyes took the mission from Mr. and Mrs. Grattan-Guinness, and pledged ourselves to carry it on—a season I shall never forget, for its solemnity and cheerful seriousness—on that very night I read in the evening paper: 'A ship has sailed from Boston carrying two hundred thousand gallons of New England rum to the Congo.'"

A missionary to the Congo says: "The ship in which I went to Africa landed 2,500 cases of gin at three ports where she called." Think of it! Two thousand five hundred cases of gin and one missionary! He says: "Before I could half learn the language and be ready to begin work, she would be home and back again half-a-dozen times with her cargo of destroying fluid."

This is only a part of what I might say; but I think I have clearly proved that civilized, Christianized countries are causing a great amount of evil in heathen lands, and hindering to a great degree the success of the gospel of Jesus among the heathen.

Some may ask, What has all this to do with us? Has it not much? Ask any pastor or home missionary if this traffic in drink does not hinder his work and take more members out of the churches than any other sin. Again, nearly if not quite every church and denomination are cramped for lack of funds to carry on their home and foreign missions and other work; and still the people of the Dominion of Canada spend seventy millions of dollars per year for alcoholic drink and tobacco. Dare we hope that none of this is spent by professed followers of Christ? Many seem to forget that their bodies are the "temple of God," and should not be defiled by these things. We hear the cry constantly from home and foreign mission fields, "More men and more money." How long, O Lord, how long shall these things be?

Are we each doing prayerfully all we can to keep the place where God has put us clean of these evils?

Methinks I can hear singing down through the ages: "This ought ye to have done, and not left the other undone"; and "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

ADELIA E. HORTON.

Echoes from Acadia Seminary.

As the new year opens, bright and clear, a fresh impulse is given to life and work at the seminary. The winter term began January 4th, with an addition of 25 new names to the list of students. Work in every department is resumed with vigor.

The impetus given to the study of piano through its new director, Fraulein Zuck, both by her skilful playing and enthusiastic teaching, has so enlarged the number of pupils in this department that a second assistant has been added to its staff of teachers. Miss Harriett Eaton, of Parsboro, is filling this position.

Miss Brown, teacher of vocal music, has returned from Boston, where, during the vacation, she has been improving all the advantages the city affords in her art. While continuing her studies with Miss Gertrude Franklin, it is gratifying to know that Miss Brown's reputation secured for her several engagements as church soloist during her absence.

At the close of the fall term, Miss Harding displayed the work done by her pupils in drawing from models, painting from still-life and china painting. The excellence of the work was an evidence alike of the careful instruction, and the advantages of the improved studio.

An added zest has been given to study all around by the enlarged accommodation for library and reading room. The old reception room is being fitted up for this purpose, the adjoining room being set aside for a museum. The reading room is supplied with the leading newspapers of the Maritime Provinces and Canada, neatly filed, six of the best standard English and American magazines, besides a number of religious periodicals. At present the library is in the room designed for the museum; but when the new cases are in place, it is safe to say that for size, beauty and equipment, this room will not be surpassed for its purpose in any similar institution of the Dominion.

The severe weather of the past few weeks has thoroughly tested the heating apparatus of the new building, and it has proved quite satisfactory.

Surrounded with every physical comfort, supplied with every advantage for intellectual, moral, and spiritual culture, it were strange indeed if the young ladies of this institution did not obtain, through its influence, a higher idea of life, and a strong and sure foundation for the part they are to fill in the world.