

Messenger and Visitor.

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A PROHIBITION convention is to assemble in Toronto on October 3rd. A popular vote is to be taken in the province of Ontario on the question of prohibition, the first Monday in January, 1899, and the convention of October 3rd is called in view of that fact and with the purpose of taking steps to organize the prohibition forces for the plebiscite.

We learn that the death of Rev. Alexander Estabrook took place on Monday, the 8th inst., in Carleton, St. John, and his remains were taken to Fredericton for interment on the following Wednesday. For some time past our brother's mind had been more or less unbalanced, and of late his physical health had broken down. Death was doubtless in his care a happy release and a door of entrance to a better world.

Another aged Baptist minister has passed away. Rev. Nathaniel Vidito died at Melvern Square, N. B., on Saturday, Sept. 16. Father Vidito had been for more than sixty years in the ministry, having been ordained in 1832. He was in his 88th year, and was probably the oldest Baptist minister in these provinces. He was best known in the western part of Nova Scotia, where his work was chiefly done. We hope in another issue to be able to present a sketch of Mr. Vidito's life and labors.

The Anglican church, East and West, in Canada has consolidated in a Synod which has just completed its first session in Toronto. During this session, which lasted more than a week, a constitution and rules of procedure were adopted. The Synod consists of two houses, the bishops forming an upper house by themselves, while in the lower house the other clergy and lay delegates find representation. The president of the Synod is to be known as the Primate of Canada with the title of Archbishop. The choice of the Synod for president was Bishop Mackay, Metropolitan of Rupert's Land. The next meeting of the Synod is appointed for September, 1899, in Winnipeg.

Speaking of the saloons as nurseries of crime, Judge Kelley, of St. Paul, is reported as saying: "The man who for money will make a loafer, a rascal and a desperado (these are the steps of degradation) of a boy, by furnishing him liquor and a loafing place, is worse and far more dangerous to the community than the criminal he has made." The judge speaks wisely. No one can gainsay the fact that the saloon is a most fruitful producer of paupers and criminals. Unless, then, the saloon confers some great counterbalancing good upon the community, why should it not be banished from civilized society as a mother and nurse of criminals surely deserves to be. But who will show us any good in the saloon?

It is known to our readers that a few weeks ago Mr. Gendreau, a Baptist colporteur, was apprehended at Sorel, Quebec Province, and sentenced to a term of imprisonment on the charge which, according to reports, is without any foundation in fact, of having created a disturbance on the public square. Dr. Morehouse, field secretary of the American Baptist H. M. Society, visited Mr. Gendreau in jail and obtained a photograph of him in his prisoner's cell, which is reproduced in the last issue of the *Canadian Baptist*. In a note to the *Baptist* Dr. Morehouse says: "This affair ought to wake up our people and ought to shake the fabric of Romanism in Sorel and elsewhere. Nobody for a moment supposes that any Roman Catholic in Sorel could possibly have been convicted on any such flimsy charge as those made against Bro. Gendreau. If there ever was reason for righteous indignation at the unjust treatment of a peaceful, inoffensive servant of Christ, this is the time and the occasion for it."

Monday, the 18th of September, was the one hundredth anniversary of the laying of the corner stone of the Capitol at Washington. The silver question and all other matters of legislation were laid aside that the members of Congress might celebrate the day, while Democrat and Republican vied with each other in patriotic oratory appropriate to so interesting an occasion. *Zion's Herald*, in a note upon the subject, describing what took place on September 18, 1798, says: "Washington was then part of a dense wilderness. The surveyors found difficulty in getting around. But the day broke in brightness, and the great crowds came from far and near to witness the ceremonies. The surveyors were there. Military and civil societies were represented. The mayor and corporation of Georgetown came with drum and trumpet. The Masons in full force were there.

Washington and members of Congress came down from Philadelphia. When all was ready there was a discharge of artillery, and Washington, accompanied by the grand master of the Masons and the most worshipful masters of the Grand Lodge of Maryland and the 22nd Lodge of Virginia, descended to the trench with the plate, and with the mystic ceremonies placed it in the corner, where it remains. The Capitol of the new nation was founded. But the government was not removed to Washington until 1800."

Disappointment is not unreasonably expressed over the fact that the publication of the will of the late Fred. L. Ames, whose wealth run up into the millions, discloses no public bequests of any kind. What Mr. Ames intended to do or what he would have done had his life not been so suddenly cut short, cannot be known, but it does not appear that he had made any provision for contributing largely to public institutions or causes. In this connection the *Springfield Republican* remarks:

"It is an unfortunate fact that the men who amass the greatest riches usually are the least likely to recognize in any way proportionate to the opportunity their large obligations to society. There is something in the spectacle of great and growing accumulations which too often contracts the ambition to an effort to increase the total and pass it along in the family. The real beneficiaries of society, the people who help colleges and churches and good work in year and year out, and whose lives are relied upon with certainty, are the men and women who have a million or two or less—more often the latter. This era of great fortunes has narrowed the stream of giving where it should have been widest, and this is one great element in the growing disaster with which tens of millions in private hands are looked upon."

Among the most eminent Baptist ministers in America is Dr. George Dana Boardman, of Philadelphia, where for nearly thirty years he has been pastor of the church at Broad and Arch streets. Dr. Boardman is not much given to personal reminiscence, and some biographical facts, concerning Dr. Boardman's early life, which a writer in the *Chicago Standard* has lately obtained from him may be of general interest. He was a delicate lad of six years when his mother in India placed him in charge of a supercargo to be brought home to America. The man was easy-going and gave little attention to his charge, with the result that the delicate boy, during the long voyage of eight months, was treated by the sailors with fustian cruelty and his life made intolerably miserable. "Inhumanity could go no further, and to bind it as an enduring burden upon the terrified child, they threatened him that if he ever told of it they would hunt him out at midnight and cut out his heart." Dr. Boardman believes that his experience during that long sea voyage permanently affected his nervous system, and is thankful that his mother died without knowing what he there suffered. "We arrived in Boston at night," he said, "I shall never forget my feelings when I realized that I was free from the sailors. I knelt down and took some of the soil in my hands and kissed it in my joy." In the face of difficulties young Boardman sought and obtained an education. In 1846 he entered Brown, and went on smoothly until in the sophomore year he came to spiritual shipwreck, abandoned all Christian hope, and in his despair left college and started westward to seek adventures. The law was now his choice. He first made his way to Cannelton, Ind., and ran a saw-mill, this being owned by a friend whom he had known in Massachusetts years before. Here also he started a variety store, filling in the time by reading law and making political speeches, stumping the county for Zach. Taylor. From Indiana he moved on to St. Louis, where he entered a lawyer's office. Then a fancy for medicine took him, and he began the study at Alton. But here the cholera caught and sobered him, and with faith restored, healed and in his right mind, he went back to college, graduated in 1852; then took the theological course at Newton. In his youth Dr. Boardman suffered much from feeble health, but "mastered it by the recuperative energies of a willful nature." He was controlled by the desire to do a particular thing, and when that thing was done he turned to another. "I never stopped to consider whether I was physically able to do it, but was simply bound to do it. I never had to screw myself up to do a thing."

A nervous person is not only miserable, himself or herself, but makes everybody else miserable. Take plenty of exercise in the open air, if you would cure yourself of nervousness.

PASSING EVENTS.

THE elevation of Judge King of the New Brunswick Bench to the Supreme Court of Canada appears to be very generally and cordially approved by all parties in the province. Alluding to the matter, the *Globe* says:

"So far as the public is concerned, the promotion of Mr. Justice King will be cordially approved. His removal will be a loss to the province; and it is not too much to say that the Supreme Court of Canada is to be congratulated on the accession of such an able man."

In the same connection, the *Sun* remarks: "If Judge King is promoted to the federal court that branch will not contain his equal in intellectual force, or his superior in the grasp of legal and constitutional principles."

It is announced that Judge Landry, of the County Court, is to be Judge King's successor on the Provincial Bench. The *Sun*, while not condemning the latter appointment, does not evidently quite fully approve of it, and rather broadly hints that Judge Landry's legal attainments are not so eminent as clearly to entitle him to precedence over all others as Judge King's successor.

As the St. John *Globe* puts it, "the long agony about the governorship of New Brunswick is over." Several gentlemen not known to political fame in this province have each been, from time to time, more or less confidentially mentioned as Sir Leonard Tilley's successor. The choice of the government has at length fallen upon Senator Boyd, and the appointment will, no doubt, give very general satisfaction. Blessed with remarkable natural forces, Mr. Boyd has used his versatile talents, not selfishly but for the general good. He is widely and favorably known in his province and beyond it, has had an extensive experience in business and public affairs, has always taken an active interest in philanthropic enterprises and the general well-being of society, and is a Christian man of blameless reputation in private life. He is affable and genial, and these qualities, with his well-known oratorical ability, will make it an easy task gracefully to perform many of the duties which are incidentally connected with his official position. Governor Boyd will doubtless fill the gubernatorial chair with becoming grace and dignity, and efficiently discharge the duties of his honorable office.

THE immense expenditure of the nations for intoxicating liquor and tobacco is illustrated by certain propositions which the United States government is said to be entertaining for increased taxes on these articles for the purpose of increasing its revenue. The tax on distilled spirits of 90 cents per gallon now yields the government a yearly revenue of \$95,000,000. This is not proposed to change. The tax on fermented liquors of \$1 per barrel yields a revenue of \$82,000,000. This tax is proposed to double and make the revenue from that source \$64,000,000. It is also proposed to restore the taxes on tobacco as they were prior to 1883, which on the present basis of consumption would give \$60,000,000 revenue from tobacco instead of \$32,000,000 as at present. It is also proposed to make some change in the customs duty on these articles amounting to \$4,000,000, thus making a total addition to the revenue from these sources of \$64,000,000. With this increase the total annual revenue from distilled and fermented liquors and tobacco would amount to the enormous sum of \$245,000,000, which, it is said, would be sufficient to pay all expenses of government as now being incurred, aside from pensions, and leave a surplus of nearly \$50,000,000. From this it is evident that drinking and smoking are immense expensive luxuries. The users of intoxicating liquor and tobacco very largely pay the taxes of the country, and if their use of these articles did not impair their ability to produce wealth and also greatly increase the expenses of government, other taxpayers would have a comparatively easy time of it. But this, of course, is by no means the case. If the liquor, and especially the distilled portion of it, were simply poured upon the ground, and if the tobacco leaves were left to rot where they grow, the country's financial loss—to say nothing here of the moral aspect of the subject—would be small in comparison with what it actually is. The power with which liquor and tobacco habit hold men is illustrated by the fact that it is believed by those who have given special study to the matter that a tax which would double the revenue of the United States government from male liquors and tobacco will have little or no effect to diminish their use by the people.

THE arrival of the Earl and Countess of Aberdeen in Canada and the induction of his excellency as Governor-General of this Dominion are events of interest to every loyal Canadian. The Earl and Countess with their family came by the steamship *Cardinal*, reaching Quebec on Sunday, the 17th inst., where they received a hearty welcome from the citizens of Canada's most historic city. The ceremony of installation took place the following day with the usual ceremonies, in the Red Chamber of the Legislative Council, Quebec. The oath of office was administered to Lord Aberdeen by Sir Henry Strong, Chief Justice of the Supreme Court of Canada, in the presence of cabinet ministers and other officials. John Campbell Hamilton Gordon is the seventh Earl of Aberdeen. He is forty-six years of age, and since entering the House of Lords, shortly after attaining his majority, has been more or less prominent in public affairs. Of late years he has supported the policy of Mr. Gladstone, and his most distinguished public services were rendered as Lord-Lieutenant of Ireland, to which office he was appointed in 1886. In 1877 the Earl married a daughter of the first Lord Tweedmouth, a lady of much native talent and literary culture. Lady Aberdeen is also a woman of large philanthropic and Christian spirit, and is most happily united with her husband in life and work. They are evidently controlled by a sincerely religious and philanthropic purpose, cheerfully acknowledging the obligations which wealth and high position impose to labor for the best interests of society.

The influence of Lord and Lady Aberdeen in Canada, it may be hoped and expected, will be felt in favoring and promoting whatever makes for the real and best interests of the people and country. Probably no better appointments to the vice-regal position could have been made, or one more acceptable to the great body of the people of Canada.

Scholarships.

Maurice F. Edgar's paper on "The Needs of Catholic Colleges," read before the Catholic Congress at Chicago, received close attention. After reviewing the obstacles in the lessening of expense by scholarships or endowments at Catholic colleges, he added:

"It is no wonder that the sons of the people are always well represented in the graduating classes at Harvard, and that at Cornell the poorer Catholic who has secured a scholarship is enabled to gratify his ambition to stand as the equal of any man in his fight for a place in society. 'The Catholic colleges need endowment, but, more than all, they need scholarships, and with the scholarships will come just such students as they ought to have; and with such students will come the maintenance of a system of discipline which can only be justified on the presumption that each student is possessed of a devil which cannot be exorcised, but which must be caged.'"

In the early history of the Baptists of the Maritime Provinces, somewhat similar views were held by them. They made heroic efforts in founding Acadia College and in raising scholarships.

The good results which followed in educating large numbers of the sons of the common people to be leaders in denominational work and in the professions, fully justified the wisdom of their views and actions in regard to this matter.

Of late the Governors have been zealously endeavoring to do away with these scholarships as well as deterring young men from using them. Is not this a retrograde movement? X. X.

Women in Church Councils.

In May or June of 1889 the church at Adavon, N. S., called a council to ordain Bro. W. H. Jenkins; and Revs. D. A. Steele, J. M. Parker, and J. H. Foshey and D. McKen and others comprised the council. Myself and two or three others were present as we were much interested in the young man. After the council was formed a motion was made and unanimously carried, that a sister who was a member of the Sussex church, and a visitor like myself, be accepted as a delegate from the Sussex church; and about one year later a council was called to organize a church at Apple River, N. S. Revs. Jas. Wallace and W. J. Stackhouse presided. The Advocate church sent as one of her delegates, a sister, and she was accepted as such without comment or objection. Now I will trust my interest in our good Baptist ship to the guidance of such men as named above, and never think that she will be allowed to sail in dangerous waters, and I think the brother who raised the objection to the sisters in the Economy council was more than careful. W. C. WALSH, Vancouver, B. C.

W. B. M. U.

PHOTO FOR THE YEAR:
"Lord what wilt Thou have me to do?"
PRAYER TOPIC FOR SEPTEMBER:
That the influence of our annual gathering may be felt in every Aid Society and Mission Band during the coming year, and that thus better work may be done.

The work for the coming year has been presented before you in the estimates in MESSENGER AND VISITOR of Sept. 19th. I hope every member of our W. B. M. U. has carefully noted them and prayerfully asked herself, "Lord, what wilt Thou have me to do?" with reference to the raising of this money for the Lord's work? I am glad to know that some of our sisters are seeking information concerning our work by asking questions. We should prefer that these questions should be asked and answered at our annual meeting, where any further explanation could be made if necessary. Our sisters, although previously invited, do not seem prepared at that time to make many enquiries, so we have thought that perhaps the questions which are perplexing some of our most earnest workers might be in the minds of others, so give them attention here as they bear directly on our work. Fault-finding and unkind criticism never do good, but only and always harm. Intelligent plain questions are always heard with delight and cheerfully answered, because to know and understand is to increase our interest.

Question (1). Will you please explain how it is that in the estimates for this year missionaries' salaries are \$2,085; last year \$2,000?

Ans. We take our estimates from those made out by the Foreign Mission Board, after selecting such items as we think would be of most interest to our women we give the remainder of what we appropriate toward male missionaries' salaries. This is why the sum varies from year to year.

(2) What is included in the Contingent Fund?

Ans. Any printing that is done for our W. B. M. U., such as these monthly letters we purpose sending out, the provincial secretary's travelling expenses when on mission work and their postage. The money is borrowed from this fund for printing anything to be sold and then returned.

(3) How is the \$245 for seminary spent?

Ans. For sending pupils from all our stations to the Samulocott Seminary to be trained for preachers and mission workers.

(4) Why is there a difference in the amount for Bible women, touring, &c., for the three lady missionaries?

Ans. The money is given according to the number of Bible women each missionary has employed and the amount of touring they expect to do during the year. The lady missionaries send to the W. B. M. U. estimates of just what money they will require for the coming year in their work. We have given them each what they asked. According to the last report Miss Wright has seven Bible women, two teachers; Miss Gray one Bible woman, one teacher; Miss MacNeil three Bible women, two teachers.

(5) Do we pay travelling expenses when they go to the hills for health or elsewhere for pleasure?

Ans. We do not. This money is for touring when they go with their Bible women among the villages to preach the gospel.

(6) Why is \$100 given to Bobbili, Kimedy and Palcondah, and not to the other stations?

Ans. These are the three stations where there is no young lady missionary and we give this money for school purposes to have all the nations represented in our work. We have given to the others through the lady missionaries.

(7) Who are these boarders?

Ans. They are orphan children or children given up by their parents, taken by the missionaries, educated and trained for mission workers.

(8) Was all Mr. Morse's salary raised by the Mission Bands last year?

Ans. It was not. Only about \$700. If all Bands had sent their monies to our treasurer, I am persuaded there would have been sufficient.

We have pledged to raise \$7,000 for foreign missions. This will mean that each sister must do a little more than last year, and do it promptly, as the treasury is empty and we do not wish to impose unnecessary burdens on the shoulders of our faithful treasures. The encouraging news from the foreign field should stimulate each one to renewed efforts and with fresh courage and zeal, earnestly seeking God's blessing. Let us vigorously undertake this work. G. R. WHITE.

There was a sad deficit in our home mission money last year. We must not promise what we are unwilling to perform. These Boards undertake this work expecting we will provide the funds to carry it on, if we fail it is very embarrassing for them and hinders the Lord's work. For home missions we have pledged \$1,500, to be divided between our own Home Mission Boards, the North-west and Grande Ligne. This Indian work is something new to us. The ladies of the North-west are spending their money and strength in giving the gospel to these poor degraded Indians of the North-west. They have asked our aid. The outlook is most encouraging. Mr. Prince, their devoted missionary, one of their own people, is a fine example of what religion can do for them when brought under its power. I only wish we could do more to help on this good work. Women of Israel, help! The time is short. It may be the last year of work for Christ for some of us. Let it be such as we shall gladly render an account and hear the glad words from our SAVIOUR'S lips, "Well done, good and faithful servant."

S. J. MANNING.

Special Appeals.

It was good, under existing circumstances, to see the special appeal of our Foreign Missionary Board; and it is to be hoped that the response will be strong and hearty from the churches, so that our brethren on the Board may feel sure that they have the full confidence and tangible sympathy of all the churches in this great and important part of our work. Would it not be well for the Home Board and Acadia College to follow suit and make appeals for help and wipe out the whole \$14,000 of our indebtedness, which is so crippling the three Boards. Our people are able; let us ask them to do this as a special offering to the Lord this year. And as some of our brethren are losing faith in our present system of raising money, this would be a test, to some extent, of the plan that is producing such grand results on our Ontario brethren. I understand, on good authority, that they have raised about \$90,000 from all sources this year, which for them is over three times as much as we have raised, for they are the smaller body, but truly the larger soul. Here is their plan, and they are not without scripture authority for their importunity.

Our monthly missionary collections will be as follows: "The last Sunday in April, Home Missions; the last Sunday in May, Grand Ligne Missions; the last Sunday in June, Foreign Missions; the last Sunday in July, Infirmary Ministers' Fund; the last Sunday in August, Church Edifice Fund; the last Sunday in October, Grand Ligne Missions; the last Sunday in November, Home Missions; the last Sunday in December, Foreign Missions; the last Sunday in January, Maritima Missions; the last Sunday in February, Home Missions; the last Sunday in March, Foreign Missions." Appropriate Scripture quotations follow.

An Ontario brother said to me not long since: We are not more wealthy than you are in the lower provinces. I then said: You are more liberal. That in it, we have not begun to give. And there is only one way to make our people liberal—that is to get them to give. Beneficence is of a truth, the "stunted grace" with us. We do need something to stimulate growth in this grace. Is it not folly to be wedded to a stunted, if not a dying, system for raising money? One thing is sure, the college is suffering under our present plan. While I am glad to see this special appeal of the Foreign Board, I believe the majority of our churches would respond with equal pleasure to an appeal from the Home Board and Acadia College. It has been so long since the college has been heard from on these lines, even the novelty would be a success. We can't dispense with our college what ever else must go, it is folly to kill or half starve the hen that lays the golden egg. Don't forget the college in your giving.

My plan to meet the present indebtedness of the different Boards would be, Make special appeals to the churches for quarterly subscriptions or collections, if we are not yet ready for a radical change in our present plan, until the whole amount is wiped out. Make this a thank offering, not an amount to be credited to each church next year, and so block the regular work. It would do us all good to raise some funds purely on the Divine plan. "Let not thy left hand know what thy right hand doeth." This would not only do all our churches good, but gratify our God. If any brother has a better plan let us hear from him. G. R. WHITE.

Minard's Liniment cures dandruff.