

Messenger and Visitor.

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This famous Dr. Bihroth, of Vienna, says: "The colossal increase of nerve and mind disease in our day is undoubtedly the result, to a great extent, of the tobacco and alcohol habit, and the straining of the nervous systems caused by these poisons."—Japan's new imperial Diet, elected under the lately established representative system, was formally opened by the Emperor, Nov. 29. The president of the two houses is said to be a Christian, as are also thirteen members of the lower house.—The Methodist has come to hand and presents a good appearance, being well printed and filled with interesting matter. The editorial page is well written and attractive. The first instalment of an article on "The Great Hymns of the Church," by S. D. Scott, has place on the first page, and is worthy of special mention.

We have a note for the MESSENGER AND VISITOR from Pastor Hinson, calling attention to the shortness of time for the circulation of the petitions for prohibition, and urging the churches of the Eastern N. B. Association to prompt action. It will be seen, however, by reference to Rev. D. S. Fraser's letter on another page, that the time is not limited to the 15th of January. It is well, however, to act promptly.

We publish elsewhere in this issue a letter from Mr. Chas. E. Knapp, in reference to the petitions for prohibition now being circulated among the churches. This letter contains some sentences in reference to the political parties of the day, which we presume many of our readers will consider out of place in the MESSENGER AND VISITOR. We have thought best in this case to allow these sentences to pass, but we wish to say that our doing so is not to be taken as a precedent. For anything we have to say at present, Bro. Knapp may be perfectly correct in his judgment as to the attitude which every temperance man should assume toward the political parties of the country. But there are a great many of our readers who are just as sincerely interested in the matter of temperance reform, and who hold quite different views. If our columns are to be open to one person who feels himself moved to censure and denounce these political parties, they cannot be closed to others who may feel moved to defend them, and the paper would accordingly become a battle ground for political opinions and jealousies little edifying to our readers. Our columns are freely open for the intelligent discussion of principles and measures of temperance reform, but for obvious reasons the criticism adverse or otherwise of political parties would be here out of place.

Personal.

With the close of 1890, Deacon J. W. Bars, of the Wolfville church, resigned his charge as superintendent of the Sunday school, a position which, as the *Acadian* states, he had held for about 30 years. The many friends of Deacon Bars will learn with regret that increasing years and infirmities are making it necessary for him to withdraw from the more active duties in connection with the church. For many years as counselor and as worker he has been prominent in the denomination. Long and faithfully he has served the church at Wolfville, both in a private and an official capacity, but in no way has he rendered more efficient and valued service to the cause than by his wise and faithful efforts to promote the interests of the Sunday school. At its New Year's meeting, as we learn from the *Acadian*, the church took occasion to present an address of Deacon Bars—Dr. Jones being the spokesman on the occasion—in which an appreciation of the very important services which the retiring superintendent had rendered to the school and to the church was fittingly expressed. The address was accompanied by a testimonial of regard from the school in the form of an easy chair. The address and the gifts were fittingly acknowledged by Mr. Bars, to whom they seem to have come as a surprise. We trust that the honored deacon may find this tangible token of esteem long useful to him, and that having come to the evening of life, he may find much peace and comfort while he rests from the labors of many industrious years, and great hope in anticipation of the future.

Questions.

1. If unconverted (according to present light) when baptized, is the baptism valid?
2. Is marriage twice second cousins right?
3. If the intention in submitting to the ordinance was sincere, we should say the baptism was valid.
4. We know of no law human or divine which forbids such marriage.

PASSING EVENTS.

WE ARE SORRY TO SEE that the election held in Charlottetown last Thursday, resulted in the repeal of the Scott act in that city. Since 1880, the whole Island had been under the Scott act law, and two previous attempts to repeal the law in Charlottetown had failed, but in the late election repeal was carried by the small majority of 14. One would suppose that the external conditions for the enforcement of the law were as good in Charlottetown as they could be elsewhere in the Dominion, but many temperance people seem to have believed that there were no good results from the law in the city, and that it was better not to have the Scott act at all than to have it not enforced.

THE ALLEGED BELLEFLEUR MURDER CASE has been under examination during the past week. The evidence brought out went to show that an assault had been committed upon Williams the sailor in the house of Petre by the men, or some of them, against whom the charge of murder has been made. But the beating, according to the evidence, was not of a very severe character, and the sailor, who, when he escaped, fled in the direction of the woods, was not followed and beaten outside the house. No formal evidence was presented to show that Williams had been seen by any one after the night of the assault. But Mr. Barberie, counsel for the prisoners, declared that he could bring evidence to show that he was seen the next morning at Jacquet river and other places, and also that it could be shown that Williams had shipped from Miramichi on board the barque Ruby about the end of October. There seems good reason to believe that the stories at first circulated as to the treatment which Williams received at the hands of the prisoners are untrue, and it is probable that the report of his having afterwards shipped from Miramichi is correct. But in the absence of legal evidence as to the facts alleged by Mr. Barberie, the Justice did not feel warranted in dismissing the charge against the prisoners, and they were accordingly recommitted to stand their trial before the Supreme court. Since writing the above it is learned that the statements made by Mr. Barberie, as above given, are wholly discredited by Mr. Allen, the counsel for the Crown in the case, who is reported as saying that he has not the slightest doubt that the sailor is dead from the effects of the beating received at the hands of the prisoners. The fact seems to be, that some political feeling has got mixed up with the affair, and the reports that reach us are therefore not to be too implicitly relied on.

ONE OF THE STRONGEST AMONG MANY RECENT INDICATIONS of the growing strength of the Republic in France is to be found in the fact that the Roman Catholic clergy, who have heretofore the hereditary and loyal allies of the monarchy, are now transferring their favor to the Republic. The restoration of monarchy in France has evidently come to be regarded as a dead issue, and the church is too astute to connect itself permanently with a fallen cause. Cardinal Lavergie has formally declared in favor of the Republic, and his declaration has received the support of a number of archbishops and other clerical dignitaries. The necessity of the French Catholic clergy withdrawing all support from the monarchial party has been urged upon the Pope, on the ground that the monarchists having lost all power of organization and conservatism, and having become conspirators, the church could not identify religion with opposition to the established government. The Pope, it is said, has given favorable consideration to these declarations.

ALMOST UNPRECEDENTED COLD IN ENGLAND and many parts of Europe is indicated by late despatches. It is now the seventh week of the prevalence of frost in the United Kingdom, and from John O'Groat's House to Land's End, the country is wrapped in snow. Canals and streams are ice bound, ordinary work is suspended, laborers and their families are suffering severely. In the midland counties, thousands are reported to be in a condition of semi-starvation, and many deaths are reported from the extreme cold. In London the want and suffering are terrible. At Antwerp, ten thousand workmen are said to have been thrown out of employment owing to the unusually severe weather prevailing. In France a number of persons have been frozen to death, and in northern Italy the inhabitants have suffered much from heavy snow falls—had the unusual cold. At Fiume, Trieste and other places on the Adriatic, there have been blizzards and immense snow falls, causing the streets to be deserted and bringing traffic to a complete standstill. Even from Algiers, in Northern Africa, a violent storm is reported, accompanied with hail and snow, and extending a long distance inland.

A PIECE OF PROSPECTIVE LEGISLATION known as the Welsh Tithes bill, is before the English Parliament. The object of the bill is to make peace between the dissenting Welsh farmers and the established church, by making the landlord the tithes payer instead of the farmer. This would do little to relieve the dissenting farmer of what he now complains as an unjust burden, as the tithes would, no doubt, simply be added to the rent, instead of being paid to the church. But by delivering the dissenters from the annoying visits of the church's tithing officers it would remove a constantly recurring cause of exasperation and, in so far, tend to the perpetuation of the English church establishment in Wales. The injustice of continuing the tithing system in the interest of a church whose adherents are so largely in a minority as are those of the church of England in Wales, is apparent to every one outside that favored fold. The Tithes Bill is, therefore, opposed not only by the Dissenters of Wales, but by their brethren generally throughout Great Britain. It is said, however, that the confusion now existing in the ranks of the Liberal party adds to the probability that the bill will pass.

THERE CONTINUES TO BE MUCH DISTURBANCE among the Indians of the West. Hostile demonstrations are being made in different places, especially in Dakota, Wyoming and the Oklahoma territory. Some Indians on the Canadian side of the border, in the neighborhood of Deloraine, are reported to be dancing and much excited. They are principally refugee Sioux from Dakota. The Canadian mounted police have been called on to look after them. The chief point of disturbance is still the Pipe Ridge agency, in South Dakota. About a thousand hostile Indians are reported to be in the Bad Lands. They are surrounded by United States troops, which are being drawn more closely around the Indians, with the intention of forcing them either to surrender or fight. There are said to be also in connection with the agency some 3,500 friendly Indians. It is believed also that a part of the one thousand hostiles are disposed to make peace. At such a time, however, it is not easy to determine how many are really disposed for friendly relations, as many of the Indians are under necessity of receiving rations from the agency, and must therefore profess friendly intentions. It may be that the next news will be a fierce and bloody fight at Pine Ridge, which is the outlet by which it is determined to force the Indians from their position in the Bad Lands, and it may be that the Indians will discover that the prospect for a successful fight is hopeless and sue for peace.

THE DIPLOMACY OF LORD SALISBURY AND MR. BLAINE having failed to effect a settlement of the Behring Sea difficulties, and England's proposal for arbitration having been rejected, it did not readily appear how the United States government proposed to settle the questions involved, unless it were by that old time and final appeal to the stern arbitrament of war. Judging from the despatches and articles which have been appearing for the last week or two in English, American and Canadian newspapers, we should suppose that the two governments had really come to assume toward each other quite a warlike attitude. But the thought of war between England and the United States, at this time of day, is quite too terrible a thing to be seriously entertained. The fact, however, seems to be that Mr. Blaine's jealousy of England and his anxiety to maintain all the rights of his government in the Behring Sea, has led him to take up a position which it was impossible to defend successfully by diplomacy, and very difficult to withdraw from with dignity. The contention that Behring Sea should be regarded as a *mare clausum* or closed sea, whether founded upon its geographical conformation or upon supposed possessorial rights derived from Russia, is declared by several influential United States newspapers to be untenable, and these papers have been emphatic in their condemnation of the course taken in this matter by Secretary Blaine. The refusal to submit the matter in dispute to arbitration, after failing to convince Lord Salisbury by diplomacy, is held to afford a presumption of conscious weakness on the part of Mr. Blaine in regard to his contention. The course which has been followed, it is said, has brought the country into a most embarrassing position, and one from which it will be difficult, if not impossible, to withdraw with honor and dignity.

During the past week, however, correspondence has been submitted to Congress, concerning which the New York Herald says, it "reveals a radical change in Mr. Blaine's treatment of the subject." He now presents a number of issues which would seem to involve the entire matter in dispute, and which he says he is willing to submit to impartial arbitration. It is true the form of arbitration proposed is not the same as that proposed by Lord Salisbury, but if it is essentially the same there can be no doubt that a form of submission will be agreed upon. It would seem that Secretary Blaine has become convinced, both from the temper of the British Government and the popular sentiment in America, that the best thing he could do with his jingo policy was to abandon it. It is to be hoped that matters in connection with the seal fisheries will soon be arranged in a manner permanently satisfactory to both nations.

Unser Kaiser.

THE GERMAN EMPEROR is perhaps more accessible to his people than the monarch of any other nation. He rides almost daily in fine weather through the great public park, the Tiergarten, in an open carriage. He often visits public buildings openly, and is present at many public gatherings. There seems to be yet a trace of the old patriarchal relation existing between king and people such as was found among the migratory Teutons of the first centuries, when the chief was looked upon in some degree as father of the tribe. The present ruler of Germany takes a very active interest in all the great questions of the day; his opinion in the Reichstag is awaited with great interest, not only because of his high position, but because his remarks carry the conviction of his deep study for the welfare of the nation.

Naturally, then, his people love him, and will stand for hours in the cold and wet just to get a glimpse of "Unser Kaiser." Foreigners, too, are affected by the same spirit of curiosity, although of course it is prompted by other motives. Even Americans, who of all races are most repulsive, become here visibly softened toward royalty. Last Monday an opportunity was offered of gratifying whatever of interest one might have in an imperial display. It was the occasion of the 25th anniversary of the Prince of Brandenburg's coming to the throne. At an early hour flower Unter den Linden and the streets adjacent were shut off by the police; then filed into the great area before the university the flower of the German and Prussian standards, which were borne to the Schloss Platz and planted before the monument of the great Kurfurst of Brandenburg. Behind came two bodies of Berlin Garrison Guards, Body-cuirasse regiment of Breslau, Alexander regiment with band, and many others. The infantry, which occupied both sides of the area, was commanded by Gen. Major von Wilezcek and Gen. Major von Lutken, the cavalry by Gen. Prince Albert of Altenburg, and the artillery by von Kneesebeck.

Shortly before eleven o'clock the old hero, Von Moltke, made his appearance. I was fortunate in having my student's card with me, as it gained me admittance to the university, from whose windows I could comfortably view the parade. On such occasions no one is allowed to enter the university without his card. Presently the band struck up inspiring music and some students near me who were crowding to get a view, said, "Kommt der Kaiser!" Sure enough down Unter den Linden between his lines of splendid troops the Kaiser advanced. He was clad in his beautiful white regimentals, and wore also a golden helmet and breastplate. The horse he rode was black. The Kaiser's first act on reaching the area was to approach Gen. Von Moltke, whom he shook warmly by the hand, and then led him to the most prominent place in front of the statue of Brandenburg's Great Prince; then leaving Von Moltke he turned to the troops, addressing them in the following words:

"Comrades! We celebrate to-day the 25th anniversary of the ascension to the throne of my ancestor, the Great Kurfurst. He it was who laid the first stone in the up-building of the Brandenburg principality, out of which next came the kingdom of Prussia, and finally the German Empire. He founded a new army in the fear of God, truth and unconditional obedience. We Brandenburgers know what he in the battle of Febrillin accomplished by the influence of his personality. Also his acts in the time of peace, whereby he strengthened his kingdom, are not forgotten in history. In remembrance of the deeds of the Great Kurfurst of Brandenburg, let us give three cheers to the welfare of Brandenburg, Prussia and Germany."

This speech was followed by thunder-

ing hurrahs all along the line, reinforced by the roars of the field artillery. After this the Kaiser, attended by his adjutants, watched a parade of the troops, which lasted about an hour. In the midst of the parade, which was accompanied by the best military music, Dr. Zeller appeared in his class-room and began his lecture on Aristotle. The students reluctantly withdrew from the windows and tried to listen to philosophy, but the attraction outside proved too strong for some, who softly stole back to their places and watched the moving troops. The doctor, however, manifested the least interest, nor did even the booming cannon draw his attention for a moment from his beloved subject. It was a tedious lecture to most of the students, who were naturally somewhat abstracted by the martial music, but the doctor went on lecturing, if anything, a little longer than usual. He reminded me of the story of Diogenes, the Greek cynic, and Alexander the Great. On one occasion, as the powerful monarch passed by at the head of a triumphant procession, he noticed Diogenes sitting by his tub in the sun, entirely oblivious of the royal pageant, the king included. Being a little piqued by this seeming indifference on the part of one of his subjects, Alexander rode over to where the philosopher sat and said, "I am Alexander." "And I," said the indifferent one, "am Diogenes." The king was so struck by this reply that he promised to make the philosopher a present, and asked him to name what he would like. Diogenes replied that he would be greatly obliged if Alexander would stand out of his sunshine.

I have no doubt that Dr. Zeller would have been much obliged if the Emperor had postponed his celebration to a later hour. However, the doctor closed at last with a pleased look on his face, which interpreted as mental satisfaction at the stoical indifference to non-philosophical matters which he had been able to maintain, and the students, scarcely waiting to offer the ordinary applause, rushed over to the windows to see the last of the parade. The Emperor was in the square, shaking hands with his officers, some of whom were young and seemed to have just been introduced to him. He was very pleasant, and talked freely, easily and without formality. After this part of the ceremony, the troops swung into line of march with the band playing on ahead. The Kaiser joined the procession, which, with waving banners and grand music passed to the Schloss.

The people who were watching the parade now took the opportunity to show their interest in the proceedings. They shouted until they were tired, thus venting in noisy hilarity their feelings of loyalty and patriotism and devotion to the Fatherland.

C. H. DAY.

First Experiences and Impressions.

Bimlipatam is situated not unlike Alma, N. B., facing the East, lying between two hills, 800 and 600 feet high, respectively, and about a mile apart. The town is densely populated, and the mission compound, "littered into" the side of the Southern hill, gives a commanding view of town, and beach, and bay. It is needless to say that our welcome here was cordial. In this little nook detached from Nova Scotia, the parent soil, by so many hundreds of miles, we all felt very much at home. Bro. Sanford has been doing all these years, amid discouragements and many privations, a work for the Maritime Baptists, for the heathen and for Jesus, that will stand the test of time, and which calls for the hearty sympathy of all the brethren at home. North of Bimlipatam the ravine broadens out into an expansive and fertile valley, extending many miles inland. Sixteen miles to the North-east Vizianagram is situated, the thorniest, darkest, most discouraging place for missionary effort in the presidency. So I heard in Madras, in Coconada, in Bimlipatam, this is the introduction to our future work for Christ. That wisdom, and patience, and the power of the Holy Spirit, and the ever-abiding presence of the Spirit of Christ may be given us is the promise of God, granted to all His servants. We have reason especially to claim this promise, and we need your prayers.

Bro. Churchill dropped in on us out of his bandy the other day in the midst of our unpacking. Cheerful and breezy as his own Yarmouth county, his greeting was hearty and went to our hearts. Just now he is filled with rejoicing and anxiety at a surprising revelation of a secret work of grace in one of the villages on the field he has toiled and seeded and watered with prayers these fifteen years,

so happily, yet with so much discouragement.

On Monday, December 1, our month is coming, and we are to begin the ascent of the "Hill Difficulty" lying fairly in our missionary pathway—the acquisition of the language. M. B. SHAW.

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."

Extracts from a Letter from Miss Gray. She writes November 21, and says: "I am expecting Mr. and Mrs. Sanford, with Mr. and Mrs. Shaw, to-morrow, and am busy preparing for them."

"O how times flies in India! This is our cold season, and the days are very pleasant. It is such a comfort to be able to get along without a junkah."

"My health is excellent. I have not been ill a day with fever since I had the small pox. Probably I had my share then. But I do feel thankful that the Lord has thus blessed me."

"I have been kept at the station more this year than last. The school and boarding children require a good deal of care."

"I hope to get out for a few weeks after Mrs. Sanford comes home; so am busy now trying to get food and clothing all ready for the boarders. We have nearly a dozen in the boarding department."

"We are very glad that Mr. Shaw is coming, but disappointed that another family did not come with him. Two ladies are needed very much—one for Vizianagram and one for Bobbili, and if there are any to spare we would gladly welcome another to this station."

"We rejoice in the good news that comes from home. May the work go on. Surely our people are doing well, and we shall hope for more workers next year."

"Dear Mrs. Selden has gone to her reward. How we shall miss her letters and Christmas greetings! She was beloved by all the missionaries, and all mourn her loss. My last night in Nova Scotia was spent in her home."

The third annual gathering of the Woman's union missionary meeting of St. John was held in St. Andrew's school-room, Germain St., Thursday, Jan. 8, p. m. Mrs. L. G. Maenell presided. After reading Isa. 60, Mrs. Wm. Allwood led in prayer. Representatives from all evangelical denominations were present. Earnest prayers and stirring addresses were given, interspersed with appropriate music. All felt that the God of missions was working in the hearts of his children, and a determination was expressed to engage more heartily in mission work this year than hitherto.

Christ for the Heathen.

Buddha knew nothing of the existence of any being higher than himself. All that he claimed to have discovered was the origin of suffering and its remedy. All suffering, he taught, arises from indulging desires, and it is to be got rid of by the suppression of desires, and by extinction of personal existence. When he said to his converts, "come follow me," he bade them expect to get rid of suffering by stamping out desires. When Christ said to His disciples, "Follow Me," He bade them expect sufferings; to rejoice in their sufferings; nay, to expect the perfection of their characters through sufferings. . . . Buddha had no idea of sin, as an offence against God; no idea of true holiness—what he said was, "Get rid of the demerit of evil actions, and store up merit by good actions." One day the Punjaban, an Iktak, asked him about his religion. He replied, "I believe in one God, and I repeat my prayers, called Jappi, every morning and evening. These prayers occupy six pages of print, but I can get through them in little more than ten minutes." "What else does your religion require of you?" he asked. The answer was, "I have made one pilgrimage to the holy well near Amritsar. Eighty-five steps lead down to it. I descended and bathed in the sacred pool. Then I ascended one step and repeated my Jappi. Then I descended to the pool and bathed again, and ascended to the second step and repeated my Jappi a second time. Then I did the same a third time; and so on for the whole eighty-five steps, eighty-five bathings, and eighty-five repetitions of the same prayers. It took me exactly fourteen hours, from 3 p. m. one evening to 7 a. m. next morning." He asked, "What good do you expect to get by going through this task?" The Sikh replied, "I have laid up a great store of merit, which will last me for a long time." This is a genuine Hindu idea—the very essence of Brahmanism, Hindulism, Zoroastrianism, Mohammedanism, and Buddhism.—Selected.