

MESSENGER AND VISITOR.

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Messenger and Visitor

WEDNESDAY, MARCH 6, 1880.

OUR FOREIGN MISSIONS.

The statement of Bro. John Mark, Treasurer of the Foreign Mission Board, of moneys received since last August, is not a cheering one. Of course there has been money contributed to Foreign Missions through the Convention Fund, which has not yet reached the Treasurer, but even though this were added, we fear the amount from the churches would not be large.

We wish to speak a few earnest words to the brethren and sisters of our churches. It is too late in the ages to doubt whether our churches and church members should assist in the great foreign mission movement which is separating the outposts of the Lord's army among almost all peoples and tongues.

We all are addressed by our Lord in the great commission; we all have our part to do. None are denied the great privilege, none are excused from the divine duty of sending the glad tidings of hope and salvation to the countless myriads who deserve them as much as we.

It would be strange, indeed, should God release us from all obligation in a work so vast, in needs so desperate. To do this, in the presence of the great need and the terrible fate impending, would be to cultivate a heartlessness so careless, an insensibility so callous, a hardness so rocky that it might well be a part of the training of devils rather than of saints.

Now they have a name. 11. Church organization was wrong, for that was like Babylon. Now they organize. 12. For years they were denying their duty to set out trees, for they would never grow to bear fruit. 13. Led by a revelation from Mrs. White, the sisters put on the short dress with pants. None of them were it now. 14. For thirty years they would not take on any collection on the Sabbath. Now they do it every week. 15. For fifty years they have been expecting the end of the world to come inside of five years, and it has not come yet.

It is then, there can be no doubt that our Lord's command, our own pity and compassion, our own highest glory in grace, combine with the appeal from a heathen world to prompt us to do something—a great deal—for Foreign Missions, is there any doubt that our own mission now claims our sympathy and practical support? It was not begun lastly; there was much earnest prayer. Men like Dr. Cramp and Dr. Tupper among the dead, besides the scores and hundreds among the living, gave to it their sympathies, prayers and toils.

It is true that there have been troubles; but they have ever been the inauguration of missions. It may be there have been mistakes; for who are infallible; but even though this be true, there have been many enterprises which have gone through a perfect sea of troubles and mistakes to the most triumphant and beneficent success. God often teaches His people how to secure success by allowing them to err. This is His usual method. Neither should our hearts fail us because the abundant blessing in soul saving for which we have hoped and prayed still tarry. Other missions which are now rejoicing in a flood tide of blessing, have had to endure a longer and more trying testing of faith and patience. Faithful labor has been done and is being done. Good firm foundations are being laid. The rock of false faith is being smitten. Surely all this labor shall not fall in the crown of abundant blessing and saving power. The

rock will surely crumble. Rather let the delay and the difficulty but lead us to lay hold upon the arm of God with a firmer faith, and be more instant in prayer, as well as more devoted in giving. If then we must give to missions, and our own has the first and direct claim upon us through the shaping of circumstances and the condition of our present efforts, let us awake and do our part like men and women of God. Let all who have anything to do with leading churches in the work of securing funds for our denominational work, press on the collections for Convention Fund, so that all our treasures may be replenished.

SEVENTH DAY ADVENTISTS.

A brother writes from French Village, Halifax, N.S., referring to the evil work of the Seventh Day Adventists in one section of the St. Margaret's Bay church. He advises all who want to know the true history of this sect to write to Rev. A. M. Carrington, Otsego, Michigan, for his book, "Seventh Day Adventism Renounced." This brother was teacher of theology in their college at Battle Creek, was associate editor of their paper, was writer of their Sabbath-school lessons and was in nine of the principal committees at the last general conference of their body he attended. He gave up all these because he felt he could no longer endorse their teachings, and was admitted into the Baptist ministry, when he became pastor of a weak church in the village where he resided. In this work, stating his reasons for renouncing Seventh Day Adventism, he gives a clear exhibit of the errors of this small body. Among the

MISTAKES they have made in the past, the following are mentioned:

- 1. They set the time for the end of the world in 1843, and failed. 2. They set it again in 1844, and failed. 3. Elder White, the leader of the Seventh Day Adventists, set 1845 for the end and failed again. 4. They held in 1844 that the earth was the sanctuary, another mistake, as they admit now. 5. They all held for some time after 1844 that probation for sinners was ended—a fearful mistake. 6. For ten years Seventh Day Adventists began the Sabbath at 6 p. m., instead of at sunset as now, thus they broke the Sabbath every week. 7. They kept their children out of school for years, because time was so short they would need no education; those children now have grand children. 8. They gave away their goods in 1844, because they would not need them after that. 9. They would not vote, for that was like the fallen churches. Now they vote freely. 10. They held that it was wrong to take a church name, for that was Babylon. Now they have a name. 11. Church organization was wrong, for that was like Babylon. Now they organize. 12. For years they were denying their duty to set out trees, for they would never grow to bear fruit. 13. Led by a revelation from Mrs. White, the sisters put on the short dress with pants. None of them were it now. 14. For thirty years they would not take on any collection on the Sabbath. Now they do it every week. 15. For fifty years they have been expecting the end of the world to come inside of five years, and it has not come yet. They say that the Israelites were just as landly disappointed when they failed to reach Canaan immediately, but had to wander in the wilderness forty years; but Moses plainly told them right in the beginning, that they must wander there forty years. Num. 14: 33; they say Jonah was disappointed because Nineveh did not fall as he preached. But the whole city repented and God forgave them. Jonah 1: 10. "The world did not repent at Miller's preaching, but ridiculed it. They say the disciples were also disappointed at the death of Christ. Yes, but Christ had told them plainly over and over that he must die; then he rebuked them for their blindness in not believing him. Luke 24: 25, 26. So none of these cases are at all like the Adventists have made; and this they have done with an inspired prophetic right at their head for forty-four years. These simple, undeniable facts alone should be enough to open the eyes of all to see that the Lord has not led them in their fanatical work.

The brother who writes to us about the above, wishes to give a WARNING to our people. As is usual with those who wish to spread opposing views among the membership of a church, these Adventists are very gentle at first, saying little or nothing about their own peculiar ideas; but as soon as they have gained the ears of the people, they begin, in public and from house to house, most industriously, to sow their disruptive teachings.

THE JESUITS' BILL.

We are unable fully to agree with "Observer" in his note on this subject. The Dominion Government has reserved to itself the power to veto the acts of the Provincial Legislature, assuming that cases might arise when its exercise might be necessary. Whether this is one of the extreme cases in which this power of disallowance ought to be interposed, we do not propose to discuss; what we do hold is that the utmost pressure of general public and moral sentiment should be brought to bear upon the government of Quebec to induce them to reconsider their obnoxious measure, or to test the legality of the action in the highest court of the realm.

tain grants of lands from the King of France, before Quebec was conquered by Great Britain, and that they are still entitled to the income from these estates. How much right they have to these revenues through this claim can be seen from the following: First, the ownership of these estates by the Jesuits was not recognized by the King of France at the time of the conquest; but they were holding them by tolerance. Second, at the time of the conquest, the Jesuits were prescribed in the British realm, and could not hold property. Third, these estates were formally escheated to the British crown, and were subsequently handed over to Quebec to be used for educational purposes. Fourth, ten years after the conquest, the Pope himself suppressed the Jesuits altogether; but with the consistency of the infallible church of Rome, the order was reconstituted forty years later. Fifth, even now, in order that the Jesuits may hold property in Quebec, they have to be incorporated, which act of incorporation is opposed by Archbishop Taschereau, the highest Romish official in Quebec.

The Jesuits, then, are granted \$400,000 because of a claim which the King of France himself denied to exist, which was disallowed by the British crown, which was set aside by the action of the Pope their master, and in reference to which new legislation must be had before they can grasp the great bribe, legislation, also which the representative of the Pope does not favor. This claim, then, discredited in so many ways, shown to be utterly without foundation, rejected for about one hundred years, has now been made the justification of an endowment of \$400,000 to the Papacy in Quebec.

Nor is this all; in passing this bill the government of Quebec has had to set aside the act of imperial government which appropriated the revenues from these estates for general educational purposes; this splendid sum of \$400,000 granted ostensibly to satisfy the just claim of the Jesuits, is placed at the disposal of the Pope to appropriate as he saw fit. In this way the government of Quebec has virtually said, we refuse to admit the right of the British government to determine how the property which once belonged to the British crown is to be used, and gives the disposal of the matter to his Holiness. This means, as far as it goes, that the government of Quebec is under papal rather than British rule. It is well known that the Romish Archbishop takes his seat alongside of the representative of the British Crown at the opening of the Quebec parliament; it is equally well known that Mercier does not venture to pass a measure until he has had the assent of the representative of the Pope; but this action puts the Pope above the Queen. We are no lawyer; but we believe if there were any way to place this Jesuits' Bill before the highest court of Great Britain, it would be found subversive of some of the first principles of British law; and would be set aside.

If this grant of \$400,000 to the Jesuits was to liquidate a just claim, why did the government associate with it the grant of \$50,000 to the Protestants of Quebec? On this supposition why do not the Catholics protest? Why should Protestants receive anything because the Romanists have received their rights of which they have so long been defrauded? The truth is that Mercier saw the absurdity of granting the \$400,000 as a liquidation of a claim, and so seeks to get Protestants to admit the grant to the Pope by a bribe to themselves.

Finally, if a claim like this must be granted as a legal right, what is to be the end of it? Every Romish country in Europe has confiscated the estates of the Jesuits; are they to be returned? Great Britain confiscated the monastic estates of Rome in the time of Henry VIII; are these all to go back to Rome? The King of France himself was no more disqualified for holding lands in Great Britain at the time of the Conquest than were the Jesuits; are all the Crown lands of France, at that time, to be handed back, and Quebec become a French dependency? Why not, if the old claims based upon a disputed title from France, are to be admitted?

It is no wonder that the heart of Protestant Canada is stirred. The agitation is widening and the indignation is deepening. It is to be hoped that such an avalanche of public opinion will roll in on Quebec as shall lead to reconsideration, or at least be a warning against the repetition of such a robbery of public funds in the interest of the subjects of a foreign power. It is also to be hoped that there may be some way to test the legality of an act which strikes at the foundation of so much of property rights, in the highest court of the realm. Let the agitation, if it continue, be calm, intelligent, and consolidated around some single aim or line of conduct. Above all, let it be kept out of the mire of party politics.

ACKNOWLEDGMENT FROM BAPTIST BOOK ROOM.—Through the kindness of some unknown brother, we are receiving weekly "The Berwick News." From Rev. W. B. Boggs, A. M., we have received the first number of "The Lone Star." Please accept our thanks. Could we not have a copy of P. E. I. and Cape Breton put on place in our table? Let it be done soon. GEO. A. McDONALD.

THE WEEK.

The matter of profoundest interest to the British public, this week, is the utter collapse of the Times' case against Parnell. As stated in our review last week, the whole case of the Times depended on the testimony of Pigott, which had utterly broken down. On Monday, when the Commission again assembled, the startling fact was announced that Pigott had formally confessed to Labouchere and Augustus Sala, that he had forged the so-called Parnell letters, and that he had disappeared. This, of course, was the end of the Times' case, so far as the letters were concerned. The Attorney General, who acts as counsel for the Times, wished all further inquiry into the facts which underlay the Times' action to cease. But the counsel for Parnell desires the most searching investigation. Parnell was called to the witness stand and denied on oath the authorship of the letters, and other parties implicated did the same. There was no recourse left the Times but to withdraw its charges and apologize. Instead, however, of pursuing a course showing sorrow for the vilest slander upon the innocent, the counsel for the Times is going on with his weary work of reading everything from the Nationalist papers to cast suspicion upon, and arouse prejudice against the Parnellites. However, the Times can never regain its old position of leadership of the British press. It has courted imposition in the most transparent way, in order to fix a stigma upon those it hated and a cause it disliked. Its thunders, hereafter, will be without lightning. The government which has backed up the Times should also receive its full share of the obliquity which the whole course of action, in this case, so richly deserves. The statement of the Standard, Salisbury's organ, that Parnell is to blame for it all, because he did not enter action long ago, is cool, when it is considered how hard it is for one man to contest a case against a corporation like that of the Times, with the government at its back. Parnell's heroic self-possession and great patience during all the time he has been lying under these false and terrible charges, is now the admiration of all who are not too blindly prejudiced to be able to see clearly.

Just as the public mind was settling down, the news comes that Pigott had committed suicide at Madrid, to escape being extradited and having to stand trial in England. This is to be regretted, as it will prevent the investigation of the bottom facts of the whole case. The debate on Morley's amendment to the Queen's speech has been concluded. Gladstone gave one of his great speeches. Parnell received a perfect ovation from the Liberals, when he arose to speak. Both he and Gladstone repudiated the idea that the repressive measures of the government were to be credited with the decrease of crime in Ireland. This was due to the fact that the Irish leaders were counselling their countrymen to be patient, in the hope that justice would be accorded them by England, in due time. It must be very hard for the Irish leaders to have the good effects of their temperate counsels attributed to the very exasperations of the government which makes it so hard to repress the Irish people from violence under them. However, if the Irish can command themselves, under these circumstances, it will go far to prove their right to self-government. When the vote was taken, it was found to be on the old party lines, the Unionists supporting the government, and giving them a majority of 79. The new French government are entering upon a dangerous road. They appear to be determined to suppress Boulangerism by prescriptive measures. In no country is this more perilous than in France.

The Congress of the United States has passed a resolution looking toward commercial union with Canada. It provides that whenever it shall be duly certified to the President that the government of Canada has declared a desire to establish commercial union with the United States, having a uniform revenue system, like internal taxes to be collected, and like import duties to be imposed upon articles brought into either country from other nations, with no duties upon trade between the United States and Canada, he shall appoint three commissioners so to meet those who may be likewise designated to represent the government of Canada to prepare a plan for assimilation of import duties and internal revenue taxes of the two countries, and an equitable division receipts in commercial union, and said commissioners shall report to the President, who shall lay the report before Congress.

In the Canadian parliament, Laurier moved a resolution favoring reciprocity with the United States and a continuance of the *modus vivendi* with respect to the fisheries. After a debate of considerable length, the resolution was rejected by a majority vote of forty-three. A bill to prevent trap shooting of pigeons, dog fighting and baiting of all kinds, passed its second reading by the narrow majority of one, to the disgust of many members of the house, he it said.

The Postmaster General proposes increased rate on drop letters to two cents, but the weight will be one ounce instead of one half ounce; now, Charges on registered letters will be increased,

but security also increased. One ounce letters will be covered by the three cent stamp. Letters insufficiently paid will be forwarded to their destination, but double the deficiency will be exacted. The dead letter nuisance will thus be abated. The Nova Scotia Legislature is just settling down to business.

Notes by "Observer."

I note that in the published account of the proceedings and addresses before the Christian conference, held at Montreal in October last, under the direction of the Montreal branch of the Evangelical Alliance, it is stated that "the communion service in connection with the conference was held in the Dominion Square Methodist Church, on Wednesday, Oct. 24, at 2 p. m. Notwithstanding the pouring rain the service was numerously attended, all the denominations being represented." This conference was composed in part of Baptist clergymen, probably Baptist laymen also. I beg to ask any of your readers who have exact knowledge on the subject whether the statement above extracted from the conference publication is in full harmony with the facts of the case? More particularly may I ask (1) whether such service was held by vote of the conference, and if so (2) was that vote unanimous? (3) Is it true that all the denominations joined in the service.

THE JESUITS' ESTATES ACT.

I observe also in the same publication the petition of the Evangelical Alliance of Canada to the Governor General in Council praying for the disallowance of the Jesuits' Estates Act. It appears now that that petition failed to impress the Dominion Government, for the act in question has since been allowed. What else could the government have done? Had not the Quebec Legislature the right to disburse its revenue as it pleased? Most certainly. The appropriation of \$400,000 to Roman Catholic higher education may have been very unwise, but surely Quebec had the right to make the distribution if it so wished. Had a respectable protest been made at the proper time by the Protestants of Quebec against the passage of such legislation that would have been entirely in order.

While I thus write I must at the same time remark how palpable is the determination of Rome that the Province of Quebec shall continue to be intensely Roman Catholic. The greatest religious problem, as well as the greatest national problem that confronts this Dominion, is this: Shall Rome rule in our new nationality? It behoves Protestantism to be on the alert, to strip itself of Romish errors, to build alone upon the Word of God as interpreted by the best scholarship of the world, and to stand together and to work unitedly for the advance of Christianity.

The question presented to the Province of Quebec, namely, whether the appropriation of \$460,000 of the public revenue to the advancement of higher education, was proper; and secondly, whether the division of \$400,000 to Roman Catholics and \$60,000 to Protestants was just or not. This same question meets us in another form in I believe, every part of the Dominion: church property is exempt from municipal taxation. That means that the property not exempted must pay so much greater taxes. That means, that the individual property owners in any locality shall be assessed to make up a deficiency arising from the non-assessment of your church and mine. It means that each denomination contributes to the support of all the other denominations. Suppose the Roman Catholic church property in every place far exceeds in value that held by Protestants. In so far as such was the case, the Protestant population would unjustly contribute of their means to make up for the exemption of the Catholic church property. This condition of things undoubtedly exists in the Province of Quebec. It may be contrarily in other Provinces. If so, it is no less unjust. This form of supporting a religion we do not believe in, is so indirect that it is scarcely felt, unless where the inequality between the denominations is very great. None the less, as the case stands, we are contributing to the financial support of other denominations, and in turn receiving their contributions towards the support and propagation of our tenets. I submit that the system of exemption of ecclesiastical property from municipal taxation is wrong, and that such property should pay taxes the same as any other. Then the burden would fall equally on all concerned.

By the way, the Nova Scotia Legislature, I notice, is to be asked to sanction some measure relating to higher education. Just what it will be does not yet appear. Is the old College question to be re-opened? I hope not. Was not that settled, determined and made an end of? Or is it a proposal to re-constitute the Halifax university for examination and degree-awarding purposes? That step has been advocated quite recently. But it is no use to anticipate. Feb. 23. OBSERVER.

CORRECTION.—Bro. E. K. Ganong, not Bro. R. Mutch, was pastor at St. George's last year, as set in the 1st col. Book.

Dry Facts About Baptism.

BY H. F. ADAMS, YARMOUTH, N. S.

The Rev. S. A. Walker, rector of Maryport Church, Bristol, England, says: "It is notorious that the great majority of the baptized members of the Church of England, are enemies of the cross of Christ, many of them not having the form of Godliness." What think you of this open attack of a clergyman on the members of his own flock, ever every one of whom a clergyman has solemnly declared during the baptismal service, "We give Thee hearty thanks that it hath pleased Thee to regenerate this infant with Thy Holy Spirit?" But this disclaimer in the reality of his church dogma, "Baptismal regeneration," is in very good company. Listen to a greater man than he, who made a much fiercer attack on the members of the Episcopal Church. In his famous sermon on the "New Birth," John Wesley says, "How many are the baptized gluttons and drunkards, the baptized rioters and evil speakers, the baptized whoremasters, thieves, extortioners. What think you, are these now the children of God? Verily I say unto you whosoever you are, unto whom any one of the preceding characters belong . . . ye serpents, ye generation of vipers, how can ye escape the damnation of hell?"

It does not require a Wesley to discern the illogicalness and evil fruits of "infant baptism," for any ordinary person may turn to the government official reports of the professed religious connections of criminals, to see how large a proportion of them have been "CHRISTENED."

TORONTO CENTRAL PRISON.

Table with 3 columns: Denominations, Total Criminals in 1878, One in every. Rows include Roman Catholics, Episcopians, Presbyterians, Methodists, and All other denominations.

In that year, 1880, an eminent statistician, Thomas Shenston, Esq., obtained statistics of the religious standing of the criminals that entered the Penitentiary at Kingston, Ont. Out of all the convicts he found that while 83 were Roman Catholics and 72 Episcopians, only one could be proved to have been baptized on a profession of faith in Christ, and he was an Indian.

It is worthy of observation that those bodies which attribute most efficacy to infant baptism, furnish the jails with most inmates. This fact is a louder comment on the unscripturalness of that "institution" of man's than anything that the most impartial thinker could say.

Figures may be considered "rather dry," yet they speak louder than words. A few years ago there appeared a carefully written and very informing article in one of the American Quaterlies on the decline of infant baptism. It was then shown that the denomination most neglecting the christening of its infants was the Presbyterian. Here are a few samples: The Fifth Avenue, Dr. John Hall, had 1,730 members—infants baptized, 21. University Place, Dr. R. R. Booth, had 1,193 members—infants baptized, 46. The Fourth Avenue, Dr. Howard Crosby, 1,384 members—infants baptized, 17. The Brick Church, Dr. L. Bevan, had 1,100 members—infants baptized, 23. Madison Square, Dr. C. H. Parkhurst, 777 members—not one infant baptized.

These are statistics for one year, and must present a very discouraging outlook for the future of this ordinance of man.

The decline among the Methodists and Congregationalists is also great. Here is an extreme illustration of neglect of baptizing infants. In Indiana, out of thirty-one Congregationalist churches, twenty-four report no infant baptisms, and the other seven only report twenty at all.

In order to moisten these dry statistics a little, I will close by repeating one of our college "nannygoats." In those happy days when we sang, and laughed, and prayed together under the shadow of that great child-man, C. H. Spurgeon, (who as much as any of us loved a good hearty laugh) we had in college a colored genius from the sunny South; and this is the substance of one of his narrations: "Befo' de war" he was a slave in the Southern States, and becoming converted after the war, he thought it his duty to be baptized. Accordingly he sought the advice of a Methodist minister, who advised him to be sprinkled. But Johnson, who at that time could not read his Bible, had heard that it said those who were baptized were dipped in the water, so he was not quite satisfied with the Methodist's advice. He then went to the Presbyterian, who told him he ought to be "poured," but he was determined to see the Baptist preacher too, as he wanted all the light he could get. He of course told him he ought to be dipped. Now, darkey brother argued thus: "If I be sprinkled, I shall be neither poured nor dipped, and if sprinkling turn out to be wrong, and one of the others turn out to be right, I shall be in a bad fix. Then if I be poured, well I shall be both sprinkled and poured in one, and that would be all well if either sprinkling or pouring turn out to be right, but if dipping should be the real thing, then I shall be in a sad place. But if I be dipped I cannot be vour, because I shall be sprinkled, and poured, and dipped, all in one."

in full for Fore 1888, to date in Receipts from Per C. Roscoe, \$11.16; Chester Butternut Ridge Receipts from Union: Mrs. S. S. J. Manning, \$11.16; H. Dobson, \$11.16; Receipts from Windsor, \$50.00; C. Connolly, J. Newcomb, W. per Rev. A. Col \$10.50; A. Griot \$6; a Lady, Am Weldon, \$10; \$25.66; Robert P. E. L. J. M. ket, \$5; a Friend, Carlet, \$11.16; C. B. \$5; J. D. \$1; Mrs. J. W. D. \$506; J. M. F. E. Bryner, Lak ton, Windsor, \$5 Josiah Bittle, P Receipts from elon Bands: \$9.29; Solid Ro \$10; Lawrenson Society, Toronto \$10; Canon Digby, \$17.56 Church, Halifax \$6.30; Ohio, \$2 \$6.73; New Geo Convention Fun Collection at C Churches in W Woman's Bap Legacies, \$10 Individuals \$10 Sunday-school St. John, N. Day of Prayer The day of schools of Iar in the Union Martins. In Simpson, who ing in St. John E. Bill, D. chapel at 11 a and impressive by this aged 48; w him. It was to the gaci lips of one v rience almost commencement of the div A very pro in the chapel a prayer-meat Atkinson, one was manifest, ing was receiv The Christia tion seem gen est as such. number be praying for a to break out a unite with th that prayer. Our beloved ton Academy in the prayer and will av in the name expect it, and academies all comes. Further The first or and the follo this week: C field, N. B.; ford, N. B.; Juddor; On heard from, Amherst, Tr Note.—Wil Hymnal plea station, etc. it will be help to send your Geo. Br. The resident I. E. Bill, D. day evening, friends in St. the 84th annu him their hee A few friend and students late parishio pressed their our highly as ing him on t money amou tor seemed rious for one much surpr expressing t shown him, well know Short address