

ton, "It doth not a little grieve my spirit to hear what sad things are reported daily of your tyrannies and persecutions in New-England, as that you fine, whip, and imprison men for their consciences. . . . These rigid ways have laid you very low in the hearts of the saints. I do assure you I have heard them pray in the public assemblies that the Lord would give you meek and humble spirits, not to strive so much for uniformity as to keep the unity of the spirit in the bond of peace."

TEMPER OF THE LEADER.

But the clergy, the leaders of the theocracy, felt neither remorse for their crime against liberty, nor shame at the reproof of their brethren. They justified their policy, and denied that they had been guilty of persecution, or had trespassed on religious liberty. No Jesuit could have been more adroit in blinding his own moral sense, or in hoodwinking others, than John Cotton, in his reply to Mr. Saltonstall. He says, "Neither are we so vast in our indulgence or toleration, as to think the men you speak of suffered an unjust censure. . . . As for the whipping, it was more voluntarily chosen by him than inflicted on him. If his sufferings of stripes was any worship of God at all, surely it could be accounted no better than will worship. The imprisonment of either of them was no detriment. I believe they fared neither of them better at home. . . . We believe there is a vast difference between men's inventions and God's institutions; we fled from men's inventions, to which we else should have been compelled; we compel none to men's inventions."

But while the ministers assumed the tone of injured persons, who had been unjustly charged with offences against freedom, it is evident that political and literary leaders were ashamed of the cruel treatment of Holmes, and wished it to fade from memory. It is a curious fact that none of the historians mention it. Neither Captain Johnson, nor Morton in his Memorial, nor Hubbard, nor Mather, nor Hutchinson, allude to it; Hutchinson expressly says, "The first persecution I find upon record of any of the people called Anabaptists was in the year 1665." Governor Endicott, when appealed to by the Agent of the Colony in England to give an account of the matter, declined to answer him.

But were the leaders more honorable in dealing with Clarke than with Holmes? Governor Endicott lost his temper when Clarke pressed him to tell by what law of God or man condemnation was passed, and said sharply that "they had denied infant baptism, and deserved death; and he would not have such trash brought into his jurisdiction." He then added, with a sneer, "You secretly insinuate into those that are weak, but cannot maintain it before our ministers. You may try and dispute with them." Clarke at once accepted the challenge, and submitted a written request to the Court to appoint a time for the discussion, and a person to speak for the Colony. One of the magistrates informed him that the discussion would be appointed for the following week; but the ministers objected, and the magistrates evaded the proposal by saying "Our only aim has been for your information and conviction privately," and not for a public discussion, adding, "If you are forward to dispute, and will move it yourself to the Court, or magistrate about Boston, we shall take order to appoint one who will be ready to answer your motion." This was an impotent conclusion to Governor Endicott's challenge, for Mr. Clarke, as they well knew, was exposed to severe penalties, if he disputed against infant baptism without permission of the General Court. He was too shrewd to be caught in such a trap, and replied briefly, denying that he was forward to dispute or had invited controversy, but expressing a willingness for a public discussion, "if the honorable General Court, under their Secretary's hand, shall grant a free dispute, without molestation or interruption." "What is past I shall forget, desiring the Father of mercies not to lay that evil to your charge."

Baptists of our day may recall with an honorable pride the names and services of these noble men, witnesses for the truth, and martyrs to their convictions. They won a hard battle by patience, and courtesy, and courage, and carried the field at every point. Holmes suffered unto blood, in loyalty to Christ, and won sympathy and esteem by his martyr fortitude. Clarke compelled admiration by fidelity to his convictions, and earnestness in defending them; by charity to persecutors and reverence for law, united with un-

swerving loyalty to truth. The Colonial authorities acted a disgraceful part throughout; inflicting torture with the remorseless cruelty of a Spanish Inquisitor, defending their malice with the sophistries of a Jesuit, and shirking their own challenge to debate with the cunning of a pettefogger. To such devices were noble men driven in their eagerness to defend the human inventions of Infant Baptism and a State Church. If a tree is known by its fruits, what wretched trees are these that bore such poisonous fruits.

For the Christian Messenger.

NOVA SCOTIA MINISTERIAL EDUCATION BOARD.

The funds subject to the direction of this Board have always been quite limited; and the amount contributed for its purposes last year was smaller than in several previous years. But, on the other hand, an unusually large number of applications for aid has come to this Board since September, and consequently the appropriation to each applicant must be very small. As one interested in the object for which this Board is appointed, I would invite attention to a resolution passed at the last meeting of the Convention, but which, it is to be feared has been forgotten.

Resolved, That the churches of Nova Scotia be requested to take a collection in aid of the funds of the Ministerial Education Board either upon the day appointed for Humiliation, Thanksgiving and Prayer, or on the first Sabbath of the year 1876.

The first day mentioned in the resolution has passed; but it is very desirable that the churches should make collections for this Board on the second day named, or as soon thereafter as possible. Such contributions may be sent, at any time, to the Treasurer, J. W. Bars, Esq., Wolfville.

A. W. SAWYER.

Dec. 20, 1875.

For the Christian Messenger.

CORRECTION.

PARADISE, Dec. 23rd, 1875.

Dear Editor,—

In the cleverly written account of the proceedings connected with the recent opening of the New Academy Building at Wolfville, in your issue of the 22nd, inst., I am credited with saying that "the institution at Horton had never received from the provincial funds but \$2,000, while other religious bodies had received for the same purpose from \$30,000 to \$50,000, each. What I did say was, in substance this: that while most of the other religious bodies had received large sums from the Provincial Treasury in aid of their Collegiate Buildings, our body had received, so far as I could learn, the sum of \$2,000 only.

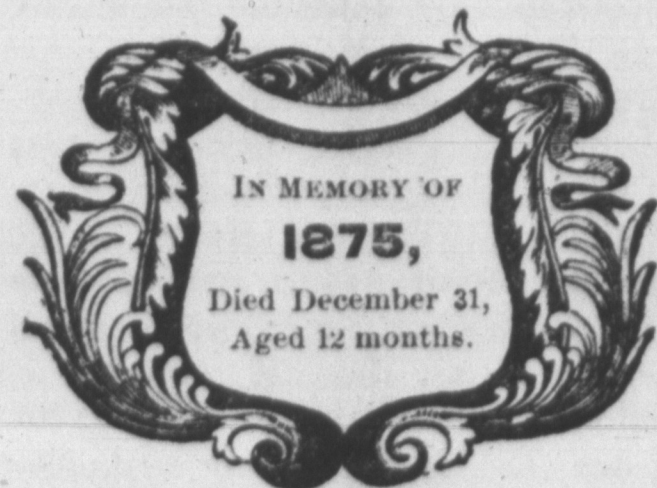
My remarks had no direct reference to the Annual Grants, although there has been at different times, and is now, quite a disparity between ourselves and some others in this respect also.

This, however, like many other grievances, admits of remedy, and we hope to see the remedy applied, and that very soon too.

Yours truly,
A. LONGLEY.

The Christian Messenger.

HALIFAX, N. S., DECEMBER 29, 1875.



It has been a year of floods, and storms; floods in England—floods in France—floods in India—attended by great loss of property and life;—storms on every sea-coast, involving immense destruction of shipping and cargoes, and sacrifice of sailors.

It has been a year of financial depression, and of unexampled roguery. The cases of fraud, forgery, and universal cheating have been unequalled in number and enormity. Commercial integrity was never at such a low ebb. Many an honest man has been ruined through his efforts on behalf of the careless, the incompetent, or the unscrupulous. Many an unskillful dealer in stocks and shares has found to his cost, that riches "make themselves

wings," and "fly away as an eagle toward heaven" (Prov. xxiii. 5); and numbers who enjoyed comfortable homes at the beginning of the year are homeless and destitute now. Nor is this havoc confined to one country. It spread over all Europe, and has committed unwonted ravages on these North American shores. We are reminded of Luke xxi. 26—"Men's hearts failing them for fear, and for looking after those things which are coming on the earth."

One thing is certain—that a more rigid application of Christian principles to trade and commerce, and to all earthly affairs is loudly called for. Christianity is not only intended to prepare us for the next world, but also to govern us in this; and he gives small proof of fitness for the church whose daily conduct shows that he is a mere worldly man, one of those who "will be rich," and care not how; such persons, as the Apostle Paul says, "fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." (1 Tim. vi. 9).

It has been a year of "wars and rumours of wars," though more of "rumours" than of actual wars. The wars have been on a somewhat small scale—in Spain, and Turkey, and Africa, and some parts of the East—yet not without the usual atrocities. But towards the latter part of the year there was a general state of alarm. The nations were supposed to be about to pitch into each other in fearful conflict, and Gog and Magog were mustering their forces. The trembling has subsided, and the soldiers are gone into barracks again. Surely as the poet says—

"War is a game
Which, were their subjects wise, Kings would
Not pay at."

In this respect, it seems to us the world is getting wiser. Clever men construct monster guns, and enormous ironclads, but they don't come into use, and we should rather that now and then one of the said ironclads, should be sent to the bottom of the sea than that they should batter down forts and destroy thousands of lives.

It has been a year of unusual religious excitement. Mrs. Moody and Sankey have addressed immense throngs in the principal cities of both continents, and much emotion has been exhibited—many sinners, it is believed, have been "converted from the error of their ways"—many dull and sleepy professors have been aroused and reformed—and much good has been done. But it is acknowledged that the masses, in densely populous places have not been reached; and they will not be till the churches, as such, engage in the work, and membership is sought, not to get "a name and a place," but opportunity to labor for Christ. Anniversary revival, on Scriptural principles, is the great need of the age.

Of other revivals there are plenty. There is the revival of ritualism. How many men there are, who eat Protestant bread, hold, or profess to hold, a Protestant creed, and go to their churches on Sundays, dressed in all the colours of the rainbow, and "play fantastic-tricks," such as might make angels weep, and excite the ridicule of demons!—And there is the revival of sectarianism. Some say the thing is dead or dying; but it is as lusty and strong as ever. In the old country, Christian Ministers are refused the ordinary courtesies of life because episcopal hands have not been laid upon them. This piece of ground is accounted more holy than that, because it is said to be consecrated, and therefore the non-episcopal must not pray there, nor comfort the mourners! But the great-ectarians are the men of the Papacy, and their Head, and those who adopt their views. Ultramontaniam is the sect of the nineteenth century. Pius IX is like the "prince of Tyrus":—"his heart is lifted up," and he thinks himself "full of wisdom" (Ezek. xxviii.) His minions are proud, insolent, ravenous, bent on subjugating all power and authority to their chief, and really loyal to none but him.

Here is an instance;—

The Bishop of Paderborn has just issued a "Catechism of Roman Catholic Church Law" from which the following points are extracted:—

"(1) Catholics cannot be bound to send their children to undenominational State schools, nor can they be compelled to pay taxes for such schools: the Bishops have the right of setting up educational establishments of their own.

"(2) Bishops may order processions, pilgrimages, and observance of church festivals, and in this right they may not be interfered with by law or police regulations.

"(3) The State may not suppress or limit church societies, such as the Workmen's Unions, St. Borromeo's Union and the like.

"(4) The State has not the right to limit by a statute of mortmain the acquirement of property by the church: it may not tax church property, and must leave its administration and application solely to ecclesiastical officials.

"(5) Members of church boards must be nominated by the Bishop, or it chosen by the congregation, must be confirmed by the Bishop."

"(6) The State cannot levy any taxes or dues from the clergy, except by permission of the Papal See. Similarly, without permission of the Papal See, clergy cannot be summoned before a civil tribunal, even in ordinary civil and criminal cases.

"(7) Under pain of excommunication, it is forbidden to imprison a Bishop or to remove him from his see."

"(8) The State may not order that the bodies of Catholics should be buried in communal graveyards, but it ought to set apart for every special portions of these cemeteries for Catholics, or should allow them to provide their own burying grounds."

And there are no civil rights we are to understand touched in these propositions! Let the reader look in particular at the fourth, fifth, and sixth. The spirit of blindness has fallen upon these men. In forcing upon public attention such claims as these to freedom from taxation, and exemption from the power of the civil Magistrate, they are affording full and complete justification of Prince Bismark's course. Friend of India.

Yet there is here and there an oasis in the desert, in which Christians of different names meet for worship, confessing the same Lord, and treating each other as brethren. There was a pleasing illustration of this on St. Andrew's Day, (Nov. 30) when the Rev. Dr. Moffatt, Dissenter though he is, delivered a discourse on Missions in the Nave of Westminster Abbey, and Dean Stanley took part in the service. *O si sic omnes!*

The river of death flows steadily on, bearing along the great and the good, impoverishing earth and enriching heaven. The losses of all denominations of the church during this year have been many and heavy. Our own denomination has shared largely in them. Dr. B. Davis will be sorely missed by a large circle of brethren and admiring friends, William Best and James Mursell, stricken down in the fulness of their strength, will be long lamented. Dr. Brock's manly and evangelical eloquence has ceased to electrify the congregations: John Davis's sturdy thought and impressive diction will be remembered in these colonies by those who love to see the union of mind and heart in the presentation of truth to men. But Jesus Christ, said the writer of the glorious epistle to the Hebrews, is "the same yesterday, and to-day, and for ever."

Some of these thoughts seem to have a melancholy hue. Yet the review is not altogether gloomy. Notwithstanding the imperfections which abound in the churches, the year has been marked by benedictions which call for fervent thanksgiving. Let us imitate David, who "encouraged himself in the Lord his God." (2 Sam. xxx. 6).

Other considerations such as the exploration of Africa,—the progress of scepticism among the scientists of the age,—the approaching dissolution of the union of Church and State,—the spread of education among the millions,—the probable results of the visit of the Prince of Wales to India,—the rapid advances of discovery and invention, &c., &c., invite attention—but the space allotted to this paper is already occupied.

1875 is passing away from us. What will be the history of the world in 1876? It is reported that Dr. Camming predicts the collapse of Turkey, and the downfall of Popery in that year. Well—we may say with Cowper, "May I be there to see!" BUT—
ANGLUS.

If there be one object more than another for which Christians are continued in the world it is that they may make the Saviour known to their fellow-men. If churches, and especially Baptist churches, have any work besides their own edification and mutual protection, it is that they may combine to convey the gospel to those who are not of themselves able to sustain the ministry or supply themselves with the ordinances of public worship. Our Home Mission Board, located in Yarmouth, being charged with administering this part of our churches' work, which demands prompt attention. Their Appeal may be found on the fifth page of our present issue. A copy of the Appeal we believe has been sent to each of the churches, and, probably,

many have already commenced operations. We received this copy just as we were going to press, but too late, last week. It should have reached us sooner. A generous and hearty response should be given to the Appeal. Every church member should strive to do something if they have not already done so. If our Board are assured of the hearty sympathy of their brethren they will be encouraged to press forward the great work placed in their hands. They cannot send forth missionaries except money is forthcoming to sustain them.

BAPTISTS, PAST & PRESENT.

There is no danger so great to the liberties of the people as that which arises from a combination of ecclesiastical with political power.

In the "Review" on our first page will be seen an extract from the recent work from the pen of the great church historian, D'Aubigne, shewing the persecuting spirit of the Roman Catholic Church, at the date to which it refers. Rome, however, has not an exclusive claim to having employed persecution for the purpose of bringing men into subjection to church power. The letters of Prof. Lincoln in our last week's issue and the present number, shew that even Puritans when in possession of power did not hesitate to advance as far as they dared in the same direction.

Since the days to which Prof. Lincoln refers what a mighty change has taken place in the religious opinions of the people of the New England State. Baptists were then driven out from the churches and the civil communities in which they lived. Now they are invited to come in and take charge of the higher institutions of learning, and are regarded as having greater facilities for this work than any other religious body. As a specimen of the estimation in which Baptists are held for this work, we may mention more particularly the fact to which the Hon. Dr. Parker referred at Wolfville last week.

It appears that for some time past it had been felt that although Colby University—the institution for the higher education of Baptist ministers and others in Maine, had an adequate Endowment Fund yielding an annual interest of \$220,000. Yet they regarded the endowment of Waterville Classical Institute—the academy best adapted for supplying students for the University as insufficient.

It was therefore resolved by the Baptist denomination of that State to raise an endowment of \$50,000 for the purpose of increasing its efficiency; subsequently—last year, 1874—an offer was made by Governor Coburn to give the \$50,000 for the endowment of Waterville, on condition that the Baptists would raise \$100,000 to endow two other Preparatory Schools.

It further transpired at this time that the trustees of Hulton Academy in the Aroostook County, and the Trustees of Hebron Academy, in the central part of the State, had made a free tender of these schools, with their buildings, real estate, and cash investments, to our denomination, on condition that we endow them and guarantee their efficient operation. Still later, a tender was made by the Trustees of Gorham Academy, in the western part the State, of their school, with its real estate, worth, it is said, \$30,000 and a cash endowment already of \$10,000, on the same conditions, the additional endowment stipulated for it being \$50,000. Thus three schools, with the properties and funds connected with them, worth, in the aggregate, from \$50,000 to \$60,000, \$15,000 of which is in cash, have been freely tendered to the Baptists of Maine, on the condition that they will raise for them an additional endowment of \$100,000. This amount proposed to be raised by the people, with Mr. Coburn's gift of \$50,000, and the estimated value of the schools tendered, will aggregate upwards of \$200,000, the cash value of the facilities and appliances for education to be owned by our denomination, a year hence, above what they own at present, if the enterprise being prosecuted, is a success.

This is truly a marvellous movement, and shews in brilliant contrast the condition of the denomination in its early days as described by Professor Lincoln. We may well be proud, as we are, of our Maine brethren.

HORTON COLLEGIATE ACADEMY.—

The next term will commence on Thursday the 16th of January. Every student should aim to be present on the first meeting of the classes. A few laggards waste precious time of teachers and fellow pupils.