

The Christian Visitor

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NOTICE.

To Correspondents, Subscribers and Others.

Items of Religious Intelligence are solicited from all parts of the world; also, communications upon other subjects of interest, especially educational, social, and industrial topics. Correspondents should write upon only one side of the paper, and make their letters as brief as the facts and circumstances will permit. As a rule, all matter to be published should reach us not later than Monday noon.

When you desire to discontinue taking the Visitor it is necessary to pay all arrears if any, and notify us by letter or post card. It is not enough to send back the paper marked refused, as in most instances we have no means of finding out the address without much searching.

Subscribers in N. S., where it suits their convenience better, may pay Rev. Dr. Saunders. THE VISITOR is unsurpassed as an advertising medium in the Maritime Provinces.

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The Christian Visitor.

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OUR CONVENTION WORK.

In the approaching Convention which meets at Halifax, there are a number of questions which are to be discussed and results reached. To the consideration of them there should be brought moderation, investigation, and a spirit to acquiesce in the conclusions arrived at, in so far as they may be harmonious with truth and for the glory of God.

The question of the formation of a Woman's Missionary Aid Society for the three Provinces, to take the place of the present style of organization in three Central Boards, is to be considered. Whatever is done ought to be accomplished in a way that will promote harmony of action between the Women's work and the Foreign Mission Society.

The question of support for the Foreign Mission work now being done will call for earnest thought, prayer and action by the Convention. More money must be forthcoming or the Mission must be permanently crippled. The only way in which expenses can be cut down is by the recall of a mission family, and that, we are persuaded, our churches will never permit.

Our Home Mission work while we believe it is not in any straits, nevertheless ought to be more vigorously pushed in these Provinces, and the field in the Great North West is practically limitless.

Our Educational work, we urged upon the attention of all lovers of their country last week. It has peculiar and pressing claims this year. Those whom God has blessed with liberal means should consider earnestly their duty in this time of special need. The Governing Boards of our schools face a critical time in their history. Again we urge, will the men who have the money answer the question: Shall the debt be paid within the Convention year? If they respond as God has prospered, a doxology of singular praise and prayer will swell the hearts of Maritime Baptists.

The formation of the Baptist Minister's Annuity Society for N. B. may possibly call for some modification of the Convention plan in reference to ministerial aid and relief, and the presence of young men (licentiates) at the N. B. Baptist Seminary, studying for better preparation for their life work, may call for the recognition of their claims for help from the Convention Ministerial Education Society, as well as those at Horton. The income of this society is far too small, and if some means can be adopted by which its resources could be doubled a great good would be effected. Many of our young men go to the seminaries of the United States because they can be so much more liberally helped. We are far behind England and the States in this matter of aid to ministerial students. In short, some have queried what

er the plan upon which we are working, viz., lumping all our work under one head in a Convention Scheme, is designed to give the largest and best results. We are singular, not in the adoption of the plan, but in continuing it. Our brethren in other countries press the claims of each object of benevolence upon its own merits. Others claim that the scheme is working fairly well and should not be touched. A discussion of its merits, if it did not result in the adoption of the plan of urging each object of benevolence on its own base, would doubtless arouse the ministers and delegates to more earnest effort to make the present plan effective of large results. And some have further asked whether the style of our ecclesiastical organization is the best to effect the end contemplated. Our mission societies, for instance, unlike those in the Northern States, are amenable to a Convention above them, and on the other side to the churches and people from whom they draw their support. Would not each society better lay its own plans with the help of its own peculiar constituency, these societies merely meeting on successive days, without any organic connection, as the Baptist Anniversaries at Saratoga. To this others say in the present organization we have more cohesion, and these societies are better held in check, &c. Our methods are somewhat peculiar, and it may be that our present construction is better adapted to our wants. But all these questions demand serious thought, and as intelligent stewards of Christ we owe it to Him to adopt the methods which will bring the largest and best results. It is a wretched plan ever to make changes just to meet a morbid passion of unrest; but it is grand and Godlike to adjust means to the best accomplishment of the end. And still further it is as a rule best to unite and work a second best plan, than to disagree upon the best. We trust our Convention may be a memorable one in the infusion of new life into all our undertakings for God.

EPISCOPAL ROMANISM IN HALIFAX.

The catechism to which our correspondent, "On looker" refers, has been for some months on our table; and a precious little book it is to be found in a Protestant church. Lest, as Baptists, we might be supposed to hold extreme views of this catechism, we will give our readers the benefit of the views of a church paper, the Evangelical Churchman, on this little bit of Romish literature.

Referring to this catechism, introduced into St. Luke's, at Halifax, the editor quotes from it and offers the following criticisms:—"It is thoroughly Romish in its teachings, in the very phraseology used and in the whole spirit which pervades it." "For the teaching of the Bible he (the author of the catechism) would substitute the teaching of a system of sacramentarian and sacerdotal theology." It (the catechism) gives the church the sole right to interpret scripture, also the right to manufacture scripture."

"This extreme Romish position is asserted on page 3." "The grossest and most materialistic sacramentarianism is taught. God becomes the father of all Christians by baptism." In referring to the teachings of the catechism on the Lord's Supper the same paper says, "Here then we have taught both the sacrifice of the Mass and a subtle form of the dogma of transubstantiation, or perhaps consubstantiation."

At the conclusion of such criticisms as the above, the paper adds: "This is the teaching with which the great majority of our High Church clergy are in sympathy, and either boldly or covertly promote. This is the spirit and tendency of the teaching of which ritualism is the exponent, and for which its innovations are seeking to prepare the way. The man or the newspaper which condones such teaching, whatever his profession, is Romish, and anti-Protestant. It has been not merely condoned, but approved by those who, if they had possessed any sympathy whatever with evangelical truth, or any real apprehensions of the heathen and Christ-dishonoring errors such a manual embodies, would have repudiated and

denounced it as it deserves." This paper concludes with the following sentence: "The churchmen of Halifax must be apathetic indeed if the discovery that such a work is circulated among their children, does not arouse them to some vigorous effort to counteract its pernicious errors and vindicate the purity and preciousness of the truth which is assailed." So we say! This paper is undoubtedly pointing at the Bishop, his priests, and The Church Guardian in Halifax, when it refers to the man or newspaper that condones such teaching. It is an open secret that the entire clerical staff in Halifax, the Rector of St. Pauls excepted, and The Church Guardian are giving hearty and moral support to the doctrines and practices, truly called pernicious and Romish by The Evangelical Churchman. Why not drive the enemy out, or come out and leave the enemy inside? This is the question that troubles outsiders who hold the truths of God's word and not the dogmas of the Roman church. There is plenty of room outside. In the name of all high and holy interests why stay in Babylon, while no one hinders the march to Canaan? Why remain vainly endeavoring to destroy with one hand what is sustained and built up by the other. The short solution, "Come out from among them and be not partakers of their abominable idolatries," is the one for this question. Three hundred years have failed to purge the branches. Why try longer? The cause of the failure is not far to seek. The standards of the church embody Romish doctrines; and the history of the changes which the Prayer Book has undergone gives good standing ground for their would-be priests. The Prayer Book has undergone five revisions. First and second in the reign of Edward VI. The third in the reign of Elizabeth. The fourth in the reign of James I. The fifth in that of Charles II.

The first book contained many Romish doctrines, and authorized the use of the Romish vestments. The second book of Edward VI, adopted in 1552, the work of the Reformation was continued, the use of vestments was forbidden, and the sacerdotal and sacramental superstitions were in great measure removed. The third book was drawn up by the authority of Queen Elizabeth, and was altered in favor of Romanism, so as to make it as little offensive to Roman Catholics as possible. James I., by his own authority alone, further Romanized the Prayer Book. The revision by Charles V. was still further Romanized. Priest was substituted for pastor, and deacon for minister. It was made to teach baptismal regeneration as it still does.

This is the standing given by Low Church men to High Church men. With such a Prayer Book and a Prayer Book with such a history, the priests would be dull heads indeed if they could not sustain their Romish practices against all comers.

Infant baptism, called into existence by the superstition of baptismal regeneration, is at the bottom of all this mischief. Cast away infant baptism and consequently baptismal regeneration and the trouble ends. Leave these superstitions and turn to God's word and God's word alone for authority, and Romanism will soon disappear from the Episcopal church.

"THE BIBLE ONLY."—CHILLINGWORTH.

The heathenism and disgusting mummeries in the Romish Church, the aping of that body by the so-called High Church party and the superstitions and errors which get a hold upon other religious bodies through teachings not found in the Bible, call loudly on Baptists to hold their principles with old time firmness, and to give force to them by devout and consecrated lives. In regard to the plainness and scripturalness of their doctrines, Baptists are strong. They hold with commendable tenacity to the old faith; but in the matter of giving themselves and their possessions to the Lord, they are far behind some of the High Church people who assume the airs and attempt the forms and follies of Roman Catholicism. Some of these

people, who make themselves ridiculous in their clerical uniforms and imbecile postures and performances in public worship, are putting to shame orthodox Christians in the hard and continued work they do in the name of Christ. Many of the luxuries and much of the indulgence freshly enjoyed by the common run of Christians, are eschewed by these people, and a self-denial, worthy of a sound faith, is practiced by them. By such consecration they give force to their superstitions and Romish practices. The saddest view of the case is, that they blind, not their own eyes only, but also the eyes of the people who are under their ministrations. While they profess to give an open Bible and the gospel to the people, they practically do neither. The Prayer Book is made to take, in a large degree, the place of God's word; and the Prayer Book, interpreted by men who at heart are in all essentials Roman Catholic priests. The deadly, dark spirit of the Roman hierarchy is in them, and it is that spirit which inspires these religious teachers. Wherever these deluded and deluding priests are found, flaunting their feminine robes in the eyes of the public, and putting on their silly and contemptible airs, the missionary should go; for he is not more needed among Roman Catholics. It should be assumed by orthodox societies, providing the gospel for the destitute and for those led astray by false teachers, that neighborhoods wholly under the control of these High Church dandies, are places to which earnest evangelists, should be sent. People, fed on follies, and entertained with displays of rags white, and rags black, and rags of various colors, will be glad to hear the gospel of Christ plainly and earnestly preached to them. Their starved souls will enjoy the bread of truth, given to them by men who know its blessedness and who understand the wants of the people. The common people heard Christ gladly. The supercilious pretensions of the priests and Pharisees did not satisfy them. No more can they be satisfied now with the popish doctrine of baptismal regeneration, of priestly power, or auricular confession and absolution. Give the people the word of God. Pay no attention to the disgusting performances of these would-be priests.

The word "priest," was restored to the Prayer Book to gratify the Romish party in the Church of England.

Both the first Prayer Book of Edward VI. and the one now in use, contain Romish teachings; the former more than the latter.

The first Prayer Book, taught Episcopacy; Apostolic Succession; the power of the Keys; the priestly office; Baptismal regeneration; the Real Presence; the Holy Eucharist; that the altar shall remain as in time past; that priests shall have their proper position and their appropriate dress; the freedom of the laity to auricular confession; prayers for the dead; and lighted candles on the altar.

All the Revisions of the Prayer Book, from that by Elizabeth till that by Charles II., have made it more Romish in its character.

The first Prayer Book by Edward VI. and the Prayer Book now in use, revised by Charles II., in 1661 are the only ones that were formally adopted by the Church of England and authorized by Parliament.

The Prayer Book now in use authorizes the Bishop and the ordaining priests to confer the Holy Ghost for the office and work of the Church of God.

A soul troubled with sin is, in the Prayer Book now in use, exhorted to go to the priest for "absolution" and "ghostly counsel and advice." The priests are now blamed by Low Church people for bearing confession, and giving "ghostly counsel." It is a ghostly business indeed.

The Prayer Book of the present day instructs the priests to give absolution to the sick and to assemblies.—"I absolve thee from all thy sins." The priests, on the authority of the Episcopal Prayer Book, having been made in ordination faithful dispensers of the Sacraments, declare the child or adult, as the case may be, to

be regenerated by the administration of the "sacrament" of baptism.

It does not take much skill or learning on the part of High Church priests to make the Prayer Book justify their "Romeward and homeward" journeyings.

THE WEEK.

On Saturday night, the 28th of last month, the town-Cascimicela, near Naples, on the island of Iseha, was almost entirely destroyed by an earthquake. The neighboring towns of Fario and Cacciano were greatly damaged. Four thousand perished. Some persons after being entombed 86 hours, were rescued. One young woman heard her father groaning hours before she was delivered. English and American people arrived on the scene of the calamity, looking for friends whom they feared were buried in the ruins. A Swiss family of eight were all killed except one. The scene is described as most terrifying. Shocks of earthquakes continued after the destruction of the city, thus alarming the living.

News comes of another discovery of a Nihilist conspiracy in Russia, and of arrests being made.

On Wednesday last, H. M. S. Canada arrived at Halifax from Madeira, having on board, as one of her midshipmen, Prince George, the second son of the Prince of Wales.

James Carey, of Phoenix Park notoriety, was shot dead by a man named O'Donnell, a native of the United States, while going from Cape Town to Port Elizabeth on board the steamship "Melrose Abbey." O'Donnell was accompanied by his wife, who was, during the passage, on intimate terms with Mrs. Carey. The British Government took great pains to send Carey away from Ireland secretly, but it appears now that Fenian eyes were too discerning for the officers of the law. In the annals of crime, it is a rare, perhaps an unparalleled instance of vengeance in one form or another pursuing a man. Carey was a bricklayer in Dublin. He came to be a foremost man in his craft. Fortune smiled upon him; but in an evil hour he became a ring-bearer of criminals and murderers. When arrested for the horrifying murders in Phoenix Park, he at once saw that his only chance of escape was to turn informer. He left the criminal stand and entered the witness box. From that moment the whole Fenian brotherhood turned upon him their murderous hate. It was not for the crime of plotting murders that Carey lost his life, but for informing on murderers, perhaps less guilty in the sight of God than himself. He expiated himself to save his life, but the vindictiveness of the spirit that he himself had cherished and cultivated in others followed him; and whatever sweetness there is in murder for revenge, the Fenian brotherhood now enjoy it. James Carey, for his crimes, was cast out by the honest and virtuous world; and he was pursued by a fraternity of heartless murderers, of which at heart, he himself was a member. Whatsoever a man sows that shall he also reap. James Carey sowed the wind and he reaped a tornado of murderous vengeance. Neither the Nemesis of justice nor the bitter harvest, gathered in by law breakers, are sufficient to deter the spirit of murder even in our own highly favored country.

At Tracadie, in Nova Scotia, last week, a dispute between Ronald McDonald and his brother-in-law Bowie, led a son of Bowie to go directly into the plot of disputed land, and conceal himself into a clump of bushes, and there, in the presence of his own father, the wife of McDonald, and a negro constable, who had a warrant in his pocket for the arrest of young Bowie, leveled his gun, took deliberate aim, and shot McDonald, so that he died in a short time. Bowie is said to be about 17 years old. Human nature is terrible when under the dominion of evil. Religion is needed to subdue the evil that is in the world. The spirit is still abroad which took the life of our Saviour.

The cholera still rages in Egypt. Since it first broke out 11,000 have been swept away. Mohammedan filth, and the steaming hot climate

combine to give a wide range to the Eastern scourge. It has appeared in Bombay.

At home there is a dispute between Ontario and Manitoba about boundary. Portage is now having some trouble; both Provinces are trying to govern it. Two Kings in Denmark are not needed. The matter is to be referred to the Imperial Government.

The House of Commons rejected motion of Sir Stafford Northcote, by a 100 majority, to petition the Queen not to allow the French exclusive claims to Suez for Canal purposes. The decision pleased the French. The matter will now rest a time.

PERSONALS.

J. L. Harris, Esq., and wife, of New York, are spending a few weeks in their native Province.

The Rev. J. F. Avery has returned to his church greatly renewed in strength. His pulpit was well filled in his absence by Mr. Chute.

Rev. H. H. Johnson, pastor of the Halifax Colored Baptist church, took passage in the S.S. Beta for Bermuda, to visit the Gibraltar of the West Atlantic.

J. G. A. Belyea, A.B., '82, J. S. Lockhart, A.B., '82, T. S. Rogers, A.B., '83, F. R. Haley, '84, F. M. Kelley, '84, H. B. Ellis, '84, and C. Calhoun, '87—all Acadia boys—were in the city at one time, during the past week, and honored the Visitor office with their presence. Old acquaintance was renewed, and auld lang syne remembered.

EDITORIAL NOTES.

The members of the Baptist Convention and their friends will find by reference to our advertising columns, that Mr. O'Donnell, Photographic Artist, Halifax, is prepared to do any work in his line in a superior manner and at reasonable rates.

Mr. L. W. Titus, will give a concert in Reform Club Hall, corner Germain and Princess Streets, Thursday evening, August 9th. He will be assisted by the best musical talent of the city. We hope, as the proceeds are for our afflicted friend, that the concert will be liberally patronized.

Our correspondent at Annapolis writes:—

There are an immense number of strangers here. The Methodists are repairing their house of worship. The Baptists are preparing to repair their meeting house both inside and out. They have increased their contributions to the objects of the denomination quite a little. The apple crops through the Valley of Annapolis will be far below the average. The winter fruits are quite a failure. Hay is an average crop and root crops fairly promising.

While spending recently a day at Upland, the writer had the opportunity of observing the library which Mr. Samuel A. Crozer is preparing to throw open to all his employees. There are now about 800 well selected volumes on the shelves (with room for 2,000) representing all departments of literature. The record will be kept by a very simple method. Each of the books occupies a separate compartment; there are a number of blocks of wood, corresponding in number to the number of persons entitled to use the library, and each marked with the name of a person. As a book is taken out, the block bearing the name of the person who took the book, is put in its place.

Adjoining the library room, is a series of bath-rooms, where any employee can get a hot or cold bath at any time, free of charge.

It is impossible to overestimate the value and usefulness of these provisions for the bodily and spiritual welfare of the employees. They promote health, temperance, intelligence, morality.—National Baptist.

Larger discounts than ever before given to purchasers of Sunday School Libraries at the "Visitor" Office, equalling 40 per cent. in Boston or New York.

The Sabbath is the golden clasp which binds together the volume of the week.—Longfellow.