

THE "VISITOR" FOR 1881.

The VISITOR for 1881 will be marked among Provincial religious weeklies for several things.

1 The paper itself will be the best that has ever been used by us, or any of our contemporaries.

2 We have engaged a few of the best writers in the denomination, in the Dominion, to write for the paper, and to ensure regularity, we pay them.

3 We have made arrangements to give more time editorially to the paper, than in the past. Work of a mere routine character, formerly falling to us, being now provided for otherwise.

4 We have effected better arrangements for securing news from the churches.

5 We have secured competent persons to take charge of the following departments, viz., Foreign Missions, the Sunday School, the Young Folk's page.

6 We shall, by setting most of our articles in smaller type, be able to give more reading matter.

7 We want 1,000 new subscribers, and we are willing to pay for them, because we know the VISITOR will be to them a great blessing. Hence we offer the largest line of premiums offered by any religious newspaper in the Dominion.

We will give a new \$125.00 ORGAN !! to anyone who will send us 250 new subscribers, or a new

\$50.00 SEWING MACHINE for 100 subscribers, or a

\$25.00 Sunday School Library for 50 subscribers, or a

\$10 FAMILY BIBLE for 25 subscribers, or a

\$5. Set Mathematical Instruments for ten subscribers, or a

Volume of our English Poets in blue and gold, for 3 subscribers. Cash must always accompany the names.

This offer holds good for three months. Subscriptions may be sent in as fast as obtained. A record will be kept of those sent by each one trying for a prize.

Next week we shall offer a list of prizes for boys and girls who will work for us. Look out for the list as it will be something you all want.

To our ministers and brethren who have stood by us in the past and worked for us because they loved the truths the VISITOR upholds, we tender our most grateful thanks, and ask them to continue their efforts in our behalf.

We greatly desire the co-operation of all our pastors. The VISITOR will help you in your work. It will tend to make men Christians, and to make Christians Baptists, two results worthy of your efforts.

The Christian Visitor,

Saint John, N. B. December 15, 1880.

The Convention Scheme.

In the interests of this Scheme but little has been done by our Churches thus far during this Convention year. Many of the Churches wait till the close of the year before doing anything. By this means only one collection is taken for the four objects embraced in the Scheme, and little more is gained for the four than would have been secured for one. Some of our Churches have been waiting for the Convention Finance Committee to place before them an appeal with suitable collection cards, or what other means they propose for inaugurating the Scheme. Up to the present time save, in a general statement in the public press, the Churches have not been urged to adopt any definite plans. Tired of waiting, the Board of Governors of Acadia College in a recent session took ac-

tion somewhat after the following manner. They proposed the name of an agent, and their intention to pay half his salary of \$1200, exclusive of travelling expenses. His duties were to be the securing of additional endowment for Acadia College, and the inauguration of the Convention Scheme. The endowment was said to be necessary in view of the threatened withdrawal of government grants in Nova Scotia. The concurrence of the Home and Foreign Missionary Boards was sought. A deputation was sent to Yarmouth, N. S., and after a long discussion the H. M. Board acceded to the proposition. A deputation came to St. John and met the F. M. Board, and after a very full discussion the following resolution was passed: "That the F. M. Board is prepared to support any arrangement upon which the Finance Committee of the Convention may decide for the appointment of a Financial Agent to secure the support of the so-called Convention Scheme, either in connection with the appointment of a special agency in the interests of Acadia College or otherwise."

The matter now rests with the Finance Committee of Convention. To them this whole matter has been entrusted by the denomination. They are tried men, this being the second year of their service in this matter. While some may deprecate the introduction of any outside matter, even so good a thing as the endowment of Acadia, yet it will be the duty of all to stand by the action of the Committee, and work out their plans at least till the next meeting of the Convention.

If the Convention Scheme could be brought up to 50 cents per member, it would give Acadia some \$4,500 per annum which would be equal to an endowment of \$75,000, at 6 per cent. We would like to see this accomplished, as it would bring relief to the College in this time of pressing need. More than this it would bring to it an increase of sympathy which would be productive in after days of practical results. The Convention Scheme would make all our Churches contributors to the College, and that is a consummation devoutly to be wished. The best endowment any school can have is a warm place in the hearts of the people at large.

If an agent be selected great care must be had in the choice. He must be a man of broad sympathies, loving each object in the scheme, a man of genial bearing with much positive electricity so that as he moves among our people he will everywhere draw to himself and the cause he represents many friends. If a cold formal man with stilted air be chosen, who will move among the people as one belonging to a class far above them, he will soon find neither money nor fellowship. Much of ridicule may by some be cast on agents such as was Father Thompson, who wept with the people in their sorrows, rejoiced with them in their joys, and forgot his work sometimes in revival meetings, yet men who have nothing but negative electricity will soon find their ideals of propriety, and themselves also, without any popular response or following.

By all means let us have an agent, let him, as we think, stick closely to the working out of the Convention plan, and let all the people give the man whom the Committee shall select, if they can, such hearty endorsement as shall result in the largest success for the cause dear to all our hearts.

Ordination Among Us.

III.

It is generally taken for granted that the candidate is to be ordained. The word goes forth that the church of Blankville has called for the ordination of Mr. Timotheos on such a day. Friends far and near determine to be present. The church has made up its mind, and it is a mere matter of form that a Council shall be called. If Dr. Learned cannot come, and Pastor Wise-head thinks it best to be absent, then the church will proceed without them, bringing a gentle pressure to bear upon more pliable brethren. The sisters have busied themselves in refitting the pastor's residence. The annual income has been arranged—six hundred a-year and house rent, with a donation dangling in the distance. Of course, the candidate is to be married. Does not the apostle say, "The bishop must be the husband of one wife?" and then it is so nice to have a pastor's wife to be president of the Women's Aid Society. All the arrangements are made for adding another pastor to the ministry of the denomination, and so the mandamus is issued to ordain. The date is fixed. The document is signed, sealed and sent to the neighboring churches to send delegates to sit in council with them.

The day comes. The fatlings are killed, the doughnuts are fried, the best rooms are set in order. The candidate, pale, anxious-looking, takes a last lingering look at the summary of his belief, written out on half a sheet of foolscap, and arranged in a new suit of broadcloth, with coat skirts longer than the prevailing fashion, wends his serious way to the meeting-house. The carriages are hitched in dozens to the fences—The house is already filled. There are Rev. Mr. Easy go, Rev. Rough-and-Ready, Rev. Honest Purpose, Rev. Well Posted, Rev. Make-Believe-he-knows, and Rev. Olden Times. The council is constituted. Rev. Mr. Olden Times is appointed chairman. Candidate relates his Christian experience and call to the ministry. During the recital of these, several of the ladies use their handkerchiefs freely, and Brethren Easy go and Make Believe utter exclamations between a groan and an articulate utterance, a sort of hybrid affirmation that that is exactly what they passed through themselves. They deeply sympathize with the young brother.

So far, the current has flowed smoothly. Bro. Well Posted suggests that the candidate inform the council as to his views of doctrine:—Perhaps he will give a short statement of his belief, and also, (as if it were the easiest and most natural thing in the world,) his views of church polity. The pastor elect does not breathe so freely. He is evidently prospecting an imperfectly explored territory. His ideas are somewhat indistinct as to the difference between Justification and Regeneration. He is not quite sure whether baptism is efficacious to save a man or not. "Could a sinner be saved without baptism?" The candidate does not care to answer, is, indeed, slightly confused. Bro. Honest Purpose firmly presses him a little further: "For whom is the atonement available?" Candidate asks the question to be repeated. It is put again in somewhat changed phraseology: "Does the atonement benefit the whole race alike?" Candidate confesses he does not comprehend the question. He is evidently in deep water. Bro. Easy go kindly fetches him back, by asking him who was the forerunner of our Lord? During these interrogations, a look of outraged public sentiment has been resting upon the countenances of the congregation. The sisters eyes are snapping. "Now," proceeds Bro. Well Posted, "perhaps our brother will favor us with his views of church polity?" The candidate's answers are generally loose, and betray a very superficial acquaintance with the constitution and usages of Baptist churches. Bro. Honest Purpose is in the act of proposing one or two simple test-questions, when Bro. Rough-and-Ready rises to his feet, and says, "Mr. Moderator, I don't see the use of all this. If this man has heard the Divine call, if he has the word as a fire shut up in his bones I don't see why we should spend time in bothering him with these questions, just to air the knowledge of some of the brethren: I could never have answered them when I was ordained! This address has the effect of electricity, all looks brighter. Bro. Make-believe rises, and in a very pompous manner, proceeds to question the young brother: "The interrogatory I wish to put is this, Mr. Moderator: Does our brother believe, really and truly, with all his soul, in the eternal sonship?" Candidate nods his assent. "Secondly,—I would ask: Does our brother believe in the immersion of a believer as the only baptism in the New Testament?" Candidate (emphatically), "I do!" "Now brethren," proceeds Bro. Make-believe, "why should we pursue this young brother with abstruse questions. I myself, at one period of my experience, could scarcely have answered some of these interrogations. For my part, Mr. Moderator, I see no reason why we should not do as we have done in other similar cases, and proceed to set apart this brother by the usual solemnities. He has a good report of the brethren here, and they are satisfied with his fitness to be their minister. Now, brethren, shall we stick at technicalities, shall we insist upon a man answering all these questions, which I am sure a Doctor of Divinity, would be puzzled over? I move therefore, that we proceed to ordination." The congregation became exceedingly animated, want to clap or stamp, but remember where they are. Rev. Mr. Easy-go seconds the motion, saying: "The young brother has done as well as could have been expected under the circumstances, and I am sure we will all be happy to welcome him to the ranks of the ministry." Another buzz of applause. Sisters look radiant. One brother suggests that the Council adjourn to talk matters over among themselves, but the delegates from other churches—see no need of this—

and a vote passes to proceed to ordain after recess. Brethren Honest Purpose and Well Posted feeling it to be impossible to stem the current, make no opposition. And so, in the afternoon, the young minister is ordained, becomes the recognized pastor of this church, and a minister of the Body He could not answer questions which any well-informed member of a Bible class comprehends. His own deacons know far better than their teacher the principles of the religion he is set apart to teach, and the time will inevitably come when his people will feel that he is himself an imperfectly indoctrinated disciple.

The pressure of the occasion has arisen from the fact that the church had determined beforehand that the ordination should take place. Is there not a more excellent way?

Our Halifax contemporary seems to be much exercised on the subject of Foreign Missions and desires the minutes of the F. M. Board meetings published. Our brother must know that everything of general interest is now communicated to the press by the Secretary. The occasion for our contemporary's concern was doubtless the facts in relation to the resignation of one of our missionaries. These facts were all known to the editor as he was present at the memorable all-night meeting at Hillsborough. In the final action of the Board with the missionary, no new facts were brought to light. For reasons then assigned, he pressed his resignation, and the Board accepted it. If the Messenger desires to give any more information on the matter a recital of the facts and scenes of the Hillsborough all-night session will be the whole story, in extenso.

We regret to see that our brethren in Ontario are still in a state of unrest over the results of the Brookman "recognition." Clergymen and laymen have entered the arena, and they are vigorously joining issue with each other. Some eight columns of this week's Baptist is given to the subject. We suggest that the following of the directions laid down, in any of our recognized Baptist manuals would have saved all the trouble. There was a departure made in the first instance from regular Baptist usage and it has grown to a grave divergence. We trust grace will be given to let this matter drop where it is, and in the future no attempt will be made to broaden or narrow our recognized methods in the introduction of men into our ministry.

The Baptists of Germany are moving for the establishment of a Theological College in Hamburg. They have sent an agent to America and this work is warmly commended by the Baptist press. Of all places Hamburg is the proper place for the College, as there it was that Oncken and his early associates labored and suffered for the truth as it is in Jesus.

In order to stop your VISITOR please observe the following rule:—Pay up all past indebtedness and notify the office, not in advance of the date, but at the time you wish to stop. We cannot keep the track of orders months in advance of the time when persons wish the paper stopped.

The Rev. W. F. Bainbridge and family who have been making a tour around the world have arrived home. They visited our Missionaries in Telooogoland, and wrote us an account which showed their high estimate of the work being done.

PRESIDENT ROBINS, of Colby University, through ill health has been forced to seek rest for the winter. He is one of our most active and successful College Presidents.

On our inside page will be found a Missionary address by Dr. Taylor of New York. Read it. Also a Christmas story which will be concluded in our next issue.

Sunday School Cards from 10 cents to 30 cents a dozen.

The Golden Texts for 1881, 15 cents a hundred.

News from England.—No. 25. YORK TOWN, SURREY, November 23, 1880.

THE RITUALISTIC PROSECUTIONS.

The Rev. T. Pelham Dale is still in prison. In my last notes I referred to this case. I will now quote the words of Dr. Fraser, the Bishop of Manchester; referring to this subject in his triennial charge: "He said he did not like this posing as a

martyr when one was only playing the part of an anarchist and a bad citizen. There may have been times in the history of States and churches when men became martyrs for resisting an iniquitous state of things, and out of their blood had sprung the liberties of the race; but we were passing through no such crisis now. Men must have lost their sense of the proportion of things if they thought that any vital Christian truth was involved in these Ritualistic controversies. Mr. Dale had been sent to goal not for obeying his conscience, but for disobeying the law. It was absurd to say that in matters ecclesiastical every man was to be a law to himself. If the law were unjust strenuous efforts should be made to repeal it."

Further, we have great pleasure in giving the following letter from the Right Hon. John Bright, who with his usual clearness states the case in a letter to Henry Wright, Esq.:

"Dear Sir,—I suppose an Established Church, being a creation of law, must keep within the law, and they who cannot endure what the law requires must place themselves outside of it by withdrawing from the Church. The case is one much to be regretted, but perhaps it will open the eyes of some people to the bondage which is inevitable for the ministers of a Church which is the creation of law, and therefore bound to submit to the law. I speak of the Church as we see it constituted and working in this country. Thousands of members of my sect were persecuted two centuries ago. They were outside the Church and were still, and for that very reason prosecuted even to death for that in many cases. If your clergy will put themselves outside the Church they will be free as the members of my sect are now. It is hardly possible, or rather it is not possible, to be within the lines of the Church and to have the freedom of those who are outside. I can sympathize with Mr. Dale in some degree, but I do not see how I can be of any service to him. If the blood of the martyrs is the seed of the Church, the sufferings of Mr. Dale may help many Churchmen to a clearer view of their illogical position, wishing at once to be inside the Church and to have the privileges of those who are outside.—I am, truly yours, JOHN BRIGHT."

There are now two other candidates for fame, Rev. S. F. Green, vicar of Miles Platting, Birmingham, and the Rev. R. W. Enraght, vicar of Holy Trinity, Bordesley, Manchester. These gentlemen have been duly summoned, have failed to appear, have then been inhibited, have disregarded the inhibition, have been pronounced contumacious, and finally, "signified to Her Majesty in Chancery," and their imprisonment will follow very shortly. They probably enjoy the consolation of thinking they are acting conscientiously, but surely no one can mistake the meaning of the words used by Lord Penzance in passing sentence upon Mr. Enraght:

"A clergyman, like all others of her Majesty's subjects, is free to practise what form of worship he pleases; but so long as he retains a place in the ministry of the Established Church, he is bound to conform to its laws and ordinances."

Nothing more is needed to define the position these Clergymen occupy, who are thus prosecuted, and regard themselves as persecuted. If we Baptists accepted state pay and in religious observance served the state, we should expect state control. If we held positions in a Church which acknowledges the Queen as Head, we should expect to serve the state in obedience to the law; and in the manner prescribed by law as interpreted by the courts of Her Majesty. Surely the present is a critical moment for the Established Church of England, we wait results, confident that these events are doing more than all the efforts of the Liberation Society, to bring about the period when a State Church will be a thing of the past.

JOHN EDMUND CRAKKNELL.

For the Visitor

DEAR BROTHER,—Having noticed by your paper that the F. M. B. were in search of a man to go to the Foreign Field, it seemed to me that the following resolution adopted by the Inter-Seminary Missionary Convention, suggests the right course to be pursued by the Board.

"Whereas, At the recent meeting of the A. B. C. F. M. held at Lowell, Mass., Prof. Hartranp, of Hartford, made the following suggestions in regard to the calling of students in our Seminaries to the Missionary Work, viz: "That the Board attend to the knowledge of their relative proficiencies and other adequacies for this or that sphere, and in the august name of this Board, give them a personal call, a written document in black and white, defining the field, defining what shall be required of them, and mentioning the compensation for their services."

Therefore be it Resolved:— 1. That this Convention unanimously expresses its sense of the wisdom of this suggestion, and believes that its adoption