

NOTICE.

1. All persons subscribing for the CHRISTIAN VISITOR and paying \$2.00 will be marked paid to Jan. 1881. New subscribers will thus get the paper three months gratis. Let our pastors and patrons make known this offer and send us in at once a large list of new names.

2. We will send the VISITOR three weeks on trial to any one who would like to examine it with a view to subscribing.

It was with sincere sorrow we felt compelled to write our "Caution to Subscribers" a few weeks since, in order to prevent many stopping their subscriptions to the VISITOR.

It is with similar feelings we read in last week's Messenger an excited letter from Rev. George Armstrong, in which he threatens us with legal proceedings for issuing that "Caution." We have only to say that the statements in the "Caution to Subscribers" are entirely correct and that the proof is in our possession, and will be produced when required.

The Christian Visitor.

Saint John, N. B. September 17, 1879.

An Adjustment of the Balances Needed.

There is one especial feature of the evangelical thought and effort of the last twenty years that is peculiarly noteworthy and hopeful. It is the prominence that has been given to Christ, and to simple faith in Christ, in Christian song and Christian effort. The fourth Gospel, "the heart of Christ," has come into greater and more constant study and use. And yet this tendency, like all great blessings, has not been unaccompanied by a great danger. The minds of individual men, as well as of the masses, are prone to partial and extreme views. And as we contrast the stern legalism of the Puritan Divines, the fiery proclamations of Edward and his contemporaries, or even the enforcement of the law as a prelude to the call of the gospel by the Fathers, we cannot but feel that though we have made some gains in the methods of Moody, and of the "only believe" school of Evangelists, we have met with some real losses. Not that we regard the school of Evangelists, we have met with some real losses. Not that we regard the school of Evangelists, we have met with some real losses. Not that we regard the school of Evangelists, we have met with some real losses.

The question arises how shall this tendency be met and the evil abated. Certainly we must not have less, but more of Christ. At the same time it may be that there is a call for a messenger to go before his face to prepare his way with the preaching of repentance. There is an observable, and we had almost said lamentable want of law work, as the fathers called it, in many of our present revivals. This want is followed by another, that of warm practical love as a working power, those that are forgiven little, love but little. In too many cases there is moreover a lamentable want of christian, not to say moral stamina and principle. The law of God, unenforced on the understanding and conscience by the thunder emphasis of Sinai, and unstamped on the heart by the grateful pressure of the great atonement of Calvary, is unfelt as a regulative determining force in the life.

We have too many cases of speedy backsliding, of formal religious indifference to the claims and work of the Church, not to speak of not a few instances of grave moral delinquency within the Churches. Perchance we need a John the Baptist to summon to an open repentance, a repentance that needeth not to be repented of, that a readier and truer acceptance of the gospel in its claims to holy living and doing may follow. In a word, we need a new adjustment of the balances of the law and the gospel.

Ritualistic Tendencies.

Church history is largely the history of the conflict of ritualistic and anti-ritualistic tendencies. Ritualism has had two chief productive forces. The first is the natural desire to body forth religious thought and feeling in outward symbol. The second is the more or less conscious attempt to hide spiritual decay by the use of the forms of thought, expression and worship that were the product of times of spiritual life. The latter force, which is in constant operation, needs careful attention, and vigorous resistance. Many who condemn the ritualism of symbol, and who abhor the rites and

ceremonies, the images and vestments, the prayers and genuflections of Romish and Ritualistic churches fall into the other, and perchance greater evil of adopting thoughts and using language once full of meaning, but which has, for them, lost all significance. They have, in this respect, become thoroughly ritualistic.

Example will illustrate our meaning. During the last six or seven decades, revivals of experimental religion have been many in these Provinces. These revivals have given us a vocabulary of religious expression, and more or less set forms of Christian experience. They have also been followed, in too many instances, by seasons of religious depression. But the forms of thought and expression survive, and are used long after their life has departed. We find persons repeating the prayers, once full of fervor, which they offered in the full glow of new faith, now alas destitute of all warmth. We hear exhortations couched in the language of times of spiritual awakening, but now become as "sounding brass and tinkling cymbal." Ritualism, Ritualism, an attempt to substitute the forms of worship for its reality. A Ritualism none the less real because the personal prayer book is in the memory and not on the printed page,—none the less real because it is words and not rosaries and images that are used formally, and without a deep sense of their import.

Another illustration of our meaning, and of this dangerous ritualistic tendency appears in our Service of Song. Some of the most profound truths, and many of the richest experiences of our faith are embalmed in our hymnology. "Jesus Refuge of my soul," "Sweet Hour of Prayer," "Nearer My God to Thee," and thousands of others have been the expressions of souls that have strongly grasped and vitally appropriated the truth of eternal life. But visit many a social service and hear those used, and the extent and peril of our unnoticed ritualism is at once seen. Utterly careless souls sing the loudest praises of Christ, and utter the strongest appeals of the gospel. Prayerless Christians hymn the sweet delights of prayer, and tell of the soul's joys in communion with its Maker. Those that are shunning every cross, and whose presence at the service is, perchance, largely a matter of duty, or worse, of chance, declare that nearness worship or service of which the participants are largely unconscious.

But, it will be said social service and worship, if not public as well, will die if only that be sung or said which is the true expression of the living experience of the hour. It were better so than that the forms that hide spiritual poverty continue in use. Better bankruptcy, followed by a resumption of business activity, than the continuous use of debased currency and inflated worthless paper with its concomitants of dishonest speculation and corruption. The figure is truer and wiser in its application than we may at first see. This ritualistic use of worthless unmeaning songs and words may hide from the soul its own real needs. The sentimental gushings that accompany the rehearsal of thought once powerful in others or ourselves, may be mistaken for the present moving and power of the Holy Spirit, or carelessly taken for a sufficient substitute. The sooner this ritualism is abolished the better. When that, and that only is said and sung which is felt and meant, the church will feel its real strength or weakness, and then knowing its true condition will be prepared to seek help from above. Then God will be worshipped in spirit and in truth. Then the world will see the true wheat of truth in experience and Christian life, from which the breath of God's spirit, and the searching the heart inquiry, "what do I really feel and know," has winnowed all unmeaning, formal and ritualistic chaff. The matter is well worth thinking about.

EDITORIAL NOTES.

ALL our Theological Seminaries have opened with large classes, most of them larger than ever before. Knowledge sanctified by the grace of God is demanded now as never before, and we rejoice that the Schools of the prophets are being generally restored unto.

THE Second Baptist Church edifice, St. Louis, burnt sometime since, has been rebuilt at a cost of about \$200,000. It is the largest protestant place of worship in the City, is free from debt, and said to be a model structure. As there have been some rumors as to the denominational soundness of the pastor and the church, they have

recently sent forth a circular in which they affirm their continued determination to walk in the old paths of the Baptist fathers.

VIRCHOW a noted scientist in a recent address before savants in Munich says, in reference to man being developed from the lower animals through the ape, "Every addition to the amount of objects which we have obtained as materials for discussions has removed us further the hypothesis propounded. There is a sharp line of demarcation between man and the ape." Evolution, to use a Hibernicism, seems to be making progress backward.

By reference to our death list it will be seen that our esteemed brother Rev. Geo. F. Miles has been passing through affliction in the death of a daughter. Mrs. John N. Wells. How blessed it is to realize in such seasons that the arms of the Everlasting God are round about his people. Those who are left to toil on in the weary pilgrimage shall have grace equal to their day, and those called away are sustained in walking through the valley of the shadow of death. Our Christian sympathy is extended to the bereaved family.

REV. JAMES A. SPURGEON has arrived safely in this country, and preached Sabbath before last in Brooklyn, N. Y. He is now in Upper Canada, but we trust he will visit St. John before his return. He received his education at Regents Park College, and for many years has been associated with his brother Charles in overseeing the great Christian work, of which the Metropolitan Tabernacle is the centre. We welcome him to our Dominion, to our Baptist pulpits, and our Christian hospitality, and trust he will bear away with him pleasant remembrances of Canada, his Baptist brethren and Christians generally.

THE autumnal meeting of the Baptist Union of Great Britain will be held in Glasgow, Scotland. A large attendance is anticipated, and Scottish hospitality and staunch fidelity to truth will add attractions. Some of the aged Baptist veterans are to speak, among whom we note the names of Birell and Aldis. Dr. Landells the sturdy pastor of the Regent Park Church, will again breathe his native air, continuing to remain a separate denomination. We think we see indications among our English brethren of holding more firmly our distinctive principles and we rejoice in it.

For the Visitor.

News from England. No. 4.

YORK TOWN, SURREY.

Tuesday, Sept. 9, 1879.

THE English notes of news in VISITOR for August 27th are, I see, by an error in type, dated "April" 9th. Readers will of course know this should have been "August" 9th. News will generally appear in the VISITOR within fourteen days from England.

THE death of Sir Rowland Hill revives the subject of the introduction of Penny Postage. A traveller once sauntering through the lake districts of England, arrived at a small public Inn just as the Postman stopped to deliver a letter. A young girl came out to receive it, she took it in her hand, turned it over and over, and asked the charge—it was a large sum—no less than one shilling; she observed that it came from her brother, but that she was too poor to take it in, and accordingly returned it to the Postman. The traveller was a man of kindness as well as of observation, he offered to pay the postage, and in spite of reluctance on the girl's part, which he could not well understand, he paid it, and gave her the letter. No sooner, however, was the Postman's back turned, than she confessed that the proceedings had been concerted between her brother and herself, that the letter was empty; that certain signs on the direction conveyed all that she wanted to know, and that as they could not afford to pay the postage, they had devised this method of franking the intelligence they desired. The traveller pursued his journey, and as he plodded over the hills mused upon the badness of a system which drove people to such stratagems for means of correspondence, and defeated its own object all the time. With some men such musings would have ended in an hour, but this man's name was ROWLAND HILL, and it was from this incident and these reflections that the whole scheme of Penny Postage was derived.

Sir Rowland Hill died in London, on Wednesday, August 27th, aged 84, and

his remains were committed to an honored sepulchre in Westminster Abbey on September 4th. It is curious to look back upon the way in which his proposals were encountered by the most cultivated organs of public opinion, when they first received the assent of the House of Commons. The "Quarterly Review" of October 1839, sneered at "Post Office reform," and said that "no question had been more talked and less thought about," and declared "that the sudden vote of the House of Commons on July 12th, 1839, was one of the most inconsiderate jumps in the dark ever made by that very inconsiderate assembly." Rowland Hill was opposed and thwarted as many other reformers have been, but his plan was founded on well considered calculations. On the 10th January, 1840, the uniform penny postage stamp was introduced. No better proof of the farsightedness of Sir Rowland Hill could be transmitted to posterity than by laying hermetically sealed copies of the "Quarterly Review" of October, 1839, and the last report of the Postmaster General, upon his coffin in Westminster Abbey. We rejoice to hear of a very sensible proposal, viz., to erect a monument, not a cold stone statue, but almshouses or a home for old and decayed postmen and letter-carriers, every individual contributing a penny postage stamp to this object. What a sum would be raised!!

We have occupied so much space (but not more than the subject claimed) that we must defer notice of other events.

September has come upon us with harvest scarcely begun. Rain has streamed down day after day, with but little intermission; submerging immense tracts of low lying land. Large quantities of hay have been swept away by the floods. It is difficult to form any estimate of what will be the actual out-turn of wheat, barley, and oats, but competent authorities place it at somewhere about one half less than the average.

In our leading comic paper, Brother Jonathan is described as remarking "they do say we sent you this weather; don't know about that. Any how, I guess we'll send you the corn!" To which Farmer Bull replies, "Thank'ee kindly, Jonathan, but I'd rather have done without either."

We have no definite accounts from Zululand. If the military operations are at an end, the administrative task, and the future organization will present many

JOHN EDMUND CRACKNELL.

To the Baptist Churches of N. B.

DEAR BRETHREN: The Baptist Convention of the Maritime Provinces at its meeting at Truro, a few weeks ago, appointed a Committee to mature a scheme for the better raising of the fund needed to carry on the benevolent operations of the body. The Committee duly reported and their report was adopted. The scheme is simple and practical, being neither more nor less than the contribution of an equivalent of one dollar per year for the entire membership of the denomination. The resulting amount when divided according to the standard agreed on will give to Home Mission \$14,400, or 40 per cent of the whole; Foreign Missions, \$9,000, or 25 per cent of the whole; Educational Institutions, \$9,000, or 25 per cent of the whole; Ministerial Education, \$900, or 2½ per cent of the whole; Ministerial Relief, \$900, or 2½ per cent of the whole.

The remaining 5 per cent or \$1,800 to cover the cost of collecting and disbursing, and provide a surplus fund from which any of the objects may draw in cases of stringent need.

You will note with pleasure that the denomination sets out with a definite aim before it, namely, to raise in a systematic way as opposed to the desultory methods of the past, the money required to carry on its work at home and abroad. The Committee are busily engaged in preparing circulars and direct appeals to the brethren in every part of these provinces. The help of every Church, of every pastor, of every member is needed. Local organization should at once be attended to, so that the expense of an agent's visits may be saved, if possible. A small committee can do the work better and more easily if the work is taken up energetically, and with a desire to concentrate the spirit of earnest christian liberality. One effort, if successful, renders further calls unnecessary, as thereby all the objects of the benevolence of the denomination are provided for, and the complaint so often heard of "always begging for one thing or another," may be made a thing of the past. Let every Church raise its quota, is possible, and if the membership of a Church is too poor to do this, let those whom the Lord has bless-

ed bestow of their abundance, so that nothing may be wanting.

All our organizations are now in need of funds to carry on their work. They are by the action of Convention, cut off from their former methods of raising money, unless the new scheme should prove a failure. Will not the Churches of New Brunswick at once respond and forward their contributions, based upon the scheme above outlined, to the undersigned, who will at once disburse them according to the standard.

All contributions will be duly acknowledged.

On behalf of the Finance Committee of the Baptist Convention of the Maritime Provinces.

J. MARCH,
Representative for N. B.

St. John, N. B., Sept. 17, 1879.

Revival Progress in St. Martins.

Since our last report the work of grace in our midst has gone forward with extending and deepening power. All the services are attended with an unction from the Holy One, and some of them seem especially and powerfully permeated with the subduing and regenerating influences of the Eternal Spirit. Yesterday was a high day for the Church of God in St. Martins. An appropriate and impressive sermon at 11 A. M., by Rev. I. E. Bill, Jr. upon "Forsaking all for Christ." At 3 P. M. the baptism of eleven candidates by the pastor. At 7 P. M., preaching by the pastor from the passage, "It is done as Thou hast commanded, and yet there is room," followed by that touching solo, sang by Bro. Bill, Jr., "Room—room," then came the reception of the candidates baptized in the morning, followed by an after meeting of stirring power. A multitude assembled at the baptism. Crowds came in the evening, but best of all God was with us. Most effective aid has been rendered by the addresses, prayers and singing of our beloved son and his Christian wife; but they have to leave us to-morrow for their home in Caribou, State of Maine, where God has greatly prospered their labors in his service. They will carry with them the prayers and benediction of the people of St. Martins. May increasing prosperity attend their work and mission of love. Ministers of God and Churches of Christ let your prayers ascend to heaven for the Master.

I. E. BILL, Pastor.

St. Martins, Sept. 22nd, 1879.

Ordination.

On the 18th inst., a council was convened with the Blackville Baptist Church, to ordain Mr. Edgar Hatfield to the work of the Gospel ministry. After the council was duly organized, and the Church had given reason of its action in this matter, the candidate was called upon to relate his Christian experience and call to the ministry, and also to give his views upon the doctrine of the Bible, and Church polity, all of which being very satisfactory to the council, it was resolved to proceed at once to the ordaining of the candidate. The Sermon and Charge to the candidate were delivered by Rev. T. M. Munro, also the right hand of fellowship.

Ordaining prayer and Charge to the Church by our aged Bro. Tozer of Boiestown.

The concluding service by the pastor.

The Church is in the midst of a good work of grace. Eight were to be baptized on the following Sabbath. The labors of Bro. Hatfield are much appreciated and blest. He is much respected and loved by the Church and community at large. Our prayer is that he may be the means in the hand of God of doing much good.

We hope that this part of the Miramichi field will be favorably considered by the Home Mission Board.

A PARTICIPATOR.

Card of Thanks.

DEAR EDITOR: I wish to express our heartfelt thanks to Mr. Shaffner, Mr. Cody, Dea. Jonathan Titus of St. John, and many others for their sympathy expressed to us by personal visits and letters, in our bereavement. It was to us a source of great comfort in that hour of trial, when the death angel entered our dwelling and removed from us our six boys. Thanks to all our friends for their attention and sympathy.

MATHEW AND ANN FURGESON.

SUNDAY SCHOOL BOOKS.—English and American Sunday School Books can now be supplied at the VISITOR Book Room at rates as low as elsewhere.