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The Christian Visitor.

Saint John, N. B. February 2, 1881.

For the Visitor.

AN ENQUIRY.

DEAR EDITOR,—Will you be so kind as to inform us through your welcome *VISITOR*: What is the duty of a small Baptist Church, when one of her Deacons declares his disbelief in the doctrine of Eternal Punishment, and feels it to be his duty to do all he can to spread his own views.

AN ANSWER.

The Deacon of a Baptist Church is supposed to have given his hearty assent and consent to the "Declaration of faith and practice" which has been adopted by the Church of which he is a member. The Churches of the Eastern and Western N. B. Associations have in their 17th Article the following words: "The wicked will be sent away, into everlasting punishment." If a Deacon of a Baptist Church in these Associations denies this and propagates his views, endeavoring to undermine the faith of the Church, then it seems clear that he ought to resign his office, and if he be a good man he certainly will do one of two things, either he will hold his convictions privately and not seek to disturb the harmony of the Church, or he will, if he deems it important to disseminate his views, resign his office and leave a post where by virtue of his position he is compromising himself. One of the qualifications of a Deacon is that he shall be "blameless," *anekkletoi*, that is not accused, unblameable, or unexceptionable. Now a Baptist Deacon who denies the endlessness of future punishment and who propagates his views much to the grief of his pastor and brethren is certainly lacking in one of the great qualifications for the office. He is accused by his brethren of not "holding the faith," he is blamed by them and doing mischief in destroying the harmony of the Church.

The duty of the Church is to endeavour by all means to lead the brother back to the faith, failing in this, and still finding their harmony being destroyed by his influence, it is their prerogative to judge whether they should withdraw the hand of fellowship.

For ourselves we are disposed to allow large liberty of belief, but we think that no man ought to desire to remain a member of a Church when he feels compelled to undermine its faith. The honorable course is to do what some among us have always done, hold the conviction privately, or being unable to do this to withdraw. We have no respect for a man who remains a member of a Society or Church and uses his membership to destroy that Society or Church.

LITURGICAL AND EXTEMPORANEOUS PRAYER.

The defects in the character of extemporaneous prayers of which L. N. S. complained lately are only seen, possibly from a human standpoint, and even this of a very low religious type. From this low ground the beauty and power of prayer cannot be seen though it be wrapped in any diction elegant or otherwise. That our tastes and feelings should be offended, and that "the inaccuracies or more objectionable features" in the phraseology of public petitions should grate on our ears, may more fully indicate the sad warping influence of sin upon our senses, than prove that these prayers fail to find acceptance in the ears of Jehovah, fail to bring such answers from him as are freighted with the richest blessings to men. The fact that extemporaneous prayers "borrow so much from idiosyncrasy, or mental constitution of those who offer them," which L. N. S. regards as unfitting them for leading the devotions of assembled worshippers, will under the guiding influence of the spirit of God constitute one of their chief excellences, and qualifications for this service. This is confirmed by the teachings of Scripture, the history of the church, and by the philosophy of religion as well.

The remedy L. N. S. proposes for these supposed defects is entirely inadequate; and this is so for two reasons.

1. The liturgy he recommends must be free from "defects and faults." Such a liturgy we cannot hope to get. Certain it is such an one has never yet been made. The best of men have tried to do it and failed.

2. If we had a perfect liturgy, the rehearsal of it would be in every instance a profane and solemn mockery unless the worshipper is under the special influence of the spirit of prayer. And since only the spirit of God, as our brother admits, can dictate a prayer, it is quite reasonable that the same agency can dictate extemporaneous prayer as readily as written ones.

Again his interpretation of the disciples request, (Luke 11:1) and the Saviour's answer is not quite clear. Did not their request embrace the *what to pray* for rather than the *form of prayer*? And since the former is of so much more importance than the latter, did not Christ in his answer give these, and his praying ones for all time, an outline of the proper subjects of petition rather than instruction "in regard to the sort of language they should employ?" A careful analysis of this "model prayer," I am sure, will convince us that he did just this.

And so far from it being true that "there are churches in which the 'Lord's Prayer' is never heard, nor any prayer which 'is framed upon its model,'" as L. N. S. affirms, there is never anywhere a prayer offered, in public or private, which is right in spirit and aim, that breathes a single request which is not embraced in this grand old model. While it is just as true that not one single word of it is understood by thousands who are daily repeating it *verbatim*. This sad circumstance is the outcome of the error into which our brother has fallen, when he says that the Saviour gave them a *form of words* to be used instead of subjects to be devoutly prayed for.

The history of these two modes of worship is instructive. Each form has had its adherents these many years. How does the piety of these compare with each other? Is it not true that a liturgy fails to raise to holy living those who worship by it as extemporaneous prayer does not fail? Those whose voices are heard in our prayer meetings, though their utterances may be marred by all the defects mentioned by L. N. S., are not found indulging in vices, as are those who in worship most loudly repeat a liturgy. In most places a religious life is expected of those who pray without a ritual as it is not expected of those who read prayers.

The intellectual as well as moral advantages of the extemporaneous over the liturgical form of worship are very apparent to the thoughtful. Mental and moral faculties are alike cultured by exercise and discipline. Which of these forms of worship best calls into action these powers is easily seen. When Baptists adopt the latter form they will lose, as others have done, the strength their independent thought and spiritual worship now give them.

THE annual meeting of the Woman's Missionary Aid Societies for N. B. was held in the Brussels St. Church last Thursday afternoon. Mrs. Carey presided and interesting reports were read from different Societies, an epitome of which will appear next week. The Treasurer's report shows \$722.61 received, which is an advance on receipts of last year. Addresses were made by Rev's J. E. Hopper, L. L. Wood, W. P. Everett, E. W. Kelly, and G. M. W. Carey. The sisters of our Churches are doing a noble work and it will tell in the moral elevation of the Telugu women.

REV. L. L. WOOD, of Boston, has been making our city a visit in the interest of the Temperance cause. His lectures have been highly appreciated. He preached also for Germain St. Church much to the satisfaction of the brethren. We would be glad to import such men and keep them at work among us. The Gospel and Temperance need many such outspoken advocates.

THE Year Book for 1881, which is now passing through the press of the American Baptist Publication Society, will show that the Baptists in America number 2,296,327, and that the increase during the year has been 164,293. This is about twice the number of all the Free Will Baptists in the U. S. who hold open communion views. Certainly our close communion does not hinder our growth.

In the late Pan Presbyterian Council it will be remembered that Cumberland Presbyterians were refused admission to the Council because they held to Arminianism. All hymn-singing was dispensed with so as not to hurt the feelings of certain Scotchmen. And further a grand union communion service was not held because some of the brethren, though of the same faith, did not feel free to unite in such a service.

We would like kindly to whisper a word into the ear of our Pedit-baptist brethren. In the light of these facts why do you always wish to arrange for a communion service at union meetings where Baptists and Pedit-baptists co-operate. And why do you say hard things of Baptists because they, from conscientious convictions, refuse to participate in communion services when they feel they would be doing violence to their interpretation of the Lord's commands. Come, brethren, be fair and respect the convictions of your brethren on all such occasions and do not propose the observance of an ordinance and rush it through despite their protest. Such acts only hinder Christian union and they entirely negative Church union. As to our being close communion, we nevermore hope to hear Presbyterians apply that epithet to us. They are more close communion than we. They not only cannot commune together, but they cannot join in singing such a grand old verse together, as: "Praise God from whom all blessings flow."

THE Bishop of Manchester, who is a Ritualist, said in a recent sermon that: "after the consecration of the elements (in the communion) by the priest, every crumb in the paten and every drop in the chalice is the whole body, soul, spirit, divinity of Jesus Christ." And yet after all this wholesale surrender to Rome, Ritualists wish to be considered part of a Protestant Brotherhood. Romanists are much more consistent and logical than many professed members of the Church of England.

By the death of Rev. Dr. Tupper, father of the Minister of Railways and Canals for the Dominion of Canada, the Rev. Dr. Cramp becomes the oldest ordained minister of the Baptist denomination in the Maritime Provinces. The Rev. I. E. Bill stands next in order. The dates of ordination were: Dr. Tupper, 1817, Dr. Cramp, 1818, Rev. I. E. Bill, 1829.

We are compelled to leave out some interesting correspondence with replies. They will appear next week.

Contributions.

For the Visitor.

THE KINGDOM OF CHRIST AND OF GOD.

EPHESIANS V: 5.

"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Dan. ii: 44. John the Baptist began his ministry saying: "Repent ye; for the kingdom of heaven is at hand," Matt. iii: 2. Jesus, also, began to preach, and to say, "Repent; for the kingdom of heaven is at hand," Matt. iv: 17. When John the Baptist was cast into prison, Jesus said: "From the days of John the Baptist: the kingdom of heaven suffereth violence, and the violent take it by force." Matt. xi: 12. From this passage it appears that, the kingdom of heaven was at that time set up, else it could not have suffered violence or been taken by force. Again, Jesus says: "The law and the prophets were until John; since that time the kingdom of God is preached, and every man presseth into it; Luke xvi: 16. The Kingdom of God, of which Jesus is the King, must have been in existence during the ministry of the Baptist, otherwise, men could not have pressed into it. Again, when the Pharisees demanded of Jesus, when the kingdom of God should come, he said: "The kingdom of God cometh not with observation; neither shall they say, lo, here! or lo there! for behold, the Kingdom of God is within (i. e.) among you. Observe here, it is the present tense, *is already among you*. And in the thirteenth chapter of Matt. Jesus, by several parables, illustrates the beginning, progress, and consummation of this kingdom. It commenced at Jerusalem, and among the fishermen of Galilee, see Matt. iii: 5-6, also, iv: 15-16. Although in the world, it is not of the world; John xviii: 36. The subjects are all spiritual; they are described in 1 Peter ii: 9-10: as also John iii: 3-5; although small at first, it is spreading, and all classes of mankind are being gathered into it, see Matt. xiii: 47. And multitudes are in it, who are not of it, but all who are not of it must by and by be expelled, see Matt. xiii: 48-49. Jesus Christ, during his public personal ministry, set up his kingdom in this world, promised his disciples, before he ascended to his Father, to send them another comforter and guide,

see John xiv: 26. This promise was fulfilled on the day of Pentecost; when the disciples were filled with the Holy Ghost. That same *Holy Spirit* that descended on that day has ever been, and ever will continue to be, Christ's vice-regent on earth until the end of this world, John xiv: 16. He it is by whom all the affairs of the kingdom are being directed, and controlled. And by his power the kingdom is to be enlarged, and become victorious over all other kingdoms. Moreover, all the subjects of Christ's kingdom are soldiers, fighting against principalities, against powers, against spiritual wickedness in high places, etc. Their armor is described in Eph. iv: 14-18, "and are mighty through God to the pulling down of strong holds," etc. With these weapons, *alone*, the powers of darkness are to be overcome, as iron breaketh in pieces, and subdueth all things, Dan. ii: 40, so truth will ultimately triumph over all error, and Jesus says, "I am the truth." And the last final victory which will secure the last vessel of mercy, the salvation of the last elect soul will be gained by the sword which goeth out of His mouth, i. e., the word of God. See Rev. xix-15. When this is done then Jesus will again return to earth, in His own person, "and before Him shall be gathered all nations, then He will sever the wicked from among the righteous, and take His people from the battlefield to share His eternal rest and bliss; and shall cast the wicked into the furnace or lake of fire, to be tormented forever and ever. See Rev. xx: 12-15.

Then, having put down all rule and all authority and power, and given judgment upon all His enemies, there being nothing more to accomplish in the way of victory, he (Jesus) will deliver up the kingdom to God even the Father. See 1st Cor. xv: 24. From that time Jesus, although a partner of the eternal throne, will, as the elder brother of all the saints, (See Matt. xxv. 40) "feed and lead them to living fountains of water." "And God shall wipe away all tears from their eyes." Now, if the sentiments of the foregoing be correct and it is believed to be correct, then, so far as Christ's kingdom being not set up until His second appearing, it will at that time be consummated and delivered up to the Father. See Matt. xiii. 40-43. "Who hath ears to hear let him hear." What is the chaff to the wheat? saith the Lord. Is not my word like as a fire? saith the Lord, and like a hammer that breaketh the rock in pieces?—Jeremiah. xlii. 28-29. To the law and to the testimony: if they speak not according to this word, it is because there is no light in them—Isa. viii. 20.

R. S. MORTON.

Millville, Jan. 10, '81.

P. S. It is hoped that those who read the above article will prove to be as "noble" as the Bereans to whom Paul preached, and search the Scriptures daily to see if these things are so. R. S. M.

For the Visitor.

ROCHESTER CORRESPONDENCE.

DEAR VISITOR.—We are having a beautiful winter in Rochester, with good sleighing, and steady weather,—pretty cold. We hear of heavy storms, but have not felt them till to-day.

THE UNIVERSITY AND THEOLOGICAL SEMINARY,

of Rochester, are prospering, although time is telling upon the old pillars of the University. Dr. Anderson, the President, is looking grey and old. His robust constitution and frame, are evidently succumbing. Dr. Kendrick is also showing visible signs of the wear of toil and years. He has been several times at Clifton Springs during the winter. Dr. Strong, the President of the Seminary, is in full vigor, a man of endurance and solid worth, a warm hearted, sound, thorough Christian gentleman. The Seminary is favored in having such a man as President.

HOW TO MANAGE A CHURCH.

Dr. R. S. McArthur, of Calvary Church, N. Y., addressed the students yesterday afternoon and evening, on, "How to manage a Church." The lectures, or talks, as he called them, were thoroughly practical, profitable, and interesting. His first advice was, "to get a church." Not, however, by any unfair or unmanly and unchristian means, but by downright earnest, faithful, wholesome, plodding work, in the first, and humblest field that offered itself. He illustrated this by leaves from his own experience while he was a student here in Rochester. He exhorted the students not to wait for the unction of the spirit, and the power of the gospel, till they had graduated, but to feel and live them *now*. Otherwise, they would not be likely to come to them afterwards.

PASTORAL VISITATION.

Concerning pastoral visitation he said, "do it, by all means. You must do it, or pay the penalty." Several instances were given from his own experience, to show how a pastoral call at the home, office, or workshop, often accomplished more than ten or twenty sermons.

REVIVALS.

Concerning revivals, he urged that every meeting be a *special revival* meeting, and to so work, that there would not be room, nor occasion, for what are termed special revival meetings.

EVANGELISTS.

From his own experience, he would discountenance the employing of them. "Do your own work. God never gives to the

pastor and church, work to do that he does not enable them to do; if they go forward and do it, trusting in him." The same also of taking up collections for benevolent objects. Let the *pastors* attend to it, and throw themselves into the work, and interest themselves in these objects, and so interest their people.

His hardest work, he said, was in connection with the church's benevolent contributions. First, he made sure that the object was one which he could conscientiously and earnestly recommend, and pray, and labor for; and then he did so, with all his soul, and wisdom, and energy. His collection for city missions, last Sabbath was \$24,000, but then, he had planned and prayed and labored over it. A woman receiving \$700 a year, had given \$100 to that collection. "The revival that a collection would hurt, was not worth helping or hindering." The Dr. urged the students to "believe in God, and themselves, grit and grace, pluck and piety."

BUSINESS MEETINGS.

Concerning business meetings of the church, he advised, to have as few of them, and have them as *short* as possible. Let a good, advisory committee mature all the business to come before the church, even to the receiving or dismissing of a church member, and never let a question come before the church till the committee are heartily unanimous upon it; then, ten or twelve minutes a month, is enough for the church—even though it number 900, as his does—to transact all its business.

In receiving members, the Dr. would urge upon them, most emphatically, the duty of *giving* as liberally, and of attending the meetings of the church as often as possible.

Concerning the reading of the scriptures and hymns in the Sabbath services, he would spend from a quarter to half the time in preparing to read them that he would in preparing his sermon.

Your's

W. H. P.

For the Visitor.

W. M. A. SOCIETIES IN N. B.

DEAR EDITOR.—The annual meeting of the Central Board of the Woman's Missionary Aid Societies in Nova Scotia, was held last evening in the Granville Street Church, in this city. Rev. S. W. DeBlois, of Wolfville, was present, and presided, and the meeting was in many respects most successful.

In addition to the Reports of the Secretary and Treasurer of the Central Board, annual reports were read by the lady officers from the local societies in connection with the churches in this city, which were very interesting.

Warm missionary addresses were delivered by Rev. J. F. Avery and Rev. E. Grant, pastor of the Dartmouth church, and the music furnished by the choir, under the leadership of W. Ackhurst, Esq., was of a high character.

From the Reports of the Central Board the following facts were gleaned. There are forty-seven W. M. A. Societies now in Nova Scotia, four of which have been organized during the past year. Also, that the sum of \$1,085.80 was raised by the Christian women in these societies during the year, which amount has been transmitted to the Treasurer of the Foreign Mission Board. This is \$188.03 more than the amount raised the previous year.

Very interesting extracts were read from letters received from Miss Hammond, in India, and it was intimated that the reports received from the various local societies were encouraging as indicating that the warm interest which these valuable missionary societies have always taken in the great Foreign Mission Enterprise, is still unabated.

Mrs. Armstrong, the returned missionary, was not able to be present, but sent a paper taeating upon some phases of mission work which have come under her personal observation in Chicacole. The paper was read by Rev. J. W. Manning, and produced a profound impression upon those present, and I doubt not your reader will be equally interested in its perusal. Halifax, Jan. 28, 1881. J. M. K.

The following is Mrs. Armstrong's paper referred to above, read at the annual meeting of the W. M. A. Societies in Halifax, January 27, 1881.

NEEDS OF THE FOREIGN FIELD.

It is true that the present is an anxious time in many ways to those who are connected with our Foreign Mission work; but all such have strong ground of confidence in this, that many are earnestly working and praying at home, and that God has committed to their care one of the most promising portions of all His harvest field abroad. The northern portion of the Toluga country, where our people have established their mission, is white to the harvest. Faith in Hindooism is kept up almost wholly by the women, who in their seclusion have heard of nothing else. The men wavering between christianity and infidelity, are held nominally to their ancient faith very largely by the home influence which they have not yet dared to face. Let me try to bring before you as vividly as possible your mission field in India, I shall not try to give you a comprehensive view so much as to bring out some details of the work there which may not be familiar to you. There are three phases of mission work in India—that for the Mohammedans—for the Hindoos proper—and for the outcasts and pariahs. They differ