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HOLD FAST THE FORM OF SOUND WORDS—2d Timothy, i. 13.

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BE STRONG, O HEART.

Be strong to bear, O heart of mine
Faint not when sorrows come;
The summit of these hills of earth
Touch the blue skies of home.
So many burdened ones there are
Close tolling by thy side,
Assist, encourage, comfort them.
Thine own deep anguish hide.
What though thy trials may seem great,
Thy strength is known to God,
And pathways, steep and rugged, lead
To pastures green and broad.

Be strong to love, O heart of mine,
Live not for self alone;
But find, in blessing other lives,
Completeness for thine own.
Seek ev'ry hungry heart to feed,
Each saddened heart to cheer;
And where stern justice stands aloof
In mercy draw thou near.
True, loving words and helping hands
Have won more souls for heaven
Than all the dogmas and the creeds,
By priest or sages given.

Be strong to hope, O heart of mine,
Look not on life's dark side;
But just beyond these gloomy hours
Rich, radiant days abide.
Let hope, like summer's rainbow bright,
Scatter thy falling tears,
And let God's precious promises
Dispel thy anxious fears.
For every grief a joy will come,
For every toil a rest;
So hope, so love, so patient bear,
God doeth all things best.

Contributions.

PRAYERS.

LITURGICAL AND EXTEMPORANEOUS.

"When ye pray, etc."—Luke xi: 2.
"Crito freely will rehearse
Forms of prayer and praise in verse.
Why should Crito then suppose
Forms are sinful when in prose?
Must my form be deemed a crime
Nerely for the want of rhyme."

These verses quoted are Newton's arguments in favor of a Liturgy, or apology for the use of one, in public worship.
Our psalmody consists of prayers and praises, embodied in metre and verse.
Metre is of itself a form, and cannot exist apart from it. And by universal consent it is a most appropriate and delightful medium for expressing the emotions of the soul, whether in application or thanksgiving. If this be acknowledged, we may legitimately inquire why forms of prayer are so acceptable when clothed in verse, and yet objected to when they appear in the garb of prose? It is difficult to understand what there is in prose to provoke opposition, if no apology is needed in the case of verse. The truth is that Newton's argument is valid, and that consistency would require us to banish psalmody from our churches, if good reason can be assigned for excluding a Liturgy or forms of prayer from the worship of the Sanctuary.

There are a number of Denominations in Christendom that wholly or in part use a Liturgy in public worship. The Methodists in Britain have never, as a body, discarded the "Book of Common Prayer." In a revised shape it has a place in not a few of their congregations. Many Presbyterian Churches virtually employ a Liturgy, though it may not be in either printed or written form. Some other Christian bodies which are traditionally in favor of extemporaneous prayers, have of late, been considering the advisability and desirableness of adopting a Liturgy as a part at least of Divine service.

That there should be such a tendency in no wise remarkable, when we reflect upon the character of very many of the prayers that are offered week after week in some of our churches. Often they are unscriptural; often the sentiments are offensive to correct taste and right feeling; often the language is inaccurate or even more objectionable; often the prayers are manifestly rather intended for the congregation than addressed to God; and often they borrow so much from the idiosyncrasy or mental constitution of those who offer them that they are far from being a true vehicle of the desires and feelings of the worshippers. If he who is employed and undertakes to lead the devotions of a congregation or church, is a sensible and well informed man, possessed of a happy facility of expression, and a large comprehension of the circumstances and wants of his fellow-worshippers and of the world, and if he is imbued with a spirit of earnest desire for the blessings sought or needed, then those in whose name he is uttering the words of prayer may unite with him in the exercise with comfort and profit. But if in all or any of these respects he fails of what is or should be expected, the Service is at least without benefit and may be of even detrimental influence.

An obvious remedy for the evils to which extemporaneous prayer is liable is found in a Liturgy, but then the Liturgy must be free alike from manifest defects and faults. It should be the work of wise and able and good men—the wisest and ablest and best, that the Church contains—men who are possessed of a knowledge and a love of the truth, and who are not only sound in the faith but devout and spiritually minded.

The Liturgy of the Church of England has many acknowledged excellences; but as most persons outside her communion, and not a few within it think, is susceptible of improvement, it was revised by the Episcopal Church of the United States—its length being somewhat curtailed and its phraseology, in certain instances, rendered more agreeable to modern tastes and views of propriety. As the revision was designed for a Republic, it is not entirely adapted for use in monarchical countries, and is therefore necessarily excluded from the British dominions—that is from almost all the rest of the Anglo-Saxon world. Latterly the Prayer Book has been again revised—this time under the auspices of the "Reformed Episcopal Church" and as such is now in use by the congregations of that body.

The aim of the revisors was to make the altered Liturgy conform to the views of the Evangelical party in the Church and to their interpretation of the Scriptures. Hence it is not to be expected that it will be acceptable to those holding different sentiments. With the High Church and Ritualistic party it will necessarily find but little favor.

But apart from the doctrines directly or indirectly inculcated, it could scarcely be expected that the revisions would be welcomed by so conservative a body as the Anglican Church of Great Britain. That communion has hitherto rejected all movements looking to an alteration in the Prayer Book, and would appear to be less friendly to such a measure than to a revision of the English Scriptures themselves. Of this we have proof in the persistent opposition displayed against the efforts of Lord Ebury, who for a number of years has vainly urged upon the British Parliament, and the Church through it, the expediency and desirability in the interests of religion and of the Establishment alike, of the changes sought; whereas a proposition for a revision of the authorized version of the English Bible originated in the Church itself, and enlisted the sympathy and co-operation of a large number of its truest and warmest friends.

We read in the Evangelists that on one occasion the disciples of Jesus came to him with the request that He would "teach them to pray." The sequel is worthy of notice. What they desired of their Lord was not the impartation by Him of a spirit of prayer, that they already possessed, for prayer is "the vital breath" of the true disciple, and most of them, we know, were such. They wished to be instructed in regard to the sort of language they should employ when engaged in the exercise, that is they desired to be taught a form of prayer which would be proper and acceptable. Were they rebuked for making this request? So far from that, the Great Teacher proceeded at once to grant them what they

sought, and without a word to intimate that they entertained erroneous views, he gave them a form—the form so familiar to worshippers in some congregations, though unfortunately and strangely so unfamiliar to those of others—for there are churches in which the "Lord's Prayer" is never heard nor any prayer which is framed upon its model, or which, except in a very slight degree, possesses its characteristics.

Wolfville, N. S., Jan 10, '81. L. N. S.

For the Visitor.

EXEGETICAL NOTES.

I. COR. XIII, 13.

This whole chapter is a collection of gems, such as is not found in any other specimen of literature. In the last verse they are all gathered up and placed in that elegant setting *love*, or as King James's version gives it *charity*. A philosopher who lived 500 years B. C. announced two moving principles as acting in the universe; love as a uniting, and hate as a separating force. It seems a little like a foreshadowing of this broader principle of love which was afterwards made the foundation principle in Christian life. The real meaning of this word *agape*, translated charity, is of chief importance in seeking the true meaning of this verse. Such a meaning is not very easily given. It is this which in the last verse of the preceding chapter the apostle calls "the more excellent way."

The difficulty in correctly rendering this word arises from the fact that its only use is found in the New Testament writings. There is no trace of its use among classic authors. It must then have been introduced to specify some entirely new idea: one which was not present to the heathen mind. Probably then the best rendering we can give it in English will be *Christian love*. *Charity* as now used brings in too much of the idea of alms-giving to represent well the original idea; and this objection also can be made to the word *benevolence*, though this word taken in its original sense comes nearest to the true meaning than any other single word.

In one sense this word *agape* is broader than the word *phil*, meaning love, as used by the classical writers, in that it does not only include love to mankind but takes in love to God as well; but in another sense it is narrower, as it does not include that affection as it exists between the sexes. The chief objections to introducing the idea of charity with its popular meaning is, first that this is not the principle itself, but only an outward expression of it, and secondly, that it is only one of many expressions, which find their source in this inward principle.

A wrong interpretation of the principle here involved led to all the ideas of work-righteousness so prevalent in the ancient Church, as well as to many of the errors in modern theology. The tendency has been to substitute the outward manifestation for the inward motive; the form for the spirit. Then, on the other hand, there has existed an opposite tendency to make this *Christian love* mere sentiment, whereas it can no more exist without expressing itself in appropriate forms than can fire exist without sending off smoke; while it is equally true that the outward forms unless prompted by this principle have no value whatever.

This *love* then we are told remains; that is, we take it, it is to endure to all eternity. But how of the other two graces connected with it, *faith* and *hope*? Will they also remain? If so what becomes of all our fine poetry, which represents hope as changing to fruition and faith as being exchanged for sight, and so on?

I think the language compels us, even at the risk of abandoning our poetry, to infer that these three graces are all alike enduring. It may be objected to this, however, that faith is elsewhere in the New Testament, contrasted with sight as the latter shall be enjoyed in the future. But it seems better to consider this representation of faith as given in a partial sense. If we suppose that immediately upon our entrance on the future state, all mysteries will become plain, then we may afford to do away with faith; otherwise in a higher sphere it must still be kept in action, and this we think is the more intelligent view. A fuller vision will, doubtless, be immediately secured on entrance on that state; but that perfect vision which admits of no farther unfolding shall be realized at once seems more than we are warranted in assuming.

Meyer, on all hands acknowledged to be the best critical commentator, thinks that faith in this sense is an abiding trust in the atonement of Christ by which the glorified are preserved in the perpetual enjoyment of salvation; and hope he thinks is founded on a progressive unfolding of the glory conferred on them. So Lange, Alford and others, in the main agree with Meyer on this point. Some seem to think that the expression of the old patriarch: "I shall be satisfied when I awake in his likeness," is opposed to such a view as this? But what will it be to be satisfied? If we may

judge by analogy of present conditions, we shall certainly not conclude that satisfaction must consist in reaching an end of all attainment. On the contrary our highest enjoyment in the present state is found in reaching out after new prizes. So may not the highest joy of the future life consist in carrying on under more favorable conditions the investigation of those things which still transcend our highest corruption, and in knowing more and more of that which still "passes knowledge."

These graces then are co-ordinate as regards their duration; "but the greater of these is love." On this last clause Dr. Wette remarks that love is the greater, because it includes the others, as, for example, "we have faith only in those whom we love, and hope only for that which we love." So Lulardt beautifully expresses the value of love by saying, that, as applied to God it is the summary of Christian doctrine, and as applied to man it is the summary of Christian duty." It is the foundation principle of Christianity, and is the great need of the Church to-day. B.F.S. Morgan Park, Ill., Dec. 17th, 1880.

ANOTHER FRAGMENT FROM DR. COLLYER.

Most of our errors originate in the "pride of our hearts;" and this pride will always be found to have deceived us.

It was pride that dictated the haughty language of the king of Babylon when, from the battlements of his palace, he looked down upon his beautiful city, and said "Is not this great Babylon that I have built for the house of the kingdom, by the might of my power, and for the honor of my majesty?" Oh! how the pride of his heart deceived him.

While the word was in the king's mouth there fell a voice from heaven saying, O, king Nebuchadnezzar to thee it is spoken, the kingdom is departed from thee. "The same hour" was he "driven from men" and his "dwelling was with the beasts of the field;" his reason was withdrawn—and his body was wet with the dew of heaven." Behold, he that would be thought a god, is become less than a man. Nor were the balances of power again put into his hand, till he had been brought to confess "that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will;" and to acknowledge, in a repentant decree, that those who walk in pride, He is able to abase.

Happy had it been for his successor if this awful display of divine justice had wrought in his heart obedience. But Belshazzar learned no wisdom from his grandfather's humiliation. He exceeded his great progenitor's impiety. He stood on the pinnacle of empire, till he was giddy with gazing upon the rolling world beneath him. The forces of Cyrus surrounded the city; but, trusting in its impregnable strength, the defence of the river, and the greatness of his stores, he laughed his enemies to scorn. The feast was spread, and the revellings had commenced. Death hovered round his court, and destruction brooded over his city; while he was sunk in senseless security. And now, the voice of joy, and the noise of riot resound through the palace.

The monarch calls upon his nobles to devote the hours to gaiety; to scatter their fears to the winds; to drink defiance to the warriors advancing to their very gates; and, to fill the measure of his iniquity, to add insult to the miseries of his captives, to crown dissipation with sacrilege, he requires last of all, the vessels of the sanctuary that they might be profaned by their application to not merely common uses, but to the vile purposes of debauchery.

It is done. The king is lost in unbounded pleasure, and intoxicated with unlimited power.

In one moment the voice of riot ceases—silence, as profound as the stillness of the grave reigns through the whole palace—every tongue is chained—every eye is fixed—despair lowers on every countenance—the charn is broken, and the night of feasting is turned into unutterable horror! See! yonder shadow, wearing the appearance of a man's hand, glides along the wall of the palace opposite the monarch, and writes in mysterious characters, "Mene Mene, Tekel, Upharsin." What has changed that youthful countenance? What has chased its bloom of beauty, and drawn on it the strong lines of misery? Behold this king, who lately dreamed that he was more than mortal, trembling on his throne.

What the army of Cyrus could not do, a supernatural hand, writing four little words has effected, and his soul melts within him through terror. But say, what is the cause of this premature distress? Perhaps yonder inscription declares the permanence of his kingdom; and inscribes in those hidden characters, the destruction of his enemies? Ah no! Conscience read too well the handwriting; and interpreted the solemn sentence of impending ruin long before Daniel explained the inscription. While all was riot, during the first part of the

night, and dismay, during the remainder, Cyrus had diverted the river from its course, had entered the city through its exhausted channel, unperceived, and was now at the palace gates. The empire was lost, the captive Jews were liberated, and that same night was Belshazzar, king of the Chaldeans, slain.

Behold another, added to the innumerable sad evidences, that the pride of the heart fatally deceives, and finally ruins, those who cherish it.—*Collyer's lectures on Scripture facts.*

DENOMINATIONAL PROGRESS.

To the Editors of the Freeman:—

DEAR SIRS,—In last week's FREEMAN a correspondent comments on the progress of our denomination across the Atlantic in contrast with Great Britain, and asks the reason why? May not the answer be given, because the Baptists there are more denominational than we are? So much is said about the desirability of being "undenominational" and "unsectarian," and we are growing so polite to those who differ from us, that soon we shall not be able to give prominence to our Baptist principles without apologizing for doing so.

Denominational literature sometimes gives place to that which is pledged to neutrality. Surely the New Testament will soon be regarded as a very denominational book, specially as a little girl said the other day, "Why, mother, you have bought a Baptist Bible; what it says here is just what they were doing at the Baptist chapel last week."

Seeing that a coroner has taken upon himself at an inquest on the body of an infant, to rebuke parents for their neglect of the "sacramental rite of infant baptism" (see the *Daily News* for December 14), it is high time we, as ministers and Sunday-school teachers, teach very plainly "believer's baptism" as an ordinance of the New Testament.

The notes on the Scripture lessons published by the Sunday School Union and used in our schools are very good, but, of course, necessarily silent on the subject. It is therefore important that, while using these notes, our Sunday-school teachers take every opportunity of explaining the teaching of Scripture on the subject of baptism.

A Wesleyan Methodist, whose grandchild was about to be sprinkled, remarked the other day that "infant sprinkling was neither good nor harm." We do not agree with the sentiment, for if no good, there certainly is harm in a ceremony so corrupt and unscriptural; yet such words tend to show the estimation in which it is held by those who nevertheless sanction its practice.

Let us, as Baptists, resolve to be more outspoken on the subject, and we shall very soon see more of denominational progress.

JOHN EDMUND CRACKNELL,
York Town, Surrey.

The above appears in last week's London "Freeman" December 24th 1880.

PAUL IN ARABIA.

MR. EDITOR,—I notice in your issue of the 29th instant a letter signed P. O. Rees, in which he says that he "finds many who look upon a statement made by Bro. Archibald, in his sermon before the Association, as false, and one which cannot be proved." Lest Mr. Rees should contract eye-distemper, by "looking in every Visitor for months for an answer from Bro. A.," I shall volunteer such proof of the statement as I hope may calm his perturbed spirit.

1st. Did "Paul graduate at a college in Jerusalem?" Yes! he took the degree of L.L.B., probably, at the college in Jerusalem, of which Gamaliel Simeon Hillel, Esq., L.L.D., was President, Acts xxii: 3; etc. I presume the difficulty however is in question, 2nd. Did "Paul go to Arabia and study theology three years with Jesus Christ?"

Take his own words:—"But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ. . . . But when it pleased God . . . to reveal his son in me that I might preach them among the heathen; immediately I conferred not with flesh and blood (i. e. I studied not theology with man); neither went I up to Jerusalem, (t) then which were apostles before me (to study theology); but I went into Arabia (to study theology of one who is not flesh and blood, —Jesus Christ), and returned again unto Damascus (where, having completed my theological studies, I commenced my ministry)" Gal. i: 11-17. "He was preaching in Damascus, probably, but a short time, when a conspiracy against his life drove him out, and he returned to Jerusalem, having been absent three years,—most of which were spent "in Arabia, studying theology with Jesus Christ." Gal. i: 18; Acts ix: 25-26. LAYMAN, Norton, N. S., Dec. 31, 1880.