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The Christian Visitor,

Saint John, N. B. January 19, 1881.

THE CHURCH.

At one of the meetings of the "week of prayer" the subject proposed was: "The Church, its unity and purity." The leader of the meeting very justly asked what do we mean by "the church," and he replied that the term Church in the New Testament sometimes meant a particular local body of believers scripturally organized in a given place, as the Church of Jerusalem, Ephesus, or Corinth.

To this remark grave exception was taken by one or more of the brethren present. The remark seemed to be prayed at by one, and another wrote a note which was sent to the platform reading thus:

"The audience have the impression that you discard the necessity of Confession of Christ in that you said 'you hoped that the Church did not include within its enclosures all God's people.' Refer to Mark 8: 38 and 1 John 4: 3-4."

The resort of some to pray against a doctrine or practice rather than meet in fair debate is unmanly. In the instance above referred to the passages of Scripture cited do not invalidate the truth that there are some of God's people outside the visible church. Mark 8: 34-38 shows what is demanded of a disciple of Christ. The right thing for every believer to do is to be baptized as was the Ethiopian Eunuch; but there are some who by their fruits show that they believe in Jesus, but who for some reason, not satisfactory or sufficient, are not baptized and united in fellowship with the visible church.

The other passage in 1 John 4: 3-4, simply means that every one who denies that Jesus Christ has become incarnate and wrought full atonement, is not of God. Surely every one outside our local visible churches has not impugned the doctrine of the divine incarnation, and if not, then this passage is not applicable to them.

It is well for the followers of Jesus in secret to become open and avowed disciples, but no outward forms can make Christians. Men must first come to Christ and be members of his invisible Church, having their names registered in heaven, and then they appropriately apply to the local and visible Church, ordained by Jesus, and become members of it by submission to whatever He has enjoined. Let us in Church work, however, never lay greater stress on the external and visible forms, than on the inward and spiritual grace. All who truly believe in Jesus will be saved, but all who conformed to church rites were not saved in Apostolic days, nor have we reason to hope all such will be in these later days.

The largest part of a Christian's work is to set forth the truth as it is in Jesus, and pray for its loving reception. As a rule the soul which warmly loves will not hesitate in obedience to Scriptural commands connected with the visible Church. Some of our youthful brethren, and some whose zeal runs ahead of their knowledge, may think that it is the great thing to induce persons to unite with a Church, but those who heed Christ's teaching will not fail to see that the more important matter is for a person to possess something before professing, and to know Jesus as theirs before they confess Him; Matthew, 7: 21-23; convey a solemn lesson which will all do well to heed.

OBITUARY.

Freelove Annie Millard, beloved wife of Rev. W. P. Everett, fell asleep in Jesus on Saturday morning, the 15th. inst. She was born in Balston, near Saratoga, New York State, in 1829. In early life she removed with her father to Pennfield, near Rochester N. Y., and there she professed religion, was baptized by Rev. David Besard, and united with the Baptist church of that place. Her father, who has preceded her to the glory land, was an efficient deacon of the church for about 50 years. Mr. and Mrs. Everett were married in 1859, and began their married life in Brooklyn, N. Y. She was an active helper to our Brother in the ministry, until her health began to give way under the malarious climate of the West. In order to restore her health, Bro. Everett removed, by the advice of physicians, to this more northern and eastern climate. For a time the change seemed to work beneficially, but latterly she has been a great sufferer. She leaves an only son, a widowed mother, three sisters and four brothers, besides her husband, who, though they have for some time anticipated her death, will yet keenly feel the loss they sustain when one so dear in life, has ended the pilgrimage and reached the goal of her hopes—the rest that remains the people of God.

We tender our sympathy to Bro. Everett in the sore affliction by which he is bereft of a loving wife. She was to him a true helpmeet, and by many kindly attentions in their hospitable home she had greatly endeared herself to a large number of the brotherhood. At rest in Jesus in the home beyond! May it be ours to meet again and serve Him whose watchful care never leaves us till we are safely sheltered in the many mansions.

The Church of England Synod has been in session the past week. The Bishop presented the name of Rev. Mr. Kingdon of England, for Election as Coadjutor Bishop. Against the nomination a few of the Low Church party made earnest protests, but they were unavailing. He was elected in the end, and the election means that the tendency toward High Church which has been going on in the Episcopal body in this Province, of late, is to receive additional impetus.

In fact we have learned that owing to the influence of Episcopal ministers and laymen who take part in the B. and F. Bible Society meetings that the minister of the Reformed Episcopal church in this city, for years has been refused a place on the Bible Society platform. Is this true? If it is, and we have no reason to doubt it, we ask is it not time that evangelical ministers put their foot down no such intolerance. It is a relic of an age that we had hoped had passed. For such things to be allowed, in the name of Christianity and the Bible is too bad, and we trust it will never be permitted to occur again.

In these long winter evenings it would be a wholesome employment for officers of our churches to revise their church lists. In some instances they are very misleading. Every church ought to know where the members are whose names they retain on their registers. In some instances they are in heaven and such names should be erased. Some have removed and they should be written to take their letters, or to correspond with, and remit help to the church. Some sisters have married, and their new names should be properly entered. Some through negligence of the church, or otherwise, are unknown, and all these should be stricken from the list and placed by themselves so that if they ever should be heard of they could be dealt with according to the facts.

We are hoping as a denomination to receive a \$1.00 per. member for our benevolent work. Let every living member present or absent be asked for his or her contribution. The church should see that its watch care is extended to all, and each be made to feel his duty to the church and his responsibility to God. Brethren let the lists be revised.

At the Providence Ministers' Conference, Rev. Dr. Bainbridge, who has just made a tour of the world, said Americans make the most enterprising missionaries. Baptist missions are on the whole ahead of others, though Methodist compounds, the Presbyterian press, and the Congregational schools, are superior. Buddhism is reviving. Missionaries ought not to engage in business. Native helpers ought to be more trusted. Schools ought to follow evangelization.

The most of the religious press have been passing round a story to the effect that Rev. William Van Meter while crossing the Dover Straits, lost \$5,000, and so "business like" was he in managing his affairs, that he did not telegraph the London Bank to stop payment. We thought from our knowledge of this brother, that it would be found a canard, and so it appears. The facts are, that it was only a draft of \$600 that was lost, and Mr. Van Meter at once had its payment stopped, so there will be no loss to the Mission over whose interest he presides. We have regretted to see flings at Bro. Van Meter so persistently made as they have been for a few years in the press, even of our own denomination. He is no adventurer. He belongs to a family whose name is fragrant of good deeds in our Western Churches, and his work for many years in New York ought to be some shield against the shafts levelled at him and his work in Rome. Men competent to judge, endorse his work in the city of Caesar's household, and they supply the funds. Let us study the things that make for peace.

REV. MR. CLOUGH has recently written a letter under date of Nov. 5th, 1880, to Dr. Johnson, of Philadelphia. "The Missionary Union have placed \$5,000 at the disposal of Dr. Jewett, and have appointed Brethren Williams and Downie to assist him in getting out a Telugu New Testament, tentative edition, and that is now rapidly going through the press. We hope that within six months we shall have a New Testament which will express to this people the mind of the Spirit and that only."

We suppose that the tentative edition must be that of which our Missionaries have spoken, and on which they reported Mr. Timpany was working as the associate of Dr. Jewett. Probably more force was required than Mr. Timpany could give to the work under existing circumstances. At all events, we are glad that the American Union is giving to the work its best educated missionary talent and an abundance of funds.

SPURGEON concerning perfection, in a recent letter said: "I have heard of some professors who dream that sin is utterly destroyed in them, and that they have not more evil tendencies and desires. I shall not controvert their notion. If it be so, I congratulate them, and greatly wish it were so with me. I have however, had some little experience of perfect people, and I have generally found them the most disagreeable, touchy, and sensitive persons in the world, and some of them have turned out to be such detestable hypocrites that I am rather afraid of a person who has no imperfections. As soon as I learn that a brother states that he has lived for months without sin, I wonder whether his secret vice is lewdness, or theft, or drink, but I feel that somewhere or other there is a leak in the ship."

REV. MR. WILLIAMS who for some years has had charge of the Brownson Theological Seminary, Ramapatam, is soon to return to America on account of health and Rev. Mr. Boggs is to take charge of the Seminary in his absence. The Ongole Baptist Church now numbers 15000 members, and is the largest church in the world.

The next meeting of the International Sunday School Convention will be held June 22nd, at Toronto. The address of welcome is to be made by the Hon. Edward Blake.

REV. W. F. ARMSTRONG presented his views of India in the Mechanics' Institute, in this city, last week. The attendance was fair, although the weather was unfavorable.

REV. DR. ELLIS is filling the new and enlarged Tremont Temple, and the Ruggles Street Baptist Sunday School now numbers 1300 and is the largest in Boston.

An African Railroad, to open the great valley of the Niger and the Soudan, is now proposed with fair prospects of being speedily constructed.

E. B. EDDY formerly of Calais Me., is now pastor of Wanshuk Roger Williams Church, and is being largely blessed in his work.

The Ymas Book is being distributed this week.

NEWS FROM ENGLAND NO. 28.

YORK TOWN, SURREY, December 28, 1880.

CORONER CARTER AND INFANT BAPTISM.

At an inquest on the body of an infant, the Coroner for Camberwell district, enquired of the mother if the child had been "christened." On receiving the answer, "no, but registered," the Coroner took upon himself to admonish the parent for the neglect of the "sacramental rite of infant baptism." For this he has been deservedly taken to task; a correspondence and leading article has appeared in the London Daily News, plainly intimating to Mr. Coroner Carter, that as a public servant, and nominee of the ratepayers; he had better in future confine himself to the work for which he was appointed, and leave ecclesiastical matters alone. The Secretary of the Baptist Union first wrote to Mr. Carter, enquiring if he had been correctly reported in the papers—if that were the case further notice would be taken of it. To this courteous note no reply was sent. Our Secretary the Rev. W. Sampson, then wrote to the Home Secretary, the Right Honorable Sir W. V. Harcourt, directing attention to the subject. When received, I will give his reply. We Baptists know that, judged by the New Testament, we have truth on our side and there must be no "uncertain sound" in our teaching on this subject. We must be more outspoken, till others shall be compelled either to show we are wrong, or admit we are right.

DEATH OF REV. C. M. BIRRELL.

Another of our leading ministers has passed to his rest and reward. Mr. Birrell was an old "Stepney College" student; and afterwards studied at the Edinburgh University. His first and only Pastorate was Pembroke Chapel, Liverpool; which he held for thirty four years; and retired full of honors in 1872. In 1871 he was elected President of the Baptist Union, and when on his retirement he was presented with £2600, he gave £500, to commence the Baptist Annuity Fund. During the whole of his ministry he worked in loving co-operation with the Rev. Hugh Stowell Brown, who is still "strong to labor," and who at the urgent solicitation of his congregation at Myrtle St. Chapel, where he has labored for thirty three years, has consented to withdraw his resignation and remain in harness.

Mr. Birrell was a man of refined and cultivated mind, of genial and affectionate disposition. He was known as the author of a few works, prominent among which, is the Memoir of his College friend and fellow-laborer, the late Dr. William Brock, of Bloomsbury. In 1847 he accompanied Dr. Angus on a visit to the West Indies, on behalf of our Mission, in which he rendered good service to the denomination. May younger men be stimulated by the study of such useful lives, consecrated to the noblest and grandest service.

THE RITUALISTS.

The Solicitor's Journal states that the appeal of the Rev. T. P. Dale, from the recent judgment of the Queen's Bench, division will be heard before the Court of Appeal on Tuesday, January, 11th.

We are glad to know that the reverend gentlemen are released from prison on their own engagement, not to transgress the law as interpreted by Lord Penzance in the meantime. It is pleasing to know that Mr. Dale will not spend Christmas in Holloway Gaol. By the way there is a good joke, the appearance of a paragraph in a foreign paper, that Mr. Dale was confined in a prison in a town of Holloway, near London, celebrated for pills. I can assure the readers of the VISITOR there is not the least connection between Holloway's Pills and Holloway's Prison, save that the words begin with the same letter. There is another amusing blunder; when Mrs. Dale, the wife of the sturdy Non-conformist minister of Birmingham, was visiting among the poor, she was rather startled by some words of commiseration with her on account of her husband being in Gaol. The poor old dame she was visiting, like the writer of the paragraph referred to, had got matters somewhat mixed up. We will report the result of application to the Court of Appeal as soon as it is known.

JOHN EDMUND CRACKNELL.

For the Visitor.

NOTES FROM MY READING.

Many of the early Fathers and contemporary writers have expressed themselves very definitely upon the day of the week, which we call Sunday or the Lord's day. The author of the epistle of Barnabas says: "We keep the eighth day with joyfulness, the day also on which Jesus rose again from the dead." It is called "the eighth day," because next to the seventh. The epistle to the Magnesians says: "If, therefore, those that were brought up in the ancient order of things have come to the possession of a new hope, no longer observing the Sabbath, but living in the observance of the Lord's day; on which also our life has sprung up again by him and by his death." Pliny, the younger, writes: "The Christians affirm the whole of their guilt or error to be, that they were accustomed to assemble together on a stated day, before it was light, and to sing hymns to Christ as a God, and to bind themselves by a sacramen-

turn, not for any wicked purpose, but never to commit fraud, theft, or adultery; never to break their word, or to refuse, when called upon to deliver up any trust; after which it was their custom to separate, and to assemble again to take a meal, but a general one, and without guilty purpose." Justin Martyr writes: "On the day called Sunday all who live in cities or in the country, gather together to one place; and the memoirs of the apostles or the writings of the prophets are read as long as time permits; then, when the reader has ceased, the president verbally instructs and exhorts to the imitation of these good things. Then we all rise together and pray, and, as we before said, when our prayer is ended bread and wine and water are brought, and the president in like manner offers prayers and thanksgivings according to his ability; and the people assent, saying amen; and there is a distribution to each, and a participation of that over which thanks have been given, and to those who are absent a portion is given by the deacons; and they who are well to do and willing, give what each thinks fit; and what is collected is deposited with the president, who succors the orphans and widows, and those who through sickness or any other cause are in want, and those who are in bonds, and the strangers sojourning among us; and, in a word, takes care of all who are in need.

But Sunday is the day on which we all hold our common assembly, because it is the first day on which God, having wrought a change in the darkness and matter, made the world; and Jesus Christ, our Saviour, on the same day rose from the dead. For he was crucified on the day before that of Saturn (Saturday); and on the day after that of Saturn, which is the day of the sun, having appeared to his apostles and disciples, he taught them these things, which we have submitted to you also for your consideration."

Dionysius writing to Rome says: "Today we have passed the Lord's holy day, in which we have read your epistle." Melito, bishop of Sardis, is said to have written a work, "On the Lord's Day."

Irenaeus, bishop of Lyons, is reported to have said: "This (custom) of not bending the knee upon Sunday is a symbol of the resurrection through which we have been set free, by the grace of Christ, from our sins and from death, and took its rise from apostolic times."

Bardesanes, who flourished about the close of the second century writes: "Wherever we be, all of us are called by the one name of the Messiah—Christians; and upon one day, which is the first of the week, we assemble ourselves together, and on the appointed days we abstain from food."

Tertullian, converted to Christianity, A. D. 185, speaks of "the sacred rites of the Lord's day in the morning" and "we however (just as we have received), only on the day of the Lord's resurrection ought to guard not only against kneeling," etc.

This is the testimony of some of those who lived within a century of the apostle John, and whose testimony must have had some strong points of resemblance to the teachings of his disciples and the other apostles. The Lord's day must have been very definitely understood to be held in commemoration of the resurrection of Jesus, and the services of that day were of a nature appropriate to such commemoration.

THE PLYMOUTH BRETHREN.

"My church has got into trouble," said a good young brother to us the other day. "What is the matter now?" we asked, somewhat vexed that we could not find one minister that was free from trouble. "Why, an excellent sister is leading the members astray. She is a Plymouth brother."

"A what?" we asked. Having told us how she happened to be a Plymouth brother, he said that with her associates she had come to declare that sin was not an evil, that the Law was not binding on us, that the Lord's Day has no sanctity, that the churches are of the Devil, that the ministry should be abolished, that the unconverted should be left to look out for themselves, with sundry other unscriptural notions which the sect known as "Plymouth Brethren" have taken up. There are few communities where the heresies of this class of people have not taken root, and where they are not working mischief. They are embraced by a peculiar class of our church members—not the active, faithful workers, not the men and women who have on their hearts the upholding of Christ's kingdom, but the goodies—the quiet, good, excellent do-nothings, people who have nursed their own piety so long that they do not know that there is anything else in the world to be taken care of. And when these good people get wrong, it is hard to right them. They are so sure, so conscientious, so self-willed! They are the saints; the earth is theirs, and the Lord runs the universe pretty much on their account. Because they are free from the curse of the Law, they believe themselves under no obligation to obey the commandments. They claim to be above the Law. Carried out fully, the doctrines of the Plymouth Brethren would lead to an entire disregard of the Christian Sabbath, an abandonment of Christian missions, and in the end to open vice. We are afraid of people who have got above the Law.—Watchman.

Our new S. S. Quarterly is taking well. We have to issue a new edition.