

Sunday School Supplies Home Made

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J. E. HOPPER, Publisher,

The Christian Visitor.

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APOSTOLIC SUCCESSION.

WE have been not a little amused and astonished at a series of articles in the *Church Guardian* in which some writers are making desperate efforts to convince themselves, for surely they cannot hope in this late age to convince others, that there is a regular line of Apostolic Succession, and that the members of the English, Roman and Greek Churches have a monopoly of that fabled boon.

A writer who signs himself "Rothsay," has written several sensible replies to the vagaries of the Apostolic Succession, and is only paid for his trouble in seeing them in the face of all history and scripture affirm their old assumptions in a way worthy of superstitious Rome.

For the information of our readers we will quote a few of the sentences from the last *Guardian* as a sample of the pabulum upon which this paper feeds its patrons. "This Baptist baptism is merely a human institution in its origin." "Our Baptist neighbors rejected the baptism instituted by Christ, and invented one of their own. I for one heartily hope and pray they will repent." "Could we only make an estimate of the amount of injury done (by the sects), I assume that we should find that it far outweighs the apparent good which is said to have been accomplished by them." "If a clergyman come to us from the church of Rome, he will be received without reordination, whereas one coming to us from one of the sects will have to be reordained." "That church which has Apostolic Succession and the creeds is a branch of the true church." "It would be worse than mockery to join hands with the creedless sects." "My opinion based upon Scripture and the authority of the Fathers is that authority must come from those who have the power to transmit it. I believe also that there can be no unity outside the Apostolic Church."

Our readers will be almost incredulous when we tell them that this is a sample of the stuff that a religious journal, representing one of our leading denominations, is treating its patrons to week after week. It is no wonder that Episcopacy among us with all its boasting is sunk into a rut, and that its one clamor to every argument is simply: "the church, the church." Such teaching as the above, we are prepared to find set forth by Rome, but we had hoped that evangelical truth had made some impression on a church which used to boast of the name Protestant. Has it come to this that Episcopacy in these Provinces now is prepared to affiliate with Rome and recognize her priests, while the ministry of other denominations is rejected? Nay, more, are we to believe that Episcopacy in these Provinces is accepting the statement made, that the sects, so called, are doing "injury," and that Romish and Greek Churches are guardians of the truth. If so it is high time for a new Reformation, and spiritual minded Christian men, such as "Rothsay" seems to be ought to lift up their voices like a trumpet and make such protests as would end in reforming a church which seems to be fast losing its grip upon evangelical truth, and becoming ripe for unholy alliances.

Baptists seem to engage a large share of the thought of writers in the *Guardian*. In this there is hope. If they will only honestly weigh our doctrines and practices in the Scrip-

ture balances they will speedily unload many of their human traditions and gain some juster conception of the truth as it pertains to a New Testament Church.

We would like to whisper in the ear of the *Guardian* writers the words of the late Dean Alford who said of Apostolic Succession, it is a "fiction of which I find in the New Testament no trace." And then we would like to ask them to reply to Archbishop Whately's statement: "There it not a minister in Christendom who is able to trace up, with any approach to certainty, his own spiritual pedigree."

These eminent Christians and scholars frankly confessed that Apostolic Succession was merely a: "Will with a wisp," but the "Quaero" and "Layman" of the *Guardian* know all about it, and hand all unbelievers over to the "uncovenanted mercies."

GHOSTS.

REALLY, there is something disheartening in the decadence of ghosts. The spectres of the olden time have passed away, and the goblins of this age and generation are a disgrace to the goblin world. The old "raw head and bloody bones" ghost of even thirty years ago, which used to hide under the bed and clank its dreadful chains against the floor before coming out to do its work of frightening a nursery into shrieks and spasms, has gone into the woods, and the place that knew it in years gone by, now knows it no more forever. Even the highly respectable ghost that dressed in eminently proper, although somewhat sombre black, and stood still, pointing to its gashed throat with one hand, and with the other indicated the spot under the floor, where its uncanonized bones and a pot of gold together awaited the mourning and delighted hands that would give the one a Christian burial and the other a most unchristian spending, has gone entirely out of society, and is gradually disappearing from the story books. And so the breed of ghosts is sadly running out, and the present generation of spectres is a poor, seedy, invertebrate lot of goblins.

The ghosts that haunted old castles and respectable family mansions, and lonely cross roads in the woods, in the rugged days of old, were a stalwart race of goblins. They wore long robes or appeared airily dressed in a skeleton. They burst the cements of the grave and came with mould upon their brows. They stepped out of old family pictures; they talked bass and were silent masters of blood curdling pantomime. They could pierce the depths of ocean, and they could sail on viewless wings, the regions of the upper air. The lights burned blue and the affrighted dogs howled their nameless terror to the morn when one of these ghosts called on the family, and the horror of the "haunted chamber" was a pall upon it, even in mid day. They were rough, hardy ghosts. They were impervious to the weather. They carried no palm leaf fan in hot July. They wore no fur lined ulster in piercing December. They were ghosts with missions, for, they spoke but little, but their pantomime was at once terrible and expressive. No living man was ever known to mistake the unspoken meaning of a silent pointing, beckoning ghost of the olden time. They came with missions, too, these good old fashioned ghosts. Wrongs to be righted; wicked men to punish; hidden iniquities to be brought to light; inheritances to be received; the orphan to be avenged upon his cruel uncle. All these things the ghosts had to look after and they did it well. They were ghosts of whom their mortal relatives might well be proud.

But now? The ghost of 1881 is a shabby fellow altogether. He haunts no mossy nook in the nestling woods, with a twilight shadow ever in the air and a splash of blood on the green grass and the dead leaves. He lives in a cabinet that looks like a wardrobe with a window in it, which stands on a pair of trestles in the glare of the foot lights. He does not stalk along in woeful, solemn, melancholy grace, his white robed figure pausing in stately silence over the spot where his bones and his money lie buried.

Ah no; with mad, fleeting haste, he rings a cracked dinner bell at the window of the cabinet and you almost listen for the familiar "all passengers that ain't settled their fare, please step to the office and settle." He jangles a tuneless tambourine and often hastily shakes a white hand at the cabinet window, and maybe, as a great favor, shows a glimpse of a white face. He thrums a guitar with unmusical and unharmonious bangs and most discordant cords, and rattles unknown articles of furniture against the sides of his "wardrobe." He comes to redress no wrongs, he comes to hurl righteous vengeance upon the head of no offender. No, he comes to waltz a kitchen table around the room on three legs, and to move furniture from parlor to hall, as though he was the ghost of some wicked truckman or carter, unable to rest, even in the grave, from his former nefarious occupation of breaking fancy tables, smashing vases and chipping china. He does not beckon the orphan with stately and commanding grace to the secret closet in the panel, where lie the bones of his murdered sire and a hundred thousand dollars. No; he scribbles wretched poetry and vile grammar, and utterly impossible orthography on the under side of a slate, or with many raps, on the top of the table, informs the waiting world that he "is the spirit of Disreality and is at peas and far happier then when he was in the boddly." Truly, they are most disgraceful ghosts.

Of the two generations of ghosts it must be admitted that the ghosts of the past were ghosts of nobler impulses, loftier ideals, and better education. They used good grammar, they rarely disguised the English language in alleged poetry, they never rang dinner bells and they did not move kitchen furniture. A ghost of the olden time was always an improvement upon his earthly self. If he lived a robber or a soldier, unlearned and cruel, writing only with his sword, illiterate, rough and coarse, yet would his ghost use courtly language and the purest English. But to-day, when a Disraeli or a Thackeray dies, lo, they write in mangled English and distracted grammar, the thinnest wash and the most incomprehensible rubbish on the greasy slates of the mediums. There should be a reform. If we must have ghosts, and we do not need them, let us have the courtlier ghosts of the other days, who, whatever their vices may have been, at least attained to good English and common sense in the spirit land.

A most interesting missionary meeting was held in the Germain St. Church, on the evening of the 20th inst., in connection with the departure of the Rev. J. R. Hutchinson and wife for India. Rev. I. E. Bill, D.D., occupied the chair. Revs. John Hughes, Isaiah Wallace, Benjamin Hughes, E. C. Corey, W. M. Weeks, E. W. Kelly, W. A. Corey, E. Hickson, W. P. Everett, J. E. Hopper, and other ministers were present. The Rev. J. E. Cracknell, of Surrey, England, gave an earnest address. The Secretary, Rev. W. P. Everett, then read "Instructions" to Bro. Hutchinson to which he made a brief and suitable reply. Revs. W. M. Weeks and J. E. Hopper also gave addresses, breathing the warmest love for the missionary and his family, and commending them to the watchcare of Almighty God. At the close of the service almost the entire congregation came forward to personally express their best wishes and prayers for the safe conduct and blessing of God to rest upon them in chosen work. On Wednesday morning they left by train for New York, where they will embark for Liverpool, England.

REV. JOSEPH CAHILL, who has been a hard working pastor in Carleton Co., has gone to Newton, Mass., to pursue a course of Theological study.

REV. G. E. TUFTS, has resigned the pastorate at Ottumwa, Iowa. He ought to be brought back to the land of his birth.

WE are in receipt of a specimen copy of the proposed *Baptist Weekly*, to be published by the Baptist Publication Society of Canada, located in Toronto, if a satisfactory response is received from Canadian Baptists. J. E. Wells, formerly of this Province, is the editor of this copy. It is a 12 page paper, a little larger than our *Youth's Visitor*, well printed, and if Mr. Wells should be editor it will be well edited. As to whether such a paper is needed in the Upper Provinces we cannot say. The *Canadian Baptist* has made a good appearance in the past, and doubtless has been as well edited as its subscription list justifies. It seems to us unfortunate that Baptists instead of trying to make better papers should lend their efforts to increase the number.

As to the formation of a Baptist Publication Society there ought to be an organization among us for the publication and dissemination of a purely Baptist literature, and such a society ought to embrace all the Baptists of the Dominion. As a matter of fact the *Visitor* office is publishing more Baptist literature than all the other Baptist publishing establishments in the Dominion and we would be only too glad to take stock in a Society which would give assurance of doing more in this matter than we are now doing. We cannot expect to be supplied with Sunday School and Church Literature much longer from the United States. It can be more cheaply produced here and it will have a special adaptation to our own wants. But we would suggest to our Upper Province brethren again that their modesty in naming their organizations is liable to be questioned. "Baptist Union of Canada," and "Baptist Publication Society of Canada," sounds large when we are informed that the largest body of Baptists in Canada have nothing to do with either. If Baptists in the Upper or Maritime Provinces make use of such names we think it would be fitting to ask at least their brethren throughout the Dominion to unite with them in their organizations.

THE late President Garfield's remains were moved from Long Branch to Washington, and there lay in state on the Catafalque made for President Lincoln. Thence they were removed to Cleveland, and buried in the Lake View Cemetery.

In this city a memorial service was held in the St. Andrew's Kirk, Monday afternoon at 2 o'clock. The stores, offices, and private residences almost universally had signs of mourning exhibited, and the streets for an hour were as quiet as on Sabbath. President Garfield was almost as much honored on this as on the other side of the "line."

THE Baptist Union of Canada, meets in the Olivet Church, Montreal, October 26th. Arrangements will be made for reduced rates of travel. Some delegates from the Maritime Provinces would doubtless be made welcome. If we are ever to have a union of all the Baptists in Canada, there should be some interchange at annual meetings. The union feeling will never become very strong till we know more of each other.

THE wife of Rev. J. A. Spurgeon, and daughter of Field-Marshal Sir John F. Burgoyne, has recently entered into rest. She was a true helpmeet to her husband, and her death is a sore bereavement to him as well as a great loss to the church of Christ.

WE had a pleasant call, last week, from Rev. E. C. Spinney and wife, of Burlington, Iowa. He reports good progress being made in the church where so many of our most pleasant memories cluster.

REV. J. F. BURDITT, A. B., and wife sailed on the 17th instant for Ongole India. Their many friends here will follow them with warmest sympathy and prayer.

THE Strait Shore Mission Sunday-school desires to record their gratitude to Brussels St. S. S., for a donation of 140 S. S. Books.

THE *Presbyterian Witness* informs us that for the Schemes of the church including Home and Foreign Missions, French Mission, and College, there was raised last year an average of \$1.40 per member. Baptists for similar objects last year raised some 32 cents per member, and now the questions arise, why is it that Baptists give less than Presbyterians, and how comes it that 32 cents Baptist money does as much, if not more, than \$1.40 Presbyterian?

WE are pleased to learn that Mt. Allison College has succeeded in raising \$31,000 additional endowment besides securing pledges for current expenses. That helps to put the "Consolidation Scheme" farther into the future if not to sound its death knell. The F. C. Baptists in Nova Scotia, a weak body, have concluded to endorse Dalhousie. That will be a grain of comfort Homeopathically administered to our Presbyterian friends.

PRESIDENT Arthur is the son of a Baptist Minister. He has entered upon the duties of his high station with becoming modesty, and we trust will show the good influence of his early training. He is said to be a capital executive officer, and grounds are not wanting for a belief that he will worthily discharge the duties of the Chief Magistracy of the greatest of modern republics.

WE learn that Rev. C. Goodspeed, A. M., has accepted the pastorate of the First Baptist Church Yarmouth. Bro. G. is scholarly, orthodox, systematic, and persevering. We shall hope to hear of prosperity.

Canon Campobello of St. Paul's Cathedral Rome has left the Romish Church for its persistent hostility to a united Italy, and it is thought will become a Methodist preacher.

A WEALTHY German Baptist has bought an old convent on the Island of Capri Italy and has given it for a Baptist church.

It is said that Dr. Peddie has declined the pastorate of the Jarvis St. Church, Toronto.

THE KHYENS.

While living in Tavoy we were told there was in Burmah a tribe whose women had their faces tattooed. Soon after removing to Henthada, while going about the jungles in search of Karens, we suddenly found ourselves in a village where the women were thus disfigured. "The Khyens! the Khyens! we are among the Khyens!" exclaimed one of the Tavoy Christians of our company. The women's hideous faces seemed more heathenish than anything we had previously seen. On asking the reason for such a custom, we were told that the Khyen women were so beautiful they were frequently stolen to be wives of Burmans, hence to save them from this, the practice of tattooing every young girl's face was adopted. Off in the mountains, quite out of the reach of Burmans, this is not done.

As we looked at these people, we said, "Here is another tribe that must have the gospel." Afterwards we learned that the Khyens in our neighborhood were few and scattered, while about Prome they were very numerous.

A few years later we were gratified to hear that a good beginning among the Khyens had been made by the Prome mission. "Company," a Karen from Bassein, who could speak Khyen, was at work there and had reduced the language to writing. About forty Khyens had been baptized and there was great cause for encouragement. But soon "Company" was sent home in disgrace because of un-Christian conduct. Since that time very little has been done for the Khyens.

By the census of 1872 there were 3,309 Khyens in this district; 780 in Bassein district; 42 belonging to Toungoo; 10,790 to Prome; 14,475 to Thayetmyo; 21,715 to Arracan. Total in British Burmah, 51,117. But the main body of the tribe is over the border in Upper Burmah. A missionary for this tribe is urgently needed.

C. B. THOMAS.
Henthada, Aug. 3rd, 1881.

With Christ's name is linked forever in fellowship, in intercession, and in glory, that of the humblest disciple.

YARMOUTH NOTES.

DEAR EDITOR.—There are certain periods in our lives when we are called into requisition, and have no time even to salute a friend by the way. Such has been our experience as a church for the last weeks.

We had an elephant bequeathed us a few years since in the shape of a huge church debt, and recently we have been getting unmanageable we have been forced to a practical consideration of the whole subject and I am glad to be able to say we have completely controlled the beast that used to eat up every good thing. All the debt is paid but 400 which is provided for. Eunice Shaw, whose name is associated with every good word, work donated to us \$1,000 toward liquidating the debt as well as toward painting the house. We are not gone outside of our own city to seek aid. We are now prepared to sit down and breathe freely ask the Lord to bless us spiritually. We are not without tokens of disfavor, one has recently confessed new found hope who will follow Lord in baptism soon. "Old Z" the mother of us all here extended call to Rev. C. Goodspeed to the torate, which he has accepted. is a man of excellent record and inviting field opens before him wish him God-speed.

J. A. GORDON

For the Visitor.

WESTERN CORRESPONDENCE.

MR. EDITOR.—How I should like to have been with you in your Convention. How glad I am that got along so well in your mission matters. I wish I could have with Bro. George, and Bro. and ter Armstrong, and to have greeted them again. I do hope Bro. and ter A. may yet go back to In God grant that all your troubles but increase the missionary spirit the Provinces. Surely it will increase the knowledge of the people with regard to missions, which must do good.

Thank you for referring so kindly to the benevolence of my people in treating us so handsomely on occasion of the twentieth anniversary of our marriage. It was a grand prize worth \$60 in cash, and more in good will. Some of our friends in Portland will remember the 10th anniversary of our marriage August 10th, 1871. It was the day we broke up housekeeping, and the before we left St. John. Our friends there made no effort to observe it, a wooden wedding, but rather a golden, for although it was fifty months after I closed my pastorate (on which occasion they gave \$200 more than was due me on salary,) yet now gave me \$120 in gold. These deeds are still fresh in memory, and we say, "God bless them."

I am happy also to tell you that my people here are coming up in the support of missions. Two of my members and my S. S. have engaged support a native preacher, at an expense of \$48 each, under the care of Dr. Ashmore, Swatow, China, supporting three native preachers that field. Besides this we have given \$86.34 more, \$220.84 in all. And yet I am to leave Roseville so have resigned, and am seeking another field. I have had five years of pleasant and profitable work here have baptized about 35, and am ready to engage with renewed zeal in another field.

Our Salem Baptist Association just closed its 48th anniversary. Blandinsville. I was chosen Moderator. We have had monthly S. and general Institutes, which have been kept up most of the time with deep interest, and great profit to the body. It will be with deep regret that I leave the Association. Crops in this part of the state have been good, almost an average, and prices are high. Corn worth over cents and Oats over 40. We ought not to complain.

We are feeling very sad to do over the news of the death of our noble President. I trust God will bring good out of it all, and make the wrath of man praise him.

Your's truly,

E. C. CADY.

Roseville, Ill., Sept. 20th, 1881.

Church News.

NEW BRUNSWICK.

BRUSSELS ST.—The pastor Rev. E. Hopper baptized two persons last Sabbath.

PORTLAND.—On a recent Sabbath Rev. W. A. Corey baptized three persons.

CARLETON.—Rev. E. Hickson returned to his pastorate after a somewhat lengthy vacation much recruited.