

Sunday School Supplies Home Made

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J. E. Bowman, Publisher.

CLIP RATES.

The Christian Visitor, and any of the following Magazines or papers will be sent one year at following reduced rates.

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The Christian Visitor.

Established 1847.

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THE VISITOR FOR 1882.

In January 1848, the CHRISTIAN VISITOR was established by Rev. E. D. Very, who remained its Editor till his lamented death in June 1852. The Rev. I. E. Bill then became Editor of the paper, and with editorial help from different brethren, held the position till 1876, when Rev. George Armstrong became Editor. The present Editor entered upon his duties in May 1878, and so is closing the fourth year of editorial cares, which are not few, and from an experience of which he can say in many respects are not to be coveted. The VISITOR now closing its 34th volume, has done much for the cause of religion, morality and good government. Its record is in the hearts of many whose lives it has moulded for good.

We have endeavored to make the paper subserve the interest of true Christianity, vital godliness, and human good. The faith of Baptists has been maintained, and illustrated in the spirit and letter of our motto: "Hold fast the form of sound words." We have not the vanity to hope that all have been pleased. It was not possible for the Lord to do this, but for the loyalty of our purpose to advance the interests of the Redeemer's Kingdom, we put in the strongest of claims, and shall hold the VISITOR true to the mission for which it was started. To build up the interests of Christ's Kingdom, at home and abroad, to provide a medium for the communication of religious intelligence among our churches, to encourage all to work for the uplifting of man in moral and religious life, as well as the dissemination of general knowledge the VISITOR continues to exist, and seeks the continued help of its friends in widening its mission.

The Editor has engaged for the coming year, some of the best writers in the Dominion, and is gratified to inform his patrons that the VISITOR is to be for 1882, still more worthy of their patronage.

A new Serial of special interest will enliven the VISITOR the present year.

We also have arranged to have Spurgeon's Sermons appear more frequently, as we find the demand for them is increasing.

The general news of the week is to be given much more fully, than in former years, not by enlarging the space, but by having it rewritten and condensed, so that every event of importance occurring in the world will be given in the VISITOR each week. This will make the paper especially desirable for those who take only one paper.

A WORD TO OUR BROTHERS OF THE

CHURCHES.—We crave your continued help, and in view of the importance of the VISITOR, to the well being of our churches, we ask you to get us each an additional subscriber, and for this additional subscriber with the subscription \$2.00, we will send you either of our Sunday-school Papers, one year post paid, or give you a book present post paid. We have been to great expense in establishing the VISITOR publishing business on a firm basis, and it will be pleasing to you to know that never before have we received so many subscribers in the same time, as the last three months. Let the work go on. Our best thanks are due for all kind words of encouragement and help, and we shall try to make all our papers, more worthy of the patronage accorded them.

EZEKIEL'S CONGREGATION.

There is every reason to think it was a large congregation, at least in proportion to the size of the community that was within easy distance. It was a congregation that had gathered on purpose, for those who came had been talking beforehand of coming, and had said every one to his brother, "come, I pray you, and hear what is the word that cometh forth from the Lord." It was a respectful and attentive congregation, for the people came in and sat as the people of God in the presence of the prophet, and listened to his words. It was a congregation that was abundantly satisfied with the quality of the preaching. The hearers were more than satisfied, they were delighted. The prophet was to them "as a very lovely song of one that hath a pleasant voice, and can play well on an instrument." They went home remarking to one another of the soundness of his doctrine and the beauty of his discourse. How just his observations upon the ways of God will men! How true his reflections upon the certainty of retribution and the necessity of repentance! How sweet and touching his representation of divine love yearning over sinful men and longing to receive them to favor! how happy the community in having such a preacher of righteousness within its borders! Surely he will never want for delighted hearers. It is so good to have a sound teacher of genuine divine truth among us, and we do so heartily approve of his doctrine!

But the prophet was laboring with all the might of a man whom the spirit of God possessed, to make his hearers know that God had a controversy in the earth, a controversy against sin, and against all who cast in their lot with sin. He was telling them that the woe that had come upon Jerusalem was no other than the woe of the divine wrath. He was warning them that unless the people of God repented quickly and profoundly, the wrath must go on to completion, and Jerusalem, not yet utterly ruined, must fall. He was telling them that God was mindful, nevertheless, of the cry of the penitent, and that when his people came to a better mind they would instantly find him good, and ready to forgive. He was thundering forth upon them the thunders of God, and yet between the thunders, or rather sounding through them, there was the still, small voice of the divine compassion, breathing forth the entreaty, "turn ye, turn ye, for why will ye die? as I live, saith the Lord, I have no pleasure in the death of the wicked, but that he turn from his way and live." This was the burden of his preaching, and this was what they listened to with comfort and delight. This soothed them like a song, and pleased them like skillful playing upon an instrument of music.

It was good, to be attentive and interested when such truth was spoken, but not to listen as one listens to music. That is a mere critical listening, for the sake of pleasure, and the only question is whether the hearer's taste is gratified or not. Music claims no duty, and calls for no practical response. But when the prophet, or the preacher, tells of God's great controversy in the earth, in which every soul is summoned to take his stand, then there is a call for a practical response. The sound of

the gospel is not a strain of pleasant song: it is a trumpet-call that summons the soldier to the front. We can imagine a soldier thus summoned to the battle, standing dreamily enraptured with the beauty of the trumpet-call and admiration of the skill of the trumpeter, when he ought to be answering the call and pressing forward to his duty. It is easy to say that such a man would be a fool, but in saying so we should condemn innumerable hearers of the gospel. By thousands of men, the message of God in his gospel is heard as music is heard. It is received with pleasure: it is approved by the conscience: it is regarded as a privilege to have so true and sound a deliverance of God's word: but as one goes away from the hearing of music to think of it, or to forget it, these go away from hearing the gospel, not to act upon its summons, but only to judge coolly and critically what they have heard, and to think well of their own good estate because they have been delighted with the message.

It is a striking fact that the indictment of these hearers for their heartlessness comes not from the prophet, but from God. It might be very easy for Ezekiel, discouraged and dejected, to complain of his congregation and think he was doing them no good. All preachers have sometimes done that. But here it is God who tells him that his congregation is full of hearers who listen without profit. God knows how his own word is treated. But he tells the prophet that the word shall yet be honored. By and by they "shall know that a prophet hath been among them." Coming events will convince them that the controversy is the Lord's, and either in penitence or in remorse they will own that the prophet's message ought to have been obeyed. Their heart has been "going after their covetousness:" they have thought the world was a place where they could devote themselves to their own interest and work out their little selfish plans. But they will find that the world is the place where God is working out his terrible and glorious purpose, and where man wrecks his life if he does not put himself on the Lord's side.

Alas that Ezekiel's congregation should have so many successors! may the Lord mercifully diminish their number! W. N. C.

TOO SELFISH.

We very frequently hear Christians, in a prayer meeting, ask God to grant them a delightful visitation. They pray for a blessing which will fill their hearts with joy. Their idea of a successful prayer meeting is that of "having a good time." And, unless they be thrilled with ecstasy, they go away from the place with expressive disappointment and sadness. To them, a good prayer meeting means an interesting occasion, one whose interest lies in the fact that they, themselves, have felt happy, it matters not whether others have been made spiritually stronger, and wiser of heart, and therefore, better qualified for the duties and difficulties of life, or not. There is a large amount of pure selfishness in this conception of the use and utility of a prayer meeting. And it is, by no means, confined to a small class of persons. If people would confess it, we should find that this idea runs and ranges through the majority of Christian people. We should maintain a prayer service, not for the sake of getting happy, but for the sake of bringing those who know not God, to a saving knowledge of Him; for the purpose, too, of developing the Christ-life in us, and making it more expansive, in its outreaches upon the deadness and darkness of a worldly spirit and power, which so constantly touch us and seek to corrupt us. We need fresh supplies of Divine light, that it may shine through us, that others may be pointed, by our example and influence, to the great Head Light, which lights everyone that comes into the world. Let us attend the prayer meetings, and participate in them, whether or not, we feel happy. Seek God's glory first, and then if you be happy, let your happiness bless others. But,

don't seek happiness for its own sake. C. H. W.

GREETING.

To all our patrons we send our most cordial wishes that they may have

A Happy New Year.

We did not wish them according to the old custom, a Merry Christmas, because in Christmas we have no faith save as a public holiday, and as to the merry part of it too many now as in olden days make it altogether too merry for the benefit of clear heads the day following. In Old England the Merry Christmas was inaugurated in drinking and revelry and too much of the old custom is incorporated into the average observance of the day yet.

The bestowing of gifts on the day is beautiful especially when the remembrance goes outside of kith and kin and the poor and needy are made happy. Before we can, as Christians, take any large amount of stock in Christmas activities we shall have to be convinced of several things.

- 1. That God wishes the day observed.
2. That the merry Christmas be separated from the revelry and worldliness that has marked its history.
3. That its giving be Christlike and not so selfish as that that now marks the day with rare exceptions.

When these points are made we shall join very heartily in wishing our patrons a merry Christmas. Till then we prefer to emphasize the salutation: "A Happy New Year."

We devoutly wish that all our readers may begin the year in the possession of the true happiness which alone is found in the good hope in Jesus our truest friend. And then we wish this happiness to increase with the weeks of the year, so that all may make progress unto perfection. The year 1882 has a wonderful history to unfold and we pray that all may be fully prepared for its disclosures to us as individuals, families, churches, and as a nation, so that when years cease, the record of this shall, through Jesus' grace, be to our lasting profit.

We invite special attention this week to our Sunday-school Lesson Exposition. We take it from Dr. W. N. Clarke's New Commentary on Mark, which for freshness and reliable interpretation is unsurpassed. We propose giving his notes on the Lessons for the year 1882. Teachers who want the best, can get it by subscribing for the VISITOR.

Our New Serial entitled, "On the Border-Land," will be found full of interest and inspiring Christian instruction.

Spurgeon again fills our Visitor Pulpit, and will do so throughout the year, except when one of our own men is invited to preach to our increasing audience.

Not one of our Baptist families can afford to do without the VISITOR the coming year.

THE College at Regents Park recently held a Soiree in the Mission House, Castle, St. Holborn. There are 46 Students in attendance, 40 of whom are taking Theological Studies. About \$1000 will be required above the usual income to supply the demands of the present year. We are glad to note that the College is being more generously supported, but there is still needed much improvement in this regard. The College ought to be endowed. It is a shame to compel Dr. Angus to do double work in the school, and also be obliged to go lecturing throughout the Kingdom, to get the funds necessary for yearly existence.

The Students last year supplied 953 preaching services. Four of the students went as missionaries last Autumn to China, India, and Africa. Four students have passed the first B. A. examinations and three have taken the degree of B. A.

At the Terminal Examinations of the Sackville Institutions, the following gratifying results were made known. The College has had an at-

tendance of 40 students, and some \$40,000 has been added to the College endowment, chiefly through the instrumentality of Rev. Dr. Stewart. The Male Academy has added 60 students, 52 of whom were boarders. The Ladies Seminary has been working successfully. Prof. Burwash the Science Professor resigns, and is to be succeeded by Dr. Goodwin, a young man who has won marked distinction in the schools of the old world. We congratulate our Methodist brethren, on the good work they are doing.

THE St. John Freeman (Catholic) made a very pleasant reference to the Rev. Dr. Cramp, and said "he was a man of remarkable learning and piety." We thank our contemporary for this Catholic reference to one who, though he wrote a "Text Book of Popery," nevertheless was a good citizen and a scholar. It is pleasant to see real worth appreciated outside of its own denominational lines, and very gratifying to see candor of statement and respect of character expressed even though little sympathy be entertained for the faith of the one commended.

BRUSSEL ST., S. S.—The young ladies class in the Brussel St., Sunday-school presented their teacher Miss Blakslee, a valuable ebony and gold pencil case, with a most appreciative address.

J. A. Estey received an elegant present from his S. S. Class, as did also Miss Belle Gabby from her class of girls. There was further a general interchange of Christmas Cards in the School.

A letter from Rev. W. C. Rideout informs us that he is in poor health and his work is about done. He enjoys his VISITOR, and hopes that those brethren who have nothing else to do but criticize, would go to Charlotte County, and in the Master's name call sinners to repentance. He adds, I am much pleased with the Canadian Record and hope you and Bro. Higgins will be encouraged in your work and that the Record may become the power of God to many.

FATHER DAVID CRANDALL who is now probably the oldest minister in the denomination, though quite feeble yet takes an active interest in all that pertains to the welfare of the Redeemer's Kingdom. Like many others he urges the shutting out of controversial articles, from the VISITOR. We wish the aged veteran and his partner a Happy New Year, with some quiet service for Him who who has fitted up our eternal home.

SUNNY SIDE.—The good folk of Moncton well know how to make their pastor happy. A number of the Bible Class met at the parsonage on Saturday evening and in behalf of their class presented Bro. Gates with a beautiful study table, easy chair and book case—the gift in money value being upwards of \$50. "Merry Christmas" indeed for the Moncton pastor.

Rev. W. H. Warren, Financial Agent of the Convention is expected in this Province next week to begin work here in the interests of the Convention and Acadia College. We trust Bro. Warren will everywhere be cordially received and that a generous response will be given to his appeals.

The editor will deliver a lecture Wednesday evening in the Baptist Meeting House, New Canaan. The Ladies of the Village will also hold a Tea Meeting the same evening. Proceeds for the purpose of repairing the church edifice.

THE name of the Village of Hopewell Corner, Albert Co., has been changed to that of Albert, Albert Co., and the Post Office department has been notified of the change. Persons will please bear this in mind in mailing matter, and so avoid confusion, and prevent mistakes.

Rev. R. S. MORTON who furnishes us with an original hymn, says: "My own and Mrs. R.'s health is not good. I am quite nervous and suffering continual pain but am looking for rest by-and-by."

SCARES.

DEAR EDITOR.—It is presumed that many of your readers have some period experienced the pangs of a scare, and some of them have lived long enough after the fright, remember with chagrin, their weakness in permitting themselves to be scared.

There are some who, encouraged by their juvenile efforts to frighten their youthful associates, still see to enjoy attempts at alarming the fellows. Instead of the ghost-story or the mischievous personation of hob-goblin or burglar, they evoke from their fruitful brains impending dangers, fearful presages, and ruinous results with which they strive to terrify their opponents and to force them into servile submission to their own views.

The field into which these alarmist venture to obtrude their scares is as wide as society.

We find them in political life with their evil auguries and shouting vociferously such watch words as "No Popery," "The church in danger," "Our Liberties in Peril," &c., with which to rally their forces and to alarm the weak. Thus weak-minded citizens, are scared into maintaining public evils or are deterred from attempting reformatory measures.

In the ecclesiastical arena, too, we frequently see scare-tactics introduced by men who through some unreasonable whim or personal feeling desire change in the pastorate or in the administration of church affairs.

If these uneasy members are opposed, they threaten the withholding of subscriptions or the immediate vacating of their pews, and sometimes the scare proves effective, and even in the realm of *Paperdom*, where it is supposed the Editor is "monarch of all he surveys," we fear the scare-game is played. Do you, Mr. Editor, never receive from disaffected contributors and subscribers, such an order as "Stop my paper."

And is what some of us outsiders have recently heard, true or not, that the Editors of our denominational paper have recently been the victims of a big scare, which is said to be a project originated and endorsed in two capital cities to issue a metropolitan paper to supplant the VISITOR and Messenger and by so depreciating the subscription list of these two journals to finally force their respective proprietors to a reluctant sale of their property or to a change of base ruinous to somebody. Now, however, many might be the advantages of having one paper to supersede all others, might there not possibly be some advantages in maintaining the existence of two papers?

Some years since the Baptists of New York were agitated by the question of a consolidation of their two Theological Seminaries. Many threatened to withhold contributions from both, if the institutions did not coalesce. But others, wiser and more liberal contended that it was advisable to maintain, and more fully endow both Madison and Rochester, on the ground that one would prove a check on the other, in case of any attempts at departure from orthodox theology.

The result is both institutions flourish and provoke each other to good works. So it has been and will be with our two papers. They are better than one, since one or the other is ready to become a vehicle for the expression of those who have conservative or radical news to present. Each in turn may serve to promote some profitable undertaking or restrain from some ill-advised movement.

In the latter class, however, please do not include the re-opening of the N. B. Baptist Seminary, nor do not allow yourself to be scared into abandoning this popular project through any fear of a Convention whip, or of the puerile but sham cry that "Wolfville is in danger."

Scare-crows are nice and useful affairs for a corn-field where there is danger of the predatory raids of greedy birds, but scare-crows are not helpful nor necessary in the corn-cub with the view of preventing the farmer-proprietor from using his own corn. Therefore the placing of a scare-crow in our corn-cub by a neighbor, who if