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

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Inconsiderate And Hasty Ordinations.

The facility with which ordination is procured in our denomination, has created, and is creating no little concern among our more thoughtful brethren. Our peculiar views of church government—its democratic features—offer a very tempting field to those whose aspirations are above their capacities; and so that it has come to pass that we have a very large number of ordained ministers who have no employment, either as pastors or evangelists. For, after all, our churches have a way of sitting in judgment upon the work of our presbyteries, as to whether they will recognize and appropriate this work of the presbyteries in their ordinations. This ought to inspire a little more caution among our ministers and churches on the subject. For if there be wrong in the matter, the churches share it in common with the ministry, as they always take the initiative in every ordination.

It is not every good man who has it in his heart to "build a house for the Lord," that has the capacity, or at least that the Lord has chosen, for that work. The Lord may take it kindly of such a man, as he did of David, when he desired to "build him a house." But he had chosen his son Solomon for that service, and so told David. So in the matter of preaching, a man may deserve commendation for "desiring a good work;" but then, what if he cannot do that work? Is it kind, is it just, to put him in a position that will subject him to mortification?—that will entail upon his whole after life a sense of the most humiliating failure? A little condor at the right time would have saved many a good man from the painful consciousness that he has missed his calling—nay, would have made him useful in other relations for which he had fitting capacities.

We have heard a story of Andrew Fuller to this effect, which, whether true or not, we only say it ought to be true, as it has the ring of old English candor and bluntness: A worthy brother, well known to him, took it into his head that he was called to preach, and asked his advice. The old man heard him patiently through his whole story, and responded about thus: "My brother, there are three sources from which a call to preach proceeds—the world, the devil, and Christ. As to the world, I am sure it has not called you, for nobody wants to hear you. As to the devil, I am equally sure he has not called you, for you are a good man, and he has no use for such people. And as to Christ, I am at a loss to know what use you could be to him as a preacher." We need a little of the old fashioned candor now.

A man may "fill the office of a deacon well," and yet not possess the elements of a preacher. We once knew a good deacon ordained to the ministry, and the result was the church lost a very good deacon and gained a poor preacher, one that no church was willing to receive as a pas-

tor, and whose occasional preaching, so to call it, was endured because he was a good man, rather than enjoyed because of his ability. "Lay hands suddenly on no man," is a caution we should carefully heed.

Nor is it every good preacher that will make a good bishop or pastor; any more than every good lawyer will make a good judge. There are certain administrative capacities essential to the pastor's office that every worthy preacher does not possess; we mean those capacities that can organize and develop the working power of churches as well as indoctrinate them. A minister may be skilled in "word and doctrine;" he may excel in the fervor and power of his pulpit ministrations, and, like Apollos, be eloquent and mighty in the Scriptures, and be a signal failure as a pastor. There are multitudes of little things on which your successful pastor keeps his eye, and which are essential to his efficiency, that the mere evangelist would never see. There are aptitudes in the application of the divine law to recurring cases that a mere preacher never has time to acquire. They are the result of constant contact with his people, and a patient study of the living oracles. A lawyer may know the laws of his land as well as he knows his alphabet, and utterly fail in the application of its principles to particular cases. A minister may know his Bible by heart and signally fail in that sagacity that discerns the contact between its principles and practical life. If the reader will turn to I. Tim. 3: 1-7, he will find that portraiture of a "bishop which meets the demands of the case. It is "perfect and entire, wanting nothing;" and will be binding till the end of time.

Let us conclude by saying that any church, worthy of that name, can, after due trial, ascertain whether any candidate for the ministry possess those qualifications: 1st. A depth of piety which temptation cannot swerve. 2d. A passion for souls which is uniform rather than spasmodic. 3d. A profound and intimate acquaintance with the Word of God. 4th. A home rule that indicates a high sense of order; and finally, that indescribable something we call common sense—that uncommon capacity, if the reader will indulge in the paradox, that always says and does the right thing at the right time, at the right place and to the right person. Such ministers will always succeed, whether educated in the technical sense of the term, or uneducated. And such ministers are now the great want of our churches—ministers whose faith, and courage and spiritual knowledge are such that they are willing to imperil every earthly interest at the call of duty. Such ministers would soon educate our churches up to a proper standard of efficiency.—*Christian Index.*

For the Visitor.
"His Appearing and His Kingdom."
No. 5.

The absence of any reference to this subject in the columns of the VISITOR for nearly two months, has not I trust, diminished the interest taken by your readers in so important a theme.

In my former letter under the above caption, the aim was to prove that a belief in the millennial reign of Christ on earth after his promised return has always been part of the Christian faith. Of course if the sacred Scriptures contain the doctrine, it is undoubtedly true. But instead of showing where I find the doctrine in the Bible I have, in the first place, brought forward evidence that the early Christians held it as orthodox,—that it prevailed in the church down to the fifth century,—that though to a great extent, supplemented by false notions in the middle ages, it shone out again in the reformation period,—that it held on its way in the 17th century,—and that it has been maintained by multitudes ever since, including many of those most eminent for piety and learning and most respected as leaders of Christian thought. Witnesses have also been brought forward to testify that "the common doctrine respecting the millennium is a novelty in the history of the Church, not to be found in the standards of any of

the churches of the Reformation, but proposed a little more than 150 years ago, and avowedly as a new hypothesis." In view of all this, does it not behoove those who desire to know the truth to search the Scriptures whether these things are so?

But some one will say, "I read my Bible for a better purpose than that. Its precepts to guide, and its promises to cheer, are more to me than its predictions, many of which I do not profess to understand. These matters which you speak of are of little moment to me. I have no time for what is of no practical value." And so my brother you are willing to hold on to error rather than take the trouble to find out the truth. That which the Lord and his disciples preached,—the hope in which patriarchs and prophets, apostles and martyrs rejoiced,—is of no importance to us in this practical age! But suppose the Bible does say what all these good men whom I have quoted have believed on this subject, then is it not worth while for us to know it? "All Scripture is profitable for doctrine, for reproof, for correction, for instruction in Righteousness."

"Well," you say, "we all believe in the second personal appearing of Christ,—only I don't think it is very near at hand. 'We may safely conclude,' as Brother Brown says, 'that a thousand years or the millennium, must elapse before Christ will come, which time itself is many centuries down the future.'" In reply let me ask—are we all "waiting for the coming of our Lord Jesus Christ?" The Apostle Paul wrote to Titus that "we should live looking for that blessed hope," and James encouraged his brethren with the words, "Be patient, establish your hearts, for the coming of the Lord draweth nigh." Suppose a family in trouble say to me, "We are looking for father from England every week, and he will make it all right for us;" how meaningless this would be if they really expected to go to England soon themselves to live there with their father for many years, and then perhaps to return with him to this country on a short visit! It is very well to assert that the doctrine of the second Coming of Christ is everything to us, but how many of those who believe that he is coming, "not to reign on the earth, but to judge the quick and dead," and who expect to enjoy the blessedness of heaven for centuries before that time, are really looking for his coming with joyful anticipation?

Some Christians believe that the Saviour may come at any time to gather his elect out of the world, but they do not pretend to believe that it will be soon. Others believe that the world is to be first converted and then the millennium to roll away into the past, before the Lord comes to judge mankind. Now if the latter should prove to be right, the former will not be censurable for having been ever on the watch for him according to his word. But if the former are right and he come soon, what will the latter say? "Blessed are those servants whom the Lord, when he cometh, shall find watching."
One more remark and I close this article. A doctrine which is mentioned directly or indirectly, by nearly every inspired writer,—a doctrine which forms an integral part of the Christian hope,—a doctrine which is repeatedly employed in Scripture "as a motive to holy living and active labor," cannot be unimportant to any believer.

LUKE.
Oct. 27, 1789.

For the Visitor.
The Testimony of Clement and Polycarp.

MR. EDITOR:
Since my sixth article was sent for publication, the letter of Rev. J. A. McLean has appeared in the VISITOR. Had it occurred to me that he might think it necessary to have it put before your readers as well as those of the Messenger, I might have asked you to publish this week my response to the request with which he closes his letter.

The personal, satirical and humorous parts of the letter require no comment, further than to say that some persons may consider it out of place in the discussion of a Christian doctrine.

On the authority of Dr. West in his History of the Pre-millennial doctrine, I mentioned Clement of Rome and Polycarp among those who might be brought forward as witnesses to the faith in the millennial Kingdom of Christ. Partial quotations are given by Dr. West, but for greater accuracy I have referred to the works of the Apostolic Fathers in the original Greek.

Clement of Rome in his first Epistle to the Corinthians, after sundry exhortations to humility and godliness, says "In truth His will shall be accomplished speedily and suddenly, for the Scripture also testifies that he will come speedily and will not tarry; and the Lord will suddenly come unto his temple, even the Holy One whom ye are expecting."

Again, at the close of his second epistle he says: "If, therefore, we shall have done right before God, we shall enter into his kingdom and shall receive the promise. . . . Let us therefore be hourly expecting the Kingdom of God in love and righteousness, since we know not the day of the manifestation of God."

Polycarp in his Epistle to the Philippians says, "If we have been well pleasing to him in this present age, we shall also receive the age to come, as he promised us to raise us from the dead, and that if we comport ourselves worthily of him, we shall also reign with him."

These men clearly held the orthodox belief in the speedy return of the Lord to set up his Kingdom. They had never heard nor imagined that the conversion of the world and after that the millennium must intervene before His coming.

LUKE.
Oct. 29, 1879.

Week of Prayer for Young Men.

The International Convention of the Young Men's Christian Associations, held at Baltimore last May, representing one thousand Associations, with a membership of one hundred thousand, recommended the observance of the second Lord's day of November, and the week following, as a season of thanksgiving and of special prayer for God's blessing upon Young Men, and upon the work in their behalf. The World's Convention at Geneva, Switzerland (in which eleven nations were represented by 200 delegates), made a similar recommendation, so that in all parts of the world this season of prayer will be observed.

The International Committee suggest the following topics for meetings each day in the week.

Nov. 9, Sun.—Agreement in Prayer Encouraged.—Dan. ii: 17-22; Matt. xviii: 19, 20.

Nov. 10, Mon.—A Moral Young Man and Found Wanting.—Mark x: 17-22.

Nov. 11, Tues.—The Son of a Godly Father who went Astray.—II. Chron. xxxii: 33; xxxiii: 1-13.

Nov. 12, Wed.—A Man Prospered Beyond Precedent, but Unsatisfied.—Eccl. ii: 1-11; John iv, 13, 14.

Nov. 13, Thurs.—The Secret of a Young Man's Business.

Nov. 14, Frid.—A Highly-favored Man and His Terrible End.—Matt. x: 1-4; Luke xxii: 3-6, 47, 48; Matt. xxvii: 3-5; Acts i: 16-20.

Nov. 15, Sat.—Opposite Choices of Two Young Men.—Heb. xi: 24-26; Gen. xiii: 10-13.

The Committee have issued a circular to Pastors, asking their co-operation and requesting, if practicable, a sermon to Young men, the churches have most confidence, and their aim is to do such work as will commend itself to the churches, to parents, to business men, and to the young men themselves.

During the past year a number of general statistics have been secured for leading cities, principally in New England and the South. At the Railroad Conference in Alabama, Sept. 1871, one hundred and sixteen delegates were in attendance, and during the year the number of Railroad Secretaries increased from six, to twenty-one. In our various colleges, the number of Associations during the same time, have increased from thirty-seven to sixty.

A wide field of usefulness is open to these organizations and each year their

Men, on Sunday, Nov. 9, and such other observance of the following week as they deem desirable. Last year the season was generally observed; a large number of sermons to Young Men were preached; many special services were held, and most encouraging reports of good results were received from ministers and associations.

Accompanying the circular is a brief statement of the importance of the work entrusted to the Committee. Among the 800,000 railroad men, the 60,000 young men colleges, the 100,000 commercial travellers, the 500,000 German speaking young men, the 500,000 colored young men, and the large number of young men in the West and South. In all but one of these fields they have a Secretary, whose special business is to organize and stimulate wise effort on the part of the Christian young men in behalf of their unconverted companions. The workers in these Associations are mainly the young men in whom effort is more distinctively in the direction of definite work by young men for young men.

The Audiphone.

In accordance with your request, I send you a brief description of that most wonderful invention, the audiphone, by which the deaf are made to hear, and even the dumb to speak. The audiphone is very simple in construction. It is made of a vulcanized substance, possessing the property of gathering the faintest sounds (somewhat similar to a telephone diaphragm) and conveying them to the auditory nerve through the medium of the teeth. It is made in the shape of a square Japanese fan with rounded corners, and is of a black colour. It is very flexible, and can be used as a fan, and while held in the hand and in use, a stranger would suppose the person was holding an ordinary fan up to his mouth. At the back or underside of the audiphone there is a cord, stretching from the upper edge to the handle. By means of this cord, the instrument is shaped for use, and the tension regulated according to the distance the sound has to travel, just as easily as the focus of an opera glass is adjusted.

Having drawn upon the cord and given to the instrument a slightly curved shape, its upper edge is placed against the two upper front teeth, and the vibrations received on its surface from the voice of one in conversation are conveyed by the medium of the nerves of the teeth to the acoustic nerves, and produce upon them an action similar to the action produced by sound upon the drum of the ear. The external ear has nothing whatever to do in hearing with this wonderful instrument.

Persons having false teeth, if they fit firmly, can, notwithstanding, use the audiphone successfully. While in Chicago, we met several gentlemen who for years had been very deaf, but with the fan could hear and take part in ordinary conversation with ease. The Hon. Joseph Medill, editor of the Chicago Tribune, has been deaf for a number of years, and during that time has used all the devices for improving his hearing that he could hear of, or that were brought to him. None of them were, however, satisfactory. Now he uses the audiphone, and finds that it not only improves his hearing, but restores the sense of hearing to him. We could fill a column with accounts of several experiments made even with deaf mutes, several of whom were brought to the rooms of the inventor from the Deaf and Dumb Institution of Chicago, and it was demonstrated that with this instrument mutes may learn to speak by holding the audiphone against the teeth as we have described, and practice speaking while it is in this position.

The inventor is Mr. Richard S. Rhodes, a book publisher of Chicago, a deaf man himself, who had long been experimenting in this direction.

The consummate hypocrite is not he who conceals vice behind the semblance of virtue, but he who makes the vice which he has no objection to show a stalking horse to cover darker and more profitable vice, which it is for his interest to hide.—*Macaulay.*