CHRISTIAN STOR

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

VOL. XXXII.

SAINT JOHN, N. B., WEDNESDAY, NOVEMBER 26, 1879.

NO. 47.

THE CHRISTIAN VISITOR, The largest Religious Weekly in the Maritime

Provinces, Is PUBLISHED EVERY WEDNESDAY

No. 99 GERMAIN STREET, Saint John, N. B.

Price \$2.00 per annum in advance, or 50 et extra if not paid within the year.

Rev. J. E. HOPPER, A.M., Editor and Proprietor.

All Correspondence for the paper must be addressed CHRISTIAN VISITOR OFFICE, No. 99 Germain St. All payments or remittances for the CHRISTIAN VISITOR, from May 1st, '78, are to be made to REV. J. E. HOPPER, No. 99 Germain Street, St. John.

THE CHRISTIAN VISITOR,

As the representative paper of a large and growing denomination is a most

VALUABLE MEDIUM FOR ADVERTISING.

It circulates, more or less, in all the Provinces of th Dominion and United States.

TERMS:

Per square—first insertion,
Per square—subsequent insertions,
Per Line—first insertion,
Per Line—subsequent insertion, Business Card per year, . . .

For special terms and yearly contracts apply at th CHRISTIAN VISITOR OFFICE,

No. 99 Germain Street,

ST. JOHN N. B.

For the Visitor.

The Letters of "Luke."

No. 2.

DEAR EDITOR,—In my first I made some strictures upon the introduction of his earliest article, on "His appearing and His kingdom." Besides, I invited attention to various statements, which he seems pledged (1) That Chiliasm is true, (a) by the testimony of Scripture, and (b) by that of of this faith are "the better part of the Christian world." But he has not, hitherto, advanced any evidence to support the latter. But, as to this, I have no fault to find, as he may consider doctrine the Science, and Christian virtue the Art. If the method which he has adopted. But -demand the evidence. And it is now full time that it was forthcoming.

article, in which, he has taken into the embrace of his quotation marks many of the "Fathers," or more literally, many declarations from their writings. But, where these declarations are to be found is beyond the knowledge of the most intelligent-unless the "walking encyclopedia." But "Luke" leaves his readers in the great kingdom of letters without anything to guide them, except an author's name, and an inverted comma! Truly, they need faith, and patience. Let them have both. Yet it seems to me that this hop-scotch method of quoting proof, is exceedingly objectionable. Does he suppose that his brethren, in turning away from the doctrine of their Lord's Second appearing, gave themselves to the study of the writings of the "Fathers," so that by this time they can find the whereabouts, in the original, of a quotation from them by instinct? Or does he imagine that they are so fond of fancies, as to be willing to forego the privilege of examining original sources, in order to see for themselves. This, or that, or something else. He assumes to quote from Barnabas, Papias, and Justin Martyr, but never gives the book, the chapter nor the page! What would an audience think, if their preacher, in rising to address them, should say-"You may find the text in Luke?" "In Luke!" Or would it not be richly amusing to hear a polemic announce -"You may find this proof-text in the Bible?" In the Bible! Yet a child may observe that this is his method of citing evidence to prove a sweeping proposition. My Bro. will pardon this harmless criticism, I do not say that it is useless. It tends to show that all are not likely to be misled by an array of second-hand quotations. And it indicates that, in controversy it is not Methodist Bro. said "Amen." Secondhand articles, in these hard times, pay at a large discount. But the writer of the

in withholding the desired information is not one clear trace of "the same faith," touching his "declarations."

In the meantime, however, I shall be anxious to hear again from him, with reference to his testimony from Barnabas. Where does he find it? He may reply—In the Pre-Millennial Essays of the Rev. Nathaniel West, D. D. But this will not suffice. Rev. at one end of a man's name, and D. D. at the other, is not to me unmistakable evidence of either reliability, or infallibility. It is well known, that it is generally supposed that Barnabas, mentioned in Acts iv. 36, did not write the Epistle attributed to him. It is in 20 or 21 chapters, and much of the Epistle was missing from the first: True it is said, that the four and a half missing chapters, were found in an Old Latin Version. But during the 9th century, the whole of the Epistle was lost, and was in obscurity for about 800 years. At the close of this period it was again brought to notice, by the Jesuit Sigismond. And of late, Hefele, a distinguished scholar of Germany, has written, showing, that Barnabas was not its author. (See Smith's Bible Dictionary -Hacket. Vol. 1. p. 248. Also, New American Cyclopædia, Vol. II. p. 643) Yet he cites from this "Father," with as much confidence as if the scholarship of the 19th century had never expressed a doubt about the Epistle of Barnabas. Luke must prove that he has the right man, before his readers can heed his first "declaration." It is very unwise-not to mention the unrighteousness of the thing-to enter court with a witness masked under the name of the very man whose evidence is needed. And it is clear to all that the quotation from Barnabas is not worth the to prove. I understand that he is to show, ink used in transcribing it. It is worse than useless. It shows that the whole argument is misleading and vulnerable. history. And (2) that he, and his brethren | "Luke" is before the public with Barnabas, but Hefele and a host of distinguished writers declare that he hasn't the right man. And this will occasion another trial. Won't it? I demand proof that the man whose name is mentioned in Acts iv. 36, was the writer of the Epistle in question. so, there is doubtless much propriety, in I ask this proof from the writer of the article before me. And until it is given the statement, the public-all concerned full and clear, and, conclusive, this first item of proof will cast its own shadow upon all that may follow. Did he not know But I must proceed to notice his Second that this "declaration" would be swept away as chaff before the wind? Why then did he give it a most promiment position? I wonder why, but I must wait till he informs me; I will wait, and as I am at present pressed for time, I will leave the most of the "declarations from the Fathers" under the light shed upon them

But I am longing to see the testimonies from Clement of Rome, and Polycarp of Smyrna. And in calling attention to them, I confess that I share in the surprise common to many by his treatment of these authors. He must know that explicit declarations from them would weigh much when evidence from "Barnabas," and then withhold the testimony of the former? The inquiry is pertinent. He evidently desires to convince those who differ from him. But he does not seem to me, to use the means best adapted to carry conviction. He may ave reserved his best arguments for a second edition. I suggest that he avail himself of "space," and publish them without delay. But if I am to believe Shedd and Hagenbach I shall have need of patience for they say :- " Their are no traces of Chiliasm in the writings of Clement of Rome, Ignatius, Polycarp, Tatian, Athenagoras, and Theophilus of Antioch." (As quoted from Hagenbach by Shedd, History of Doctrine, Vol. II. p., 390.) But says "Luke," "Did space permit I might bring forward as witness to the same faith such men as Clement the companion of Pau' and John and Polycarp who conversed with those who had seen Christ." (Second article near the close.) Now I have not the slightest hope that he ever will succeed in bringing either of wise to quote "hit or miss" as the good | these "Fathers forward as witnesses to the same faith." Is there no hindrance but the want of "space?" If this is all he may have not only "space" but all the spaces,

by that of Barnabas.

article under review, may justify himself | yet he must fail. He must fail, for there in the writings of either. He cannot bring them forward as witnesses. If one clear statement from Clement or Polycarp would make "Luke" King of the world he could not give it.

But his reply to my last is at hand, and t demands some notice. I am not surprised at one of its disclosures. It is this. He says, "Now I am of course unable to refer directly to the works of the Fathers.'

"This index learning turns no student pale, But holds the eel of Science by the tail."

Men of my meagre advantages may be allowed to hold her by the "tail" but an 'A. M.," who assumes to "show" and to prove" should not content himself with second hand quotations. well as illustravery tion, but as proof they are somewhat risky. And I am inclined to think that "Luke is near the position of the man who was asked if he could swear that he was baptized in infancy! I do not believe that my Bro., would swear that the quotations which he has given are really in the writings of the Fathers. He says that he has not examined the originals. Why did he therefore attempt to convince other people until he was fully satisfied himself? The writings of the Fathers were within his reach. I do not see how he can say "I am of course unable to refer, etc." "I am of course," does not come with good grace. There is no good reason why he is unable. If there is, there is also why he should not have dashed off to prove so much. Yet he has my admiration for his frank confession.

the exponents" of this faith? No, never. be shown that they were. If there are no words of theirs that "explicitly" declare that "the coming of Chr.st is to precede they were "exponents" or teachers of this doctrine? I cannot see how it can be shown that they were leaders unless it can Christ, and please him in this age, we shall and to apply the truth to the children as receive the age to come. He will raise us concerns them. from the dead, and we shall live and reign "No one would write thus if not a pre- far as we can learn, over 90 years of age "Papias" would not turn a straw. Why He will exalt them in His own everlasting families, in looking behind me, I saw this if there is Chiliasm in this I am a Chiliast. hurrying on after us. "Why grandma" unto His temple, even the Holy One whom ye expect." Will my Brother please inquotations. Imaginary "implied connec-

tions" are not asked for. He need not be restrained by "spirit." If matter does not offend, the "spirit" will neither beguile nor betray. A "spirit" that seems earnestly dogmatic, yet if it is really philanthrophic is sweet in itself, as the good physician's heart is sweet. It is his life-saving medicine only, that is bitter. It is folly to complain of a keen spirit.

"It wad frae mony a blunder free us And foolish notion."

upon him. The richer the blessing the From the Acadia Athenœum.

greater its delight.

Nevertheless, he cannot "repulse" it from his a position. And doubtless, its spiritual nature accounts for the ease with which it passed his "bulwarks." Until it observed his reference to them in his last, they were outside of its consciousness, or like the "nigger" lost at sea - "No-WHERE!" And it is now inside, in the

J. A. McLEAN. Hillsburgh, Annapolis Co.

Letter from Mrs. Armstrong.

CHICACOLE.

MY DEAR MRS. ALLWOOD:

Your letter received some weeks since stirred many memories in the chambers of long ago. . . . We all, if we are in our right place, are in the Master's hand, and he uses us as a skillful machinist his tools, and accomplishes more by us than we are aware of . . . The great difficulty among the heathen is to get hold of them

long enough to give them an intelligent idea of Christianity. A five minutes talk now and then is wholly insufficient. It may set some thinking but can do little more With some, especially the women,i is very difficult to get any conversation at all on religious subjects. Under these circumstances it is not strange that our thoughts should turn to the children. By getting them into schools we can give them a knowledge of the Bible, teach them Christian hymns, plead with them every day to forsake idels, and turn to the living God. They are "only children" but "as the twig is bent, the tree is inclined." But I do not find that he improves in Usually during childhoo the home influcaution, for in his last he represents Clem-lence is too strong for them, after that they ent and Polycarp as "exponents of the must choose for themselves. Hitherto, but Chiliastic faith of their times.' "Expo- few from other mission schools among the nents"-Leaders- Representatives - of Teloogoos have become Christians, why, I the Chiliastic faith. Will "Luke" or Dr. cannot say. One from our Kimedy West try to show that they were "among school has been baptized and it existed about nine months. The present school Why not? The former virtually admits shows no fruit as yet, but if I had not hope before the close of his letter that it cannot for the future, I certainly would not give strength and time to it. I have always been repaid for my efforts in that direction, of other success or failure I cannot speak. the Millenium," how does it appear that I do not aim to make brilliant scholars, though I like to see progress in this direction also, but believe the great object of mission schools is to teach Christ. The be demonstrated that they led. Nor do I Christian teaching is done by myself, or by find any Chiliasm in the quotation from one of our Christian teachers. These men, Polycarp. I notice indeed his faith in the though not highly educated, are able to do reward of obedience, the resurrection of efficient work in teaching the younger the dead, and in the dignity of the saints. classes, and are thoroughly imbued with Notice now and see if these are not the the desire to save souls. They are not sentiments of the quotation. "If we obey afraid too to tell boldly what they want,

We were cheered by the acquisition to with him. The saints shall judge the our church of another member on the first world." Luke is entirely too fast in saying of the month. This was an old woman, so Millennialist." Any Christian who be- She is not very infirm, a little hard of hear lieves that there is a blessing in store for ing, but active and intelligent. Last week all who please the Lord here; that He will as the wife of one of our Christians and I raise His people from the dead, and that set out to visit and talk with some heathen righteousness "would write thus." And old woman, with a stick to support her, But there is not. No, not even the faint- (the familiar mode of addressing old peoest shadow. If there is, I shall thank the ple here) you are not able to walk so far." man who will enable me to find it. And I O, she said "I shall die soon. I must speak will now submit a quotation direct from for Christ while I can." So she came the 1st Ep. of Clement. 'In truth, quick- along, and wherever she went, she seated ly and suddenly will His will be accom- her poor, old, tired body beside us, leaning plished, the Scriptures also bearing witness on her staff, with both hands, and listened, that He will come quickly and will not smiling contentedly at what we said, or by tarry, and the Lord will suddenly come way of assent repeating the last of all the sentences that pleased her. Her very presence preached to them, for they all form me where he finds his theory in these knew her and some had seen her baptized.

> Now dear sister, I must leave this . . . When you are tempted to write, believe that a word from you will be most welcome to your sister far away.

H. M. N. ARMSTRONG.

As our subscribers will have noticed we have affixed to their names the dates to which they have paid, and henceforth there will be no necessity for publishing payments in the VISITOR. Each paper will bear the date to which payment has been made. If any errors occur please notify the Office at once. My spirit invokes the richest blessing

A Defect in Our Common Schools.

Those who are at all acquainted with our common schools and who have a just conception of what the object of these schools should be, must be impressed with some deficiencies in them, notwithstanding the praise which our system deservedly receives.

Among the youth at school there appears very core. Yet I will remain sincerely to be a feeling, which is doubtless the result of a general sentiment, that unless they have a knowledge of certain advanced branches they can justly be charged with shameful ignorance; and so the study of these branches is entered upon by many before they have anything like a mastery of the rudimentary parts of education. Those who are to fill the professions or occupy positions as teachers must have a firm foundation for the superstructure, while those who are to fill the humbler walks of life and can spend but little time at school, cannot afford to take up the so called "ornamental" studies until in the rudiments they have acquired a good degree of proficiency.

But it is to the reading that we wish to make especial reference. That too little attention is given to this important branch of education on the part of pupils, resulting from too little value being attached to it by teachers is painfully evident. Instances in which there is any knowledge of the art of reading are very rare. In the majority of cases the training received ceases with the common school, and hence the necessity of a thorough drill there. Looking at the facts as they have existed and still exist, there is perhaps little cause for wonder that those who are constantly before the public, and who have to read much, are so deplorably lacking in this much to be desired accomplishment. It is surprising, no doubt, that men in such positions are so easily satisfied with their acquirements in this direction, but it is largely due to not having their taste cultivated in youth by proper discipline. The only way to bring about the desired change is to give careful training in the common schools and awaken a feeling of the desirableness of becoming good readers; and if the matter is taken up as it should be and and properly carried forward, a few years will suffice to witness most marked improvement on every hand.

It is said of Spurgeon's reading of the Scriptures, that it is like a running commentary; and so all reading should be. Regard must be paid to emphasis, rhetorical pauses, and to those valuable rules given with a view to help in the correct presentation of the thought. Where this is wanting reading is a mere repetition of words-a body without a

It is to be hoped that the consequence of the comparatively little care which has been given to this matter in the past will cause the necessity of reform to emerge into such distinctness as will result in educationists adopting plans calculated to secure a new order of things, and fill our schools, our societies, our platforms, and our pulpits with readers, not mere word-funnels.

POPULATION OF GREAT CITIES.

The population of the great cities of the world is a matter of perennial interest. According to the latest official estimates in each city, or the latest census where these are not attainable, they range as follows:

London, of course, heads the list with its 3,533,-484; Paris comes next with 1,851,792, by the census of 1872; then Peking, with 1,500,000; and Canton. with 1,300,000; next comes New York, with 1,066,-362; and closes the list of those having more than 1,000,000 inhabitants. Of those having less than 1,000,000 and more than 500,000, Berlin comes first, with 994,343; then Philadelphia, with 850,856; next Tokio, Japan, the Yedo of the old geographies, with 800,000; Vienna, 690,548; St. Petersburg, 669,741; Bombay, 644,405; Kioto, Japan, 560,000; Glasgow, 555,933; Ozaka, Japan, 530,000; Brooklyn, 527,830; Liverpool, 527,083; St. Louis claims 500,000, and if allowed her own estimate, heads the list of those ranging downward, from 500,000 to 250,000. Then follow Naples, with 457,407; Chicago, with 440,000; Calcutta, 429,535; Nanking, 400,000; Madras, 397,552; Hamburg, 393,588; Birmingham, 377,346; Manchester, 359,-213; Baltimore, 355,000; Boston, 354,765; Shanghai, 320,000; Dublin, 314,666; Buda-Pesth, 314,401; Amsterdam, 362,266; San Francisco, 300,000; Leeds, 298,189; Rome, 282,214; Sheffield, 282,130; Cincinnati, 280,000; Breslau, 259,345; Melbourne. 250,678; Havana, 250,000.

Thus it will be seen that there are 39 cities, each having 250,000 inhabitants or more supposing none to have been omitted, and an aggregate of about 24,000,000. - Examiner and Chronicle.