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ST. JOHN N. B.

Farrar on St. Paul's Work.

BY REV. J. N. IRVIN.

In a previous paper we called attention to Canon Farrar's conception of St. Paul as a man; we notice in this his characterization of St. Paul's work. He says, stating the purpose of his book:

"My chief object has been to give a definite, accurate, and intelligent impression of St. Paul's teaching; of the controversies in which he was engaged; of the circumstances which induced his statements of doctrine and practice; of the inmost heart of his theology in each of its phases; of the epistles as a whole, and of each epistle in particular as complete and perfect in itself." And again he says: "To diffuse as widely as I can a clear knowledge of the dawn of the Christian faith." And again: "To enable all those who read to acquire a more thorough knowledge of a large portion of the Word of God." As we said above, the ideas of Paul as a man and Paul as a worker are ever present to the author's mind.

The work of St. Paul was chiefly as a preacher and as a writer. There is traced the growing conviction in his mind that he was to be the apostle to the Gentiles, the apostle of progress. In his work his early rhetorical training served him in good stead. "The fullness of divine gifts did not tend to destroy what was human in him, but to spiritualize and perfect him." He was, perhaps, not justified in dividing his adversaries in the council at Jerusalem on the plea that he was a Pharisee and the son of a Pharisee. He had great tact as a preacher. His style at Corinth was very different from that employed at Athens. The importance of the work of Christian missions which he inaugurated is clearly pointed out. The influence of his writings over others, for example Augustine and Luther, is illustrated, and the value of his conversion in strengthening Christian evidences is noted in a most happy manner.

Canon Farrar exhibits everywhere his careful painstaking to get at all the facts; he gives attention to details, he evidences a large and varied learning, he overwhelms you with the signs of his industry.

He had expended much and careful study on the epistles of Paul, and this part of the work must be especially valuable to Bible students. We find him saying, "It is only by studying the characteristic Greek of St. Paul that we are able, as it were, to lay our hands on his breast and feel every beat of his heart." He does not profess his ability to explain all difficulties. There are times when he frankly says that he does not know what certain passages or expressions mean.

"The extant epistles of St. Paul fall naturally into four connected groups, separated from each other alike by chronological intervals and internal characteristics.

They are respectively the letters of the second missionary journey (First and Second Thess.); those of the third missionary journey (First and Second Cor., Gal., Rom.); those of the first imprisonment, (Phil., Col., Philem., Eph.); and those of the second imprisonment, (First and Second epistles to Timothy and Titus.) These groups may be respectively characterized as the eschatological epistles (First and Second Thess.); the epistles of the anti-Judaic controversy (First and Second Cor., Gal., Rom.); the letters against incipient Gnosticism (Col., Eph.); and the pastoral epistles (First and Second Tim. and Titus). The epistles to the Philippians and to Philemon stand in most respects separate from the group to which they belong."

And again: "We might perhaps say that the First Epistle to the Thessalonians is the epistle of consolation in the hope of Christ's return; and the Second, of the immediate hindrances to that return, and our duties in regard to it. The first Epistle to the Corinthians is the solution of practical problems in the light of eternal principles; the second an impassioned defence of the apostles impugned authority. The Epistle to the Galatians is the epistle of freedom from the bondage of the law; that of the Romans of justification by faith. The Epistle to the Philippians is the epistle of Christian gratitude and Christian joy in sorrow; that to the Colossians the epistle of Christ, the universal Lord; that to the Ephesians, so rich and many-sided, is the epistle of 'the heavenlies,' the epistle of grace, the epistle of ascension with the ascended Christ, the epistle of Christ in his one and universal church; that to Philemon the *magna charta* of emancipation. The First Epistle to Timothy and that to Titus, are the manuals of the Christian pastor; the Second Epistle to Timothy is the last message of a Christian ere, his death."

Our first thought was that we should not need this new work on St. Paul by Farrar, having Mr. Lewin's and that of Conybeare and Howson, but after carefully perusing both volumes we would not do without them.

For the Visitor.

DEAR EDITOR,—In your editorial columns of the 3rd inst., we noticed a short article condemning the practice of "donations, discounts, etc., to ministers." We must beg leave to differ from the opinions expressed therein. We like to be independent. We are independent. We mean to be independent while a pair of willing hands can earn an honest living. But we cannot, for the life of us, understand how the tangible tokens of respect and consideration, which the world owes to the ministry, interfere in any way with his independence. The incident of your "younger days," which you quote, bears on the face of it the evidence that the "aspiring politician" did not put the "this" into your hand, because he had formed a low estimate of ministerial independence, but because he was an "aspiring politician"; and, seeking to advance his own interest, did with you, what probably he had done with hundreds of others, in similar ways. If he thought that ministers, as a class, lacked independence, why do you think that he would "not have dared to do the same thing to Dr. —, your former classmate." The circumstance, Mr. Editor, explains itself. He had very keen appreciation of ministerial independence, and being a politician, and therefore liable to suspicion, he would "not dare" to approach the dignified Dr. —, as he would the "greenness of unsuspecting youth." His object was, doubtless, to influence your congregation, and he thought that the readiest way to do so, was to thrust a favor on their youthful pastor. It is very seldom, if ever, that "clergymen get 20 per cent discount," unless it be from book publishers, who can afford to give agents from 40 to 60 per cent, discount, and are anxious to have the endorsement and patronage of the clergy, and therefore offer special inducements. In the great majority of cases, this is purely a commercial speculation. There are many cases where merchants make a discount of "10 per cent." to ministers, out of respect to their office, as

God's messengers. And who will say that it is wrong? It is a voluntary contribution cheerfully given just as much in payment for his services to the community or the country, as are those sums subscribed by the same merchant, to the salary list of his own church. It is a respectful and cheerful recognition of the claims which God's cause has upon his business. It is an unmistakable evidence of the desire of a benevolent heart for the prosperity of religion and morality.—God bless them in the deed.

Why not subscribe it at once? you say, and let it be counted in the salary, and you ask the same question in reference to donations. For very satisfactory reasons, in nine cases out of ten, such a course is quite inexpedient. In the case of the merchant, his subscription is given to some one particular church or congregation, but his Christian benevolence includes all churches, and he adopts this way to manifest it. And surely you would not have him exclude his own minister from the consideration which he extends to all others. In the case of donations, as a rule, the church subscribes the whole sum which its members think they are able to pay, towards the pastor's salary. It may not be, perhaps, as much as they are able to pay, or should pay, but it is, at least, as much as they think they are able to pay, even if there be no donation. And the sums given in donations, are given out of the abundance with which God has blessed them, over and above the income which they might prudently calculate upon. And besides this, much of what is given in donations, and which is just as good to the minister as "shining dollars," consists of articles, of which it would be quite difficult to decide how much the pastor should accept from each one, toward his salary, and perhaps just as difficult to fix a proper price upon. Therefore the congregation determine with commendable generosity, "We will present them gratuitously to the minister and through him to the cause." Is this wrong? If so, then heaven has richly smiled upon wrong! but we cannot see it in that light. Long may our churches continue, out of the abundance of well-filled granaries and larders, with cheerful hands and loving hearts, to provide for the temporal wants of him who gives his life, devoted to their spiritual interests.

Neither do we think, because the Government chooses to carry a clergyman over the railway for reduced fare, that it detracts from his independence. Does it lessen the independence of Senators, Councillors or Representatives, when they go to Ottawa, Halifax, or Fredericton to attend the sessions of Parliament? yet they are carried free! Why should not the Government recognize, in the only way it can lawfully or consistently do so, the just claims of the clergy upon the whole country as the guardians of its best interests.

If a pauper, a stranger, or a stray wanderer takes sick and dies, the minister is expected, and cheerfully assumes the task to instruct him and console him while living, and give him a Christian burial when dead. The doctor, the coroner, the undertaker and the sexton, all present their bills to the government or proper authorities, and they are paid. The minister refuses to seek for gain. Did he so seek he would be constitutionally refused. And in many other ways the minister has direct claims, not upon a single community only, but upon the whole country, claims which cannot be legally paid in treasury script, but a claim which the Government recognizes, and in a spirit of fair play acknowledges in the only lawful way it can. It is no argument at all to say that the doctor and lawyer are also useful to the country, they work for a stipulated price and will have it. The government provides for their interest by giving them laws to collect their debts. And I cannot refrain, Mr. Editor, from saying, before I close, that in the name of the clergy I must positively repudiate all sympathy with the witticisms and sharp sayings and vulgar jokes in reference to donations, etc., which are clipped from other papers and occasionally find their way into the provincial press. Nine hundred and ninety nine out of every thousand of them are positively untrue, and the remaining one is generally a weak, silly fling at Christian churches. "Bulgarian Out-

rage," "Religious Pow Wow" when applied to these things, are terms coined by men who scoff at religion and have no sympathy with the cause and should not be admitted into religious newspapers.

A MINISTER.

P. E. Island, Dec. 15, 1879.

Joseph Cook's Lecture.

Mr. Cook's prelude on Monday, Dec. 8, was a discussion of the Catholic education question. Archbishop Williams insists, he said, upon no noise from Father Scully. He wants a still hunt. The work is to be done quietly and opportunely. The outspoken priest, however, is rather to be preferred to the politic prelate. Not to slander the Archbishop I permit him to speak for himself, and quote his official statement in the *Pilot*. It needs only to be read with a little attention to elocution to show that the whole manifesto is an ostrich with its head in the sand. Mr. Cook then read the official statement with appropriate emphasis. Catholics only differ as to the time and opportunity of giving force to the doctrines of the Syllabus. The sacraments may be refused by the priest, if done quietly, whenever parents fail to send their children to the parochial schools. The principles of the Syllabus are approved throughout the Catholic Church. Parochial schools must be established wherever possible, and priests can deny absolution whenever parents refuse the attendance of their children upon them. A priesthood that wishes to do in America what has been done in Spain and in Italy is an enemy to the laboring classes. Just as sure as this end is accomplished, all the Roman Catholic emigrants that reach this country will go to the foot of all the working population as they have thus far when under their influence. Ninety-nine and three-fourths of the population of Italy is Catholic. In the census of 1874, of 21 millions, in round numbers, 16 millions could not read and write. This is the result of training under parochial schools. The Roman Catholic population of this country, in their own interests, ought to oppose the priestly policy of schools. In Spain—the paradise of the priest, but the paradise also of illiteracy—of the population in 1874 of 4,600,000, 1,700,000 could not read and write. The education of the people here has been entirely in the hands of the priests. Nothing can account for the falling behind, in the progress of the nations, of Spain and Portugal, but the influence of the educational policy of the Roman Church. With great emphasis Mr. Cook protested against this Catholic propagandism against our common schools which was responded to by a powerful amen from some one in the audience. Mr. Cook reviewed some of the Catholic school books, especially the text-books of history and reading. He made an overwhelming criticism upon Appleton's Cyclopaedia, for whitewashing, as he termed it, the Roman Catholic articles in its columns. The Romanists will increase these parochial schools, and the above text-books will give their children all the information they will have, both misleading as to history itself, and depressing and degrading in their influence. Overrunning his time, he concluded, amid the enthusiastic applause of the audience, to finish, the hour upon this theme. He referred to the controversies in the schools in New Haven and Cincinnati, where the Catholic will was secured by working with one of the political parties. Romanism is secretly working everywhere in this way. New Haven, however, soon recovered from the mistake she made in yielding to the Catholic pressure, and taking the Bible and the devotions out of the school hour, or dividing with the Catholics. He would divest schools of all sectarian influences, but insist everywhere upon the Decalogue, the Lord's Prayer and the unquestioned truths of Revelation. His peroration was powerful, pointing out the subtle influences of the Roman Church, and awakening the American love for their schools and the Protestant faith.

It is said that Canon Farrar is to be made the dean of Worcester—income \$9,000 a year, and a handsome residence near the cathedral.

DEAR EDITOR:—I promised to inform you from time to time of my health and future prospects. Of the former I have nothing encouraging to tell you, of the latter I fear there is not much to hope for as far as usefulness in this life is concerned.

I do not wish to complain, for I have learned that the more I do so, the more I have to suffer, yet it might not be wrong to tell my friends of my bereavement. I have lost my wife, my Church in Maullmain, and my mission to the Burmese. I am dumb with silence, I open not my mouth because God has done it. I am still passing under his rod, not knowing why he smites.

I hope to have something more encouraging to write the next time, if spared to do so. I find that Bro. Stevens is laboring here to good acceptance, as Pastor of the Baptist Church. He is an earnest, energetic and faithful worker, and bids fair to have a long pastorate.

I had the pleasure last night of listening to a speech, delivered in the City Hall, by Sir Samuel Tilley. He commenced by giving a short account of the progress of political affairs in New Brunswick, from the time he first took his seat in its Legislature, to the present, noticing the success of all the measures he had prepared for the consideration of the House, and passed by it, with the exception of the Prohibitory Liquor Law, which he acknowledged was in advance of its time, though good in itself, and calculated to benefit the people if enacted and enforced. He then took up the National Policy of the Dominion, arguing that it needed time to produce all the good effects augured of it. He closed by thanking the citizens of Fredericton for the address which they had presented him prior to his speech, in which he was complimented for his distinguished ability and success in his labors for the advancement of the good of this Province and of the Dominion.

The weather here, up to this time, has been very open and crossing dangerous and but very little snow. A man was drowned last Saturday opposite here; the body was recovered next morning.

A. ESTABROOK.

Fredericton, Dec. 16, 1879.

The hard times press upon us heavily and we much need the amounts due us.

Items of Interest.

St. Peter's Church, at Rome, one of the most solid structures, is repaired annually at a cost of \$30,000.

The rabbi of the Jewish synagogue at Strasbourg has become a convert to Christianity.

Pope Leo's official organ is expected to appear in December. It will be printed in seven languages, and start with 42,000 subscribers.

The cost of the English elementary schools last year was \$19,577,250. They instructed 3,154,973 children. The French elementary school, during the same time, instructed 3,823,000, and cost \$13,630,000.

There are eighty colporteurs in connection with Mr. Spurgeon's church in London. They visit every month about 75,000 families. During the past year 162,000 tracts were distributed gratuitously, and over \$41,000 was realized from the sale of 927,000 separate publications. The total number of visits during the year was 926,290.

Queen Victoria's reign of forty-two years has witnessed remarkable changes. She has outlived by several years every bishop and every judge whom she found seated on those benches in England, Scotland, and Ireland. She has witnessed the funeral of every Premier who has served under her except Mr. Gladstone and Lord Beaconsfield, and she has commissioned as many as eight successive Premiers to form no less than thirteen different administrations.

It is said that the revision of the English Bible, now almost completed, will cost about \$200,000; and yet the revisers receive nothing for their services. The sum mentioned is for travelling and other incidental expenses.