

The Christian Visitor.

Saint John. N. B. May 7, 1879.

The Gospel by John.

The Baptist Publication Society has just issued a volume of "Notes on the Gospel of John," by George W. Clark, D. D. The former volumes on Matthew, Mark and Luke, by the same author are of such acknowledged value that great expectations have been raised concerning the present one. We venture to say that all reasonable expectations will be fully met, and this volume will establish, if anything further were necessary to do it, the claim of Dr. Clark to be reckoned among the freshest, and most accurate, and sound commentators of the day. This commentary is not a rehash of what others have said, but gives us the latest results of exegetical and textual criticism without the parade of learning, and it incorporates all recent and well established facts of discovery in archeology.

The Gospel of John is the one which in this day of scepticism affords the most effective weapons for defensive and aggressive warfare with sin. In fact John wrote his Gospel, it would seem, to meet a growing infidelity in his day, for he says: "These are written that ye might believe that Jesus is the Christ, the Son of God." The divinity of our Lord shines out on every page. The deep things of God, and the sublimest discourses of the Saviour are herein set forth. Two thirds of the Gospel is new matter not appearing in the other Gospels. Dr. Peabody has well said it is "the most remarkable book in the world." The accuracy, honesty and evangelical soundness of Dr. Clark's notes can be inferred from a few extracts.

On John 6: 38, he remarks: "Here is one of the comforts of the doctrine of free grace, that a work which has originated with the Father, as in this case the coming of Christ is represented as doing, Christ is under an obligation to render permanent, and secure to it an eternal blessing. The doctrine of election and perseverance or preservation stand together."

On chapter 1: 3, he says that the phrase *baptize with water* ought not to be so translated is evident from the words "in Jordan," (Matt. 3: 6,) where we cannot possibly say were baptized of him with Jordan. The preposition in both these cases is the same, as also in the phrase "baptizeth with the Holy Ghost," which ought to be rendered "baptizeth in the Holy Ghost." Cyril, Bishop of Jerusalem, A. D. 350, who wrote while Greek was a living language, gives us his understanding of this phrase as follows: "For the Lord saith, 'Ye shall be immersed in the Holy Spirit not many days after this.' For as he who sinks down in the waters and is immersed, is surrounded on all sides by the waters, so also they were completely immersed by the Spirit." Wherever this baptism of the Spirit is mentioned, it is always said to be "in the Holy Spirit as the element in which the baptism is performed." Archbishop Tillotson has seized upon the essential idea of this baptism in his exposition of Acts 2: 14, "'It filled all the house.' This is that which our Saviour calls baptizing the Apostles with the Holy Ghost, as they who sat in the house were, as it were, immersed in the Holy Ghost; as they who were baptized with water were overwhelmed and covered all over with water, which is the proper notion of baptism." John by contrasting his baptism in water with that in the Holy Spirit and fire, showed the very great superiority of Christ's office, work, and power.

On chapter 17: 1, he says if Christ here refers to conviction and action, he does not ask that Christians may unite in action at the sacrifice of their convictions, but that they may come to have and act upon convictions that are according to "the truth" of God, and, therefore identical. The book may be had at the Visitor Book Store, 99 Germain St. Price \$1.60.

Bible Studies.

No 2.

That Jesus is the Christ, the Son of God, and one with the Father, is set forth in the Scriptures in many direct and positive passages. The same truth often occurs incidentally, and to note it is assuring to our faith. There are two Greek verbs used in the New Testament which in our translation are rendered "pray." They do not mean the same thing. The one, *aito*, means "I pray," in the sense of beg. The

other, *erotao*, means ask, often in the sense of asking questions. The former is used where an inferior asks a superior for a favor, as in Acts 3: 2, the lame man asked alms of those going into the temple. The latter word carries with it the idea of equality as in Luke 14: 32, where one king asks terms of peace from another king. We would expect to see the former word used by the disciples in prayer to the Father—the inferior beseeching the superior—and when such is the case they never use the latter word, placing themselves on an equality with God. And it is remarkable that Christ in addressing the Father never uses the former word, but always the latter, implying his equality with God the Father. In his grand sacerdotal prayer, John 17: 9, he says: "I ask for them, I ask not for the world," &c. In the invariable use of this last word by Jesus, we have an argument of no little weight, to the oneness or equality of Jesus and God the Father. The force of the two words is well brought out in John 16: 23, "In that day ye shall ask me no questions, (*erotao*). Verily, verily I say unto you, whatsoever ye shall pray (*aito*) the Father in my name, he will give it you." This passage is a very plain one when the distinction between these two words is borne in mind. Christ says in the day when he would see them again that he would so enlighten them by his spirit that they would not be ignorant, as in the 19th verse, desirous to question him about their perplexities, but that the broadest blessings would be given to them in prayer to the Father in his name. Jesus our redeemer is one with God, and his people, being viewed by God as in Him, have the promise of the richest blessing the Spirit may prompt them to pray for.

Editorial Notes.

We regret to learn that Rev. Joseph McLeod, editor of the *Religious Intelligencer* has been dangerously ill with diphtheria. He is recovering, and his church have voted him a vacation of six months. We trust he may find through rest the needed health and strength to attend to his pastoral and editorial duties.

A letter from Bangkok, Siam, says that the American Consul has succeeded in inducing the King of Siam to establish a system of general education throughout his dominions, and the Rev. Dr. McFarland, formerly an American missionary, has been appointed Superintendent of public instruction, at a salary of \$5,000 per annum.

The Rev. William George and wife, Burmese Missionaries, with their three children have arrived safely in their native land after an absence of ten years. The health of both our brother and sister, after so long a residence in an enervating climate, needs the influence of our bracing air to impart vigor. We trust they may speedily recruit, and be spared many years to point the heathen unto the "Lamb of God that taketh away the sin of the world."

The Rev. John Clark, who has just accepted a unanimous and hearty call to be pastor of the Temple Church, Yarmouth, received, before leaving Dartmouth, a complimentary address from the minister and elders of the Presbyterian Church, a copy of which has been sent us by Judge Johnson, and a letter from him setting forth the high regard in which Rev. Mr. Clark is held in that community. The Wesleyan Church also added its good wishes for his future wellbeing. A large and important field opens before our brother in the pastorate of the Temple Church.

The Rev. Geo. W. Taylor, D. D., Missionary of the Southern Baptists, and Rev. W. C. VanMeter, Missionary on his own account, are now in the United States. Each in his own way has been making it a little uncomfortable for the pretended successor of Peter in Rome. Evangelical Christianity has been making decided advances there, and none are being more blessed in their efforts than Baptists. The church at Rome used to be a Baptist Church according to Rom. 6: 3-4, and we trust it will be again. The English Baptists have planted three churches there. The Southern Baptists have a flourishing church interest, and a new church edifice. Bro. VanMeter, the irrepressible, has planted schools almost beneath the eaves of the Vatican itself. We trust Dr. Taylor may meet with success in raising the funds necessary to remove the debt upon his church, and that Bro. VanMeter may use wisely the money he is sure to get.

REMOVED.

This issue of the VISITOR goes forth from our new Office, 99 Germain Street. We have here a General Book Store on the ground floor, with store room in the rear and compositors' room. In the basement are the presses, and we are now putting in a small steam engine to run them. We desire to establish in connection with the VISITOR a store for the supply of all that our Churches, Sunday Schools, and Day Schools need, and we solicit their patronage. Remember the place and call and see us at 99 Germain St.

Our Sunday School paper, the YOUTH'S VISITOR, will be issued this week, and specimen numbers will be sent Sunday School Workers, whose co-operation in introducing it into all our Sunday Schools is earnestly desired. It will be illustrated and printed on good book paper. Price 13 cents per year postage paid. Any number of copies supplied, and for any time at the same rate. Address VISITOR Book Store, 99 Germain St., St. John, N. B.

We have just published the International Bible Lessons for May, similar to those of the Publication Society, said to be by competent judges, as good or better than the Society's. We will supply them to our Sunday Schools at the same rate as the Society's. This is a new venture, and as we are the only parties in the Maritime Provinces publishing lessons, we trust our Sunday School Officers will examine and introduce them into the Schools of the Dominion.

Now is the time to subscribe for the CHRISTIAN VISITOR. We will send it to the close of 1879 to all new subscribers for \$1.00 cash. Eight months for \$1.00. Let our pastors and friends make known the offer, and send us in several hundred names. Secular papers may be had for a dollar, but no religious paper in the Dominion as large as the VISITOR, or approaching it, is less than two dollars. And further, no good religious and denominational life can be built up by taking secular papers and excluding the religious. Brethren, if you wish the new members taken into your churches to be thorough-going Baptists, induce them to take and read the CHRISTIAN VISITOR.

Our Methodist brethren have recently lost two of their most popular preachers, Rev. Wesley R. Davis, and Rev. R. R. Meredith, and the Congregationalists have gained them. The itinerancy system seems to be in disfavor. We are not inclined however, to make any rejoicing over this matter. We leave that to certain Methodist papers to do when some weak Baptist, such as Hayatt Smith, enacts a little Pedobaptist pantomime for their diversion and special commendation.

We are pleased to know that the Legislature of Nova Scotia has repealed the acts passed in the interest of the Halifax University, by which students graduating at Acadia subsequently to January 1st, 1879, could not enter the profession of teaching on passing a professional examination only. We never had any fears that such artificial laws could long disgrace the statute book of Nova Scotia. It is to the credit of the present Government that they did not allow a session to pass over without setting this matter right. The graduates of Acadia are, at least, the peers of any other College in the Maritime Provinces, and their worth will bear down any amount of narrow legislation.

(For the Christian Visitor.)

Charity Run Mad.

We hear a great deal now-a-days concerning "charity in our religious opinions," and "liberty in our views of Scripture." The man who stands up for the strict adherence to the commands of Christ, and a faithful interpretation of the precepts and injunctions of the Gospel, is spoken against by a certain class of speakers and writers as "narrow minded," "sectarian," "bigoted." Whither is this varnished liberalism leading the Christian world? How long until its defenders will absolve themselves entirely from the authority of the Scrip-

tures, and trample under foot the commands of the inspired word, as opposed to the rising star of "Liberal Philosophy?" Where man's opinions are concerned we desire to be liberal, but where God's will is spoken, we dare not be more liberal than God, or tamper with his plain commands, to please any one. The late ridiculous and inconsistent performances of the Rev. J. Hyatt Smith, have betrayed the secret tendencies of this specious kind of charity which would sacrifice God's approval, to gain the applause of men. And while it has elicited the cry of "Down with the fences," from some of those whose by-paths are seriously obstructed by "God's fences," it has awakened many thoughtful minds to the insidious dangers which are concealed within this "Modern House."

All those advocates of modern Free Thinker's Charity are, however, cast in the shade by the New York Independent, of Jan. 2nd. The Jewish Reformer, a paper which as the exponent of Jewish theology, rejects Christ as the Saviour of men, and reviles the New Testament as a fable, asks in a late number, that some Christian editor will answer the question, "Does Christianity teach that all men who do not believe that Christ was Messiah, will be eternally damned?" And the Independent answers, "No! God is no respecter of persons, but in every nation he that feareth Him and worketh righteousness is accepted with him."—Acts 10: 34-35. The Independent lays claim to be called a Christian paper, or it would not be so forward to answer the question asked of a Christian Editor. On the one hand it accepts Paul's sayings in the 5th ch. of Romans, "Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ, by whom also we have access by faith into this grace wherein we stand, and rejoice in the hope of the glory of God." The Independent accepts the words of Christ in the 10th ch. of John, "I am the door, by me if any man enter in he shall be saved."

I am come that they might have life." It accepts the words written in the 2nd ch. of the First Epistle of John, "Who is a liar but he that denieth that Jesus is the Christ? He is anti-Christ that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father." And yet the Editor or Editors of the Independent turn around to the Jew and say "Yes! God will accept you, though you reject Christ; despise his claims to the Messiahship; and deny his divinity." Let Mr. Smith, and the Editor of the Wesleyan, and all other aspirants to the chief seat of "modern religious liberalism" take a back seat dumb-founded. Surely this is "charity run mad." Who but the Independent ever thought of putting such a construction on the Apostle's plain word in the passage quoted, Acts 10: 35? God will certainly save any Jew who comes to him through Christ, as did the Roman Cornelius, as signified by his baptism "in the name of the Lord," but he has nowhere promised to save any who "does not believe that Christ was the Messiah." "By faith ye are saved." Peter's meaning is plain to the most illiterate reader. That while the Jews were God's peculiar people called "his own;" while out of Judah should come the "Messiah," the "Saviour," the "Deliverer;" that yet salvation was not confined to the Jew; but that Christ was "a propitiation for our sins; and not for ours only, but for the sins of the whole world."—1 John 2: 2. That God was no respecter of persons, but "Whosoever feared him and worketh righteousness is accepted with him." Let Paul explain what righteousness means. "Not having mine own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith."—Phil. 3: 9. Surely if there are other ways of being saved except through Christ, "then is your preaching vain, and your faith is also vain."

TRUTH.

P. E. I., April 23rd, 1879.

Statistics of the Churches.

The letters to the Associations from the different churches present a great amount of indefiniteness every year. That this indefiniteness may be obviated there must be exercised a great amount of care by the clerk in filling out the statistics of the church. Last year in filling out the tabular form of statistics in the Minutes of the Western Association, there was a great lack of facts in the form of figures. The same can be said of the Eastern Association. Nearly every letter sent to the Association mistakes the real strength of the church sending it. It may give the number of names upon the church book, but not the real strength of the church. This

should not be. Our church officers should see that, long before the time comes to write the Associational letter, the church records are free from any superfluous names. This being done and care taken to gain an accurate statement of all the resident, non-resident, and suspended members, and the value of the property owned by the church, the amount given by the church or any of its members during the year to any of the objects of the denomination, would place the actual strength of the Baptist denomination before the public as it really is, and not as it really is not. This lack of care in detail statement has caused much trouble to those filling out the Minutes of the Association. It is to be hoped that in the interests of the denomination there may be as full and carefully prepared statements of the whole working of each church as possible. While in many of the churches there is a large ingathering there ought to be a large increase of work done for the objects of the denomination, and while there may be churches not having these ingatherings their zeal and fidelity can very appropriately be shown in holding fast to the standard already attained.

Hoping that by calling the attention of the churches to this matter so long before the meetings of the Association, there may be ample time for all needful steps to be taken to make the returns of this year as full and as definite as possible.

E.

April, 29, 1879.

Missionary Meeting.

The meeting held in the Baptist church on Monday evening 28th April, under the auspices of the Woman's Missionary aid Society was a very interesting affair. Our Pastor, Rev. Mr. Todd, occupied the chair for the evening. The exercises opened by singing that grand old Missionary hymn, "From Greenland's icy mountains, etc.," reading of the Scriptures by the pastor and prayer by Rev. D. D. Currie, and the report of the Society read by the Secretary, Mrs. H. V. Crandall. Then followed some very interesting addresses by Rev. Messrs. Pentreath, (Episcopal,) Currie, (Methodist,) Brown, (Reformed Episcopal,) Hogg, (Presbyterian,) and Kinnie, (Free Baptist.) All dwelt largely on the importance of Mission work and the necessity of constant and zealous labor in connection with the cause. It was indeed gratifying to the members of the Society, especially our worthy President, to have such a cheerful response from these Rev. gentlemen. Their presence certainly added greatly to the interest and pleasure of the occasion, as well as exhibited a feeling of unity and Christian fellowship.

The W. M. A. S. in Moncton was organized over two years ago, by Mrs. Todd, who has ever since maintained the office of President, and has striven faithfully to keep together the few who have manifested an interest in this branch of church work. So few seem willing to take hold with a real missionary spirit. Why, we cannot explain. Such labor ought to be pleasant, rather than irksome, and our zeal should be doubly increased when we think of the sacrifices of those who are laboring in foreign lands, under so many obstacles and deprivations.

While in Sackville, Mrs. T. was very successful in this branch of work and was there made a "life member." In Sussex during her short stay, no small degree of interest was given to this work, and the Society still progresses.

While we certainly cannot reflect any want of interest on the part of our President—for "she hath done what she could"—we are sorry that our church cannot say in this matter, "We have done what we could." It has not.

Moncton, May 1.

News from the Churches.

NEW BRUNSWICK.

PORTLAND. Two persons were baptized into the membership of this church last Sabbath. We are praying for a still larger blessing. J. G.

Rev. J. C. Moore baptized twenty-two converts at Demoiselle Creek the two past Sabbaths.

HARVEY. The Lord is still carrying forward his work in Harvey. Forty-five have been added to the church by baptism and three by letter. Up to date five others have been received as candidates for baptism. Rev. O. Keith has spent a few weeks with the church and congregation at New Horton. God has blessed the word preached by our brother, souls have been born from above, a larger number has asked for prayers, eleven happy believers have put on Christ