

Sunday School Supplies. Home Made.

The Youth's Visitor in Clubs of 20 or more 1 cents per year, single copies 25 cents. The S. S. Gen in Clubs of 20 or more 8 cents per year, or single copies 15 cents. The Visitor Lessons Monthly 20 copies per year \$1.50, or 25 cents single copy. The Visitor Lesson Quarterly with maps 5 cents each, or in Clubs of 10 or more 3 cents each. These helps are equal to the best and as cheap as any in the market of equal merit. Send for samples. J. E. HOPPER, Publisher.

The Christian Visitor,

Wednesday, March 9, 1881.

FRESH NAMES FOR GOD.

THERE is no one name that expresses all the truth concerning God, or even all that we know of him. The names that we apply to Him are descriptive,—we can never claim that they are exhaustive. They tell first one truth, and then another, that we have learned about him, but how much do they leave untold?

It is a very interesting fact that when the gospel came into the life of man, a new class of descriptive names came to be applied to God. The Son of God was revealed, not only to men, but in them (Gal. 1: 15-16: "It pleased God . . . to reveal his Son in me;") and when they knew him, they knew the Father, as he promised. In the Gospel, men came to know God as they never had known him before. The psalmists and the prophets had known him, but not as did the apostles, and even the humblest of the saints. Out of this new knowledge came forth new names. They were not learned from the Old Testament, and they were not caught, as far as we can judge, from the Master's lips. They sprang out of experience, and told what these men who had newly learned God had found him to be. So they are especially precious, because they are names of God revealed, and of God dwelling with man.

They are almost all sweet and refreshing names. One is, "the God of consolation." How sweet is the story that this name tells!—a story of trouble and sorrow, and of consolation received by the apprehension of the living One. The same name is intensified, and tells its story still more eagerly, when he is called "the God of all comfort;" the God who is infinitely full of comfort for those who trust him, and for whom no work of consolation is too hard. The reason for such titles is revealed when he is called, again, "the God of grace," and, with another strong touch of emphasis, "the God of all grace." Being full of grace, he is the fountain of comfort. When he is called "the God of love," it is not easy to determine whether the title is meant to be descriptive of himself,—for God is love—of the work that he does for us, awakening love in man, and enlightening the world with a brightness like His own. Let us not be too careful to decide, or to limit the name to either application. Rather praise him that he is the God of love, both in his own infinite heart and in the reflected glory that he causes to appear in us. As he is the God of love, so also is he "the God of hope," the God who awakens good hope through grace, in those who trust him; the God who sets before us infinitely more, even, than he has yet imparted to us, and who will surely fulfil the glorious hope that he has awakened. So also he is "the God of patience," the God who inspires in his friends that brave, manly endurance, that noble Christian persistency in all good purposes, that sweet and unresisting obedience, that we attempt to describe by a single word, but cannot equal even when we call it patience. And, to crown all, who does not see that if he is all this, he is assuredly "the God of peace," the God who "speaks peace," who breaths peace, who gives peace, not as the world giveth? Whosoever knows him has in himself the deep secret of peace. This was learned, not by hearsay, or even by revelation, but by experience, the peace that he imparted having moved men who were full of it to call him by this new name.

It would have been a good and precious thing if God had claimed such titles for himself, and told us that we might find him worthy of them—but how much better to find them rising in human souls as responses to his revelation of himself! This is like coming upon a landscape unawares, and standing enraptured at its beauty. A description or a commendation of its charms might please you, but if you see it and are thrilled, amazed, delighted, rested, lifted up to praise, by the contemplation, this is better far than any testimony. So

God has come nigh to men, and as they knew him they have freely called him the God of consolation, and of all comfort, the God of grace, and of all grace, the God of love and of hope, of patience and of peace.

Could these parts of the New Testament have been written now, if they had never been written before? Are Christians now seeing God so clearly as to be able thus to tell what he is? Can we say, not from hearsay merely, but from experience, that he is so precious a God as this? There have been many who might have done it, in various ages of the world, and there are many, doubtless now, who could bear such testimony. But it is the privilege of every believer on Jesus thus to be knowing God, and learning fresh names for him by experience. The list of rich descriptive titles by which he can be honestly addressed ought to be growing longer and more glorious. Is it growing? If not let the soul betake itself to learning its God more worthily. "Then shall we know, if we follow on to know the Lord."

DENOMINATIONAL LOYALTY.

BAPTIST Churches have long made their boast that they were independent bodies and amenable to no superior court of any kind. This truth they have made very emphatic, because in past days they suffered much from hierarchies. In avoiding one extreme some have thought that our Churches have gone into the other, and now rejoice too much in their isolation and independence.

In temporal matters what we term our liberties may be pushed too far, and in the last analysis liberty is the characteristic of the savage. Just as men rise in the scale of civilization they impose restraints on their native liberties. They come together as communities and submit to civil and national regulations that through these they may secure a nobler liberty.

The Christian man yields somewhat of his liberty when he unites with a church. A church yields some of its rights when it unites with an Association, and the same is true of our Convention organization. In becoming members of our Maritime Convention our Churches yielded somewhat of their rights and privileges. Our Convention, comprising as it does different Boards for the transaction of educational and missionary work, expects, and justly so, the hearty sympathy and concurrence of the Churches of which it is composed. The resolutions which year by year it arrives at, ought to have some moral binding force on our Churches, or they are a mere name. The Churches ought in good faith to endeavor to carry them out, or they ought to consider the propriety of withdrawing from the body. Loyalty to the organization our Churches have voluntarily formed demands an effort to sustain the expressed policy of that body. Blind independency may assert itself and walk out, but an intelligent independency will endeavor to harmonize itself with the denominational policy and shape it as far as possible, in accordance with its own views. Especially is this all true of those Committees and Boards which our Convention annually appoints to manage certain interests in the interim of its annual sessions. They are generally composed of men of tried worth and ability, enjoying the confidence of the denomination, and their acts have strong presumptive evidence in their favor, and they should not be revolted from save on grounds concerning which there is no reasonable doubt. Our Board of Governors, of Foreign, and Home Missions ought not to be met with a secession of constituency, save upon a knowledge of all the facts of a given course of action and the clearest evidence of incompetency or dereliction of duty.

These reflections have a pertinence in view of the present state of affairs in our Convention work. A disposition to secede may be nursed and fostered concerning one department of our work, but that disposition will not halt where some might cry, stop! It is infectious. As a canker worm, it will eat into the very vitals of the organization, and threaten if not ensure, the dissolution of the compact.

There is a tendency in our independent Church government to increase the centrifugal forces, without at the same time increasing the centripetal. The various sections of our denominational work need more cohesion, and for this our Churches ought to pray. Our ministers ought to counsel moderation, and rebellious spirits ought to be labored with for there is no telling where the demon of dissension will land us. Our venerable Father Charles Tupper, lately entered into rest, in the last sermon we heard him preach spoke tenderly and forcibly from the words: "Finally,

brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you." These words of inspiration and the example of our revered Father, who held them up as especially worthy of earnest consideration, are specially pertinent in the present juncture of our denominational affairs.

BIBLE REVISION.

THE Rev. D. B. Parnter, Episcopal minister of Carleton, recently preached a sermon on the above subject and was reported in the city press as saying that:

"The only question there seems to be concerning the revision is whether there was a necessity for a change. He might mention many reasons why there was, but he considered this one sufficient: About five years ago in America a denomination put forth a new edition of the Bible of their own revising, and in it every place where the word 'baptized' should have appeared the word 'immersed' was substituted. The real meaning of the word 'baptize' is pouring upon, sprinkling, wetting, dying, etc. What is there, he asked to prevent any set of men from translating a book to suit their own views?"

This is a most unchristian reference to make of a denomination that has done more for pure versions of God's word than any other denomination in America. Reflections of this kind are unkind more in what is covertly implied than openly expressed.

If Mr. Parnter does not know he ought to inform himself, and if he does know, his references to Baptists in revision work do him no credit as a candid gentleman and Christian minister.

He ought to know that one of the moving causes resulting in the present revision came from the Baptists, who have spent many hundreds of thousands of dollars in securing an adequate critical apparatus and library, and sustaining men of world-wide reputation in translation work. Baptists efforts, Mr. P. admits, were a reason for the present revision.

That no reflections should be cast on Baptists in this great and good work appears from the fact that their Bible Union New Testament anticipates the changes which are known to be made by the present revision.

When, then, Mr. P. or others cast mud at our translation they only bespatter the present revision, for the two, save on the question of baptism, are in most respects alike.

Baptists have had much to do with the present revision. In great Britain the following Baptists have been employed in the work: Dr. Davies, Dr. Gotch, Dr. Angus, Dr. Tregelles. In America: Dr. Conant, Dr. Hackett, Dr. Kendrick. To Dr. Angus was entrusted the securing of American co-operation. And to Dr. Nathan Bishop more than any other man are the American revision company indebted for the means to defray their expenses. From his own pocket came funds, and he gave his time as chairman of the committee to secure the necessary means.

If Mr. P. can show us a more honorable record of labor than that that Baptists have put upon this new revision we would like to see it.

As to Mr. P.'s narrow and unscholarly reference to the meaning of baptize we need only say, that no respectable lexicon in existence sustains him in his definition. We could quote scores of the best authorities of his own Church against him, but let one suffice. Dean Stanley says of baptism,

"In that early age the scene of the transaction was either some deep, wide, spring, or well, as for the Ethiopian, or some rushing river, as the Jordan, or some vast reservoir, as at Jericho or Jerusalem, whither, as in the Baths of Caracalla at Rome, the whole population resorted for swimming or washing. The water in those Eastern regions, so doubly significant of all that was pure and refreshing, closed over the heads of the converts, and they rose into the light of heaven, new and altered beings. . . . Baptism was not only a bath, but a plunge—an entire submersion in the deep water, a leap as into the rolling sea or the rushing river, where for the moment the waves close over the bather's head, and he emerges again as from a momentary grave. . . . For the first thirteen centuries the almost universal practice of baptism was that of which we read in the New Testament, and which is the very meaning of the word 'baptize'—that those who were baptized were plunged, submerged, immersed, into the water. That practice is still, as we have seen continued in Eastern churches."

Mr. P. ought to direct his efforts to winning Dean Stanley over to his views before he casts reflections on Baptists.

As to the Baptists in their New Testament, translating baptize immerse, the Dean says: "On philological grounds it is quite correct." Westminster Abbey needs Mr. P.'s "interesting sermon" to dispel what he would doubtless call the Dean's hallucinations.

SEVERAL communications and other matter crowded out this week will appear in our next.

On Foreign Mission matters, a father in the denomination, whose knowledge of missions dates back to Carey's day, and who is conversant with all the phases of the present unpleasantness, says certain documents and statements ought to be published. "This will enlighten and satisfy all reasonable persons. Others need not be regarded. There cannot be a special session of the Convention. The difficulties in the way are too great."

We regret that reiterated statements in the press, and elsewhere, have created so much suspicion of the Board that it now seems necessary for them to publish a refutation of the unwarrantable charges. So persistently have the charges against the Board been promulgated that it now appears to be best to do what our venerable brother indicates. We, however, are still of the opinion that the constituency of the Convention ought to have confidence in the Board till its next meeting in August, and, still further, if the Board can justify its acts. Upon the agitators rest the responsibility of all the detriment that will be done the mission by the publication proposed.

In the minutes of the Methodist Conference for N. B. and P. E. I. we find a standing order concerning the duty of the ministers to the denominational paper, *The Wesleyan*, which we commend to our brethren. In substance it is that the subscription bills for the paper sent to the ministers are to be faithfully collected by them, and inquiry shall be instituted into this matter at the District Conference. This makes ministers agents for the denominational paper. We wish our brethren would give a little more attention to the circulation of the paper that sets forth our principles and practices. It will pay every pastor to work for the *Visitor*. Our own paper courts a comparison with any other denominational paper, in the Maritime Provinces, and it is the same in price as others.

A COMMITTEE was appointed at the last Methodist Conference to consider the propriety of providing district scholarships for Mt. Allison College. The idea is a good one. But we would like to ask our Methodist brethren if we ought not to unite in a demand of the government to open the County Scholarships, now all appropriated to N. B. University, to competition, and allow the winners to study in all of our Provincial Colleges. We do not usually believe in monopolies, and this monopoly of Scholarships by one College, when all the people are taxed to provide the funds, is not fair, honest or honorable. What say our Methodist friends?

JUDGE PALMER at a meeting, having reference to the disposition of the Relief and Aid Society funds in this city, said as reported in the daily press last week, that he "represented the largest church in the city." The Judge is an admirable lawyer but when he wanders out of his peculiar domain and talks about churches he must better acquaint himself with facts. The Minutes of the N. B. and P. E. I. Conference give the Centenary Methodist church which he represents, a membership of 130 persons. Now that is less than half the membership of either of three of our Baptist churches in the city. If the Judge blows his horn so loudly, he must pardon us for giving an extra toot.

The editor of the *Messenger* persists in saying that what we write we write as a member of the F. M. Board. Bro. Porter makes a similar statement and so does a Halifax brother in an article he sends us. We want to say once for all that what we write we write as editor of the *Visitor*, and not as these good brethren persist in saying.

Bro. Porter is not altogether satisfied about our reply to his letter last week, but wishes us to correct the following misprints, "organization" should be organic union and "resolution" should be recollection.

REV. G. M. W. CAREY, who for fifteen years has been the beloved pastor of the Germain St. Baptist church preached last Sunday evening his farewell sermon prior to leaving for Liverpool, England. A large audience greeted him upon the occasion. On Thursday evening of this week, a farewell public meeting will be held at which the church will present him with an address, and words of appreciative good-bye will be uttered by the clergy-men and brethren in the city, with whom he has lived in the utmost good fellowship.

We received \$2.00 last week from an aged couple, to be given to Foreign Missions. The donors are in humble circumstances, and each have seen over 80 years. The beloved sister earned her dollar by knitting, and the aged patriarch had his given him and adds, "it must go for the Lord's Cause." Those two dollars will make a record whose blessedness, eternity will disclose. May the venerable brother and sister have many successors having like faith and love to Jesus.

A gentleman, whose position and attainments make his opinion valuable, says: "Put me down as a subscriber to the *Visitor*. It has improved in every way so much since it came into your hands, and is such a readable paper, and deals with denominational matters so fairly and with so much impartiality that I must do myself the pleasure of becoming a subscriber."

We are a little late perhaps in mentioning the fact that the *Wesleyan* has improved in its mechanical make up, and also in the amount and quality of its editorial work since it came into its present management. We congratulate our brethren upon their advance, but we still hope to lead the van, though hotly and honorably pursued.

We are glad to learn that Bro. J. E. B. McCready has received an appointment on the editorial staff of the *Toronto Globe*. He wields a trenchant pen. Baptists are now pretty well represented on the *Globe* in Prof. Wells and Mr. McCready.

LETTER FROM REV. J. A. GORDON.

The *Visitor*, an ever welcome guest, came to hand this morning filled as usual with good things. May Heaven's richest blessing rest on its presiding genius. Notice, however, in the P. E. I. correspondence, by Bro. Crandall, a reference made to the rise and progress of the Baptist cause at Knutsford, which is calculated to make the impression that up to the summer of 1877 there were only three Baptists in the place, and that the first step of advancement was through the labors of Bro. Sweet. For eighteen months before this date I used to preach the gospel in this place about once every two weeks. At that time there were no Baptists at all in the place. The school house was locked against us and when that failed, the lamps and Bible were removed, and in the darkness we preached, and that night, at least one who has since joined the church triumphant, professed to have found Christ as her loving Saviour. Before I left the place, three of those who afterwards became the nucleus of the Knutsford Church were by me planted in the likeness of Christ's death. Things are moving along quietly here. Our congregations are increasing week by week. Our prayer meetings are good. The number attending our S. S. has almost doubled during the last two months, but we are laboring under the chilling influence of a heavy Church debt, which in my opinion is one of the most effectual agencies of the enemy to retard the Master's work.

Bro. Parry is having a good work in his Church, and so is Bro. Lavers. Both these brethren are workmen that need not be ashamed.

The Temperance reform is pushed forward in this place most vigorously, moral as well as legal suasion are effectively applied.

Business men are not satisfied with the signs of the times. Omnious clouds are darkening the commercial horizon, they are not easy in view of possible consequences.

for the *Visitor*.

INFORMATION WANTED.

DEAR EDITOR,—Can you, or any of the readers of the *Visitor*, give us any information in connection with the present system of school inspection; especially in some parts of King's county. Hammond and Uphan for example, as well as parts of St. John Co. We would like to know:

- 1. Whether Inspectors are paid according to the amount of work they do, or are they paid salaries for staying at home, while Teachers are suffering by their negligence?
2. If schools must be ranked or the Teachers loose part of their salaries: Is there not something wrong when the ranking officer does not come in sight of the schoolroom for two or three years? Is this justice to all?
3. Is there no redress for teachers who have taught (what have been considered first rank schools, by Trustees and people), for two, three, and even four terms, without inspection; and have now given up teaching. Must they loose the twenty dollars per term because their school did not rank, when the inspector never came near?
4. If there is no prospect of delinquent inspectors doing their duty at once, can not the Hon. Board of education find a man who will, or must we submit to the present unjust treatment of our Teachers. Surely there is something wrong in the machinery somewhere. We hope to see these questions satisfactorily answered in the columns of the *Visitor*.