

The Evangelical Family Newspaper

AN EVANGELICAL FAMILY NEWSPAPER FOR NEW BRUNSWICK AND NOVA SCOTIA.

Rev. J. McLeod.]

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SAINT JOHN, N. B., FRIDAY, OCTOBER 17, 1879.

WHOLE No. 1342.

"THAT GOD IN ALL THINGS MAY BE GLORIFIED THROUGH JESUS CHRIST."—Peter.

[EDITOR AND PROPRIETOR.]

TAILORING

Department.

NEW CLOTHS.

FIRST SHIPMENT OF

ENGLISH,

SCOTCH,

AND CANADIAN

JUST RECEIVED.

West of England Superfine Black Broad;

West of England Superfine Black Cassimeres;

West of England Superfine Black Dressings.

WORSTED AND DIAGONAL

COATINGS,

SCOTCH AND CANADIAN.

SUITINGS.

CASHMERE

VESTINGS.

Overcoatings

IN

Meltons, Beavers, Pilots, Napps, and

Elyseans.

Also, an extensive and general stock of

DRY GOODS

NOW READY FOR INSPECTION.

P. McPEAKE,

QUEEN STREET.

FREDERICTON, October 17.

THOMAS LOGAN,

Fredericton.

DECLINE IN

DRY GOODS

AND

Carpets

OF EVERY DESCRIPTION.

Now Showing:

SUMMER DRESS

GOODS!

DRESS LINENS,

Sun Umbrellas.

BLACK

GRENADINES,

Gloves and Hosiery.

CORSETS,

IN DOUBLE AND SINGLE BUSKS.

Cheap Dress

GOODS!

—AT—

FIVE, EIGHT AND TEN CENTS.

Reduced in Price.

LEFT OVER FROM LAST SEASON.

THOMAS LOGAN,

OPPOSITE NORMAL SCHOOL.

Fredericton, June 12, 1879.

The Intelligencer.

CLEAR THE DECKS.

A man-o-war on a cruise adjusts her lading and conveniences for comfort. Many things are brought up from below for an airing. The convenience and comfort of the marines, within certain limits, are consulted. The ship often presents the appearance of a pleasure excursion. A clear sky, a bright sun, a smooth sea, and a merry crew, give an air of life and pleasure that is hardly in keeping with the stern work that the ship is sent forth. Let the lookout announce an enemy in sight bearing down upon the ship, the captain gives the order, "Clear the decks for action," and instantly every thing is changed. Every man is transformed into a warrior. The go-away attitude is exchanged for the equipments for strife. Every movable thing on deck is stowed away in its hiding place. Every thing that could catch a spark or kindle a flame is thrown overboard or carried below. Every thing that can trip a seaman or hinder the movement of a gun is cleared away. Weapons are strapped on, and ammunition is put in its most perfect readiness. The decks are strewn with straw to keep the men from slipping in the gore. Every man is at his post.

The Church is a warship cruising the sea of the centuries with letters of marque and reprisal from the Lord High Admiral of the universe. Sometimes she cruises on a quiet sea, under a smiling sky, and with refreshing breezes. Then she seems to be on a pleasure trip. Every thing seems ordered for comfort. But her real business is the capture of the pirate-crafts and slave-ships that market and murder mortals. When an enemy bears down upon her, she can come up with an enemy, she must put herself in order for battle. Whatever she has brought upon deck for the comfort of the marines must be put out of the way. She is going into action. She must do her best fighting without reference to the comfort or rest, or even safety of the sailors. "Victory or death" is the battle-cry.

The Church faces an hour of engagement. Sturdy sinners and hypocrites are arrayed against her, corruption, and selling them in the mart of death. The Church must put on her power, and close in for their rescue. Some things must be cleared away before she can be certain of victory.

The remnant of fatalism, or Calvinism, that the Lord will in his own good time, must be thrown overboard. It is not a question of what God wills. If it were, there would be no responsibility; there would be no moral government over us, and all the talk about religion would be the merest nonsense. Every man who has the sense of obligation, who feels condemned for not doing right, who feels the necessity of his importance in the problem of salvation. It is not exclusively a question of God's will. God will not the death of him that dieth. He would that all men would turn and live. God is always ready to save. He seeks by all means, all the time, to save all men. His failure could not stop short of this. This is the accepted time. To-day is the day of salvation. God's promises are all trained down upon the present moment as the critical point. God will revive his work in our hearts, and in his Church, and in the community, and save sinners at the very earliest moment, when we furnish the required conditions.

Revels are under way just as certainly as are any of the movements of the Lord in nature. It does not follow that exactly the same instruments must be used in every case. It only follows that certain conditions are to be furnished by the Church or by believers. Sometimes one set of agencies succeed, and then they fail. God does not want us to place confidence in the agencies. Confidence is to be in God. The open heart always receives God. Open the door, and I will come in and dwell with you. The conditions of surrender and faith are always required. The manner of these conditions are varied. When we furnish the conditions God always comes in as certainly as water runs down hill. Water never runs up hill. God never comes in against our surrender and devotion. We are to make his way straight. We are to prepare the way of the Lord. When we do that, he comes, certainly comes, and never comes before.

We have, then, a definite problem to solve in securing a revival of religion. The elements are given, and we need only to follow the directions in the guide-book, and follow on step by step, and we are certain to come out into a broad place where God's truth can run and be glorified.

All the obstructions are within believers, within the Church, within us, where we can certainly master them if we will. Of course there are outside foes, very great, very strong, very wrathful, very threatening, but they are, also, very helpless. We must attack them. We must attack them as they are. They are nothing. They will attend to them. The gates of hell, even if they should be loosed, shall not prevail against the Church. We need not stop to number the enemy. He that is for us is more than all they that can be against us. We have only to come into his lines of action, push out into his currents of power and nothing can stop us. Thence away from the fatalistic doubt of God's time. His time is now. Clear away all uncertainty on that subject, and claim the fulfillment of his promises.

Spiritual coldness must be carried below and warmed up. It must not appear on deck. You might better send the cold of the sessions are held, and expect him to fight with a light free heart, than expect to gain victories with the Church, or the members of the Church, spiritually cold and lukewarm. God has no use for such. He cannot bear them. He spews them out. Somebody must be aroused. Somebody must have a burden of soul for sinners and for the cause. If you have not this, seek it. Make it a matter of earnest prayer. At ease in Zion, you are in great peril. God cannot wait always for you. If you will not, wake up and go about your work, you must give way for those who will. If you will not get out of the way of his cause, you must expect to be put out of the way. If you have not a burden of soul, so you are crying out to God in prayer for the conversion of your neighbors, and friends, and sinners, you must go to God in humble and persistent prayer for this burden, and to be put in working order.

Carnal-mindedness among professed Christians must be excoriated, cast out. This needs no argument. Men living in sin, dishonoring God by ungodly lives, must forsake their sin, and turn unto God with full purpose of heart, or they can do nothing in the Church for a revival. They are only stumbling-blocks. If men have robbed their neighbors by sharp dealing, they must make that good. If they have wronged any, they must correct the wrong. They must be as wide as the wrong has been, if that is possible. The carnal mind must be thrown overboard. Sinners whom you have rubbed, or lied about to, or are not likely to be impressed with your prayers or exhortations. Take yourself out of the way by a confession as public as your eyes have been there. You may expect God to honor your integrity and moral purpose.

Worldly-mindedness must be thrown overboard. This does not involve that catalogue of offenses included above which an honorable man would not commit. It refers to a much wider range of offenses. It touches those believers who have too much of the spirit of this world. They seem more at home in worldly enjoyments and amusements than in spiritual things. They read only worldly books or papers. They have no relief for religious things. Their religious enjoyment turns more on the ability of the preacher to please and entertain them, than on the spiritual food he places before them. They prefer the things that a worldly man prefers. This mind in the Church must be thrown overboard.

Division, or the spirit of discord, must be thrown overboard. Dissensions destroy. A divided house falls. One regiment neutralizes another. The New Testament Church was all in one place, and with one accord calling upon God for "the promise of the Father," when the Holy Spirit came upon them as an endowment of power.

It may seem hard work for you to take the first step to lead the brethren to make advances. It can't hurt you. It may do great good. He is a better man than you think he is. He has been mistaken about you. Some meddler has tattled or lied. Some of the little things which you have said have been multiplied and repeated to him and his friends. He has his own faults, and has magnified yours. But he is a better man than you think for. Go to him in a quiet way, in the spirit of the Master, after much prayer, and with an earnest desire to have every stumbling-block removed; and you will be surprised to see how gladly he will meet you, and how the ice will melt, and how all the past will vanish. If he will not yield to the Spirit of God, and to your New Testament treatment, it will not be long before God will make manifest his need, and show forth who is his child. Clear away all divisions. Union is victory.

The expectation that they—the Church—must be revived, and come up to God's help, must be cast over the side. You are the one to be revived. The revival begins in the heart—not even in the prayer-meeting. It may appear in the prayer-meeting, but it begins in the heart. In your closet you must begin the work of God in prayer and in humble repentance, then he will renew you, and honor you with usefulness in his cause.

Whatever the individual believes, feels in his deepest conviction, as he studies the Bible, to be his way, and in the way of the work of grace in his heart, that must be cleared away. You may be misguided; but while you are so guided and convicted, you must follow the light you have. God will aid you in the use of your common sense and in the study of the word to see your duty. Then you must use the means within your reach—prayer, reading the Bible, thoughtful meditation on the truth, prayer-meeting, class-meeting, Sabbath services; use these means, and God will certainly revive you.

Consecrate yourself to God's service. Be ready to do whatever you can in your lot and place. Accept your allotment of duty with a broken mind. God will help you at the crises if you are fitted to be engineer or conductor. Do as best you can whatever God brings to you and puts upon you.

God will aid you in the study of his word. If any work is done, God must do it. You can only be a humble instrument. That is enough for you. Do not allow yourself to become proud of your humility, but, walking prayerfully before God, keep a close watch upon your temper and spirit. This is not a strife of professions, or of words; it is a strife of facts, of characters. Nothing but realities weighs in God's scales.

Satan may discourage you on this account; but you can drive him away by the fact that Jesus knows the intents and purposes and struggles of your heart. Whatever you lack is made up in him.

Begin this work of revival by praying at your family altar and in secret for God to prepare you for usefulness, and revive his work in your heart. Be willing to do something for other people. Never neglect the family altar. Matters little about your usefulness. God will see to it that your soul is kept, if you commit it to his care and go about his work.

Throw overboard your sins and yourself. Commit yourself to the cause by prayer, and by willingness to endure whatever God may order; then you may expect the revival, that has already begun in your heart, to spread into the Church and into the community. God will give spiritual children just as he does natural children, when the Church is ready to take care of them. When the Church can furnish and bring mothers and fathers in Zion, who are able to train up babes into the full stature of men in Christ Jesus, then God will instruct the Church with such work. Whenever the Church is willing to devote herself to this work, God will hear her cry and send to her care new-born souls.

Look to the harvest in white. Say not four months. To-day is the day of salvation. This is the time of refreshing from the Lord.—Christian Advocate.

THE BASLE CONFERENCE OF THE EVANGELICAL ALLIANCE.

On Sunday, August 31st, the seventh session of the Evangelical Alliance began. The programme was not formally entered upon; but addresses of welcome from representatives of various countries were delivered to an immense audience in what is called the Vereinaus, or public hall. Buildings, and the German-speaking countries; Professor Vignot, of Bern, for French Switzerland and France; and Dr. Schaff for Great Britain and the United States. The last speaker referred to the services which the city of Basle had rendered to the whole Protestant Church, and especially to the theology of Holland and Scotland. On Monday, September 1st, the President of the Alliance, Councillor Theodore Sarasin, a leading layman of Basle, delivered an address to an audience in the St. Martin's Cathedral, where most of the sessions are held. He was unfortunately not fitting place had been selected for the principal meetings. The church is one of the old Gothic style, of poor architectural qualities, and of inconvenient arrangements for seating any audience. The platform is not a good place for hearing, and but little can be heard there, except by those occupying the front seats of the nave.

The president struck the keynote to the whole session when he gave expression to the necessity of a liberal and wise judgment in religious thought, even though it might sometimes seem to make too many concessions to the demands of science. At the same time, he declared that there must be no compromise of the fundamentals of Christianity. He believed that

a reconciliation is possible between faith and science, and one of the duties of the Evangelical Alliance is to find it. He was followed by speakers representing the different European and Anglo-Saxon lands. The German representative, Dr. Cremer, of Griefswald University, and his wife, in the present state of religion in Germany is a very hopeful outlook. He spoke from the point of view of the State Church, and thought much advance must be made before the masses can be reached and cured of their gross indifference and infidelity. Court Preacher and of Berlin, thought much of the evil of the German Church, and of the duty of the State, who would fill their office because they are paid to do it, and not because they have any intense desire to save souls. They make themselves masters instead of faithful servants of the people. No truer word than this was spoken during the whole session of the Alliance. Pastor Babit, of Nimmes, reported on the condition of the French Protestant Church, and gave by no means a flattering description of it. But Evangelical Protestantism is the only element from which France dare hope for salvation from scepticism on the one hand, and infidelity on the other. The Rev. E. B. Bligh, of England, described the evangelistic movement now in progress in that country as very successful, and said that to the meetings of Mooly and Sankey must be attributed the credit of their beginning. He

concluded his remarks by stating that the Broad Church of the Dean Stanley school, and the exclusiveness of the whole Established Church. Great interest was manifested in hearing Dr. Van Oosterzee, of the University of Utrecht, who described the state of religion in Holland. He is gray, very stout and full in person, ruddy in cheek, and of keen, quick blue eyes. He is dressed in faultless black, and wore in his hat the rosette indicating the knightly order to which he belongs. He first took his seat before the audience, arranged his manuscript, adjusted his handkerchief, and then rose, and spoke freely, without hesitating his notes. He articulates very freely and his manner is very attractive. He spoke in German; but with such a decided accent that the Germans needed to listen very closely to catch his meaning. He revealed the important fact that Roman Catholics are despatching measures to proselyte the Protestants. Two-fifths of the population are Catholics now, and the hope is, on the part of Rome, to increase this population very much. There are two classes of negative theologians—the conservatives and the extremes. The former believe in the immortality of the soul and a heaven and hell, but they are drifting constantly away from the old teachings, and discuss the question with all seriousness, whether Jesus or Buddha deserves the higher reverence. The old mechanical orthodoxy still stands on the symbols of Dort, and has its way, and in the way of the work of grace for the elect. There is great deficiency in the internal supply, one-seventh of the pulpits being unoccupied by preachers.

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The president struck the keynote to the whole session when he gave expression to the necessity of a liberal and wise judgment in religious thought, even though it might sometimes seem to make too many concessions to the demands of science. At the same time, he declared that there must be no compromise of the fundamentals of Christianity. He believed that

a reconciliation is possible between faith and science, and one of the duties of the Evangelical Alliance is to find it. He was followed by speakers representing the different European and Anglo-Saxon lands. The German representative, Dr. Cremer, of Griefswald University, and his wife, in the present state of religion in Germany is a very hopeful outlook. He spoke from the point of view of the State Church, and thought much advance must be made before the masses can be reached and cured of their gross indifference and infidelity. Court Preacher and of Berlin, thought much of the evil of the German Church, and of the duty of the State, who would fill their office because they are paid to do it, and not because they have any intense desire to save souls. They make themselves masters instead of faithful servants of the people. No truer word than this was spoken during the whole session of the Alliance. Pastor Babit, of Nimmes, reported on the condition of the French Protestant Church, and gave by no means a flattering description of it. But Evangelical Protestantism is the only element from which France dare hope for salvation from scepticism on the one hand, and infidelity on the other. The Rev. E. B. Bligh, of England, described the evangelistic movement now in progress in that country as very successful, and said that to the meetings of Mooly and Sankey must be attributed the credit of their beginning. He

concluded his remarks by stating that the Broad Church of the Dean Stanley school, and the exclusiveness of the whole Established Church. Great interest was manifested in hearing Dr. Van Oosterzee, of the University of Utrecht, who described the state of religion in Holland. He is gray, very stout and full in person, ruddy in cheek, and of keen, quick blue eyes. He is dressed in faultless black, and wore in his hat the rosette indicating the knightly order to which he belongs. He first took his seat before the audience, arranged his manuscript, adjusted his handkerchief, and then rose, and spoke freely, without hesitating his notes. He articulates very freely and his manner is very attractive. He spoke in German; but with such a decided accent that the Germans needed to listen very closely to catch his meaning. He revealed the important fact that Roman Catholics are despatching measures to proselyte the Protestants. Two-fifths of the population are Catholics now, and the hope is, on the part of Rome, to increase this population very much. There are two classes of negative theologians—the conservatives and the extremes. The former believe in the immortality of the soul and a heaven and hell, but they are drifting constantly away from the old teachings, and discuss the question with all seriousness, whether Jesus or Buddha deserves the higher reverence. The old mechanical orthodoxy still stands on the symbols of Dort, and has its way, and in the way of the work of grace for the elect. There is great deficiency in the internal supply, one-seventh of the pulpits being unoccupied by preachers.

Dr. Schaff reported on the United States. He said that America is the land of churches and Christian activity. Both the language and the religion came from Europe; and if Europe were to be converted, the work would be done. He said that the American churches have derived their life from Europe. The Mormons are a native product, but are supported by European emigration. The churches in America are in voluntary principle. The Sabbath is a holy day, and so recognized by the laws of the land. Christianity is making great progress; and yet we must remember that this is due almost entirely to the foreign immigration. Protestantism and freedom make far greater progress than Romanism.

Dr. Tardy reported that in Austria and Hungary there is a Protestant element, which, though very small, is nevertheless, undergoing a process of regeneration and is daily increasing in activity and success. Dr. Von Scheele gave an encouraging view of the condition of the church in Scandinavia. The Rev. Messrs. Melander and Combe reported for France and Italy.

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