

Religious Intelligencer.

REV. J. McLEOD,

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

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EDITORIAL SUMMARY.

With eight pages instead of four a quite different arrangement of matter is necessary. We think our readers will like it from the first, but if not that they will as soon as they have become used to it. This summary of contents will serve as a sort of guide-board for the first number. . . . On this page we give place to our contributors, who write some interesting things. We hope to have something every week in the year from some of the brethren who have promised to contribute. The Review of the Old Year will repay perusal. The balance of the page is given to extracts from exchanges. They show what our contemporaries are writing about, and the style of their thought. . . . On the second page Our Pulpit has been set up. It is occupied this week by a good preacher. Like some of the churches, there may not be a preacher in it every week, but when it is occupied it will be a good preacher. On the same page will be found also a Christian motto for the New Year. . . . The third page is devoted to the Sunday-school. We think Sunday-school workers will find the Notes very helpful. In future issues other interesting matter will also find place on this page. . . . Pages four and five will be filled with Editorial Notes and Comments, Editorials, Correspondence, Denominational News, Business and Denominational Notices. . . . On the sixth page will be found the first instalment of an interesting Serial, besides poetry and general religious reading. . . . The Fireside, Young Folks' Column, Puzzles, etc., find their place on page seven. . . . In future issues Home Hints, Farm Hints, etc., will also be on this page. . . . The News of the Week is on the eighth page. It is intended to have the news summary fuller than ever before, and as reliable as possible. The farmers will be glad to see on this page a weekly report of St. John market prices. . . . The difference in the size and number of the columns has made it a little difficult for us to have the matter arranged in this first issue exactly as we intend, but it will not require more than one or two issues to adjust everything as we desire. . . . We would suggest that the most satisfactory way of reading an eight-page paper is to put a stitch through the back before the reading is begun. Then cut the paper at the top and the reader has only to turn them as in a book.

Our Contributors.

The Prophets as Exhorters.

All religious exhortations are common in this, an intention to persuade sinful men to immediate repentance and holier lives. There is also the assumption that sinners know God's claims, but are indifferent to them. To sound the alarm effectively is the work of the church. All earnest Christians then should try by all means to induce sinners to recognize their danger and seek refuge in Christ. The manner of the prophetic appeals deserves most careful study, comprising as it does such variety of rhetorical form, such fervent concern on the part of the writers, and such wealth of inspired utterance. What model, then, can so well serve us as that in which art, love, and the dictation of the Holy Ghost are combined? To analyse this model that we may study and imitate the style, and become good workmen, rightly dividing the word of truth, is a laudable occupation, especially for those who would catch the falling mantle of departing men of God. Note, then, how all kinds of composition are feathered to the arrow of truth, that it may surely and swiftly carry conviction and produce godly sorrow in the rebel's heart. Metaphor, allegory, personification, exclamation, vision, and striking illustrations crowd upon each other in rapid succession as if to take man's soul by force. On they march in well ordered lines as if to certain victory. Always it seems that the prophet can have a choice of modes, or command them all, even though it appears that each exhorter may prefer a different one. The spirit of the reasoning process is also pressed into the service of these inspired men who, catching glimpses of impending judgments, persuade men by all the terrors which certainly await the workers of iniquity. Then, again, the promises are rehearsed and amplified, and

the Jews are reminded of the coming of the Messiah for whose advent they must prepare by casting up the highway of holiness. Spiritual blessings are announced in the most attractive form, but conditional on purity of life. The commands laid upon their nation for centuries are summarized in the word *obedience*. The examples of other nations which have reaped the rewards of their iniquities, and the burdens or visions of coming judgment on contemporary heathen races, are faithfully delineated, not only that the other races may hear and believe, but as an indirect lesson to the Jews themselves, that the wages of sin is death. The glories of the past, and hopes of the future, are blended with National hymns, wherein are chanted the praises of their King and country.

Thus, the prophets seek to arouse their listless fellow-citizens by reasons, prophecies, promises and rebukes, appealing to every faculty of the soul in the endeavour to awaken sinners to repentance. Withal there is marked simplicity. You never think that they are trying to gain admiration for eloquence, but only to rescue the perishing. From the midst of some chapter, whose historical bearings are disputed by commentators, there shines forth some plain light that any ignorant weather-beaten soul would take at once to mean a harbor for him to find shelter in. And these clear, pathetic appeals are as distinct as the sin of the people, so that prophets become evangelists, crying out from burdened hearts; and in their affection and anxiety, forget national boundaries for the time and have the spirit of Him in whom all the nations of the earth are blessed. It is worthy of remark that pure exhortations are generally short, sometimes comprehended in a verse. Having taken a general glance at prophetic methods of work, let us not forget to be imitators of them who through faith and patience have inherited the promises; bearing in mind that we are to set forth doctrines that were then unknown, and a Christ that they desired in vain to see. So by the old methods we may emphasize the new truths and prove for ourselves the power of the Gospel in saving men.

EDWIN CROWELL.

Imputed.—Which! The Righteousness of Christ, or Faith?

It is highly important that we should have clear scriptural views on all doctrines, or matters that pertain to life or godliness. The doctrine of the imputation of something for righteousness is generally accepted, and is clearly taught by the scriptures, being especially emphasized by the Apostle Paul. But about what it is that is imputed there is a difference of belief. Some claim it to be the "Righteousness of Christ." Others say it is "Faith." But "what saith the Scriptures?" To the testimony of the Bible let us candidly come as we examine this question. But before touching the question itself it may be well to prepare the way by stating what we understand by the terms "righteousness" and "imputed." What then is righteousness? It is that in the character and conduct of man that answers to God's claims of right, just as a certain tallness would answer to a given standard of height. Righteousness, therefore, denotes such a character and such conduct in man as is approved of God. This will bring man into harmony with God and will make God's will to be the standard of his life. No man is in this state by nature nor can he so become by his own works. "All his righteousness is as filthy rags." He is condemned by God and His righteous law. And now what is meant by "imputed?" To impute to one, is to account, reckon, or place over something to his advantage, in lieu of something else that will be accepted in its stead. Imputing righteousness always implies gracious considerations, forbearance or generosity or the like. It is unlike justice, in that justice never imputes. It always pronounces that a man is either right or wrong, without any gracious considerations. What is it, then, that we can have that will possess, in the sight of God, compensating value, instead of righteousness? What is it that can be imputed to us for righteousness? God must do the imputing. What does He impute? Is it the "Righteousness of

Christ?" Does He make over as by deed of gift Christ's perfect obedience and meritorious death as though they were acts of our own, thus imputing Christ's righteousness to us? Or do the Scriptures teach that it is "faith" that is imputed? Let us see. I know of no passage of the Word of God that teaches the former; but of the latter there are several. To the Word: it is said of Abraham (Gen. xv. 6), "And he believed in the Lord, and He counted it to him for righteousness." His faith was in lieu of righteousness, and on the ground of it God accepted him as a righteous man, although Abraham had faults and of himself was not perfectly righteous. But God reckoning his faith to Him for righteousness, did an act of graciousness or generosity. It was giving him a righteousness not his own, on the ground of "his faith." Abraham's experience told him that it was impossible at his age that a son should be born unto him and Sarah in the course of nature. But in "his faith" he was fully persuaded that what God had promised He was able to perform, therefore it was imputed to him for righteousness." Thus, according to Paul, it was Abraham's faith that glorified God, and was imputed to him for righteousness. Faith could not claim to be thus accounted, but because of the death of Jesus God can "be just and the justifier of those who believe on Him." God deals with faith with a generous judgment. If man has not the gold coin of righteousness God will accept the bank bills of faith. This is based upon a reason, and the reason is found in the nature and action of faith. Faith is imputed for righteousness through grace, because "God hath sent forth His Son Jesus Christ to be a propitiation through faith in His blood." God justifies the sinner by faith and imputes his faith for righteousness; and all this for the sake of the righteousness of Christ. The Apostle says of the old patriarch, "Abraham believed God, and it was imputed to him for righteousness." Rom. iv. 3. He also says, in verse 5, "But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness." When the Apostle says "his faith" he means the man's faith, not the object of his faith the "righteousness of Christ." That could not be his, only as his faith was imputed. If the term "Christ's righteousness," should be substituted in the place of the term "faith," in those passages speaking of imputation, it would make a scandalous paraphrase of those texts. The Scriptures are not to be so audaciously altered. It is plain that it is "faith" that is imputed. According to our faith it is unto us. "Without faith it is impossible to please God." "He that believeth not shall be damned." "The Gentiles have attained to righteousness, even the righteousness which is by faith." "Christ is the end of the law to righteousness to every one that believeth." There never has been any way of salvation but by faith. Every soul that has been justified and enjoys peace with God has drunk at this fountain. Our faith is not righteousness, but it is its seed, or in its stead. It is not the loving obedience of the disciples but it is the earnest of it. In accepting faith for righteousness God deals with us mercifully. He accepts the will for the deed, recognizing the spirit as willing while the flesh is weak. In thus dealing with us, He acts by way of encouragement and uses the certain means of bringing us to perfect righteousness at last. The Scriptures teach "that faith was imputed to Abraham for righteousness," and the Apostle Paul affirms that this "was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on Him that raised up Jesus our Lord from the dead." Rom. iv. 23-24. So may we affirm and so may we believe. G. A. HARTLEY.

Personal Experiences.

NO. III.

The first year of my Christian life passed with its mingled joys and labours. I have said that I was well paid for all my work, but not with money, for that consideration was scarcely thought of in those days in connection with the preaching of Free Baptist ministers. The great desire

was to be owned and blessed of God in presenting Christ to the lost and perishing; to see sinners converted was esteemed far better than gold or silver. There were no inducements of a worldly nature to draw young men into the ministry. We went out with no other stimulus but a conviction that the Lord called us to the work, and the love of God constrained us. At the commencement of the second year I gave every thing of a worldly nature up and, leaving my father's home, went out with no other errand than to preach the Gospel of Christ and persuade sinners to be reconciled to God. My first visit was to the Long Reach. There I had a good time and saw some sinners come to the Saviour. But as there was no ordained minister with me none were baptized. I went to Ballisic and held a few meetings; Bro. Flanders, who lived there, returned from a visit away, and we engaged together in the work. The Lord came with power, and a number were converted and baptized. Among them was one notable case. An elderly lady, living in the neighborhood, perhaps three score and ten years old, who had belonged to the Church of England all her days, and was prejudiced against all outside of her own church, heard there was a boy-preacher in the place and was to preach on Sunday afternoon. She came to the meeting, the Spirit of God took hold of her and conviction fastened upon her heart, and in a few days she found peace in believing and was baptized. She lived a good Christian life and died happy in the Lord.

Having fully entered into the work of preaching the Gospel, I was a missionary on my own account, responsible to no one but the Lord. I visited from place to place as my mind led, always with the Baptist and Free Baptist. There is one Baptist Church in particular I must refer to here, that at New Canaan. I visited it frequently and enjoyed the blessing of God abundantly. The religious atmosphere there was always to me like a beautiful summer's evening when the air is sweet and all is serene. It has been a remarkable church. Perhaps more Baptist preachers have gone out from that church to labour in the Gospel field than from any other Baptist Church in the Dominion of Canada. There have been seven Corey's; five of them are alive and two are dead. The one most widely known is the Rev. C. H. Corey, D. D., who is president of a college in Richmond, Va., and has done good work in educating the freedmen of the South. In my missionary labours I preached a part of the time at home on the Washdemeok Lake, where I was born and brought up and experienced religion and commenced my ministry. JOHN PERRY.

THE OLD YEAR.

For the following brief but excellent review of the leading events of the Old Year we are indebted to our always wide-awake and interesting contemporary, the *Presbyterian Witness* of Halifax. The *Witness* is the oldest Presbyterian paper in Canada, and is worthy of its prominent position:

As we bid farewell to the Old Year let us briefly note the leading events that have marked its history. It opened with a world-wide concert of prayer which continued for a week. Nothing can be more becoming than that Christians should thus acknowledge their allegiance to God and their submission to the Divine will. Who can tell what blessings come in the train of the "Week of Prayer!" Early in the year rumors were published to the effect that France was about to annex the New Hebrides group of Islands for the purpose no doubt of transforming them into penal colonies. Very earnest protests were promptly forwarded to the British Government by the Committees of the Churches supporting missions in the New Hebrides, and satisfactory assurances were received that the Islands would be left to enjoy their independence. The proposed annexation of these islands by Australia was not countenanced by the Home Government. New Guinea has been divided between Great Britain and Germany. A colonizing fever stirred the pulse of Germany and France, leading to trouble and perplexity in various quarters, and for a time threatening complications between Germany and Great Britain. This trouble, happily, vanished; but at a later season Germany and Spain were violently excited over the ownership of the Caroline Islands. This dispute was also settled after much violent talk, and some wild threatenings and demonstrations on the part of Spain.

France made peace with China, but without either the glory or the profit she expected. Her campaigns in Asia have been expensive—costly in blood and treasure,—and have gained her little or nothing beyond the ill will of the "children of the East."—Her other adventure, her attempt to subjugate Madagascar, does not appear to have been successful. Here, too, she has made peace, but without annexing territory or increasing her own prestige.

Great Britain devoted much of her attention during the earlier months of the year to her ill-fated, ill-managed, most miserable and unworthy Sudan Campaign. Gordon and Stewart and many other brave men fell,—to what purpose does not yet appear. Much precious blood has been shed by England in Egyptian territory; and still the talk is that Egypt must be evacuated by the English and left a prey to the spoiler, domestic or foreign, or both. It does not seem to us to be in the line of designs of Providence that the British grip upon Egypt should be given up.

In January the world was startled with the news of the fiendish and barbarous attempts of dynamite agents to blow up the Parliament Buildings at Westminster. Explosions occurred in various places. London, in fact the whole country, was deeply stirred with indignation. In the United States, in France, in Germany—all over the civilized world there was the strongest reprobation of the savagism of this new species of civil war. Parnell and his following were in general silent on the subject, as they have usually been in regard to other outrages.—In course of time two dynamite fiends were arrested, convicted, and sentenced to penal servitude for life, a mild enough punishment for deeds so atrocious.

In the spring came to broad light—the stealthy march of the Russian armies in the direction of Herat, culminating in the treacherous attack upon Penjdeh. Great Britain sprang to arms, and for several weeks war with Russia appeared inevitable. Happily peace was at last patched up; and we are now quietly waiting the next spring of the wild beast upon its prey.

In the spring the Prince of Wales paid a visit of several weeks to Ireland, travelling from east to west and from south to north. In spite of the strenuous efforts of the Parnellites the people gave him a hearty welcome. A most significant fact was that only two priests called on the Prince during his visit.

Parliament had a long and painful struggle over the extension of the electoral franchise,—resulting in the addition of over two millions to the list of voters. In June the Gladstone Government was defeated by a vote of 204 to 252, and Lord Salisbury formed a cabinet and carried on the government of the country with no little ability,—following pretty closely the lines marked out by his predecessor. Parliament was dissolved on the 19th November, and the elections resulted in leaving the ministry as far as ever from having a majority of trustworthy supporters.

France had a general election in October resulting in large accessions to the ranks of the enemies of the Republic. M. Grevy's first term of office as President is now over. Premier Brisson resigns; and it is expected that De Freycinet will form a ministry. The blustering cabinet of Jules Ferry fell early in the year, and Brisson's has virtually fallen when the year is about to close.

The revelations and exposures of London immorality by Mr. Stead of the *Pall Mall Gazette* may be classed among the events of the last year. It was evidently needful to flash the light of publicity on some of the dark doings of wicked men and women.

In September, very suddenly and unexpectedly, like a bolt from the clear sky, came the union of Bulgaria and Eastern Roumelia. No one but two little countries concerned wished it. Austria at once blamed Russia, and set up Serbia to fight Bulgaria. Happily the Bulgarians were able to repel the invader. Russia blamed Prince Alexander and sought to dethrone and disgrace him; but this England would not allow. At this moment appearances promise the permanence of the union lately formed.

For some years Thebaw, King of Burmah, had been a nuisance and a source of peril to British Burmah, and to the Indian Government. This summer he went so far that war was declared, Thebaw dethroned, and a government set up in Burmah which will rule more in accordance with civilized and Christian methods.

Spain has had its terrible earthquakes and a devastating visitation of cholera. Italy and various sections of France have suffered from cholera.

Alfonso, King of Spain, died in his prime. Among other notable deaths, we name Victor Hugo, Lord Shaftesbury, General Grant and MacLellan, Vice-President Hendricks and W. H. Vanderbilt.

On the 4th March Mr. Cleveland was inaugurated President of the United States.

In July the fishery clauses of the Washington Treaty lapsed; and since that date our fishermen find themselves met by a heavy duty in the United States market.

Among the great and memorable events of the year must be noted the

publication of the Revised Version of the Old Testament Scriptures.

Coming to our own country we note first the Riel Rebellion, the first movement of the kind with which our Dominion has had to cope. Happily the wicked attempt of the enemy was promptly crushed. Riel was captured, tried, convicted and on the 16th November executed. More remarkable than the rebellion and more dangerous, is the rising among the French Canadians in defense of the claim that their fellow countryman was above the law—that Riel's life should have been held sacred because forsooth he was a Frenchman. How this outrageous contention is to be dealt with remains to be seen.

The highest authority in the Empire has decided that the Liquor License question pertains to the several Provinces and not to the Dominion Parliament. This is a decision which we trust will turn to the advantage of the Temperance Reformation.

Montreal, Charlottetown, and a few other places in the Dominion have suffered from small-pox; but the scourge is disappearing except in some rural districts of Quebec.

Two subjects of far-reaching importance have been discussed in Canada during the year: College Federation in Ontario, and Imperial Federation. It is well to accustom the public to large themes and broad ideas. Practical results may come by and by.

Space will not allow us to enter more minutely into the story of the year. Events of which no one has yet heard may prove more fruitful in human history than any of those we have noted. What Roman, or Greek, or even Jewish chronicler in the year One would have sought for the great event of that year in the village of Bethlehem? Yet we now see that of all the great events which illustrated the long reign of Augustus not one can be for a moment compared to the birth of the Babe in Bethlehem.

Among Our Exchanges.

DON'T PUSH HIM.

The feeble-kneed Christian is yet a Christian; he is weak, but he has life. Don't push him over; strengthen him by prayer and sympathy.—*Nashville Adv.*

"AWFULLY TIRED."

"It makes us awfully tired," as Mark Twain says, for a man to come whining around us, talking religion with a sanctimonious air, when we know he won't pay his just debts, won't pay his preacher, and won't even pay for the paper he reads. Such a man's religion is vain, and his professions of sanctity are disgusting.—*Church Record.*

ALWAYS SO.

Did you ever notice that the man who hates "creeds" most intensely is the man who has the least patience with a brother who cannot see things as he sees them? The creedless brother may mean well, but he does not always understand himself.—*Christian Advocate.*

THE RIGHT WAY.

Let us raise money for church purposes by no irregular or roundabout means, but by direct appeals; and let us appeal to no motive that our Lord Jesus would not appeal to. In this way we shall raise more money; and even if we raise far less, it will do us more good; and our children will be reared in the nurture and admonition of the Lord.—*Index.*

BUTTERINE.

The use of butterine, or bogus butter, in the United States, has become nearly universal, and at present in half a dozen States at once, attempts are being made to put a stop to the sale of the stuff, at least as butter. In Ohio, attempts have lately been made to enforce a law, making it necessary for every vendor of the false article to label it with its proper name, and it is now proposed to force every butterine manufacturer to color his product blue, not light yellow. In Philadelphia a scientist has been employed to lecture on the subject and inform the consuming population how they can guard against the greasy butter. In Canada the inferior quality of so much of our own butter has been long lamented as a national evil, but the cheapness of this strong butter has saved us from the oleomargarines.—*Montreal Witness.*

HYDROPHOBIA.

It is perhaps difficult to say whether Pasteur's remedy has suddenly given increased publicity to cases of hydrophobia, or an accidental increase of cases of hydrophobia has called attention to Pasteur's remedy. At all events, London is subject to quite a hydrophobia panic, and it is now proposed both there and here to require all dogs in the city to be muzzled throughout the year. The old notion that hydrophobia is characteristic only of hot weather appears to be refuted by present experiences. The experts declare the Spitz dog to be the most dangerous, while the collie and the Newfoundland are among those least liable to attack. The doctors are not yet agreed respecting the value of Pasteur's inoculation.—*Chris. Union.*