

Religious Intelligencer.

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

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WHOLE No. 1707

MUST HAVE GOD. Men may go alone very comfortably when there is no cloud of trial in their sky, but when the tempests of sorrow and evil beat in fury upon the heart, then the man must have God, or be without hope.—*Z. Herald.*

THE FIRST. The first religious newspaper published in America was printed in Essex, Mass., Sept. 1, 1808; it was edited by Elias Smith, minister of the "Christian" society. The office of publication was afterward transferred to Philadelphia; it continued to be issued until 1817, when it was suspended.

SOUTH AMERICAN CHANGES. A very considerable change has recently taken place in the map of South America, by joint agreement of Chili and the Argentine Confederation. This action amounts to the entire obliteration from the map of the region so long known as Patagonia, which was not, however, a political division, but was until this agreement simply a section of unclaimed territory. To Chili has been assigned all the western slope of the Cordilleras to the southern extreme of the continent, to the Strait of Magellan, and all the islands off that coast. The eastern slope of the range and the vast pampas extending to the Atlantic are now the property of the Argentine Confederation. The Strait of Magellan is declared neutral and free to all nations. The chief island, Terra del Fuego, is parted equally between the two nations, Chili taking all the other islands, including Cape Horn.

ABOLISHED. The world moves—even that part of it represented by that old effete monarchy and priest-ridden country, Spain. The Queen has issued an edict abolishing slavery in Cuba, where it has so long existed in its worst and most revolting form. A law for gradual emancipation was passed by the Cortes in 1879, by which certain classes, according to age, were to be set free at different times, ending with 1890. The edict of the Queen hastens the final consummation by four years, thus setting the last classes free before the time fixed by the Cortes. These embrace those classes between the ages of thirty and thirty-five, who were to be free in 1888, and all under thirty whose probation expired in 1890, the number being estimated at 200,000. The slave-owners are compensated on a scale fixed by the government, and emancipation is submitted to quite readily by them. Thus slavery is gradually disappearing from the Christian world, to which it has been for centuries a shame and a disgrace. Spain has had, in the past, quite as much, if not more, to do with the introduction of the nefarious system than any other nation, and has been slow to repair the great wrong.—*Standard.*

NOT THE SAME. Many people think that the Chinese and Japanese are so nearly alike that they may be classed as one people. This is a great mistake, and you can hardly offer a Jap a deeper insult than to take him for a Chinaman. They differ much in physical appearance and language, more in habits and manners, but most in mental traits. The Chinese are exceedingly conservative and obstinately intractable when a change of custom is involved, while the Japanese are the very reverse. Within a generation they have almost revolutionized their political and business affairs in accordance with European and American ideas. They are changing likewise their social and educational customs. A great school has been organized at Tokio, the "Imperial University of Japan," upon the European model. There are five departments, or colleges—namely, Law, Medicine, Engineering, Literature and Science—and there are Japanese students at many of the best schools in Europe preparing themselves for professorships in this university. It is significant that there is no school of Theology. It indicates, first, that the authorities have so far outgrown their old-time pagan religion as to refuse it recognition in their faculties; and, second, that they have not grown up to a sufficient recognition of Christianity to accord it a place. But here is an interesting puzzle: when that time shall come, what kind of a faculty should be appointed? Shall it be Protestant or Catholic? If Protestant, shall it be Presbyterian, Baptist, Methodist, or what?—*Ch. Standard.*

DELIVERANCE AND RECOMMENDATIONS MADE BY THE EXECUTIVE OF GENERAL CONFERENCE.

(ADOPTED BY CONFERENCE.)

DEAR BRETHREN:

It must be apparent to all who know anything of the workings of our denominational affairs, that, for several years past, an unpleasant spirit of discord and division, over doctrinal views, has disturbed our harmony, so that many of the burden-bearers, and most devoted of our ministers and laymen, feel anxiously concerning the peace of our beloved Zion. Never before had the denomination any such doctrinal disturbance. Our fathers, who planted and nourished our Churches amid many tears and hardships, saw eye to eye, and taught the same things, especially so in reference to the doctrine of Sanctification. Never, until the introduction of what to us is new and strange teaching on this dogma, had we even the slightest difference concerning it. But since the presentation of the teaching of "entire instantaneous Sanctification," discord, strife and division have followed in several localities, so that Churches have been weakened, and rendered almost powerless for good. Our Conferences have been divided in spirit, and at times have assumed unpleasant appearances.

On reviewing this whole matter carefully and prayerfully, the Executive of this Conference feel that it is highly important, if it be possible, to have our former doctrinal union restored, so that we may live together in brotherly love, and teach the same tenets. We also feel quite as strongly that each denomination of Christians should make clear, and maintain, its distinctive doctrines. While we do not ask our brethren, who have fallen in with the new teaching on this subject, to sacrifice their conscientious views of truth, yet we do not think it is consistent for them to teach for Free Baptist doctrine, that which is not Free Baptist doctrine, and what the denomination distinctly stated by Resolution of General Conference, two years ago, is not the belief and views of the denomination. While we here say nothing against persons promulgating their own views at their own expense, we do say, that we consider it wrong, and a wrong that this Conference should not longer endure, to have that doctrine taught at the expense, and in the name, of the denomination, doctrines that are hostile to those held and always taught, by us. If the brethren adopting these views regard them as of such supreme importance, and feel that they must promulgate them, we think that, to be honest and consistent, they should do so at their own expense, and in their own name, and not use the machinery of the denomination to its injury, or for the overthrow of doctrines, for the promulgation of which the denomination doctrinally exists. The doctrine of "Entire instantaneous Sanctification," and the taking out of man the old "inbred," as it is called, is not a doctrine believed or taught by the Free Christian Baptists, and surely no man should persist in saddling the denomination with believing what it does not believe, or with teaching what it does not teach. Every man should be just where his belief and sympathies place him, and be just what his doctrinal views make him. If he be a Free Baptist, let him as such teach Free Baptist views. This Conference in 1884 by Resolution 58 of that year's session, distinctly said:

Resolved, That the doctrine of Sanctification, as taught by some of our brethren of late, is not in accordance with the views held and taught by this denomination.

This resolution stands as the denomination's declaration. To be consistent we cannot teach what we say, by vote and resolution, we do not believe.

In the report of a Committee, appointed by the Second District Meeting, found on pages 22 and 23 of last year's minutes, are statements of belief, made by brethren who held to the new phase of this doctrine, and which go uncontradicted as the belief of all those who believe the new phase of Sanctification.

They are as follows:

"(1) That Entire Sanctification is a separate and distinct work from Justification."

This we do not believe.

We believe that Justification and Sanctification may be distinguished, but that they cannot be separated. No man can be justified and be destitute of the elements and beginnings of Sanctification. The two cannot be separated without doing violence to the truth of God. Justification is a legal term, and has to do with the guilty past and the sinner's standing before God. The justified man is acquitted from every charge, and stands righteous before God. He has "peace with God through our Lord Jesus Christ." To him "there is now no condemnation." Sanctification, on the other hand, relates to the condition, life, walk, experience, and the like, of the justified soul. By it the believer is led progressively to an increasing knowledge of God, and a more perfect conformity to the Divine will. When the sinner is justified, he is pardoned. His state of hostility to God is changed to a state of reconciliation. Justification always includes a change of the moral state, and has the elements of Sanctification.

"(2) That one may grow in Justification and also in Entire Sanctification, but one cannot grow from Justification to Entire Sanctification."

If by this is meant that the justified soul may grow in grace—all the graces, Sanctification included—the denomination does believe it. But if by it is meant that the soul grows more justified, we do not believe it. Justification is an act of God towards the sinner, and is perfect at once. It admits of no degrees, and can never be added to or increased. The soul who is acquitted, is wholly acquitted of all the sins ever committed. The justified soul can grow in Sanctification, and is capable of endless progression.

"(3) That Entire Sanctification is an instantaneous work."

This the denomination does not believe. All that is really instantaneous in Sanctification is its beginning. Justification being instantaneous, and the elements of Sanctification being in, or inseparable from Justification, the beginning is instantaneous, or simultaneous, with Justification. The Christian may, by submission to God and by faith, so lay hold of the promises of God, and of Christ Himself, and the Holy Ghost may make such revolutions to the soul that the stages and developments of the blessings of salvation may be marked as crisis in our spiritual history. But instead of these being either the instantaneous beginnings or endings of Sanctification, they are rather like the going from one step to another in ascending a staircase, or like the growth of corn,—first the blade, then the ear, after that the full corn in the ear—all from the same root, and the results of the same life. All that follows in the experience of the Christian must have its commencement in regeneration. Entire Sanctification is not an experience for this life. The Christian ideal is perfection. If the ideal is a true one it must have its warrant in the Scriptures. The standard of perfection is seen in several things. First, in the purpose of God towards his children—that they should be conformed to the image of His Son. Second, in the life of our Lord Himself; and third, in the prayers of the Apostles. The soul can never attain to its own ideal by one who has a Scriptural ideal, because, as the soul advances, his ideal also advances. His standard of practical holiness rises higher and higher, but his ideal of perfection will always be in advance of his attainments. He never can become self-complacent. The full aspirations of his soul will never be realized in this life. Much stress has been laid upon the prayer of the apostle Paul for the Thessalonian Church: "And the very God of peace sanctify you wholly." It is claimed that this teaches entire Sanctification as an earthly experience. Is this not a prayer to be answered in the future, at the coming of the Lord Jesus Christ, when

the body, as well as soul and spirit, will be blameless? The Apostle did not teach by this passage, nor by any other passage, that he was, or that any other man ever was wholly sanctified in this life. This was his prayer for the Church at Thessalonica. Who will say that that prayer was answered in the earthly lives of those people, or that any member of that Church was wholly sanctified on earth? It has been repeatedly stated and thought to be positively conclusive, that nothing in the Bible teaches men to pray for anything that is beyond the possibility of earthly experience. Let us not forget that our Lord positively taught his disciples to pray "thy will be done on earth as it is in heaven." Millions have offered this prayer, and yet no man will pretend to say that God's will ever has been, or is now being done in earth as it is in heaven. Does it follow that it was wrong to pray as our Lord taught His disciples to pray? Does not our Lord's prayer set forth the ideal Christianity? And will not both these prayers have their fulfillment in the future? Surely they are not earthly experiences. Here there is a constant "reaching forth." Entire Sanctification belongs to the heavenly state. Just before his departure the great Apostle Paul said he had not yet already attained, "neither am I already perfect."

Your Executive wish to express their deep regrets over this doctrinal trouble, and with sincere desires to prevent further disunion, and hoping to restore, in whole or in part, the union of former days, make the following recommendations:

1. *Resolved,* That the Ministers of this Conference who have changed their views and teachings on the doctrine of Sanctification from those held and taught by the denomination, and all who believe in entire "instantaneous Sanctification," as it has been taught amongst us by some of late, be affectionately requested to prayerfully reconsider the whole question, with a view to returning to the belief of the denomination, and the restoration of doctrinal harmony.

2. *Resolved,* That this Conference cannot ordain any man holding the views on Sanctification condemned in this paper.

3. *Resolved,* That this Conference cannot license to preach any man holding such views.

4. *Resolved,* That this Conference recommend the District Meetings of the denomination not to grant licenses to any person holding those views.

5. *Resolved,* That the Conference request the Churches of the denomination not to license to preach any man holding said views.

6. *Resolved,* That this Conference recommend to all our Churches, that they appoint or elect no person to office in the Churches, or as trustees of Church property, holding those views.

7. *Resolved,* That the Recording Secretary notify the District Meetings and Churches, through their Clerks of this decision.

Respectfully submitted,

G. A. HARTLEY,

Chairman.

COMPULSORY EDUCATION.

The absence of compulsory clause in our system of Free School education is one of its greatest defects. It is not sufficient to make the compulsory clause permissive as has been done in this Province but binding as in Massachusetts and many other countries where free common school education is provided. The recent Act passed by our Legislature permitting Boards of Trustees the option of enforced attendance at the schools or not has not been taken advantage of in any instance in New Brunswick. This has not been owing to a belief on the part of the governing bodies that enforced attendance is not desirable, but, as in the case of the city of St. John, the Trustees hesitate to adopt the clause in the Act on account of the increased burdens which it would impose on the taxpayers. It is true that in cities and incorporated towns, where the schools are nominally full, more school machinery would have to be provided, but in the country districts it is far otherwise. There, with the present provisions, fully as many more children could be accommodated, and the children to fill them up are not wanting if they would attend school. In the city of St. John probably one-third of the children of schoolable age do not attend school at all, and what is to be said of those who do attend? A glance at the returns will show that under the most favorable circumstances, the attendance is very irregular. The number of pupils in attendance at the schools of the Province during the year 1885 was 72,967. The average attendance was 53.35 per cent., or rather more than one-half of the pupils enrolled. This is not as it should be and taken altogether is very unsatisfactory, especially when it is considered that ample school accommodation is provided for all who do attend and many more who simply neglect to do so. This is very distasteful to taxpayers, and the demand for enforced attendance is becoming louder and louder and must soon receive more attention at the hands of our legislators. If the State has the right to provide free education it certainly has the right to see that the people partake of its advantages. A permissive compulsory clause is not sufficient.—*Journal of Education.*

PAGAN TESTIMONY TO THE EVILS OF INTEMPERANCE.

COLLECTED BY REV. FREDERIC R. MARVIN.

Spirituous liquors beget drunkenness, neglect of duty, and they profane prayer.

Drunkenness is the worst of all

vices, for it obscures reason, which is a divine ray from Brahma's self.

The divine precepts of the Holy Scripture may not be uttered by a mouth poisoned by drunkenness.—*The Veda.*

Obeys the law, and walk steadily in the path of purity, and drink not liquors that intoxicate and disturb the reason.—*Pentologue of Buddha.*

It has been told me that thou hast forsaken books and devoted thyself to sensuality; that thou givest from tavern to tavern, smelling of beer at evening. If beer gets into thee, it overcomes thy mind; thou art like an oar started from its place; like a house without food, with shaky walls. If thou wieldest the rod of office, men run away from thee. Thou hast taken an oath concerning strong drink, that thou wouldst not put such into thee. Hast thou forgotten thine oath?—*An Egyptian priest to his young pupil nearly 4,000 years ago. Hieratic Papyrus, Letter XI.*

"Far hence be Bacchus' gifts," Hector rejoined.

"Inflaming wine, pernicious to mankind, Unnerves the limbs, and dulls the noblest mind. Let chiefs abstain—and spare the sacred juice To sparkle to the gods—'tis fitter use."—*Homer.*

Our people have been greatly disorganized, and have lost their virtue, which can be traced to their indulgence in spirits.—*Imperial Edict, China, about 1116 B. C.*

Wine bringeth forth three grapes, the first of pleasure, the second of drunkenness, and the third of sorrow.—*Anacharsis the Scythian.*

To drink well is a property meet for a sponge, but not for a man.—*Demosthenes.*

To suppose it possible for a man to take much wine and retain a right frame of mind is as bad as to argue that he may take poison and not die, or the juice of black poppy and not sleep.—*Seneca.*

Should any one in truth seriously ponder this subject, he will see that in the course of life there is nothing about which we put ourselves to more trouble than wine, as if Nature had not given to us the most salubrious drink, with which all other animals are satisfied. . . . And from such pains, so much labor, so much expense, it is evident that it changes the mind of man, and causes fury and rage, casting headlong the wretches given to it into a thousand crimes and vices; its fascination being so great that the multitude can see no other object worth living for.—*Pliny the Elder.*

Many there be who oft have recourse to wine, when, I think, they had more need to run to the water, namely, when

overheated with the sun, or frozen and frigid with the cold, or when overstrained with speaking, or exhausted with study and reading of books, and generally when weary with violent exercise and long travel. Then, indeed, they fancy that they ought to drink wine—as if Nature herself called for such treating—but in truth she desires no good to be done to her in this wise. Such persons should be totally debarred of wine, or else engaged to drink it well allayed with water.—*Plutarch.*

O, true believers, surely wine and lots are an abomination, a snared Satan, therefore avoid them. Satan seeketh to sow dissension and hatred by means of wine and lots; will ye not, therefore, abstain from them.—*The Khoran—N. Y. Observer.*

Among Our Exchanges.

CRIMINAL FOLLY.

A pagan emperor fooling with his fiddle while his capital is in flames, is not guilty of such criminal folly as the Christian church will be if she entertains herself with debates about the dead while before her face and eyes myriads of souls are sinking into the bottomless pit.—*Dr. Withrow.*

THE PLACE TO STOP.

"I have heard it said, though I don't know how true it is,—then that is just the place to pause. Don't repeat a scandal or a gossiping story, which, after all, may be wholly untrue. . . . Rather be careful of your brother's good name, more willing to excuse an error than to circulate a bad report, and in this, as in all your conduct, live up to the Golden Rule."—*Ex.*

EXPENSIVE TOO.

Heathen worship is very expensive as well as degrading. The statement is made that the Parsees have had three large and thirty-three smaller temples in Bombay, India, and that they have just instituted another. They use 1,001 pieces of fuel—sixteen different kinds, to obtain the sacred fire which is thenceforward used with sandal wood. The process of getting this fire, with attendant ceremonies, cost about \$12,000.—*The Evangelist.*

LOVERS OF NOVELTY.

How apt a large class of persons are to be carried away by every novelty, and every wind of doctrine! The drunkard craves for stronger and still stronger stimulants; and in like manner the spiritual dyspeptic and dissipator hungers and thirsts for excitement, for something out of the common line. The spice must become more and more piquant. The sensation, to satisfy, must be increasingly gross. This has been the customary course of error and idolatry.—*Pres. Witness.*

THE GARFIELD FAMILY.

It is five years since the Garfield family was left fatherless. A writer of the Philadelphia Press says: "Of the Garfield children, the two older boys have just begun a course in Columbia College Law School, and Harry, the elder, has been teaching in some eastern school. Both are graduates of Williams College. James R. Garfield has been studying law with Judge Boynton, in Cleveland, and is looked upon by friends of his father as the son most like him in every way. He has his father's size, complexion, eyes and manner. Both sons are now men, and have, it is said, great ambition. Miss Mollie, the only daughter, is now a young woman, taller than her mother, and has about finished her studies. The two younger sons, Abram and Irwin, are at school on the Hudson."

WHAT IS TO BE DONE?

What is to be done about dancing, card-playing and theatre-going church members? This question reaches us more frequently than any other, and, notwithstanding all we say about it, it will not drop. From what we hear upon the best authority, the matters indicated above are just now the source not only of vexation to those who are endeavoring to keep the church and the world apart, but are the cause of sad hindrance to and impotence of God's gospel. We know of no line of defence for these practices consistent with the religion of Jesus Christ. The Christian who is most devoted to them even, could never imagine his Lord and Master participating with him in such things. And yet it goes on, and there seems to be but very little restraint. We suppose the only remedy is to return to the old-fashioned discipline of the church, which made card-playing, dancing and theatre-going together with church membership impossible. Surely it need not be seriously argued that these practices are of the world worldly, and that they are to a sad degree destructive of spiritual life. We are convinced that no church can prosper which winks at such things and that the one who does so is responsible not only for the weak faith of its own membership, but also for all that its influence encourages in other churches.—*Canada Baptist.*