

Religious Intelligencer.

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

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NOTES AND COMMENTS.

This from "Sam" Jones:—A young lady once said to me (her father was a preacher, too): "My father don't believe in revivals." "Well," said I, "there's where your father and the devil are alike."

It is stated that certain authorities in Turkey have prohibited the use of "Moody and Sankey Songs" in Christian missions until that dangerous "martial melody," "Hold the Fort," is erased from the books.

Dr. Howard Crosby of New York has gained much notoriety as an advocate of moderate drinking, and license of the trade, as the cure of drunkenness. One of his latest sayings is that a man who can afford to drink claret with his beef-steak and does not, is foolish. Well, he has a right to his opinion. We never heard of any man becoming foolish by eating beef-steak without wine, but we know that lots of people have become foolish by using wine without beef-steak. On the whole, we will risk the beef-steak alone, when we can get it.

Two quick-witted ministers, with a fondness for humour, came in contact when Rev. Dr. Vincent introduced at Chautauqua a Chicago clergyman who was to lecture on "Fools." The preliminaries are thus reported: "We are now to have a lecture on 'Fools' by one [a very long pause and loud laughter from the audience, when the president concluded with the saving clause] of the wisest men in the country." The lecturer advanced to the desk and responded: "I am not half so big a fool as Dr. Vincent [another very long pause and still more hearty laughter from the audience] would have you suppose."

John B. Gough requested that on his monument the following sentiment should be cut, as part of the inscription:—

"I can desire nothing better for the great country than that a barrier high as heaven should be raised between the unpolluted lips of the children and the intoxicating cup; that everywhere men and women should raise strong and determined hands against whatever will debase the body, pollute the mind or harden the heart against God and His truth."

The sentence has been duly added to the stone.

The Sunday School using the International lessons were last Sunday studying the lessons of Jacob at Bethel. The following sermon outline of an old-time Methodist will, perhaps, be interesting on Jacob's Ladder, in connection:

1. Length—reached to heaven.
2. Strength—strong enough to bear the weight of the world if they would go up. Devils and infidels tried to push it down, but they never could stir it yet.
3. Its breadth—enough for all to go together, with no crowding or pushing.
4. The way to get to it: a. Inquire; b. Begin at the bottom; c. Take a step every day; d. Do not lug the world on your back, it is too heavy; e. Keep the eye fixed on the hill; f. Do not pick at others as you go up; g. Do not fall asleep on the top; h. Stick fast, or you will be blown off with the wind of temptation; i. Some have been moping about for years and never got a step yet.

This is the latest bit of gossip about the Pope. He is said to be a great money market speculator, and has invested largely in Italian loans and British consols. He is not avaricious, however, but gives more freely, perhaps, than any of his predecessors, and he lives very plainly. He gives large subsidies to the newspapers that support his policy.

The Independent reports a curious blunder as having taken place in an English Church not long ago, the collection had always been taken in boxes at the church door. On that day, however, the presence of the Bishop, and the special nature of the collection, suggested to the rector that it would be better to adopt the more modern practice of a pew-to-pew collection. He therefore beckoned the clerk just as the Bishop was ascending the pulpit, and told him to fetch two silver salvers from the rectory, to hand them around at the close of the service, and afterward take them to the Bishop. The housemaid not unnaturally concluded that the clergy needed refreshment, and thus it came about that the clerk, after

handing two plates of biscuits down the aisle, presented them to the Bishop, audibly remarking that nobody would have any!

Begging letters are of all kinds. The pleas they contain are often peculiar, as witness the following recently received by a Benevolent Society. It said, "this unfortunate young man is the only son of a widow who died childless, and his earnings maintain his aged father and infant brothers, whose whole support he is." The secretary of the bureau put it mildly when he wrote on the margin of the epistle the following note:—"The circumstances of this case are evidently exaggerated."

It is faithful plodding that wins success. "What can you do?" was asked of Carey. He replied, "I can plod." And it was a grand thing to be able to do. The plodders do the real work of the world. The plodders conquer the great difficulties that stand in the way of the world's progress. The plodders are steadily getting on heavenward; while the flyers are wearily mending their broken wings, and the jumpers are lying in hospital with broken backs. The way to everything is up the ladder, one rung at a time steadily. No fine swinging round will do. No desperate athletic strides, four runs at a time. One by one, quietly, with hands firm on the sides,—that is the only way up anywhere.

The Standard picked out some suggestive items in the report of the recent earthquake although the catastrophe occurred between six and seven o'clock on the morning of the 23rd ult.—which was the beginning of the Lenten season—it is said the streets of Nice were full of men and women dressed in dancing costumes worn in the masked balls of the night. It is further stated that the celebration of Shrove Tuesday—which is supposed to be a religious festival—on that night was a "perfect saturnalia." Anybody who realizes what an old Roman saturnalia was, can judge of the character of the "religion" which dominates the earthquake region and its festivals. At Genoa it is stated that dancers lay in heaps crushed by the fallen walls, decked in their ball costumes. Formerly, Shrove Tuesday was an occasion for the confession of the sins of the people, preparatory to entering upon the solemn season of Lent the succeeding day. Now it is, under Romish sway, a time of dancing, theatre-going, mask-balls, scenes of revelry and debauch, which, as at Nice, have not, probably, been inappropriately termed a Saturnalia.

THE BASIS OF UNION.

Doctrinal Statement.

THE SCRIPTURES.—The Holy scriptures of the Old and New Testaments have their authority from God alone, and are given to us by divine inspiration. They are a perfect, supreme, infallible and sufficient standard of faith and practice.

GOD.—There is one true and living God; He is an infinite spirit, self-existent, omnipresent, omniscient, omnipotent, good, wise, just and merciful; He is the creator, preserver and sovereign of the universe; He is inexhaustibly glorious in holiness, and worthy of all honour, confidence and love. In the Godhead there are three persons in one—The Father, the Son and the Holy Ghost, who are equal in every divine perfection, and who execute distinct but harmonious offices in the great work of redemption.

JESUS CHRIST.—Jesus Christ is the Son of God, and is the person of the Trinity who, by virtue of His sacrificial work is the world's Redeemer and the Saviour of all who believe. He is at present the Intercessor at the right hand of the Father, and is to be the judge of all men.

THE HOLY SPIRIT.—The Holy Spirit is the person of the Trinity by whom all saving, comforting and sanctifying power is exerted upon human hearts.

ATONEMENT.—The perfect life, vicarious death and resurrection of Jesus Christ, have removed the obstacles in the way of the Holy Spirit's regenerating power and of the father's forgiving grace being extended to the sinner, and constitute for every believing soul an all-prevailing plea and sufficient ground for righteousness before God.

REGENERATION.—In regeneration a new life principle is begotten in the soul of man by the Holy spirit,

through the word of truth producing a disposition to "joyful obedience to Christ and to Holy conduct in life."

JUSTIFICATION.—Justification is an act of God wherein He accepts as righteous the sinner, to whom is imputed the perfect righteousness of Christ, on the condition of faith alone.

STATE AND FALL OF MAN.—Man was created sinless. By his own disobedience he fell into sin. Through his fall into sin, an evil nature was transmitted to the whole race, revealing itself in actual transgression, and bringing all under the reign of condemnation and death.

REPENTANCE.—In repentance, the sinner having seen his sin, being moved by the energy of the Holy Ghost, is led to grieve for and hate it as an offence against God, and apprehending the grace of our Lord Jesus Christ He lovingly returns to God to walk in the way of His commandments.

FAITH.—Faith is a conviction of the intellect that God will perform all that He has promised, and an implicit trust of the heart in Christ as a personal Saviour. It includes a hearty concurrence of the will and affections with the whole plan of Salvation as revealed in the Gospel, and is a condition of justification and of cleansing from the pollution of sin, and of all subsequent Gospel blessings.

SANCTIFICATION.—The scriptures teach that sanctification is the process by which, according to the will of God, Christians are made partakers of His Holiness; that it has its beginning in regeneration, and that it is carried on in the hearts of believers by the presence and power of the Holy Spirit, in the continual use of the appointed means—the word of God, self-examination, self-denial, watchfulness and prayer.

PERSEVERANCE.—We believe that persevering attachment to Christ is the grand work which distinguishes real Christians from superficial professors. If any who have been born of God altogether lose the grace received at regeneration, there is for them no renewal unto eternal life.

This does not mean, however, that the regenerate may not become backsliders.

DEATH.—At death our bodies return to dust, our souls to God who gave them. The righteous being then perfected in happiness are received to dwell with God, awaiting the full redemption of their bodies. The wicked are cast into Hades reserved unto the judgment of the great day.

RESURRECTION.—There will be a general resurrection of the bodies of the just and of the unjust; the righteous in the likeness of Christ but the wicked to shame and everlasting contempt.

GENERAL JUDGMENT.—There will be a judgment of quick and dead, of the just and of the unjust, on principles of righteousness, by our Lord Jesus Christ at His second coming. The wicked will be condemned to eternal punishment, and the righteous received into the fullness of eternal life and joy.

THE CHRISTIAN SABBATH.—We believe that the first day of the week is the Lord's day or Christian Sabbath; and is to be kept sacred to religious purposes by abstaining from all secular labour and sinful recreations, by the devout observance of all the means of Grace, both private and public, and by preparation for that rest that remaineth for the people of God.

A GOSPEL CHURCH.—We believe that a gospel church is a congregation of baptized believers, associated by covenant in the faith and fellowship of the Gospel, observing the ordinances of Christ, governed by His laws, and exercising the gifts, rights and privileges invested in them by His word. In a more general sense the word church is used to designate all whose names are written in the Lamb's Book of Life. The only scriptural officers are bishops or pastors and deacons, whose qualifications, claims and duties are defined in the epistles to Timothy and Titus.

BAPTISM.—This is the immersion of believers in water in the name of the Father, Son and Holy Spirit, in which are represented their death to the world, the washing of their souls from the pollution of sin, and their resurrection to newness of life, the burial and resurrection of Christ, their resurrection at the last day, and their engagement to serve God.

THE LORD'S SUPPER.—The Lord's Supper is designed to commemorate

the sufferings of Christ, and to represent, in the use of bread and wine, the communion which saints have with Him and with each other. Every baptized believer in Christ, being a member of His visible church, has not only the right to partake of the emblems of His body and of His blood in the communion, but is under obligation thus to commemorate His death.

Reminiscences of my Early Life and my Religious Experience.

The spring of 1836 has come and we have left the woods for work on the farms. This summer my work was in the Gellerson neighbourhood in the town of Weston, about three miles west of the Calais road. I had not more than got settled to my work, when a certain young man in the neighbourhood, who thought he knew everything and more too, called me "Gellerson's fool." That was just the thing for me, and I acted the fool to perfection. So well did I act the fool's part that almost all the people believed I was one indeed. There were a few christian people in the place, and they organized a Sabbath school, and in connection with that held a social meeting. When the school got well underway it was considered best to invite "the fool" to attend. The sprightly young man who had given me the name thought it was all useless to invite such a fellow as I seemed, to take part in the exercises, as I could be of no use there. But the Superintendent said he should invite me to come. Accordingly he did so. But I carried out the fool's part so well that he left me, discouraged, saying it was of no use to try to make anything of me. However, after a while I went to the school, took my seat in a class, looked foolish, but said nothing, when I was asked questions. The sprightly young man appeared to be the oracle of the school, although he was not the Superintendent. Things went on this way for some time. One Sunday as I was sitting there and the work of the school was going on, I got into a "brown study"; my thoughts wandered away to my childhood days, and I forgot the school and its surroundings. A question asked by the Superintendent, woke me up as if I had been awakened from a sleep. The question was a simple one, "Where is Egypt?" The oracle of the school immediately replied, "It is in Asia." Before I realized what I was about I contradicted him by saying, "It is not, Egypt is in Africa." If a shell had fallen in the midst of us, it would not have made a greater commotion. He contradicted me, and I rose to my feet, shook my fist at him, and said again, "Egypt is in Africa."

The Superintendent said, "Stop, stop," and I saw in an instant what I had done. As I took my seat I said, "I beg pardon, but I know I am right, and the school had better examine the atlas." There was not much more Sunday school that day. The mask of the fool was torn away, and I could use it no more. In June of that year, one day I was away on business, and when I came home I was pretty light headed, having drunk too much. The next day was a very serious day with me. I thought it all over, and concluded this kind of thing must stop or I would very soon be a drunkard. I resolved, by God's help, to stop it; and when evening came I went to the Secretary of the Temperance Society and desired to sign the pledge, and I did sign it, and by God's grace, and to his praise, I have been enabled to keep it until the present day. As I look back at this matter, I do not think I should ever have experienced religion if I had not taken this step. I then began to be troubled more and more about the state of my soul. I became very serious, although my manner was so light and trifling that no one imagined I had any conviction. I became convinced that if I obtained religion I must begin to pray. As yet, I had never tried to pray, and almost considered it hypocrisy for such a sinner as I was to attempt to pray. With all the conviction that I had I had never yet called upon the name of the Lord in prayer. But now, I said, if I am to get help I must ask for it. After long consideration I decided to make the attempt to ask mercy of God. One Sunday morning I arose early and went into the grove to pray. But where shall I find a place for prayer? I wandered about for nearly half an hour, and came night leaving the grove as I entered it. But I thought

this will never do. I came here for the purpose of praying, and it will not do to leave the place without trying. I then knelt down, and in all sincerity cried, "O God, be merciful to me a sinner." I could say no more. But I am persuaded now, that that was enough. About noon I went again and prayed, saying the same words, and just before the evening meeting I tried to pray once more. As I arose from my knees I was impressed to go to the meeting, and before it closed to go forward to where the leaders sat, and say to them, "I am a poor sinner, will you pray for me?" This course I did, and although the cross was very heavy, I was enabled to bear it.

It was an astonishment to every one present to see me make this move, but the brethren did pray for me; others came forward also, and a good work of revival was there and then begun. I must here explain. I never had been in a revival in my life except in the meeting where I was convicted some years before, and then I did not understand much that was moving around me. I knew nothing of any persons coming forward and asking for prayers and what I did was simply because I was moved to do so by one higher than myself. But never shall I forget my feelings while on my knees in that evening meeting. The holiness, the purity, and the justice of God came before me, with such an overwhelming sense, that it almost over-powered me. And when I thought of my sinfulness, I could not see how God could, in any way or by any means, forgive my sins. From that day until this, when I reflect about God's Holiness, His Purity, and His Justice, I have never doubted the doctrine of future punishment.

With the ice broken I was determined to go ahead. "But what is religion any way?" I often asked myself, and how am I to obtain it? I resolved that I would pray every day while I lived, and perhaps God might have mercy upon me at the last. Monday passed, and Tuesday went away, and the burden upon my heart was almost more than I could bear. Wednesday evening I heard someone in a grove a few rods away praying, I went there, and a number of others were attracted there also. We all knelt in prayer, one prayed, and another began; I could stand it no longer I broke in upon him, and cried with all my might, and cried twice, "God save my soul." I was stupid. I could not tell what was the matter with me. I looked up. The trees seemed praising God, the stars seemed praising also. I said, "what is this?" "I am sure I do not know." My burden was gone, my heart was joyful and light, a calm, sweet sense possessed me such as I had never felt before, and a sense of innocence filled me that was strange indeed. My mind seemed as calm as a lake when not a ruffle disturbs its surface. I looked around the kneeling group, and what a love for them I felt. I said, "Glory to God," and repeated it in a stronger voice. Then I arose from my knees, and the others did so too, and for ten or fifteen minutes the grove was vocal with the praise of God. I was happy indeed. And that is the way I got religion.

A. TAYLOR.

A Japanese Priest Converted.

The Rev. J. B. Hall, writing from Osaka, Japan, to the *Mission Record*, gives the following report of a testimony which was given publicly at Gobo, by Wassa San, formerly a Buddhist priest:

"I was given at an early age to the priesthood (Buddhist). I was raised in a temple, and was diligently taught the doctrines and the ceremonies and ritual of the sect. I at last completed my course so far as to receive authority from my bishop to take charge of a temple. I received a call to the temple where I was raised, and had charge also of five others. I was clothed in silks and crapes. I prayed for the people and got lots of money for it. When any one died I read prayers for them and wrote a new name for them, and got well paid for it. But some of my friends said I was taking money from foolish people and professing to have power by praying for them to deliver them from purgatory. The worst of it was, my conscience told me they were right. Besides, I did in secret those things which I preached against in public, and my conscience accused me daily, until

at last I was resolved to quit the priesthood.

"The Kocho, being a friend of mine, through him I received the permit to quit. But, now having thrown up my temple, and with it Buddhism, I was lonesome, and, as I had always been a worshiper, my heart was hungry for God. I must have something to worship. But what? I had no faith in Buddha, none in Shinto. I was without God and without hope. At that time I came to Tanabe on business, and stopped at the Kiyohachi Hotel. That same night [providentially, as Peter went to Cornelius, Acts 10] the missionary came with Yamamoto San and put up at the same house. I heard the talking and came in and inquired about Christianity, and was told to read the New Testament. I finally got the same and read it, and found the God I sought. While a priest I could dress in silk and live on the fat of the land; now I am comparatively a poor man, but am happy with it all. Formerly I taught error and taught men to worship idols. Now I know the true God and rejoice to teach the truth."

Among Exchanges.

PROFANITY.

There is no reason why decent people, even though they may not be professing Christians, should be compelled to listen to the reckless and often appalling blasphemy and obscenity of brutal men. Profane swearing is an outbreak of pure, gratuitous wickedness, and is at the same time the best argument for the depravity of human nature than can be advanced. Some old divine says, "It is an instance of serving the devil without wages." It is certainly a silly, utterly useless and, to every right-thinking person, an abominable habit, in which no gentleman will indulge.—*Chris. at Work*.

TOLERANCE.

The Rev. Phillips Brooks recently delivered a lecture on tolerance before the students of the Philadelphia Episcopal divinity school. He spoke of it under six heads. The first is the lowest form of all, he said, pure indifference. The second is the tolerance of policy, as when Burke spoke of toleration as a strong factor in politics. The third is the toleration of helplessness, and the fourth the toleration of manliness, that human respect we have for one another. The fifth is tolerance of sympathy, that is when we know others mean well and are trying to do what they hold is right, though we think they are mistaken. And the sixth quality is that toleration which grows with a knowledge that truth is larger than our powers of conception, and that others may have some of it besides ourselves.—*Baptist Weekly*.

PAYING DEBTS.

Some men think that they are performing a positively meritorious act when they pay their debts, instead of recognizing that they have only done what they ought to do. And the same men (and others) seem to think that they have acquired a still greater degree of merit, when they have simply been honest enough to pay the Lord his due in work and worship. This tendency is illustrated in the case of a little fellow whose mother, one evening after hearing his prayers, added the commendation, "That's a very good boy." On later evenings the same praise was not forthcoming, but the boy himself was not willing to let it slip; and now he adds, on his own account, a regular appendix to his prayer: "Amen. That's a good boy—a very good boy. Yes'm." It would be well if such self-gratulation were confined to children; but it is to be feared that, if the feelings of a good many adults could be analyzed after an unusually successful prayer-meeting, or an unusually large contribution to the missionary cause, they would be found to be not very different from the child's self-praise: "That's a good boy—a very good boy. Yes'm."—*S. S. Times*.

A CURSE.

Inactivity is the curse of the church and the bane of many a life in the church which ought to be a fruitful plant in the garden of God. Thousands think only of the church as a resting-place—a lounge on which to lie and snooze, a parlor where they are to be introduced to new acquaintances, or a kind of social and spiritual hospital in which they are to be nursed.—*Telescope*.