

# Religious Intelligencer.

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

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## The Premium.

The full announcement of the INTELLIGENCER's fine premium to all advance subscribers, both old and new, will be found on the fifth page this week.

The orders for it are beginning to come in, and the books are being promptly forwarded. More than a hundred have been sent during the last week.

We feel confident that "OUR FAMILY PHYSICIAN" will give satisfaction. If those who receive it will kindly show it to their non-subscribing neighbours, and explain the terms on which they can get it, they will be conferring a favour.

## NOTES AND COMMENTS.

—A SOCIETY for the improvement of public morals has been organized in Germany. One of its methods is the publication of tracts of a special character—for young merchants, for artists, for soldiers, for fallen girls and for parents. It has also been giving its attention to the cheap literature sold at the railroad book-stall, and efforts are being made to bring the book-stalls under Government supervision.

—AN INFIDEL SCHOOL. The *Pacific Methodist* is authority for the statement that on the Molala River, in California, infidels last summer organized an infidel Sunday school with the avowed purpose of instructing the children in the tenets of infidelity. The exercises of the school were followed by a dance and general jollification.

—"MIND CURE." In Boston a few days ago, Rev. Dr. Bartol addressed an assembly of mental healers. The *Christian Register* says, "He showed that he believed that the mind is able to master different forms of disease, but he also took occasion to correct the wild extravagance of some of the faith-healing converts. It was amusingly evident, however, in the intolerant criticism which followed, that no one could be accepted as a faith-healer who did not accept the foolish nonsense of many of its advocates. Undoubtedly there are diseases which can be cured by the imagination; but, when the imagination itself is diseased, what is often needed for the patient is a strong dose of common sense. And this is a prescription which many of the faith-healers might take to advantage."

—CHOLERA. Late despatches from India represent a terrible state of affairs in the North-west Provinces on account of the ravages of cholera. According to the official reports that were 30,780 fatal cases of the disease during the month of August. When it is remembered that the population of these provinces is very dense and that no such thing as sanitary laws are known among them, it is not a matter of wonder that the cholera should find a great number of victims. The real wonder is that any escape.

—THREE NEEDS. It is said that it was the custom of old John Brown, of Haddington, England, to address his divinity students of the first year to this effect: "Gentlemen, ye need three things to make ye good ministers; ye need learning, and grace, and common sense. As for the learning, I will try to set ye in the way of it; as for the grace, ye must always pray for it; but if ye have not brought the common sense with ye, ye may go about your business."

—"LAUGHED AT." The *Canadian Baptist* complains that Sam Jones makes "the religion of Jesus a thing to be laughed at." In answer to the assertion that he does, some good, it says: "We know that God can do what he pleases through any means, whether Jehu or Balaam, Saul or Peter; but that is clearly his business and not ours. If he blesses bass drums and tambourines, low slang and irreverence, to the conversion of souls, he excels in mercy anything that is promised. God has ordered that reverence and godly fear shall characterize our approaches unto him. If he blesses irreverence, that is not our business."

## Doctrinal.

[The following paper was read by Rev. T. H. Siddall at the Jubilee Service of the N. S. Free Baptist Conference held at Clark's Harbour in September.]

As a Christian denomination we have a place and work in the breadth of Divine Truth and the largeness of the Kingdom of Christ. To aid in extending and in the building up of our Master's Kingdom, and to voice our distinctive principles. Principles that are gains in the economy of truth and righteousness, and needed to give expression to the Divine mind and will. In completeness they are not expressed or embodied in any of the other folds of our Great Shepherd's flock. Yet, we rejoice to know that they have in some degree found lodgement beyond our borders. For "the thoughts of men are widened with the process of the Sun's."

As a people our strength lies not in our numbers, or great Social status, or in our wealth, or in the world wide fame of a name as founder to rule by a dead hand the living thought and needs of to-day, but in our distinctive principles, and in the intelligence we grasp them, and are identified with them—the glory of the Fathers, and our glory today. With increased light, and widened thought they are not dimmed or overshadowed, but "time which tries all" has confirmed them in truth and wisdom. So to express that we cherish as a people is imperative upon us, and a growing necessity. "To doubt is disloyalty, and to falter is Sin."

Of some builders of the past it has been said "that they built wiser than they knew," or realised. That in laying deep, broad bases for the future they did work, greater than they comprehended at the time. One thing is coming more and more to light that the Fathers so built as in many particulars to fore-shadow the church of the future, as they expressed the thought of our time. That is manifest in the changed teachings with regard to high Calvinism, and in the growth of the principle of open communion. To understand why they built, when they did, and as they did it is needful that we should glance at the circumstances which surrounded our origin.

The teachings and work of Henry Alleyne from 1775 to 1784 changed the religious character of the Province. He by his wonderful ministry made a deep and lasting impression. Hundreds were converted and Revivals were abundant and widespread. Apathy and deadness, formalism and churchism yielded to religious interest, and activity, experimental religion and practical piety. He although a congregationalist of the free school, organised few churches. As to the ordinances he attached—especially as to Baptism—but slight importance to them. His views as to the work and influence of the Holy Spirit were largely those of the Society of Friends. To create spiritual life and promote spiritual exercise were his central aims. His teachings and work gave to him the name of new light. As to Christian fellowship and the communion he taught that the mode of baptism should be no bar to united fellowship in the one local church. Before his work in this Province, there was but one Baptist Church and that became scattered before his public work. Most of the Fathers of the Baptist denomination were converted under his ministry.

Father Harris Harding was the next great leader in Western Nova Scotia. He was in sympathy with new lightism and gloried till the close of his life in being called a new light. Beginning his labors in 1790 he vigorously carried on the work begun by Mr. Alleyne. In 1794 he was ordained, and credentials given by a church composed of congregationalists and Baptists. About the year 1799 he was immersed. In 1806 he had a great reformation in Yarmouth, after that he came more into line with Baptist faith and practice. In 1828 Yarmouth church of which he was pastor to quote the words of his biographer "came into entire harmony with the regular Baptist body and adopted the practice of strict communion." These two leaders propagated much we embody and express as a people. They spread the free spirit and taught the free doctrine. Open communion was the rule in those days. In 1809 the Baptist association resolved that in the future no

open communion church should belong to that body. On account of that decision four churches withdrew from the association. The action of the Yarmouth church in 1828 in adopting close communion, and coming into harmony with the association, led to the formation of the first Free Baptist Church in Yarmouth County in 1832.

About the year 1817 Father McGray a Free Will Baptist came from the States to Shelburne County. Some three years after Father Norton of the "Christian denomination" came from Calais Me. to Yarmouth County. Father Thomas Crowell of Barrington converted under the labors of Henry Alleyne was settled there and preached the Free principles about the year 1810. The views of those three pioneers of our faith and practice were in union. The fields were already white to harvest and the people gladly received them. All across a goodly part of our present denomination, and beyond, were those who could not embrace the then Calvinistic teaching, or fall in with close communion.

In the forming of our first church the Bible was taken as an all-sufficient rule of faith and practice, with an expressive and excellent covenant.

In the year 1841 articles of faith were drawn up and adopted which are substantially our articles of faith today. Six years afterwards—1847—in a report adopted by the General Conference the constitution of the Conference was defined, as follows: "The General Conference is an associated body—mark the word used associated—of churches of the same faith and order. That every church in the associated body, is a body of baptised believers, who have given evidence to one another that they have been born again of the Spirit of God; and have covenanted together to take the Scriptures for their rule of faith and discipline. That it is the duty of the church to appoint and dismiss its own officers and to attend to its own business."

In 1844 it was agreed that any two churches in the connexion may choose a council of 12 men, half from each and a presiding elder, and examine and set apart to the ministry by the imposition of hands such candidate as such council may approve. That has been changed but the principle as to the voice of the church in ordination remains.

Having noted some features of our history casting light upon our faith and practice, we can now consider our principles. These principles are (1) Evangelical; (2) Biblical; (3) Congregational and Associational. I. Evangelical. What is it to be Evangelical? It is to believe in the Gospel, and the Gospel is the good news communicated by and concerning Jesus Christ, who is the centre and Sun of Faith, Love, Life, Hope, Rest and Glory. "Who tasted death for every man." In whom alone is eternal life; and the one only Saviour. "For there is none other name whereby heaven given among men whereby we must be saved." Because, "He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." Today Christ is honored and revered in a way never excelled if equalled in the past. Manifestly and in a high degree He is the substance of religious thought, and the substance of religious life. One of the most inspiring teachers of this century has given utterance to this typical expression of our age "My whole heart's expression is, none but Christ, none but Christ." To which we say, heartily and devoutly, Amen and Amen. Again, in no age has the Spirit of Christ, been so carefully studied, brought to light and enforced as the law and spirit of the Christian life. The Christly Spirit an evidence of the Christly life. Christ formed within, in grace and beauty, ruling, shaping, controlling all of life. In which we rejoice for therein is true spiritual religion. A life conscious realised begotten by the gracious spirit, through the truth, by faith, as the gift of God. Further, the simple gospel of a free, full salvation, to all for all is now proclaimed in places with a refreshing vigor that would not have found utterance 50 years ago. Gladly we hail the change, in the grace of God being magnified, and the honor of God upheld. For we believe and preach "God so loved the world that He gave His only begotten Son that whosoever believeth in

Him, should not perish, but have everlasting life."

II. We are Biblical. We hold to the authority of the Bible, and the Bible alone as to our beliefs and ordinances. The great Chillingworth affirmed "that the Bible and the Bible alone was the religion of Protestants." So affirmed the Fathers, and their watchword was, "to the law and to the Testimony." So is it with us today. Hence they maintained as we do the necessity of faith to any valid baptism, and obedience to God's will as to move as an evidence of loyalty to truth and righteousness. They rejected as we do that system of Theology which professing to do honor to God, did violence to His revealed will, and virtually asserted that Christ came into the world to condemn the world, and that the whole world through Him could not be saved. Synod. Councils, and all the man made machinery of priestly sacerdotalism had no interest, authority, or power to them, it has less for us. What saith the revealed voice of God, is our court of appeal. That court of appeal says according to the highest scholarship of Christendom, that as to baptism as an act immersion is the mode. That fact is so well established that it is beyond honest controversy, and the falling off of infant baptism in pederbaptist churches is a testimony to the rightness of our view as to the meaning of baptism.

We vindicate the honor of God in strenuously maintaining the free will of man. For if man is not free he is no longer a moral responsible being, and he has no choice; and if eternally lost it was so ordained, and he could not avoid it having no choice; being not responsible, yet we are told as we know that God is good and just. Such a view of God and man revolts our common instincts implanted by God, and belies our experience. We believe it is not Biblical, and that it dishonors God. "Our wills are ours we know not how. Our wills are ours to make them thine"

We hold firmly to the communion of the Lord's believing children at the Lord's table in the Lord's church. In so doing we think we honor the master in fellowshiping those whom He has honored and blessed. We commune as Christians, united to one common Head. If it is unscriptural it has yet to be proved. One thing we are sure about it is in accord with that Spirit of charity which is the queen grace of Heaven, and the crown and grace of the Lord of life and glory. Open communion is not with us a variable surface sentiment, but a deep-seated principle permeating our whole denominational life. It is of a piece with our whole character and Spirit as a Free people. Open communion is of the church of the future, all indications point clearly to that. Why? because it is in accord with the spirit and genius of christianity. Our creed as expressed in our articles of faith is simply a setting forth with marked simplicity, fullness and clearness, of Divine truth as revealed. It is eminently Biblical, and in the searching light of this age and day it stands luminous in truth and wisdom.

## Conclusion next week.

## Jews Turning to Christ.

Joseph Rabinowitz, the Christian Jew in southern Russia, whose success in winning Hebrews to Christ has been repeatedly noticed, informs *The Faithful Witness* that "the number of those who hear and believe is very large. The little church, called Bethlehem, is altogether too small for the number which attend and are thirsting for the word of truth." He speaks of preaching two hours daily during Passover, when "great multitudes of our brethren of the children of Israel came to hear the sermons." They were so closely packed together in the church that the air became foul and many were compelled to stand outside in the street and at the windows. "And they eagerly drank in," he writes, "with joy and gladness of heart, every thought and word that I preached to them concerning the truth of Jesus."

Rabbi Lichtenstein, a venerable man who was led to believe in Christ by the reading of the New Testament, is still officiating in the synagogue at Buda-Pesth, capital of Hungary, although frequently urging his congregation to accept Jesus as the Messiah and Redeemer. He has been summoned before

a synod of great rabbis and commanded to recant, but did not yield. He has presided over his present charge for thirty-five years.

Messrs. Baron and Barnett, English missionaries, give the following account of their experience at Presburg:

This picturesque old town on the Danube, which used to be the capital of Hungary, has a population of 50,000, of whom more than a fourth are Jews. There is a rabbinical school of great fame, at which Jews of all ages, but mostly old men, from various parts of Hungary and Galicia, gather to study the Talmud. At breakfast we had the opportunity of testifying to some rich Jews about Christ. Then we went outside, and spoke to one group after another, until we reached the Jewish quarter. Here, after earnest conversation with several, we were stopped, for the alarm had spread, and Jews from all parts flocked together, some fanatical Talmudists stirring them up against us. "Brethren," cried one, "beware of these fishers of souls. They want to lead you to destruction. It is not lawful even to go near them; they are like lepers who ought to go about crying, 'unclean, unclean.'" Then there was a rush upon us, and a cry of "Let us stone them!" But, thanks be to God, our protectors, we were not stoned.

Then we returned, but after dinner Jews began to flock to our rooms in parties of seven or eight, and though boisterous at first they gradually became most attentive and respectful listeners to the Gospel. Several Talmudical students left their addresses to have Hebrew Testaments sent to them. If we appeared outside, a crowd would follow, some of whom kept crying, "Tell us, is Messiah come already?" "Is Jesus of Nazareth the Messiah?"

One Sabbath, seven wealthy, intelligent merchants from various parts of the empire gathered in our room. Eagerly they put one question after another in a most earnest, inquiring spirit, asking if Moses and the prophets really spoke of Jesus, and wanting to see the passages with their own eyes. "It is all nonsense," says one; but he is soon put down by another who stands up, and, with many gesticulations, says, "It is not folly; it is truth, and I declare these men are right. They do not tell us to forsake God, but to worship Him in spirit and in truth, and not in mere forms and ceremonies. They say that Jesus Christ was the One sent from God, human and at the same time Divine." Then, handing us his card, he says, "Gentlemen, I live in Ephesus; come there; I will welcome you; I will join you."

## Travelling in Central America.

Thousands of ox-carts are still employed between the towns of Esparaza and Alajuela, the termini of the Costa Rica Railway, carrying freight over the mountains, and it usually takes a week for them to make the journey of thirty-five miles, often longer, for on religious festivals, which occur with surprising frequency, all the transportation business is suspended. A traveller who intends to take a steamer at Punta Arenas must send his baggage on a week in advance. He leaves the train at Alajuela, mounts a mule, rides over the mountain to the town of Atenas, where he spends the night. The next morning at daybreak he resumes his journey and rides fifteen miles to San Mateo, breakfasts at eleven, takes his siesta in a hammock until four or five in the afternoon, then mounting his mule again covers the ten miles to Esparaza by sunset, where he dines and spends the night, usually remaining there to avoid the heat of Punta Arenas, until a few hours before the steamer leaves; and then, if the ox-carts have come with his baggage, makes the rest of his trip by rail.

The journey is not an unpleasant one. The scenery is wild and picturesque. The roads are usually good, except in the dry season, when they become very dusty, and, after heavy rains, when the mud is deep. But under the tropic sun and in the dry air moisture evaporates rapidly, and in six hours after a rainfall the roads are hard and good. The uncertainty as to whether his trunks will arrive in time makes the inexperienced traveller nervous. The Costa Rican cartmen are the most irresponsible and indifferent beings on earth. They travel in long car-

vans or processions, often with 200 or 300 teams in a line. When one chooses to stop, or meets with an accident, all the rest wait for him if he wastes a week. None will start until each of his companions is ready, and sometimes the road is blocked for miles, awaiting the repair of some damage. The oxen are large, white, patient beasts, and are yoked by the horns, and not by the neck, as in modern style, lashes of raw cowhide being used to make them fast. They wear the yokes continually. The union is as permanent as matrimony in a land where divorce laws are unknown. The cartmen are as courteous as they are indifferent. They always lift their hats to a *caballero* as he passes them, and say, "May the Virgin guard you on your journey!" Thousands of dollars in gold are often intrusted to them, and never was a penny lost. A banker of San Jose told me that he usually received \$30,000 in coin each week during the coffee season by these ox-carts, and considered it safer than if he carried it himself, although the caravan stands in the open air by the roadside every night. Highway robbery is unknown, and the cartmen, with their wages of 30 cents a day, would not know what use to make of the money if they should steal it. Nevertheless they always feel at liberty to rob the traveller of the straps on his trunks, and no piece of baggage ever arrives at its destination so protected unless the strap is securely nailed; and then it is usually cut to pieces by the cartmen as revenge for being deprived of what they considered as their perquisite.—W. E. Curtis, in *Harper's Magazine* for October.

## What Prohibition Will Do.

Will prohibition prevent the use of intoxicating liquor? Not wholly, but it will answer its purpose. It will banish distilleries to secret mountain glens and hidden cellars. It will drive the man-traps of the poison-monger from the public streets. It will save our boys from a hundred temptations. It will help thousands of reformed drunkards to keep their pledge. It will restore peace and plenty to many hundred thousand homes.—Dr. Felix Oswald.

## Among Exchanges.

### BEWARE OF THEM.

Beware of strifes and contentions and of strife makers and disputants in the church and the community. Seek peace, and pursue it, is the command of the Lord.—*Telescope*.

### A POOR CHURCH.

Any Christian church whose life is so dependent upon that of its pastor, that, if he dies or goes elsewhere, it will be likely soon to dissolve and go to pieces, cannot be considered in a very healthy state. A really solid and strong church can always survive the loss of any pastor, and do the work of God under another leader.—*Independent*.

### THE PRESENT NEED.

The pressing need is not for popular, striking, crowd-attracting men—men, that is, who could not live and breathe except among crowds—but for honest, simple, tender, wise and capable preachers of God's everlasting love and righteousness, who can be patient and do quiet and useful work for the healing and helping of men, women and children.—*London Christian World*.

### THE CHURCH SCOLD.

We verily believe that the Church scold who maintains a fire of snappish criticism upon his fellow workers may do more harm than an open traitor. A few ministers find it as easy to utter a damaging imputation upon the character and service of a fellow minister as to comment upon the weather or the grain market. Now and then one finds a dagger-like tongue in a clerical head that can slay a reputation as calmly as he might check a mosquito's career. Such unfortunate and disappointed men reserve praise and deserved tribute until their subjects are dead and impotent to ask such funeral orators to remain silent and give space to those who love to help a living, struggling grenadier.—*Chicago Advocate*.