

Religious Intelligencer.

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

VOL. XXXIV.—No. 46

FREDERICTON, N. B., NOVEMBER 16, 1887.

WHOLE No. 1760

NOTES AND COMMENTS.

—THEIR TEACHER'S. Some people have the impression that the teachers in Catholic Schools are of superior education and accomplishments. That some of them may be well educated is quite probable, but that the majority are but poorly fitted to teach, is true. Dr. McGlynn the deposed New York Priest, may be supposed to know something of their qualifications. He says:—"The church picks up a servant girl, sends her to a convent for six months, puts a little black cap on her head, and then sends her forth as a teacher in Catholic parochial schools." An old R. C. teacher writes: "I have taught in these schools during a residence of 14 years in America, and know what the qualifications of a teacher in Catholic schools are, and Dr. McGlynn has only told half the truth,—blind obedience to the priest the carrying of the beads, and the recital of the Hail Mary every time the school clock strikes, and religious instruction, consisting for the most part of such stuff as this: The Roman church is the first church, and it must be the true church, and outside of it none can be saved. Protestants are heretics and are condemned."

—THE WORTH OF A DOLLAR. Being asked about one who had not had financial success, a friend explained the cause of his failure thus: "Charley knows the worth of one hundred dollars, but not of one dollar."

It is the trouble with many. They are not careful in small expenditures; they waste the dimes and quarters.

—FORBES. It is said that Archbishop Forbes the famous English War Correspondent, is said to have given up his struggle against consumption, and to be calmly awaiting his last days on earth.

When he was here lecturing a few years ago, he was the picture of robust health.

—AGAINST MORMONISM. For twenty-five or thirty years a Mormon mission has been actively and successfully carried on in Switzerland. The Swiss Government has, at last, been aroused and proposes to present its writ. "An investigation recently made reveals the fact that the headquarters of Mormon activity in Europe are at Berne. A permanent station exists there in charge of 'Bishop' Schoenfeld, and missionaries are sent out in all directions. Collections and gifts are exacted from converts. The number of converts in Berne alone last year was 336. Throughout the whole of Switzerland the year before, converts numbered 610. Government measures will be on the ground either that it is a 'religious order dangerous to the State,' or that it is an unauthorized emigration agency."

—ENCOURAGING. A cheering ray emerges from India, where the prime minister, a cultured yet orthodox Hindu, has spoken out manfully on the subject of infant marriage. He laments the backwardness of many educated natives "to emancipate their sisters," and tells them that civilization is doomed unless the women are lifted out of their "present bondage of ignorance and superstition." Child marriage, he says, is no marriage at all, and the existence of the child widow is one of the darkest blot that ever defaced the civilization of any people. He concludes by saying, "Let us give up our debasing, infernal, and abominable customs."

—NOT GOING. There has been some talk of Mr. Moody going to India on an evangelistic tour, he having been very earnestly pressed to do so. He has, however, it seems, made up his mind that he ought not to go, for the present at least. In a recent interview he said:

"I would go to India, if I thought I could do more good there. But I question if our meetings would be as successful as the steady work of the missionaries. Everything said must be translated by the interpreters; and much of the effectiveness of public meetings is thereby lost. I am not able to endure hot weather and do efficient work. It does not seem wise to me."

—LESS SENTIMENTAL. Speaking of sentimental methods of dealing

with dangerous criminals, the *Canada Presbyterian* is glad to note that they are not in so much repute as they were a few years ago.

"When punishments disproportionate to offences were inflicted there was public sympathy for offenders, and, as was natural, there was an inclination to go to the other extreme of not only punishing lightly but making a pet of the gaolbird. The law of compensation is ever at work, and now the convicted criminal is in a fair way of getting his just deserts. Lately the Toronto Police Magistrate sentenced a man to a life term in prison for the dastardly crime of vitriol throwing, and the general sentiment is that the penalty though severe is just. Another exemplary meting out of punishment is just recorded. Two Kingston roughs, who had been on a drunken spree, set fire to the Salvation Army barracks, and afterward attempted to burn down a Methodist Church. They were speedily brought to justice and were sentenced, one to twenty-one years and the other to imprisonment for life in the penitentiary. There is hope of a country where criminal offenders get the punishment they deserve."

Doctrinal.

Concluded.

III. As to our polity we are congregational. The local church is the unit and self-governing. The congregational basis of church government we hold to be the New Testament principle. Bishop Lightfoot and Dr. Hatch, both Episcopalians, two eminent church historians affirm "that the historic fact is undoubted that the congregational basis of church government was the apostolic. But they say the church has a right to depart from apostolic methods. That we deny as a principle. We hold that in the steps of Gods word is safety and in departure therefrom danger. Further, we believe that as a form of church government it is the best to foster christian manhood, to cultivate self reliance and develop the spirit of trustful love and fellowship, while we maintain the independence of the local church, independence does not mean isolation. 'No man liveth to himself.' As men, as communities, as nations, we need each other. Yes! and as churches pre-eminently. So be ye 'helpers together.' In accordance with the mind of Christ, and the wisdom of experience, the Fathers fastened on the principle of association, of uniting freely, mutually together, to help and strengthen each other. Hence we have quarterly meetings, and an annual Conference, 'associated' in reciprocal union, not fastened together by the figments of ecclesiastical fancies void of scriptural truth, but by the cards of sympathy and the bonds of love, a brotherhood, and a fellowship of churches of one faith and practice united to conserve, strengthen the rights, liberties of the local church, by mutual sympathetic action, over all and in all loyalty to Christ being the controlling source of thought and movement. The church exists for the perfecting of christian character, and the spread of the gospel. It is the home of piety and the lighthouse of truth. What is true of the local church, is true of all associations, unions, centreing in and called for by the needs of the local church. The church is not as such the depository of supernatural power, the channel of saving grace, and its ministry a priesthood. That is a false claim void of scriptural authority and incapable of proof. That view of the church as it has been well said 'contradicts the fundamental fact of all real church life, the personal relation of each believer to the Lord Jesus Christ; the personal reception of eternal life in all its fullness by simple faith in Him.' Personal union with Christ, Brotherhood in Christ, associate union for Christ. He the source of all power, grace truth, strength and beauty. That cuts off all notions of priestly authority and Sacramental grace. Hence the Fathers stoutly held to the authority of the word of God, and heeded its voice, to the sovereign headship of Christ, and to vital union with Him in personal discipleship, in Brotherhood with His believing faithful ones, and to union and association as a fold of the great Shepherd's one flock to develop spiritual life, and glorify the master by walking in the bonds of love, and extending His Kingdom. They

with others put the king on His rightful throne and the church where the head of the church placed it by His gracious word, simplicity of organization in union with the spirit and purpose of Christ's Kingdom, aiming at fullness of life, loyalty to truth in the God given right of private judgment, liberty in love, freedom in truth, home rule in imperial unity, God over all, Christ the master, the Holy Spirit the giver by Christ—of life and source of all power. That we maintain in the face of all theories the inventions of man which however well designed, and bolstered up by the repeated assertions of church tradition, asserted and believed for ages, because asserted, but do dishonor to Christ, and are and have been false to real truth, misleading, hurtful to spiritual life, and excellence, and to strength and vigor of the kingdom of Christ in the world. Be it understood that the end the purpose of all true forms of church government and relation is to promote and conserve life. We claim that our forms are not only Scriptural but in the nature of things the best. That the very character of our church government leads to and strengthens qualities essential to a full orbed spiritual manhood. A sense of responsibility, individual relation, and self reliance, with dependence. Also we hold that forms as a media of life by being simple do not hide, hinder or cast a shade upon the glory of that life. Our tendency is to rest in, look to, forms, and to trust in instruments as the sources of power, which has been the ever present danger of the church. We seem to ever lean towards complexity instead of simplicity, and God is ever calling us to simplicity that He may accomplish His own purpose and fulfil His own will. Still we know that men may be either better or worse than their system. And as one writer expresses it "The worst church system will work better in the hands of earnest high-minded christians, than the best in the hands of sluggards or worldlings. Better the craziest, clumsiest vessel afloat with the Master aboard, than the trimmest craft ever launched with St. Paul for figure head and the whole New Testament emblazoned on the ensign, if the Master is not on board." The vital truth is then, that church forms are worse than useless unless the promise be fulfilled, "There am I in the midst." And those forms are best that find the amplest room and scope for the fulfillment of that promise. That permits Him to do His own work in His mission of grace and love.

The liberty and freedom we enjoy in the truth, verified by the ripe fruit of wisdom and experience, are precious heritages. Let us treasure them, be loyal to them, hand them down complete, and may they grow from more to more in our hands and in the ages waiting to be born there will be those to rise up and call us blessed, not forgetting:

"New occasions teach new duties, Time makes ancient good uncouth; They must upwards still, and onwards, Who would keep abreast with truth."

There is a happy phrase of common use "now and then" let us reverse it and note a few of the changes as to some things of vast importance to the weal of the Master's kingdom, what was the condition of the religious world and spirit, then and now. The times 50 years or more ago and today. "What hath God wrought?" The change is marvellous which ever way it is viewed. With relation both to the social, moral, and spiritual condition of the people. The means to promote christian life and spread the gospel. The facilities and opportunities for public worship. The regard for youth as to education and the Sabbath school. The enlargement of the moral conscience as to public evils. And the growth of temperance. Then the inception with us and the development of the Religious Press, a silent but powerful teaching and moulding power. Hence the out spreading influence of religious literature and the vast increase of religious knowledge. The treasures of the ages being now within easy reach of all. Advances so great and gains so excellent that we of this age so fruitful in bountiful good and excellency can scarce judge of the greatness of the change between then and now. For the inestimable blessings we enjoy common to us we oft fail to realize their

value, and to appreciate them at their true worth. If the progress so marked is great in the directions named it is equally great within the church at large as to teaching and spirit. The theology of this age is seen in the genial, kindly spirit of our times. The Fatherhood of God stands out as a fixed and central truth, giving character and force to all religious thought, with the brotherhood of men, two great truths that have given a marked influence and impress to our age. The bitterness of religious controversy and the rancorous spirit of past times are things of the past, ever at the opposite pole to the Gospel of peace and good will. Not that truth is less precious to us or that men do not feel as deeply the interests of truth as in the past, but the change has come because men have learned that heralds of peace are called upon to evince peace and clarity in the rich spirit of the master. Also, that men understand the claims of christian brotherhood and in the breadth of truth have learned to esteem and regard each other in the Spirit of the Gospel. Further, much the subject of controversy in the past. Speculation in nature has passed into the limbo of forgetfulness by its own weakness and falsity, being out of joint with the truth, and the practical character of our age. Then that which belonged to practical life and was influential in shaping character, and which concerned conduct has been sifted from the chaff and is treasured wheat, now and then we come across embers of those days of the past of decrees, inability and so forth but none are startled by them. The old antinomianism, election and carnality snuggled up together would by its strangeness be as a Feejee in one of our Sabbath Schools. Modern Calvinism is not what the Fathers heard, the change is so great that representatives of armisties can fold together with those who know much of John Calvin but more of Christ.

How changed from the days when men Sabbath by Sabbath in the pulpit "Reasoned High of Providence, pure knowledge, will and fate, fixed fate, free will, foreknowledge absolute, and found no end in wondering mazes lost," making such themes the steeple of thought. Some of them still have a place in the economy of Divine truth, but as parts of a whole, not in relation alone to a system of truth, but as concerning the interests of actual life here and hereafter. The preaching of today looks at truths as an instrument for the security of life in all its needs, the building of character and the unfolding of right conduct. In putting stress upon character and conduct, they are made more of and as a result men view the instrument in the light of present needs and view it in relation to that. And the wants and needs of life so urgent have caused men to bend energy and give thought to what is first and all important. As the best evidences of the truth are seen in living souls and holy lives adorned and beautified. In all this have we not reason to rejoice? As a people have we not contributed to the changes? We believe we have, and the spirit of fraternity and the desire for union within the Baptist family are attestations of the fact. Liberal Baptists are on this Continent and in G. B. a leavening and potent power within the Israel of God. In maintaining the authority of the word of God, holding to obedience to the demands of truth for all the ages, and in strenuously urging to Christ as the one only master. But our work claims today that we should rever the memory of those whom we delight to honor, by going forward within the tried and proved lives of the past, and holding fast and holding on to all that is vital to each life, and liberty in the fullness and breadth of our Lord and Master Jesus Christ. That we set our cherished principles in holier and more consecrated lives, and strive more completely to fill out our theological convictions in spiritual realities, and make them spirit and life. That we lose ourselves in Christ, and daily aim to exalt our principles in hearty and whole-souled sacrifices.

"For we can make our lives sublime, And departing leave behind us Footprints on the sands of time."

Then let us be up and doing, With a heart for any fate, Still achieving, still pursuing, Learn to labor and to wait.

The Union Baptist Seminary.

A VISIT TO THE NEW BUILDING AT ST. MARTINS.

Yesterday (Thursday) the board of directors of the seminary, accompanied by a number of friends paid a visit to St. Martins for the purpose of inspecting the new building, now in course of construction. The party were hospitably entertained by the good people of St. Martins. The building is one of the most imposing structures in the maritime provinces. Its front is handsomely broken up, so as to bring out the salient features of the architect's design. In the centre is a projecting tower that rises 30 feet above the roof of the building, and is intended for an astronomical observatory. The seminary has a frontage of about 250 feet and the centre of it extends back some 120 feet, with two wings about a hundred feet long. The principal entrance is into a large vestibule opening on the main corridor and on the grand staircase running up through the building, which is covered by a Gothic dome of glass rising some 12 feet above the roof. On the right of the main entrance are the general reception room and the principal parlor. On the left are the library and museum, two large rooms connecting with each other, and beyond, on the eastern side of the side entrances, are the music rooms and the rooms of the assistant teachers. Immediately in rear of the grand staircase is the dining room 36x40 feet, and in the rear of that the kitchen, scullery, pantry and janitor's apartments. There are two side entrances—one near each end between windows of bow fronts carried up to the roof. In rear of the main corridor on either side of the dining hall are class rooms 28x30 feet and a drawing and painting room, with bedrooms for the principal.

On the first floor above are four class rooms of the same dimensions as those below; also a hall in the main wing capable of seating 400 persons, which will be used as the general examination and exhibition hall of the building. The rest of that floor is divided into dormitories and parlors—one parlor to every ten bedrooms. The upper flat is wholly devoted to students' parlors and sleeping rooms. In the basement are eleven furnaces for heating, ventilating, and sanitary purposes, on the system recently introduced by Messrs. Dodds, Smead & Co. of Toronto, an American firm who have established themselves on this side of the line since the inauguration of the national policy. The heating and ventilating of the building are carried on by means of brick shafts, foul air gathering rooms in the basement communicating with the main ventilating shaft. The closets are subjected to a continuous current of warm, dry air, by which all gases are carried up the main ventilating shaft. Water is brought from a cold spring on the top of a hill 500 yards away. There is sufficient head to flow over the top of the building. The visitors were delighted with the appearance of the building and with the rapid progress already made in its construction by the contractors.—*Daily Sun.*

Pulpit and Pew.

For the Pulpit:—

"There are two kinds of sermons that I like," a well-known Maine statesman once remarked to the writer. "One is a sermon that doesn't bother me at all, under which I can sit and frame a speech, or map out my week's work; and the other is a sermon which takes complete possession of me, and holds me from beginning to end." A most felicitous characterization of two well-defined types of sermons. It takes more of a man to be an average man now, than was required to make a giant fifty years ago.—*The Lewiston Journal.*

For the Pew:—

"You complain of having to pay your pastor's salary," said an old miller. "I will pay it for you, and you shall not feel it." At the end of the year, he brought in a receipt in full for the salary, from the pastor, and then he explained: "I did it by taking a little toll when

you sent your grain to my mill, and I took so little that none of you felt it. You see how easily the pastor can be paid."—*Religious Herald.*

The Tobacco Habit.

Can a Christian innocently indulge it? The writer offers his thoughts upon the question in no harsh or censorious spirit. He was once the victim of both the smoker's and the chewer's bondage, but has known, for many years, the felicity of freedom from bondage to both habits, and has sincerely repented of both sins, and hopes he has forgiveness of God. He would therefore offer a few of the motives that led to his repentance and reformation. 1. He was conscious of a frequent temptation to offer specious excuses for the habit. 2. He was ashamed of the odor, so offensive to many, especially to ladies. He often found himself cautiously avoiding breathing in the faces of the pure, when conversing with them. After many years of bondage it once occurred to him with overwhelming force, "Can I, dare I breathe a polluted breath into the face of God, when I am alone with him?" Then came this thought: "In every thing give thanks."

Then these questions forced themselves upon me, and demanded candid answers: Dare I ask a blessing upon my cigar, my pipe, or quid? Do I do this with one worthy motive with which I dare appeal to God, or on which I have a right to expect his blessing? Is this a harmless habit? Is it safe for all who are about me, who are certain to be influenced by my example, since example is always contagious, and especially that of ministers of the gospel? Is it a cleanly habit? Does it promote health or vigor? Is the money that is paid for tobacco well spent—the \$500,000,000 which is used annually in our own country? How much would it add to our missionary funds, if all the money paid for tobacco by Baptists, were turned into our missionary treasury?

Cain's impudent question in answer to God's inquiry after his brother, "Am I my brother's keeper?" forced itself painfully upon me, the other day, while listening to the discussion of the tobacco question in the Miami Association. And there came, quick as thought, "If meat make my brother to offend, I will eat no meat while the world standeth," said Paul.—*Journal.*

What Does License Mean?

Keep it before the people that liquor-license, whether high or low, means permission of the government to sell that which has destroyed more lives and property and done more to debauch morals than all other evils from which this nation has suffered put together; that this permission is given in consideration of money paid to the government by those engaged in the destructive business, and that it thus becomes the most guilty partner in this monstrous traffic in the bodies and souls of its citizens. Keep it also before the people that they are the government; that they license and perpetuate the iniquity by their voice; that they get the blood-money paid for license; that every man's hands are red with the blood of his neighbor who votes for license, and that he is as guilty in the sight of God for casting such a vote as if his vote alone perpetuated the traffic.

Among Exchanges.

NOT STRANGE.

It is not strange that members of the church who have no family religion, and who know nothing about personal communion with Christ, have very little active interest in the church. Deep personal piety is sure to beget a deep interest in the growth of God's kingdom among men.—*Religious Telescope.*

A GOOD OBITUARY.

In one of the obituaries published this week it is said of the subject of it: "He never indulged in low conversation about men or things, but would withdraw from the company of those who engaged in it, thereby giving a silent reproof." Many more Christians would exert a greater influence for good if they were to follow this dead saint's example.—*Western Advocate.*