

TERMS, NOTES, ETC.

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Items of religious news from every quarter are always welcome. Denominational news, as all other matter for publication, should be sent promptly.

Communications for publication should be written on only one side of the paper, and business matters and those for insertion should be written separately. Observance of this rule will prevent much copying and consequent confusion and mistakes.

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Religious Intelligencer.

REV. JOSEPH McLEOD, D. D., EDITOR.

WEDNESDAY, DEC. 9th, 1891.

—AN UNSMILING christianity has done much to confirm men in unbelief.

—CASTE in India is surely losing its power, thanks to the lives and labours of christian missionaries. It will, before many years, be a thing of the past.

—MR. SPURGEON is reported improving in health, though slowly. He is comfortable, but weak. He is in the south of France.

—DO NOT FORGET the December contributions for missions. Every church should give prompt attention to this.

—SAYS the Star: "It is said that some Christians give according to the means and others according to their meanness."

Which are the majority? The former, we think. But there ought to be none of the other class.

—MANY PEOPLE who have but little think they would do great things for God's cause if they had more money. But too many, alas! when they get more, forget the good intentions they had and the promises they made when less able to do.

—DR. PENTECOST is again at work in India, and, judging from the reports, with a good degree of success. He asks christians everywhere to make special prayer for the success of himself and associates in this winter's work.

—DR. McGLYNN, the deposed priest, predicts that "in another generation the bitterest opponents of the Catholic Church will be the children and grand children of people who are thronging the church to-day."

Dr. McGlynn still claims to be a good catholic, and his crusade is against what he declares is the arbitrary and uncatholic teaching and rule of those in authority.

—REV. JASON MARINER, a well known Free Baptist minister in New England, died in Lynn a few days ago. For eight or nine years he has not been able to engage actively in the work of the ministry. During his active years he was abundant in labours, and successful in a large degree. He was a genial soul, and was much loved by many.

—IT IS STATED as a curious fact that the sole maker of the regulations robes for Roman Catholic Cardinals is a Protestant. For one hundred and fifty years the firm, of which he is now the head, and which he inherited from his father and grandfather, has been in possession of the secret of dyeing these garments their characteristic red color, as also of the manufacture of the cloth.

—IF THE MONEY that professors of religion waste on tobacco was given to the Lord, says Dr. Barr, the treasuries of our mission boards would be full, and overflow. It is a costly slavery, and at best it ends in smoke.

—DEALING with the question, often asked, why the gospel is not more successful, the "Christian Inquirer" expresses the fear that one chief cause is the lack of consistent, earnest piety in church members. An eminent minister has said: "There is nothing on earth that has such a tremendous power to

destroy Christian life as a society of men who bear the name of Christ without manifesting his spirit and life. A dead church is a mighty obstacle to Christian life than the influences of the world or the sneers of the keenest infidelity; it freezes the influence of truth, it paralyzes the power of prayer, it lays its cold hand on the pulses of the Christian faith, chilling them into a death-like sleep." It is only as churches are "filled with the Spirit" and so are controlled by the highest motives and aims that the gospel will have power with the unconverted.

—PAUL's missionary creed is thus summed up by the Christian World: 1. I believe that whosoever shall call upon the name of the Lord shall be saved. 2. I believe that no heathen will call on him in whom he has not believed. 3. I believe that in order for the heathen to believe the Gospel they must hear the Gospel. 4. I believe that the heathen will never hear the Gospel till a preacher preaches it to them. 5. I believe that a preacher, in order to preach to the heathen, must be sent to them. This creed is found in Romans 10: 13, 14.

—THE NON-PARTISAN W. C. T. U., though not yet two years old, is evidently doing a good work, and is extending its borders and its beneficent influence. Its sole reason for separating from the National Union was the feeling that woman's temperance work should avoid either political or sectarian affiliations, and stand on a platform so broad that all women may unite to present an unbroken front against the ravages of intemperance.

This organization held its second Convention in Brooklyn in November, and the meetings are reported as of marked interest from first to last. Thirteen states were represented. Its greatest strength, as yet, is in Pennsylvania, Ohio and Iowa. It has 9,000 members, and is growing steadily. Other states are about organizing.

The several departments of work were fully reported and are evidently in an encouraging condition. Among many ministers and other prominent temperance men who attended the Convention, expressing approval of the organization, was Rev. Dr. Cuyler who gives it hearty sympathy.

Creed Revision.

The question of revision of the Confession of Faith continues to occupy the attention of the Presbyterian body of the United States. The several presbyteries are discussing and voting on the subject. Though there are wide differences of opinion as to the best way of dealing with the matter there is no question that the feeling is strongly in favour of such action as will put the Presbyterian body more clearly on record as believing in the love of God for all men, the fullness of the atonement, and the offer of salvation to all, that "whosoever will may come" to the Christ and be saved.

Whether the Old Confession will be reconstructed or be pigeon-holed, as a sacred historic document, and a new creed, "for practical use," be substituted for it, remains to be determined. Both proposals have advocates. But whatever the final decision, the belief seems to be very general that its usefulness is ended. Old time Calvinism is having a hard time. Very few have a word to say in defence of it; those who do attempt it do so apologetically. One presbytery recommended "that the work of mutilating the ancient and sacred Confession of Faith be arrested, and that the prayers and best wisdom of the Presbyterian Church be devoted to the formulation of a brief and simple statement of such truths as are the very fullness of the Gospel of Christ and the lost human race."

Some other presbyteries have taken substantially the same ground. The New York presbytery recommended a number of changes, among them that "all reference to eternal foreordination to everlasting death, or any doctrine of none-election, should be omitted;" and that "the doctrine of God's sovereign election is to be received and interpreted in harmony with the truth that he is not willing that any should perish, but that all should come to repentance; that he has given his Son to be the propitiation for the sins of the whole world; and that whosoever cometh unto him shall not be cast out, but whosoever will not come shall perish."

As Free Baptists (the Morning Star thinks, and we agree) we have reason to praise God for such a triumph of Gospel truth over the errors so long upheld in Calvinistic creeds. We do not ignore the good that Calvinism in some respects has accomplished. We quite agree with Prof. John Stuart Blackie of Scotland, that "Calvinism, like everything else, has good and bad in it," and that, "on the whole, I think [says the professor cautiously], it has done good." But we recollect the

testimony of our fathers against the "bad" in Calvinism, and are thankful that, in continuing their testimony it is permitted us to see such progress in the abolition of error as is making to day. We confidently anticipate the day when "Free Grace, Free Will, and Free Communion" will be inscribed on the banners of the entire Church. Yes, and believers baptism also!

Young People's Societies.

Young People's Societies have a warm advocate in Rev. Dr. Cuyler, the veteran ex-pastor. He has recently been giving good advice to pastors about such societies, as to how they may use them for social, benevolent and devotional purposes in the church life. And he says excellent things about the composition and character of the societies.

"By all means, he says, include both sexes. Many a young man will be attracted to a devotional meeting at which he will meet young ladies, when he would not otherwise come at all. In the Lafayette Church of Brooklyn, which I served thirty years, there is an association of this kind, numbering over seven hundred members, and about equally divided as to sex. Do they not sometimes form attachments there which end in wedlock? Yes, of course they do. I have officiated at over forty marriages which grew out of friendships formed in meetings of that association. It is better that a man should get acquainted with his future wife at a prayer meeting than in a ballroom or at the theater. The social element is a very important consideration in every association of young people. But the central core-principle must be spiritual. The chief aim should be to reach and draw in the unconverted, to train young converts, to promote benevolent work, and to develop Christian character. Set your new-born souls to speaking and praying at once, or else they may be tongue-tied for life. See to it that there are efficient committees to arrange devotional meetings, to look after the sick, to distribute tracts, to promote the temperance cause, and to manage mission work. Let the meetings be warm with love, lively with song, and as free as a family at its own fireside. Drop in often yourself at the meetings, and bring to them a hot coal from the altar. About once a month there ought to be a pleasant and lively social entertainment, with music, readings, and other attractive exercises of a secular character."

But never should an association be allowed to swing away from its primal purpose; namely, to make Christians. The spiritual, the devotional, the soul-saving element must be its lifeblood. Young people ought to have and will have recreations; the purer the better. But it is not the mission of the church of Christ to furnish amusements for either old or young; nor did God send us in this world simply to be amused. When Satan can get an association of young Christians switched off from the straight line of robust spiritual activities on the side-track of frivolous amusements, they will soon go over the embankment, with sad fractures of the Christian name and character. Self-indulgence is eating into the vitals of our churches fast enough now without encouraging young members to turn religion into a frolic. Let us educate our sons and daughters up to higher and sweeter pleasures, to the satisfaction of being right and doing right, and the holy joys of serving their Master. No part of your work, my brother, is so far-reaching as that which molds the immortal soul in its most plastic period; and if anywhere you are at your happiest and your very best, it should be as the pastor among his young people."

Field Notes.

NO. IV.

Three churches are included in Rev. David Long's pastorate—Norton, Midland and Long Point. At the first two he preaches every Sunday, and fortnightly at the other. The distance from end to end of the field is thirteen miles. This is Bro. Long's first pastorate, and he has been in charge only since Conference. He is well started upon his work, and is likely to have a successful year. His home is at Norton station. And there he met us on a cold and stormy Saturday night. The warmth and cheer of his pleasant home was enjoyable. Sunday was not a particularly agreeable day, and while we would be glad, on a pleasant day, to go the whole length of his field, we were not sorry it was the Sunday for the short drive and only two services. The morning was spent at Midland, and the evening at Norton. At both these places Bro. Long has good congregations, and is growing in the esteem of the people.

There is no other church than ours in Midland, and the people are religious. The spiritual interest is very good. The pastor is looking for an

increase, and is teaching and praying to that end.

Midland is the home of Bro. G. W. Sharp, Clerk of the Sixth District. Over his home the death angel has been hovering for many months. Mrs. Sharp has been slowly, yet surely going down to death, and the end must be soon. But she knows no fear. "The valley of the shadow of death" is made bright to her by the divine presence, and Christ's grace is manifested and magnified in her upbearing.

It is stimulating to a christian's faith to visit her and witness her great patience in suffering and her calm trust in the all-sufficient Saviour, and to her quiet and confident expressions of assured victory over the last enemy. One is moved to exclaim, with Paul, "O death, where is thy sting? Thanks be unto God, who giveth us the victory through our Lord Jesus Christ."

There are two churches at Norton Station—an Episcopal and a Free Baptist. The Episcopal has a very small membership. It is not many years since the Free Baptist church there was organized. It is not yet a large or strong church. But it has made very good progress, and has no real reason for discouragement. For several years the congregation worshipped in a hall. Two or three years ago a church edifice was erected. It is of good size, is well furnished, presents a good appearance, and is a comfortable and pleasant place of worship, altogether creditable to the people who erected it. There is still a small debt on it; but with a united effort it can be removed in a short time. The pastor does not like debts of any kind, much less church debts, and we shall not be surprised to hear that he is leading the people in an energetic endeavor to remove it.

The attendance at the Sabbath services is good, other denominations than our own being, generally, represented in the congregations. The mid-week prayer meeting, recently re-established is also well attended, and a very good interest is apparent. Bro. Long is planning to have special meeting during the winter, and will, doubtless, have the joy of an ingathering.

Of Long Point church, which we did not visit, he tells us that though there are not many members it is a good church, they have good meetings, there is a good degree of spiritual life, and the prospect of a good year's work.

This pastorate needs a parsonage, and is well able to build one. Why not, brethren?

A portion of Monday was spent at Apohaqui and Millstream. We were fortunate in meeting the pastor, Rev. Wm. DeWare, at Apohaqui, where he had been preaching the evening before. He is in very good health, and seems in excellent spirits. He is enjoying his work, though the field he occupies is large, having five preaching places. His home is at Millstream, and as is indicated by such things as those recorded in another column, he enjoys the esteem of the people amongst whom he lives and labours. He reports the churches in an encouraging condition. He recently held some special meetings at Snider Mountain. The spiritual life of the church was much helped, and seed was sown which, it is hoped, will bear fruit unto eternal life. Under Bro. D's guidance we were privileged to make calls upon several of his parishioners—and not for naught.

Monday night was spent at Sussex. We found Rev. A. M. McNinch not very well-tired by his labours at Penobscus. But he and Mrs. McNinch are happy in the blessing God has given on the work. A report of the revival appears in the Denominational News department. Bro. McNinch thinks these are signs of encouragement all over the field. At Sussex the interest is growing; this is particularly noticeable, he says, in the prayer meetings. He is hoping to see a good revival there, which may God grant.

At all the places visited we found some interest in the cause we had especially to present; in some of them it was considerable and practical. There is, we feel sure, a very general concern about the Seminary, much more than has yet expressed itself in a tangible way. Some time, doubtless, it will take form.

Passing through St. John we met Revs. J. W. Clark and G. W. Foster. Bro. Clark is now fully recovered from his late illness, and is busy looking after his new flock. Bro. Foster is in excellent health, has had some blessing in his field since Conference, and is anticipating a successful year.

BISHOP PHILLIPS BROOKS has three brethren ministers. Another, who was also a minister, was drowned a few years ago.

Another Response.

REV. J. McLEOD, D. D.

Dear Brother.—The Sewing Circle connected with the Free C. Baptist church of Marysville, having read your appeal in behalf of the U. B. Seminary, the good Spirit said, *help*. You are at liberty to draw on our Secretary-Treasurer for fifty dollars (\$50.00), according to your plan of payment by instalment.

MRS. MOSES PETERSON, Pres.
MRS. DAVID PUGH, Sec. Treas.
Marysville, Dec. 3rd.

These good women have set an example which, we trust, will be followed by others. We hope to hear from other churches before the next issue of the INTELLIGENCER. The subscription list has to be completed on the 17th inst.

Peter, the First Bishop or Pope of Rome.

NO. I.

It is out of some regard to an ancient tradition, that I place Peter at the head of the bishops of Rome, though I am well apprised, that this, like most other traditions, will hardly stand the test of a strict and impartial examination. To avoid being imposed upon, we ought to treat tradition as we do a notorious and known liar, to whom we give no credit, unless what he says is confirmed to us by some person of undoubted veracity. In the perusal of this article we will try to present a few impartial and unquestionable facts regarding the bishopric of St. Peter at Rome.

That Peter was ever at Rome is known only by tradition, for no mention of it is made in the Scriptures hence Scaliger, Salmasius, Spanheim, Adam Clarke and many other learned writers, have denied that he ever visited that city. Yet we are told that St. Peter went to Rome chiefly to oppose Simon, the celebrated magician; that, at their first interview, at which Nero himself was present, he flew up into the air, in the sight of the Emperor, and the whole city; but that the Devil, who had thus raised him, struck with dread and terror at the name of Jesus, whom the apostle invoked, let him fall to the ground, by which fall he broke his legs. Should you question the truth of this tradition at Rome, they would show you the prints of St. Peter's knees in the stone, on which he kneeled on this occasion, and another stone still dyed with the blood of the Magician. These and a thousand like stories, however fabulous and romantic they may seem, we cannot, without great incoherency, reject, if we admit St. Peter to have been at Rome; since the whole is equally vouched by the same authority, and has been upon the same authority equally believed by those, who are called in by the advocates for the See of Rome, to witness to St. Peter's having preached the gospel in that city, where even in the time of Luther, it was the tone of good society to question the very evidences of Christianity. These are Arnobius, Cyril of Jerusalem, Eusebius, Irenaeus, Tertullian, Jerom, and Justin the Martyr. These have all supposed St. Peter to have been at Rome, and together with St. Paul, to have planted Christianity in that Metropolis of the World; but this they took upon tradition, and consequently their authority is of no greater weight than tradition itself. Indeed, it would be much easier to prove that St. Paul was bishop of Rome than that Peter was, for it is expressly mentioned in the New Testament, that Paul visited Rome, and that he remained there for "two whole years"—preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ." Now if Pope Peter was also at Rome, and more especially, if he was there in the character of "supreme head of the church universal," is it not most astonishing that Paul should take not the slightest notice of him, and that neither the Scriptures, nor any of the apostolic fathers should say one word in relation to his connection with the church in that city, which has canonized such an idolator as Benaventura, so fierce a persecutor as Hilderbrand, so great a fanatic as Ignatius?

The Apostle Paul, while at Rome, had frequent opportunities of mentioning his fellow apostle and fellow labourer and yet, naming several others, he is quite silent as to him. From Rome he wrote to the Galatians, to the Ephesians, to the Philippians, to the Colossians, to Timothy, and to Philemon, without ever mentioning Peter, or sending any salutation from him. In short, it is certain that Peter was not at Rome when the apostle of the Gentiles wrote to the Colossians; for, mentioning Tychicus, Onesimus, Aristarchus, Marcus, and Justus, he adds, "these alone, my fellow-workers unto the Kingdom of God, who have been a comfort unto me. Peter was not there when St. Paul wrote his second Epistle to Timothy, in which

he says, "at my first answer no man stood with me, but all men forsook me;" nor was he there immediately before Paul's death, when the time of his departure was at hand, for he tells Timothy that all the brethren did salute him, and, naming Eubulus, Pudens, Linus and Claudia, he omits Peter, whom we may thence conclude not to have been there. And yet it is a received tradition in the Church of Rome, that Peter was there, not only in that Metropolis but confined and bound in the same prison with Paul. As that apostle, in writing from Rome, sends no salutations from Peter, so in writing to Rome he greets many others, but never mentions him. In the name of common sense and good judgment, who would not sooner choose to reject such traditions, than to suppose Paul guilty of such an unfriendly and unaccountable omission?

From what has been said we think that every impartial judge must conclude that Peter was never at Rome, or at least, that it is very much to be doubted that he ever trod under the lintel of the Eternal City. But for another reason, granted that he was at Rome, and walked upon the floors of the primitive vatican, where the cross was seen resplendent with amaranthine beauty, it still remains to be proved that he was bishop of that See. All that the adherents of Catholicism have to offer in support of this dogma, is a few misinterpreted passages out of the ecclesiastical writers, for the right understanding of which it is to be observed, that such of the ancients as called Peter Bishop of Rome, and Rome the place, the chair, the See of Peter, meant no more than that he was superintendent of that church, that he founded it by converting men to the faith, and erected the Episcopal chair by appointing the first bishops. That this is their true meaning, is apparent from what we read in Rufinus who having mentioned Linus, Cletus, and Clements, as succeeding each other in the See of Rome, while Peter was still alive, thus accounts for their episcopacy: "They were," says he, "appointed bishops by Peter to the end that, they taking upon them, the episcopal charge, he might be at leisure to discharge the duties of his apostolic office." And this, he tells us, was not a notion of his own, but the common opinion. Irenaeus speaks to the same purpose: "The apostles," says he, "founding that church, delivered the episcopal office into the hands of Linus." Hence the most ancient writers, who lived nearest the foundation of tradition, never style St. Peter Bishop of Rome, but only say that by ordaining bishops, he founded that church.

Again, it is impossible for Peter to have been Pope of Rome, since an apostle, says Chrysostom, is charged with the instruction not of any particular nation or city, but the whole world; but a bishop must reside, says the same writer, and be employed in the same place. Therefore, Peter, who knew these two duties to be inconsistent, if he was ever at Rome, committed there, as he did in other places, the episcopal charge to others, and pursued his apostolic office, which required a more extensive care. Still further, if Peter was bishop of Rome, who placed him in that see? Did our Lord appoint him? Did the apostle name him? Did the people choose him? Did he assume it himself, like many of his alleged successors? To these queries no answers have been yet given, but such as are so ridiculously weak, that it is not worth while to relate them, nor the reader's to hear them. Bellarmine, in one place positively affirms that God commanded Peter to fix his See at Rome; but elsewhere contents himself with saying, it is not improbable that God commanded Peter to fix his See at Rome. It is not more than "improbable," it is uncertain, it may be but a mere conjecture, in short it is but a dream.

St. Peter was not bishop of Rome in the strict sense, however, to which that word is now confined, but in a larger sense, of which I have taken notice above; and in that Paul has as good a claim to the high-sounding titles of Pope, or Bishop of Rome, etc. as Peter, since, together with him, he is said to have founded that church, which later in the centuries, "built up an ecclesiastical despotism—a pyramid of power and grandeur—a throne of pride on which she sits as queen," and says, "I see no sorrow." The Popes, many of whom proved to be monsters of iniquity and vice, will not allow Paul that honor (!) nor condescend to reckon him among their predecessors; but Epiphanius and Eusebius have been more complaisant, the former saying, "Peter and Paul were the first at Rome, both bishops and apostles"; and the latter, speaking of the succession of the bishops of Rome, "Alexander derived his succession in the fifth place from Peter and Paul." Both therefore were bishops of Rome, or neither was; both in the sense of the ancient writers, but neither in that which is now annexed to the word "bishop." And truly the office of an apostle, and that of a bishop, as the word is now understood, are incompatible. It might be well to say then