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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.

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ALL COMMUNICATIONS, etc., should be addressed RELIGIOUS INTELLIGENCER, Box 375 Fredericton N.B.

Religious Intelligencer.

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

WEDNESDAY, JULY 12, 1893.

—HEARTS full of Godly courage, and hands willing to undertake any christian service are needed everywhere. The timid and the indolent are quickly pushed aside by the power of evil in the world.

—A MAN is living the noblest and best life, he is living nearer the Christ life when he is living for others. There is no nobler instinct in the human soul than that which prompts men to self sacrifice.

—AN EMINENT divine says, "Death breaks the lantern, but it cannot put out the candle." No, the light once kindled in the human soul must always burn. Make it a true light, one to guide other men in safe ways, not one to lure your fellow to destruction!

—THIS IS THE season of the year, when so many church members think it is too warm to go to church. Not very long ago it was too cold. It would be very curious weather that would suit some people. This talk about the weather is not a reason for not going—it is merely a pretext.

—VICTOR HUGO had an unswerving faith in the immortality of the soul. He once gave this curious expression to that belief. "Yes, I feel that I shall be complete only up yonder! That which later I shall speak, now I only stammer. I shall continue my being in sublimating it. I am the tadpole of an angel!"

—WHEN MEN talk about the need of something new, implying that the Gospel is not quite so well adapted to present time, conditions and people, they may fairly be suspected of knowing very little about the Gospel of Christ. The notion that a new or revised gospel is needed for every century is an error born of ignorance or unbelief of revealed truth. "Jesus Christ is the same, yesterday, to day and forever."

—THERE is in every human soul a sense of moral obligation. In some cases it is weak and almost deadened by years of disregard of its dictates, but it is always present in some degree. It is the minstrel of man's better nature, the little mentor of his nobler life, and in as great a degree as man obeys its mandates in that degree his life will be successful. It is God's arm, shielding the children of men from evil.

—THE MESSAGE which Dr. Caylor sent to the Congress of the Religious Press, held in Chicago lately was this: "Forty-five years of work in the religious press has proved that the type is mightier than the tongue in proclaiming the glorious Gospel of Christ." Remember this, brethren and do your duty by the paper that embodies the feelings and teachings dear to all Free Baptists.

—WHEN HE comes down into the dark valley and when the shadows of death come creeping through the gloom then it is that a man begins to doubt his own strength, of which he was so confident in the vigour of his youth; it is then that he reaches out for some stronger hand to uphold him. He enters upon that new stage which contains so much of mystery for him. Prof. Huxley the much talked of agnostic is an old man now, and as he looks eternity in the face, it presents

a different picture to him than it did when in the pride of youthful power he wrote his "Ages of Reason." He is inclined to think that after all, "it is not all death to die."

He has certainly read these lines of Tennyson's death song: "For I shall see my Pilot face to face, When I have crossed the bar," and now he admits he too may need a pilot when he has 'crossed the bar' into an unknown ocean. May he find him."

—REFERRING To the heroism of Chaplain Morris of the lost Victoria who gave his own life trying to save the lives of the sick on board the Victoria, the *New York Tribune* says: "The world is immeasurably better for the lives of such men as Chaplain Morris. The sum of its goodness is vastly increased by them. The nobler possibilities of our commonplace, unheroic lives are made clear by the victories, and even by the defeats, of all who have consecrated themselves to the service of humanity. Home, country, patriotism, honor, virtue—what would these be but unsubstantial dreams, had not countless numbers of men toiled and suffered and died to make them realities?"

—THESE VIGOROUS WORDS have the right ethical ring. They are from a western paper:

"There is need of religion that will make a man pay his debts. Shouting does not do it. Shouting does not settle old accounts with God or man. A church will sometimes discipline a man for going to a ball or other forbidden place, and tolerate the pious scamp who while able to pay his debts, lets them go unpaid year after year."

And we may add that dishonest church-members do the cause of Christ great harm. Churches which wink at the wrong-doing of such people have to share the responsibility for the injury done. Then some churches, as such, are open to the charge of dishonesty. We mean those which owe ministers balances of salaries agreed to be paid. If such churches want true prosperity they had better take a step towards getting right with God and man by paying what they owe.

—THE CHRISTIAN WORLD has the following to say concerning church socials.

Whether the ordinary church social is conducive to piety is a question. There is a vast difference between sociability and piety. The former may exist where there is very little of the latter. We do not object to socials, but we do object to socials that are given for revenue only. Besides, it is not very elevating to hear the pastor, in the midst of a solemn service, announce that there will be a "mum social," or oyster supper, or something else of the kind on a certain evening. The *Christian Standard* is authority for the following instance: "The morning service was almost over. Choir and congregation had joined in singing, 'How firm a foundation, ye saints of the Lord.' The last notes of the great organ trembled through gallery and nave. As the sound died away, the congregation bowed their heads in reverent silence, awaiting the benediction. The spirit of the Sabbath pervaded the consecrated edifice. There was a solemn hush. It was broken by the pastor. He said: 'There will be a chicken-supper at the church parlors next Thursday evening. And now may the blessing, etc.'"

Constant Revival.

"How is your church getting along?" "O, we are simply holding our ordinary services; there is no special interest, indeed the interest is really a little low; but we are trying to hold our own."

How often such question and answer are heard. The question is a proper one; the answer is not encouraging. Not long ago we were in a meeting where the pastor was praying for conversions, and teaching his people to live, labour and pray for and expect them in midsummer, in the ordinary services, as much as at other times of the year when extra meetings are held. And so far as we could judge, from the spirit prevailing the meeting, there will be frequent conversions in that congregation. And why should not there be conversions in all churches, at all times of the year—conversions always? The business of the church of Christ is to win men to Him. That is its business always—not at given times and seasons. Allowing that there may be periods when the conditions seem more favourable than at others, the duty to live and pray for and expect conversions belongs to all times and seasons. God's love is always towards men, His infinite desire for their salvation does not vary, nor is His arm ever shortened that He cannot save. Dr. MacArthur, writing of church services, well says that there is a sense in which "all ordinary services ought to be extraordinary services." We ought to labour for the conversion of souls in connection with almost every service; we ought, often than we do, to follow pulpit services by after meetings for prayer and inquiry.

A church ought to be in a condition of constant revival; this is the normal condition of a thoroughly living church of Christ. Such a church will bring forth fruit weekly, perhaps even daily.

It may seem that such a condition of things is not possible; perhaps in country places and in other sparsely settled communities, it may not always be possible to have a constant revival. But this is the ideal condition, and toward its realization in actual experience all Christians should constantly strive. This state of things means work—very hard work and that constantly. A church in a much better spiritual condition when it has no revival, in the technical sense of the term, because it has a constant revival in this truer meaning of the word.

The character of the conversions while the church is in a healthy condition of constant activity, is likely to be much more satisfactory than when, after periods of deadness running through years, conversions are secured as a result of exciting revival services. Let it not be supposed that we are opposed under circumstances to such meetings; or that we are depreciating the legitimate work of professional evangelists. They have their place and their necessary work. When a church is dead and cold it ought to be revived, even though the most vigorous and drastic measures must be used. When a patient is almost in a state of syncope it is right to give him brandy, quinine anything that will prevent death and restore activity to heart or brain. But the sad thing is that a patient or church should reach this fainting and almost hopeless condition. Let us watch for souls in connection with all our services, in connection with our pastoral visits to the home, in personal conversation, and in every relation in life which Christian men and women sustain. We ought to throw the net more frequently than many pastors do, to fish with hook and line always and everywhere.

Voices and Echoes.

The man who turns his head away when he passes you on the street, and then complains that you never speak to him, is a weak brother. But be sure you do not deal harshly with him. "Support the weak."

He is in every church, this childish man. Don't follow your first impulse and be irritated with him, treat him like a man and he will catch something of your manly spirit and be ashamed of his childish weakness. You may make quite a man out of him.

The man who expects all others to throw themselves into his pet scheme of reform with all their might, is looking for an impossibility. The claims of the church, the family, and business occupy the most of every one's time and exhaust his strength. Charity must be exercised towards people crowded with their regular employments, nor must they be regarded as the enemies of reform because they are not in the front of every movement.—*The Workman*.

It is of course too much to expect that all men will break their business and family ties to give a hand in helping along great reforms. In the best communities only a few and perhaps only one man is found to give up business and popularity and fight evil. He is the chief of men, who stands in the van of men, facing the peril that frightens back all others, which if it be not conquered will devour the others. But at least these men so devoted to family and business might cease to grumble at the way the fighters for reform do their fighting, might cease sneeringly to point to the mistakes of brave men, struggling for humanity. They might be a little more ready to rejoice with the unselfish toiler when he gains a victory and a little less quick to point out and scoff at his seeming failure. You have met men, who living selfishly away from the difficulties and disappointments of struggle for reform, act in the ways mentioned, toward the brave brothers who are bearing the burden and heat of the day, toiling for the common good.

Rings political and rings ecclesiastical belong to the same genus.—*Western Advocate*.

And the whole family is bad and corrupting.

At a revival meeting the evangelist requested every man who had paid his debts to stand up. They rose in a mass. Then he said: "Sit down, and every man in this meeting who has not paid his debts stand up." One individual raised his arm aloft. "My good man," said the evangelist, "have you not paid your debts?" "No, said he, "I have not paid them, and I don't pay them. I am the editor of a religious periodical, and nearly every member of this congregation owes me for my paper.—*Congregationalist*."

How many men there are who are honest in all other concerns of life, but who neglect to pay for their religious paper! Are you akin to the members of that congregation, my brother? If you have paid all your other bills, pay your paper subscription also in order that your conscience may be completely clear and in order that the poor editor may be able to stand up also as one who has been enabled to pay his bills.

Why we Observe the First Day of the Week as the Sabbath!

The Sabbath question as a whole is one of immense magnitude, and of great importance to all those who fear God, love humanity, and desire that righteousness and good order may prevail.

On this subject volumes have been written; and like other controversial questions, many different beliefs and opinions have been expressed. It will be interesting, at least, to notice here some of the principle existing ideas concerning the Sabbath, which are held and declared by prominent and learned men. And it may be said that one of those views will be held by almost every person who has any definite, clear, and distinct line of belief on this Sabbath question. And also, that his observance of the day, will be largely governed thereby.

First, The Seventh-Day view, held by Seventh Day Baptist and Seventh Day Adventists etc., is that we are bound to keep the Jewish Sabbath which is from sunset Friday to sunset Saturday. This idea is antagonistic to a good observance of the christian Sabbath or Lord's Day.

Second, another view, the extreme of the above, is that the fourth commandment has been completely abolished and that all days are alike in the kingdom of Christ.

Third, Others again say, that the only reason for keeping the Sabbath is because the church has ordered it. This is the ground taken by Romanists etc.

Fourth, Still others claim that the only obligation for its observance is the example of the Apostles, that there is no law concerning it, but we should walk in the footsteps of those holy men.

Fifth, Again the prime and only motive, with some, for recognizing this day is out of love to Christ, that it should be held sacred as the Lord's Day.

Sixth, That the observance of the Lord's Day should be based wholly on the fact, that it is necessary to the best welfare of man and beast. A day of rest affording religious and mental improvement.

Seventh, That the commandment given by God to Moses remains unchanged; retaining all the elements of the Jewish Sabbath, and has simply been transferred to the first day of the week.

Eighth, And lastly, many hold that the fourth commandment is still binding; that the principle elements of the Jewish Sabbath still exist in the Lord's Day, but that it has been modified to suit the conditions and needs of the christian church. This view, it may be noticed is the ordinary christian Sabbath idea; and the one commonly held for many centuries, and indeed presents itself as the one clearest of objections.

But the question before us at present and the one we are called upon to discuss, is, "why we keep the first day of the week as the Sabbath?" Why the change of day? This is an important question, and one that demands settling, and must be settled before we can strongly advocate the good observance of our Sabbath. Admitting that the fourth commandment is still in force; we must be ready to give a satisfactory answer to the question, "why do christians not keep the seventh day of the week as the Sabbath?" and if we cannot do this, we must stand convicted of error. We naturally turn to the Apostles words and example for our authority on this as on almost every question which effects the christian church. Up to the time of the Apostles, there was no change in the day. In fact it was scarcely hinted at. For the old dispensation had not passed out, nor was the christian church born till the Day of Pentecost. We look upon the Apostles as being endowed with power and wisdom, to organize and arrange all matters of detail for the church. And we find them in many ways and at different times using their authority, and exercising the functions of legislators for the christian church.

As to this change of day, they ordered it by no explicit command, no more than they commanded the abandonment of circumcision, the passover and other ceremonies and festivals of the Jews. But it is fair to infer that the change was not sudden, but gradual in the Apostolic church. Indeed it is quite clear that the Jewish christians retained for some time much of Judaism that was not essential to christianity, and that as the nature of christianity became better understood, those old and useless practices were dropped one by one.

Now we may ask, were there any legitimate reasons for such a change. There certainly were many. And the following may be mentioned as a few of many then existing reasons:

1st, The abuses which had gathered about the Jewish Sabbath. Such a

Sabbath as the rabbis recognized would be a burden, instead of a blessing to the christian church. In their formalism they attached so much importance to Sabbath keeping, that they actually destroyed it. The Jews taught that the Sabbath is as important to the whole law. The Talmud says, "he who shall rightly observe all the rites and customs of the Sabbath, shall obtain the pardon of all his sins, even though he hath been guilty of idolatry." They made it a sin for the cured man to carry home a light mattress on the Sabbath day. The plucking of a few ears of corn and rubbing them in the hands was a species of threshing. One might not catch a flea on the Sabbath unless he was actually biting, for that would be hunting. Nailed shoes should not be worn for that would be bearing burdens. On Friday afternoon one must search his pockets to see that they contained nothing unlawful to carry on the Sabbath day. Even giving an emetic or setting a broken bone was explicitly forbidden. The easiest and perhaps the only way to rid the day of those abuses was to have it changed.

2nd, The Gentile churches never would have accepted the Jewish Sabbath. Neander says, "They rejected the Sabbath the Jewish christians celebrated, in order to avoid the risk of mingling Judaism and christianity, and because another event associated more closely another day with their christian feelings."

3rd, The transference of the Jewish Sabbath to the christian church would have implied the transference of all its features; and this was not to be. Pains were taken to make it clear, that christianity was in no way a continuation of Judaism. And yet all that was useful and essential was to be retained.

4th, A change of day would not destroy the purpose for which the Sabbath was established. To retain all the good features of the old which concerned christians—carry over to the new all that was sacred and every thing that gave it sanctity—add one new feature viz:—the memorials of our Lord's resurrection; and we have a day which answers every purpose for which the Sabbath was established by God, and one worthy of greater sacredness and sanctity than the old.

It is also evident that the Apostles would be led to abandon the seventh day, and observe it the first day of the week as the Sabbath by a variety of occurrences:—

1st, The resurrection of our Lord. It is a significant fact that Apostles attached great importance to the "first day of the week." Now, each of the Evangelists uses this term when speaking of the resurrection of Jesus Christ. The earliest of these gospels is Matthew's, written some years after Christ's ascension. John's was not written for at least forty years after Christ arose. Previous to the resurrection, when reference was made thereto it was spoken of as occurring on "the third day." Thus we see that by the use of the term "first day of the week" that it was distinguished for other days and much stress laid on it by the Apostles.

2nd, Christ's appearing no less than five times on the same day he rose from the dead, in different ways, at different places, and to different ones of His disciples.

3rd, For six days Christ did not appear to any person. Not one of His disciples saw Him, as far as the account goes. But on the eighth day or seven days after, or on the "first day of the week" He appeared to the eleven as they were gathered in a closed room. It is difficult to avoid the conviction that Christ Himself meant to distinguish the day and mark it with peculiar honour.

4. The outpouring of the Holy Ghost, Pentecost. That Pentecost was on the first day of the week is generally admitted. This view is held by Dr. Phillip Schaff and with him on this question, many other eminent scholars and chronologists agree. Also according to the History of the Apostolic Church this is true which says: "The church always celebrated Pentecost on Sunday." Thus this first day of the week was made the birthday of the church. It is not difficult to see that the day marked by two such events as the resurrection of Jesus Christ, and the gift of the Holy Ghost—two events in which all the hopes of the disciples were realised—two events on which everything then depended, both for time and eternity, should at once and forever become a memorial day to them and to all christians.

Furthermore at a very early date christians were accustomed to hold their religious meetings on Sunday or "the first day of the week." This custom seemed to be commenced a week after the resurrection and continued down through the Apostles time. For later we find that on the first day of the week when the disciples came together to break bread Paul preached into them. It was on this day especially that the Lord's Supper was celebrated. It is clear that all through the Apostles time a regular weekly meeting was held on "the first day of the week. To this meeting, doubtless, the Apostle refers when he speaks of the collection for the poor saints. He would have the people bring their offerings week by week, giving as the Lord hath prospered, and also when he urges the Hebrews to "forsake not the assembling of themselves together," he has in view this regular meeting, and the only reasonable construction that can be put on John's language "I was in the spirit or the 'Lord's day' is that first day was called 'Lord's Day' in honour of Jesus, and second, 'in the spirit' indicates that he was using it expressly for religious thought and prayer.

Following this subject down still further even beyond the Apostles' time, we may, though not under obligation to follow the teaching of any people of later date than the Apostles, get much additional light on their customs, by the writings of those who lived nearest to and were contemporaries of, at least, some of the Apostles. Let us quote some of the writings of those ancient christians on this Sunday question. Ignatius who was a disciple of John did A. D., 115, says—"If therefore these that were brought up in the ancient order of things, have come to the possession of a new hope, no longer observing the Sabbath but living in the observance of the Lord's Day, on which also our life springing up again by him and by His death." This old paragraph indicates very clearly the giving up the seventh day as Sabbath and an observing or general regard for the Lord's day as sacred. Barnabas writing soon after the close of the first century says—"we christians keep the eighth day with joyfulness. The day also on which Christ rose from the dead." Justin Martyr, wrote about A. D., 138, says:—"On the day called Sunday all christians who live in the cities or country, gather together in one place, read scripture," etc. Again he says: "Sunday is the day on which we all hold our common assemblies; for it is the first day on which God having wrought a change in the darkness of matter, made the world, and Jesus Christ our Saviour rose from the dead." Eusebius, the great church historian quotes Jreneaus, Bishop of Lyons, A. D. 178 as saying, "The mystery of our Lord's resurrection should be celebrated on no other day than the Lord's Day; and that on this day alone we should observe the close of the paschal feast." Tertullian who lived in the last of the second and first of the third centuries said: "We have nothing to do with the Sabbath, or other Jewish festivals; much less with those of the heathen." Again he said, "If we give Sunday to joy it is from very different reason than the worship of the Son. We are also separate from those who spend Saturday in idleness and feasting." He is quoted again as saying, "We have nothing to do with the Sabbath of the Jews."

There is scarce an end to the quotations which might be made, from the writings of the men who lived in the first and second centuries on this subject. And while it is not safe to believe many things which were adopted by christians even in very early times, because of the errors they held and which were most injurious, yet most all the testimony from past-Apostolic writers on this question bears in one direction, and forces us to one conclusion viz:—That the "first day of the week" was held sacred, and observed strictly, being used for purposes of worship, prayer and praise, and in every sense kept holy by the christians of the first and second centuries; and that they were at full liberty to not keep the old Sabbath.

So taking the prominence the apostles gave the "first day of the week" and the great importance they attached thereto—the sacredness with which they held and observed it, and no person will argue that the Apostles did not make it sacred, important and prominent, and then add the teaching and writings of those early christians; and you are furnished with abundance of proof, that the early church from its very inception recognized the "first day of the week" as the holy day.

But this is not all. There are many reasons to show that we have good authority for observing Sunday as the Sabbath. The fact that the recognition of the first day of the week is now and has been so nearly universal is quite significant, of course the church has sanctioned many wrong doctrines and corrupt practices; but no error of great magnitude has existed almost without question for eighteen centuries. The matter of keeping the Jewish Sabbath (Jews excepted) is of very recent date and agitated by a very few.

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So taking the prominence the apostles gave the "first day of the week" and the great importance they attached thereto—the sacredness with which they held and observed it, and no person will argue that the Apostles did not make it sacred, important and prominent, and then add the teaching and writings of those early christians; and you are furnished with abundance of proof, that the early church from its very inception recognized the "first day of the week" as the holy day.

But this is not all. There are many reasons to show that we have good authority for observing Sunday as the Sabbath. The fact that the recognition of the first day of the week is now and has been so nearly universal is quite significant, of course the church has sanctioned many wrong doctrines and corrupt practices; but no error of great magnitude has existed almost without question for eighteen centuries. The matter of keeping the Jewish Sabbath (Jews excepted) is of very recent date and agitated by a very few.

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chariot...
dispair ou...
them with...
hope. It a...
cast off the...
How mu...
than creati...
of Calvary's...
Son is meet...
law, for un...
world by H...
race, it requ...
to expire in...
and tears...
the world se...
no he lives...
song of hope...
tion is so...
ecstatic meet...
are in Jesu...
main for ev...
And the Sa...
the same se...
as on the...
where is the...
real purpose...
will promote...
Jesus said...
for man" ar...
time comm...
tion—be a st...
finished wor...
God's greater...
not only sati...
all to be glad...
sacredly. Su...
Sabbath...
(For further...
subject see th...
Lord's Day" ...
to whom the...
indebted for...
thoughts.)

N. B.—[The...
ministers meet...
June 5th and...
meeting it is p...
of careful read...
of Moncton is

Our I...
B

My Dear Friend...
At times it is...
step by step bac...
starting point of...
ing possibly you...
how the work w...
village, I will br...
little more than...
Santal, by the n...
to read Bengali...
was a very unusu...
ations past educ...
mon among the...
being University...
positions under...
Santals, among w...
entirely differen...
They speak a lang...
to that of the Hi...
of letters until t...
aries, and worshi...
rather than idol...
was not reduced...
forty eight years...
specta they resen...
Indians.

One day a Hin...
small book which...
him. This man h...
a white man wh...
made a tour thro...
country. It prove...
than a copy in B...
spoken by the Hin...
of Mark. After pe...

At times it is...
step by step bac...
starting point of...
ing possibly you...
how the work w...
village, I will br...
little more than...
Santal, by the n...
to read Bengali...
was a very unusu...
ations past educ...
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Indians.