

Religious Intelligencer.

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

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WHOLE No. 2808

Notes and Cleanings.

Young women are again warned by the authorities of the South African Republic to use the utmost caution in response to advertisements requiring domestic servants for Johannesburg, as many of these are traps of the worst kind.

A petition, bearing the signatures of 21,269 residents of Hawaii, has been presented to Congress, protesting against the annexation of that country by the United States. Present prospects for the ratification of a treaty of annexation are not favorable.

In some railway stations in Germany, where many crowd the trains at certain hours of the day, each one helps himself to his ticket. There are a number of automatic boxes where, by dropping in a coin equal to the fare, a ticket drops out. The device saves crowding and delay.

Governor Brady of Alaska was a waif boy. He was taken and educated by Judge Green of Ohio. He pushed his way through college and seminary till he was fitted for the ministry. He offered for work in Alaska where he has been signally useful; and now he is governor of the territory.

So convinced were the authorities at one time that Europeans could not live in India without alcoholic stimulants that they actually prohibited the formation of temperance societies among the soldiers. The theory is now altogether changed, and the English soldiers in India to-day include no fewer than 20,000 total abstainers.

It used to be said that living things could not exist in the sea below a depth of 100 fathoms. It is now ascertained that this is not a fact. Life exists one thousand fathoms below the surface,—three, four, or five thousand! The number of different species is not less than half a million.—The land is on an average 1000 feet above the sea. The average depth of the sea is 13,000 feet.

Lady Henry Somerset has given to the town of Reigate, England, sufficient land for the erection of ten almshouses. This gift is in connection with the scheme for the erection of almshouses at Reigate in commemoration of the diamond jubilee of the queen. One of the conditions of the gift is that on the governing body of the almshouse there shall be not less than three women.

The police of Paris now compel barbers and hair-dressers to take sanitary measures in carrying on their business. All metallic instruments—razors, combs, shears, cutting machines, etc.—must be kept in a solution of soap and boiling water for ten minutes before being used. Only nickel plated combs are allowed. Pulverizers must be substituted for powder puffs. Cut hair must be covered with sawdust, and removed at once. The hands must be washed before waiting on a customer.

The very latest thing in journalism in Paris is not simply one issue—a woman's edition—but the regular publication, day after day, of a big daily newspaper, not only devoted to the interests of the fair sex, but produced entirely by women. Not only are editors, the managers and the staff of reporters, women, but the type is set by female compositors, and it is reported that even the printers' devils are female members of the genus "gamin." Famous women writers contribute to it, and it is said the enterprise has been a success from the start.

Queen Victoria has persistently held out against the electric light, saying she would have none of it near her apartments in Windsor Castle; and only allowing a small installation some distance away. But at length Her Majesty has been somewhat converted to the clear, clean illumination, for she has issued a royal warrant appointing an electrical storage company makers of electrical secondary batteries to herself. The next step will be for wax candles to bid adieu to ancient Windsor Castle, while the gas man's occupation will be gone.

Are Baptists Becoming Open Communionists?

BY PROF. HENRY C. VEDDER, D. D., OF CROZER THEOLOGICAL SEMINARY.

The discussions of the Baptist Congress have occasioned much prophecy regarding the future of the Baptists of the United States. As usual in such cases the prophets have agreed in only one thing, the confidence with which they put forth their forecasts of the future. The writer would not presume to add his voice to the already confusing vaticinations, for he is no prophet, only a humble student of history. To others he leaves the fascinating occupation of telling what shall be; but he would beg the attention of any who are interested in knowing what has been and is.

That there has been a considerable change in the attitude of Baptists to the communion question, so-called, is obvious. Drs. Pentecost and Behrends found themselves practically compelled to leave the denomination early in the seventies for saying no more than Drs. Gifford and Conwell have said toward the close of the nineties. Will the latter be forced to go? Who believes it? Who says it? A change in the direction of greater tolerance there certainly is. It is recognized that there is in the Baptist denomination a group of men who hold views that once would not have been tolerated, and that they do not forfeit their denominational position by holding and advocating those views. So much is beyond question.

But other and more interesting questions arise. How large is this group? How far is it representative of the churches? Does this tolerance indicate any considerable departure in the denomination at large from its traditional beliefs and practices with reference to the communion? Or, to put it all in one question, How far are the Baptists of the United States still close communionists? To this question the writer has given much study for several years, has made inquiries by letter and otherwise from men representing all sections of our country, and is reasonably confident that the answer about to be given is true to fact.

1. It is certain that there has been no appreciable change in the professed beliefs of the churches. The articles of faith of Baptist churches are precisely what they were a generation ago. These all profess that baptism, by which is of course meant immersion, is the first duty of every believer, and that "baptism is a prerequisite to the privilege of the Lord's supper," or some equivalent form of words. In some cases the phrase "orderly prerequisite" is found; but it has been asserted again and again by churches adopting that form that the difference of phrase means no difference of doctrine. Even churches that are commonly reputed "open communion" have an article of this kind. We must seek for change elsewhere than in the formal professions of the Baptist churches.

2. There has been no appreciable change in the manner of inviting to the Lord's table those whom Baptists regard as unbaptized. The testimony on this head is emphatic and unanimous. An occasional instance may be named of a Baptist minister who issues an invitation in some such form as this: "All who love the Lord Jesus-Christ are invited to a seat with us at the Lord's Table"; and a few churches tolerate this act on the part of a beloved pastor rather than approve of it. That this is the attitude of the churches is shown by the fact that on a change of pastorate the older practice is at once resumed. Such cases are probably to be regarded as sporadic. If they should become increasingly common they might be taken to indicate a denominational tendency; but they are at present so relatively few as to have little significance.

3. There has been a great change in the matter of giving an invitation of any sort at the celebration of the Lord's supper in Baptist churches. Two causes have doubtless been at work in producing this change. Many Baptist ministers taking the New Testament as their guide, see no precedent or authority for such an invitation. They push to an extreme the idea that the communion is a church ordinance, and hold that it is for the local body exclusively. They would invite nobody to the table who is not a member of the church that spreads it, not even other baptized believers, not even

members of sister churches. This view has rapidly gained ground until probably in a majority of Baptist churches, in the northern states at least, no invitation at all is now given. Concurring to produce this result has been a possible increase of pastors who favor a policy looking toward open communion. If the present tendency continues for another generation, the giving of an invitation will become almost or quite unknown in our Baptist churches at the north.

4. There has been a much more marked change in the attitude of Baptist churches toward persons who remain at the communion service on their own responsibility or at the invitation of members of the church. A generation ago in most Baptist churches a stranger who came to the table would be asked by one of the deacons if he were a Baptist ("a member of a sister church of the same faith and order"), would be the formal phrase, most likely; and if he replied in the negative he would be requested to withdraw to the gallery or side pews. Or if a deacon knew a given person to be a member of a non-Baptist church, he would pass such a person by in serving the communicants with the bread and wine. It is possible that there may be a few Baptist churches yet in districts that have been asleep for thirty years where the same thing would be done, but their number must be very few. Baptists in general who reckon themselves "close" communionists suppose that they have done all that denominational consistency and conformity to scriptural precedent demand when they refrain from publicly inviting to the table those whom they do not believe to be invited by the Lord himself. To fence about the table with an ecclesiastical police they think no part of their duty. Baptist views as to the relation of the ordinances are generally known. If any believer in Christ feels that the table is spread for him, and therefore stays to the feast, an increasing number of Baptists feel that it is not for them to drive him away. To his Master and ours he stands or falls.

5. There has been an equally marked change in the matter of church discipline for infraction of the traditional communion rule. In former days a Baptist who was known to have joined in communion with a church not "of the same faith and order" would have been put under discipline as if he had committed a serious moral offense, and, if he did not profess penitence and promise not to offend again, the hand of fellowship would surely be withdrawn. Covetousness, which according to the apostle is idolatry, might go undisciplined in a Baptist church, but not communing with a Methodist or Presbyterian church. The churches are few in which a member would be disciplined now for occasionally communing with a church of another denomination, especially if he were temporarily residing at a distance from any Baptist church, and near one of another denomination.

The changes recorded in the last two paragraphs, it is proper to say, have taken place almost exclusively in the northern Baptist churches. From the Ohio river southward the old order still obtains: rigid exclusion from the table of all but Baptists, and strict discipline of all Baptists who commune in churches of a different faith.

Musings.

1. At the close of my wanderings last Summer I said that of some things which had impressed me as I had gone from place to place I would write when I had leisure. I have been waiting for that leisure time to come ever since, but it has failed to reach me. I will not wait longer.

One of the things which impressed me, and over which I have mused much, was how so many people find so much leisure. In the towns and cities there are those who spend half their time, and a good part of the other half, standing on the corners, loafing around market places and other public places. When do these men earn a living? How do they keep off the town? Who buys their tobacco? For they all smoke or chew, or both. If there are any boys who are thinking, as nearly all boys think sometime in their lives, that they must learn to use tobacco before they can be men, I would like to walk them around the cities and see the gang loafing, loitering around, with apparently no occupation but to hold up the buildings and to smoke. They are certainly a suggestive sight, with short and black T. D's. in their mouths, and their hands, which seem to be too heavy for their arms, hanging down or in their pockets. Another thing this class of people always do is to talk politics. A plug of tobacco and a clay pipe make up the sum total of their possessions, to provide for which is the extent of their financing, yet they can

all tell us how the government ought to be run, and our finance ministers in their estimation have not learned the alpha of their business. If they were only in the government there would be good times, tobacco would grow everywhere and there would be money to burn. I have long since decided never to smoke. I have talked politics occasionally, but I have about decided to give that up.

I have concluded that there is small place in this old world of ours for people who have nothing to do. If there is one man who is out of joint with the world, who is a perfect nuisance to society it is the man who does nothing and never desires to do anything.

If we would build up characters and know life, as we ought to know it, in its true meaning, know the true spirit of manhood, we can find these only as we enter into the arena of life, take hold of the duties that lie before us, and faithfully do our part. If any of us have been lazing around, sighing for something to turn up, let us, as Josh Billings would say, "quit that thar kind of thing," and go to work and turn up something. More anon.

J. NATHAN.

"As Well Defend Sodom."

ANOTHER FOR DR. GRANT.

(From the Charlottetown, P. E. I. Guardian.)

There will be joy in the distilleries, breweries, saloons and in all the low grogeries throughout the land to learn the fact stated in our Toronto dispatch that Rev. Principal Grant, of Queen's University, is writing letters against liquor prohibition. There will be sorrow in ten thousand Christian homes, and thousands of widows and orphans, made through the rum traffic, will be wrung with pain from the same cause.

Principal Grant is recognized as one of the great teachers in Canada. He has hundreds of young men under his tutelage as thousands have been in years past. He is widely known throughout Canada, and preaches the Gospel at times. For all these reasons, when he takes the wrong side his influence for ill is vastly greater than that of the ordinary rum advocate. But how often we have to lament that "another good man has gone wrong?"

The weaknesses of Principal Grant are also widely known, almost as widely in fact as his talent, his scholarship and his fame as a teacher. He is a lover of notoriety, over ambitious to be at the head of a movement, and to see his name in print. He has supported and denounced both our political parties in his time, and once publicly summed up the wickedness of a Conservative Administration with the pious ejaculation, "As well defend Sodom!" Now that he is writing in a line to please the promoters of the most gigantic evil in this or any land, we commend to his reflection his own words, "As well defend Sodom."

Great Britain in the East.

Great Britain's interests in the Far East are not so much those of empire as those of trade. Her empire is perhaps large enough without any addition to it in China. But her trade interests, secured in open competition, are greater far than those of all other countries, and these she will not, if she can prevent it, allow to be wrested from her by violence. If in the partition of China therefore her trade interests are not guaranteed, it is not improbable, by any means, that her Pacific fleet, which is greatly more powerful than those of all other European nations, may be used with effect in defence of them. It is easy to see that Japan, which is only less powerful on the Pacific seas than Great Britain, is quite willing, nay, anxious, to join her in opposition to Russia. That Russia is acting in Corea with a high hand toward British interests and in contravention of treaties recently concluded with Japan, seems certain. The Japanese are the chief traders in Corea, and it was in defence of her existing interests there that she made war upon China and drove the Chinese out of Corea. Then Russia, without any trade or other interests, stepped in and prevented Japan taking possession of Corea; the understanding reached between Russia and Japan was that Corea's independence should be respected and the Japanese interests were to be secure. Great Britain, which does about a third of the foreign carrying trade of Corea, the remainder being done by China and Japan, and from which Corea imports sixty per cent of all the foreign produce she buys, sought security for her commercial interests by the appointment of a British agent as the superintendent of

Corean finances and customs. According to latest advices, Russia, acting in defiance of all these treaty arrangements, has, in effect, extended a protectorate over Corea, and caused the emperor of Corea to dismiss the British agent and appoint a Russian in his place. Great Britain has, according to latest advices, sent a large squadron of her fleet to Chemulpo, the chief seaport of Corea, with the determination, apparently, of opposing Russia's designs and upholding her agent. Very conservative authorities in Great Britain seem confident that though the British Government will not go to war for the extension of her empire, it will in defence of British trade.—Mont. Witness.

Woman's Foreign Missionary Society.

"Rise up ye women that are at ease." Isaiah 32: 9.

[All contributions for this column should be addressed to Mrs. Jos. McLeod, Fredericton.]

Entered Into Rest.

MRS. E. J. ALEXANDER.

Before the note in last week's issue concerning the illness of Mrs. Alexander appeared, even before it was written, our dear sister had entered into rest. She died Christmas eve. We are informed that her illness was painful, but that she was graciously sustained, showing how a Christian can die, as she often expressed it, "in the arms of Jesus." Frequently during her illness her strong Christian confidence was expressed in the words of the familiar hymn, "On Christ the solid rock I stand." While in prayer before being finally taken to her bed, she had such a view of her heavenly home that, as she said, all fear of suffering and death and the future was gone. She talked as calmly about dying as about going on a journey.

Sister Alexander was an efficient Christian worker. For several years she was Superintendent of the Third Tier Free Baptist Sabbath School, and also taught the infant class in Baptist Sabbath School at Fourth Tier, near her home. "It was an affecting scene," writes her sister, "to witness the children's farewell; they came in a body to bid her good-bye, and sang 'We will meet in the sweet by and by.'" While she will be missed in the churches near her home, and in the family circle, and by those to whom she was so good a neighbor and so kind a friend, there is a wider circle in which she will, also, be greatly missed and sincerely mourned—the circle of Christian women who are interested in work carried on by the Free Baptist Women's Mission Society. From the first sister Alexander had a hearty interest in this blessed work. Her faith and zeal never failed. With marked intelligence as well as deep Christian devotion, she gave herself to the work. For many years, and at the time of her death, she was Secretary-Treasurer of the Second District Society, and her services in that office have been of great value. She came to the office at a very critical time in the history of the society, when the hearts of many of the workers were filled with fear. She shrank from the position, because she believed some other might fill it better; but at the urging of fellow-workers she accepted. Her discharge of the duties abundantly justified the wisdom of the appointment. She was, also, for many years a member of the Board of Managers of the present Society, and will be missed by the other members. She was, from time to time, a contributor to this department; and what she wrote was always most helpful and stimulating.

Frequently during her painful illness she spoke of the poor heathen dying without the hope which she found so precious. And she made provision in her will for a gift of money to help build a station at Ujorda. She rests from her labours, but her works do follow her.

To her bereaved husband and all the members of her family circle (Mrs. Henry Hartt and Mrs. Dr. Secord are her sisters) we extend Christian sympathy.

Letter from Miss Gaunce.

DEAR INTELLIGENCER:—Do you think I have forgotten you? I do not like to begin by making excuses, but these last few weeks have found me unusually busy. Now that I have

settled down to the usual routine, I hope to devote more time to "the column."

To-morrow morning I am expecting those who left here for Yearly Meeting to return. Miss H. Phillip's horse and garry, and Mrs. Smith's bullocks have been sent this afternoon to meet them at the first bungalow from here.

I have not heard much about the meetings, except that they were having excellent special services.

During Mrs. Smith's absence, I have not been going out with the Zenana teachers. There are nine teachers, each having two districts, which are visited alternately. There are one hundred and twenty-seven pupils in Zenanas, receiving instruction. Last month reports say eighty-four are studying Oriya, and forty-three Bengali. I hope to write you more about them another time.

This week I began on the Christmas jackets for the Ujorda children. The people of that village are complaining of their rice crop being a failure. I cannot believe it is so bad as they represent.

The Balasore colporteur, supported by New Brunswick, has come, and I must listen to what he has to say. He is a great Bible reader, and has quite an interesting history. He, with others, will soon be going out touring. Pray that their work may be blessed.

Since my last letter to you Sacti, Bible woman under Mrs. Smith's charge, has passed away. She suffered great weakness, but was patient to the end. She left three young girls, who are at present in the Orphanage.

I find I must conclude. Before doing so, allow me to wish all the friends in the "home-land" a good Christmas and a Happy New Year. May '98 bring rich blessings to all.

Yours very sincerely

L. E. GAUNCE.

Balasore,
Nov. 22nd, 1897.

A Just Verdict.

At Princeton, Ind., a man while drunk attempted to board a moving freight train, fell between the cars and was killed. Here is a part of the coroner's verdict.

"I find * * * that at the time of his death said Miller was in a drunken condition and was attempting to board said train while it was in motion; that his attempt to so board said train was due to his then drunken condition; that his said drunken condition was caused by the drinking of drunk-making liquors furnished by John Wirtz and Patrick G. Iden, both of said Princeton—said Wirtz and said Golden, each maintaining and operating a saloon for the purpose of said city, by authority of the license laws of the State of Indiana; that the responsibility for the untimely death of said Miller rests upon the citizens of the State of Indiana who framed, and authorized the framing of, the said license laws; and who assent to, authorize and uphold the operation of said license laws in the country of Gibson and city of Princeton; and that said citizens of the State of Indiana, by their perverted use of the right of suffrage, are, together with their voluntary agents, the said saloon-keepers, guilty of the killing of the said Louis Miller."

Among Exchanges.

THE ONLY WAY.

How can ministers and churches be made to yield more abundant fruit? Only by having more abundant life. And the vitalizing power is never withdrawn or diminished unless the connections are closed or impaired.—Chris. Register.

CRITICISM.

Graceful and brotherly criticism is a kindness to the one criticised. Unreasonable and rasping fault-finding is a sin, especially so when accompanied with a threat. Only mean and cowardly souls indulge such a hateful disposition.—Rel. Telescope.

FLEDGLING WISDOM.

We never like to hear young ministers air their fledgling wisdom with regard to the so-called "errancy" of the Word of God. Their opinions on the subject can only be second-hand, at best, and their talk parrotlike. What they may think of alleged errors in transcription, interpolation, and so on, in the Sacred Oracles, is of no possible consequence. They cannot speak with authority. Far better is it for them to cultivate the habit of thinking reverently of the Holy Scriptures as the inspired revelation of God's will, and to seek first to experience its power in their own hearts and then to unfold to others its spiritual meaning, as the Holy Spirit makes it known to them.—The Examiner.