

FREDERICTON NOTES:

The Fredericton Baptist church, numerically one of the largest in the Maritime Provinces and in contributions to denominational objects at the head of the list, according to the latest published Year Book, is alert and on the aggressive. The attendance at preaching services is attentive and sometimes tries the seating capacity of the body of the church. The prayer meetings are also well attended and interesting. To the writer a commendable feature is the interest taken in the Sabbath School and B. Y. P. U. services, the number present at a recent session of the former being the largest in its history. The church with warmth and energy sufficient to attract and hold young people cannot be other than in a healthy condition. The problem of holding the men, old and young, is apparently solved by this School, as there were nearly forty of them present at the session we attended, some of them being students at the City Educational institutions. An increasing interest and attendance is apparent at the meetings of the B. Y. P. U. At their last monthly conquest Prof. Clawson of the U. N. B. gave a lecture on "A Tour Through Italy," and Principal Osburn, of the Business College, has promised what will no doubt be an interesting and helpful talk on "Underlying Principles in Business" for the men.

It is inspiring to find energetic and intelligent men and women giving to the service of God and humanity through the oldest, most enduring and best agency, of that of the church, the constancy, devotion and thought excited in secular affairs, and why not, for are we not "saved to serve." Pastor McDonald is doubtless helped and cheered by the abundant evidences of appreciation and interest and example that other churches and congregations might with advantage imitate, and we hope for and believe in increasing blessings for the Fredericton church and its devoted pastor.

Com.

Baptist Doctrines.

VIII.

Abstract of an Address before the Parliament of Religions, by George C. Linnier, D. D.

Greatness is not to be determined by bulk or by numbers, but rather by aim, and truth, and achievement. The ark of bulrushes was a tiny thing, and quite insignificant by the side of the pyramids; but the living babe in its fragile walls became a greater blessing to humanity than all the dead Pharaohs in the massive and magnificent mausoleums. A manger in the modest town of Bethlehem was but an insignificant dot in comparison with the magnitude of the Phœnix in imperial and haughty Rome; and yet that stable-birth surpasses in spiritual splendor all the entombed deities of High Olympus. The *Star of Bethlehem* and the *Marys*, that as midges when associated in thought with the *Great Eastern*, yet mean more and stand for more in the history of mankind than an entire fleet of modern vessels, however gorgeous and gigantic. A diamond of even meagre dimensions is worth more than a common mountain, and an inch of canvas by Messomer is costlier far than an acre by an inferior hand, and who is there that does not esteem a thinking soul of more transcendent import than an entire universe of unconscious matter? Certainly the Baptists cannot advance a claim of recognition in this Parliament grounded in the immensity of their fraternity. At the most, their army the wide world over is only something more than four million strong, with a possible seven to ten millions of sympathetic followers. They must, therefore, be judged, if judged at all, by the richness and fertility of their possessions, and not by the extent of their borders.

The Baptists from the beginning and thro all the centuries have stood for individuality in the religious life; for the enlargement and emancipation of the individual; for the rights and responsibilities of the individual, and for the autonomy and authority of the individual. They create in each individual soul and life a legitimate independency of all men in matters of faith and practice Godward. To them there are two great factors in religion, the Creator and the creature. They believe that Christianity, like the Sabbath, was made for man, not man for Christianity; made not, of course, for him to ignore, pervert, or destroy, but for him to respect, preserve, and honor; and not made

to efface his personality, enslave his reason, circumscribe his intelligence, and subvert his conscience, but for the development of all the faculties and resources of his being, and for the deliverance of his soul from spiritual slavery of every kind.

The Baptists admit that there is a place for churches in the Christian economy; but they insist that they are not for the support of the individual but for his unfolding and perfection. Organized and visible churches are means to an end; they are not themselves the end. They are temporal, but man is eternal; hence they shall at last decay and disappear, but man is immortal.

Every Christian has in himself a Divine guide whom he must follow at any cost. This faith in the "inner light" is cherished today, not only among the Baptists, but among others who have no direct connection with them. This conviction, once the almost exclusive possession of lowly, humble men, has found something like recognition in the transcendentalism of Emerson and in the poetry of Robert Browning. This exaltation of the individual is apparent in the loyalty of the Baptists to the Holy Scriptures, as the supreme authority in personal faith and moral conduct. Baptists have never formally acknowledged the binding obligation of creeds. Their confessions were not promulgated to secure uniformity of belief not as standards to which subscription is imperative; but rather as defenses and apologies based from them by the abuse and calumnies of enemies, or as succinct and convenient expositions of their opinions. These symbols all have their value in religious literature, but they are not necessarily final statements of truth, nor are they enclosed with any coercive power.

Baptists hold that the Bible is primarily a divine revelation to the individual, not exclusively to the Church; and that the individual cannot therefore be exempted from the responsibility of interpreting it for himself, and neither can he without fault permit the Church to *ex cathedra* fashion to determine its meaning for him. Heretofore, of course, he assisted by the views of others, and hence the function of a preacher; but he is not at liberty to deal with the gift of God as if it were not addressed directly to himself. Neither councils nor synods, conventions nor assemblies, have any right to impose on the conscience their definitions and expositions of things taught in the Scriptures. The Bible is divine thought given to every man, and every man ought to give human thought to the Bible.

There is another great and noble conception to which the Baptists have stood pledged from the beginning, and to which individuality is central and fundamental. I refer to the spirituality and democracy of the best church. Infants are not baptized, because that ordinance would diminish their sense of personal responsibility, and would finally establish an unconverted Church in a corrupt, unconverted world. Here then we have the ground, both in Scripture and reason, for the baptism of believers only, and a baptism that evinces reverence for the Divine will in form and purpose, as immensity manifests does. Careless individuality is necessary to all this, and is emphasized by it. Before a human being has come to realize selfhood with all that it implies, he cannot act of his own volition in these high matters, but when he is competent to do so there will be developed capabilities for further duties.

The salubrity of the Baptists for the emancipation and with statement of conscience is a noble tribute to the moral grandeur of the individual. It implies that the preservation of man's own integrity is worth more than the unbroken integrity of an ecclesiastical system. His own inner harmony, that which springs from sincerity in his religious life, is of more importance than uniformity of belief and ritual throughout Christendom. The practical profitability of the root principle out of which the significance of the Baptists has grown very frequently has been challenged. It is not, as some of its adversaries assert, unmitigated selfishness, or lawless insubordination, or narrow minded egotism. Individuality does not consist in living for self, but in living one's self freely for others.

Married.

HOPEY PLESHAW—On November 11th, at the Baptist Parsonage, St. Martins, N. B., by the Rev. C. W. Townsend, William Edward Hope to Mrs. Bertie Pleshaw, both of St. Martins.

CARTER PUGSLEY—At Central Cambridge, Queens Co., N. B., Oct. 28 by Pastor W. J. Gordon, Milton Carter of Westmorland Point to Ethel Pugsley of Central Cambridge.

Died.

MOORE.—At the residence of Captain Andrew Stevens, Edgemoor's Landing, N. B., October 12, Stephen Edwin Moore (Rev. S. C. Moore) passed over the river to his rest and reward. Heart failure caused his death. The instant took place at the Waterside cemetery, where in life as pastor, for eleven years, of the 2nd Haverock Baptist church he had often gone with sorrowing friends. The large funeral procession was headed by Orangeburg in reality. The services at the home and in the church were conducted by Pastor Atkinson and his predecessor, Rev. M. Addison, now of Surrey. Orangeburg officiated at the grave. Brother Moore closed his life's labors at the age of 65 years. He leaves behind him a grief-stricken widow in the old home at Waterside, one son at sea, and one daughter, the wife of Capt. T. C. Anderson, of Annapolis, B. C. Other relatives and friends mourn with these. May our good Lord comfort them all.

VINCENT.—John R. Vincent, aged 80 years, fell asleep in the Lord on the 1st of Oct. Bro. Vincent was a life-long resident of the old city of Portland, now St. John, North End, and for many years a member of the Main Street Baptist church, for which at this time he was the efficient leader of the choir. He was known and respected in the city as an energetic, enthusiastic and thoroughly trustworthy man. During the last few years his voice began to fail, recently as a result of paralysis of the vocal chords he lost his voice, but yet, though for some time past he could not articulate a word, yet his hymn and tune books were his constant companions. The grand old hymns and tunes through which the fathers and mothers in Israel voiced their praise and thanksgiving to the God of all grace, were to him a source of peculiar joy. Of a family of 13, his wife and seven of their children preceded him to the better land, four sons and four daughters are left behind to mourn their loss. Their sorrow, however, is tempered with the blessed hope of a reunion where no discordant note is ever heard.

BEST.—At Chipman, on the 1st inst., of appendicitis John Best, aged 74 years, leaving a wife, one son and four daughters in mourning.

HANSON.—At Beccabee, Charlotte Co., on November 10th, Mrs. Mary Ann Hanson, aged 82 years and 8 months, leaving five sons, two daughters and a large number of other relatives and friends to mourn the loss of an affectionate mother and valuable neighbor. Sister Hanson was a consistent and active member of the Beccabee church, and although she was advanced in years and lived a mile from the church her seat was seldom vacant.

TITUS.—In St. John, on November 6th, Deacon Jonathan Titus, aged 78 years. For about forty years he was an active member of Brussels street church, the interests of which remained dear to him the last ten years of his life when he was unable to attend the church. The pastors who went to give help received more than they gave. In the last pastoral visit the invalid's room was a very Bethel. The texts chosen by Deacon Titus for his funeral sermon were texts of joy and in the sermon by Rev. H. F. White the thought of Christian joy was prominent. Rev. H. S. Shaw officiated at the grave in Central Norton. The widow, two daughters, three sisters, one brother and many friends sorrow not as those who have no hope.

FLEMING.—At Gasperoux, Chipman, N. B., on the 18th inst., William H., only son of Andrew L. Fleming, aged 20 years and 8 months. Our brother was engaged in the lumber woods in Harecourt, Kent Co., and on Monday 17th inst., while in the act of falling a tree upon another that had lodged, he was suddenly crushed to the ground by the butt of the tree last cut. He lingered in much suffering until Wednesday evening, having been brought home previous to his death. Bro. Fleming was a noble and worthy Christian young man, and departed universally esteemed. He was a member of 1st Chipman church and had ever been faithful in his profession. Besides parents, an aged grandmother and five sisters are left in mourning. A very attentive congregation assembled at his funeral on the following Sabbath, giving expression to the deepest sympathy with the mourning friends. May God comfort them in their sad bereavement.

FREEZE.—At Havelock, Nov. 4, of Bright's disease, Wilford Freeze, in the 54th year of his age. He leaves a widow and eight children to mourn their loss. He was a member of the Havelock Baptist Church. Bro. Freeze was an honest, kind-hearted, and obliging man. We saw him a few days before his death, he was happy in a firm hope in the dear Saviour. To the sorrowing widow and children we tender our heartfelt sympathy.