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Religious Intelligencer.

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

VOL. XXXIII.—No. 22.

SAINT JOHN, N. B., WEDNESDAY, AUGUST 11, 1886.

WHOLE No. 1695

A HINT.—It is a Presbyterian paper which gives the following hint to certain of its subscribers:

"If you don't want to get the skin rubbed off you as you try to enter heaven you are advised to pay your subscription to this paper within the next thirty days."

As the class it refers to are, presumably, on the lists of all papers, we pass the suggestion along.

WELL DONE.—The Lewiston Journal says that few young men desiring an education have overcome more obstacles than Adam S. Green, a graduate of Colby. He is a colored youth. He became a Christian when a mere boy, and felt called to preach. He had but one leg, but painfully earned the money to buy an artificial limb. He struggled manfully, fitted himself for college, and has worked his way through Colby. He will enter the Newton Theological Seminary.

THE MISSIONARY SPIRIT.—Why asks the *Heavenly Woman's Friend*—is the "missionary spirit" so often spoken of and prayed for as a gift especially designed for a few, whose life and labors are to be devoted exclusively to mission work? Why is it not essential to those who ought to support, by prayers and dollars, the men and women who go across the seas? Where is the point for drawing this line of personal duty among church members whose covenant promise includes the supplying of financial aid, according to ability, the bearing of one another's burdens and prayer and sympathy for all. Every real Christian must be a missionary at heart. He cannot help longing for the extending of the truth he holds so dear for the world-wide acceptance of Christ the Lord.

A TESTIMONY.—For over forty years Max Muller, the Orientalist, has occupied the professorship of Sanskrit at Oxford University, and no man living is better authority than he on the religions of the East. In an address recently delivered before the British and Foreign Bible Society he drew an interesting comparison between the moral teachings of the Bible and the sacred books of the ethnic religions. The key-note of the latter, the one refrain which he finds in them all, is salvation by works. They all say that salvation may be purchased, and that the sole purchase money must be our own good desert. But in our Bible, which, indeed, enjoins good works quite as strongly as these other sacred books, good deeds are to be the outcome of a grateful heart, a thank-offering, the fruits of our faith, never the ransom money of the true disciple of Christ.—*The Advance*.

THE OLDEST NEWSPAPER.—The oldest newspaper in the whole wide world is the *King-Pau*, or "Capital Sheet," published in Peking, and since the 4th of last June, issued in a new form prescribed by special edict of the reigning emperor, Quang-soo. It first appeared A. D. 911, but came out only at irregular intervals. Since the year 1351, however, it has been published weekly and of uniform size. Until its reorganization by imperial decree, it contained nothing but orders in council and court news, was published about midday, and cost two kesh, or something less than a half-penny. Now, however, it appears in three editions daily. The first, issued early in the morning, and printed on yellow paper, is called *Hsing-Pau* (Business Sheet), and contains trade prices, exchange quotations, and all manner of commercial intelligence. Its circulation is a little over 8,000. The second edition, which comes out during the forenoon, also printed upon yellow paper, is devoted to official announcements, fashionable intelligence and general news. Besides its ancient title of *King-Pau*, it owns another designation, that of *Shuen-Pau*, or "Official Sheet." The third edition appears late in the afternoon, is printed on red paper, and bears the name of *Tian-Pau* (Country Sheet). It consists of extracts from the earlier editions, and is largely subscribed for in the provinces. All three issues of the *King-Pau* are edited by six members of the Han-Lin Academy of Sciences, appointed and salaried by the Chinese state. The total number of copies printed daily varies between 13,000 and 14,000.

THINGS TO THINK ABOUT.

Two grains of good common sense will go further in matters of religion than a half dozen of impracticable smartness.

If your child gets no positive advantage from being the child of Christian parents, then your Christianity is practically below the level of Judaism.

Your good wishes will not save you until your will power translates

them into action. Until you act, God knows you are trifling with eternal things.

While from time to time you draw into the Church a few new members, and at the same time retain old ones who are notoriously unfaithful to the vows they made when they entered it, you cannot claim anything beyond a drawn battle with the devil.

Be a skilled workman whatever your occupation, whether it be a preacher of the Gospel, a healer of the body, a teacher of youth, a writer for the press, a tiller of the ground, or a blessed home-maker for those who come and go into the outside world.

The pastor multiplies himself who selects suitable persons in his congregation to assist in doing such work in the Church as they can do. This leaves him more time for other work. Not only so, but the more of active, personal work for the Church he induces his people to do, the warmer the interest they will take, and the greater the capacity for usefulness they will develop. The best pastor is he who enlists the largest number of co-workers, not he who does most himself.

Our Contributors.

DISAFFECTED CHURCH-MEMBERS.

The following, by a contributor to the *Herald of Gospel Liberty*, is good. We would especially emphasize his reference to the reception of disaffected members by the pastors and people of other churches. To do so not only evinces lack of ordinary courtesy but a lamentable absence of the true Christian spirit. The writer says:

There are very few churches that have been organized as long as five or six years that have had no disaffected members. I am of the opinion that quite a large per cent. of church members is at some time of this class. The causes for it are numerous, or at least the supposed causes, such as dislike for a pastor, want of sufficient attention, dissatisfaction with choir, or organization, or Sunday-school management, or methods for raising money, or a score and more of other supposed grievances. When people are of this class they are of very little service to the church, and generally they do very little for the advancement of the common cause. It would seem that professed Christians might all have enough of the spirit of the Master to endure the crossing of their own will, or even some apparent slight, without becoming soured in spirit; but such is not always the case. The grace of patience in these things is often very small. While some of these petty troubles are healed in a little time, often with little special effort in that direction, many grow into permanent church estrangements through the unwise or discourteous conduct of other Christians. Quarrels that would die out if left to themselves are kept alive by the interposition of a third party.

What is the usual course pursued by a disaffected church member? He leaves his own church, absents himself from its services, withdraws his financial support, turns away from all his covenant obligations, and attends some other church, throwing his influence there. He finds as cordial a reception usually, as though he had brought a letter of commendation and dismission from a sister church. Special pains are usually taken to make such persons feel at home, to assure them of a cordial welcome. Inquiry is not made as to the reasons of their leaving their own church, there is so much rejoicing in this new accession. This seems to me a radical wrong that needs to be righted. Persons thus disaffected, meeting with so cordial a reception elsewhere, are all the more strengthened in their disloyalty to the church to which they owe loyalty, and the difficulty, small probably in itself, possibly only fancied, remains, except that it is magnified, and the church suffers harm. It seems to me there should be so much of the spirit of comity between churches and neighboring pastors of all denominations, that no church should cordially welcome and give special attention to those who leave a neighboring church until it has made inquiry of that church as to the reason why the disaffected member has thus renounced his covenant with it. Nor should the pastor express gladness at the presence of such new hearers of the Word until he has conferred with the neighboring pastor and learns from him his version of the circumstances.

In a certain case there was disaffection upon the part of prominent mem-

bers of the choir, and they absented themselves from the church of which they were members. A neighboring church had a small choir and would have been glad of aid if it could have been rightly obtained; but the pastor said, "These people are members of the Church and ought to stay where they belong. We do not want the help of their disaffected members." They were not invited into the choir, and in due time resumed their places in their own church. I believe the proper way to deal with the majority of such cases is to give them the "cold shoulder" and let them understand they are not wanted and that they had better stay at their own church. If there is need of penitence and confession, as there is in a majority of cases, such reception of those leaving their own church would help to bring it about. Christian courtesy requires a church to give no countenance to those recreant to their obligations until it finds the neighboring church is at fault. On the same ground a brother pastor should not receive to his ministry with cordial welcome those who turn from the ministry of a brother until he is sure his brother is at fault. From my experience and observation I am convinced that were these cases treated as suggested here, there would be fewer recreant members, fewer disaffections, and more of a fraternal spirit between neighboring pastors and churches.

JEREMIAH IN '86.

The late Dr. Thompson always maintained that among the strongest testimonies to the authenticity of the Scriptures, were the remnants of buildings, and the topography of the country where the scenes were enacted. Mr. Flinders Petrie has been making some investigations in the loneliest and dreariest corner of the northeastern Delta of the Nile. Others have found the monuments of an extinct faith, or the grave of a dead nation; but Mr. Petrie has unearthed the royal palace which Jeremiah referred to in the forty-third chapter of his book. This palace is more than 2,500 years old. Three or four acres of the soil was turned over by Mr. Petrie's Arabs. They found arrowheads in bronze and iron, besides horses, bits, iron and bronze tools, iron chains, etc., the same which they found in the camps mentioned by Herodotus, and later on, the palace referred to above. In addition to the gratification of curiosity in the way of pots and kettles, and the house furnishings of the ancient Egyptians, early Greek vases, made six hundred years before Christ, were found, and small tablets which completed the name-links in the historic chain of the twenty-sixth dynasty. The Bible tells us that when Jerusalem was taken about six hundred years before Christ, the daughters of Zedekiah fled with the great immigrant multitude to Egypt. Jeremiah went with them, and coming to Tahpanhes he says:

Then came the word of the Lord unto Jeremiah in Tahpanhes, saying: Take great stones in thine hand, and hide them in mortar in the brickwork which is at the entry of Pharaoh's house in Tahpanhes, in the sight of the men of Judah; and say unto them, Thus saith the Lord of Hosts, the God of Israel: Behold I will send and take Nebuchadnezzar, the King of Babylon, my servant, and will set his throne upon these stones that I have hid; and he shall spread his royal pavilion over them. And he shall come, and shall smite the land of Egypt; such as are for death shall be given to death, and such as are for captivity to captivity, and such as are for the sword to the sword. (Jer. xliii. 8, 9, 10, 11).

And so the shattered and now calcined ruins of Pharaoh's house in Tahpanhes tell the end of the story.—*Ad.*

ANTI-CREMATATION.

[Translated from the German of Ho eleman, of Leipzig, by Rev. W. W. Everts, Jr.] The agitation in favor of burning the dead, instead of burying them according to the exclusive custom of the Bible and the universal consensus of Christendom is a product of anti-church, free-thinking philistinism. How the early believers of the nascent church vigilantly guarded the bodies of their dead for burial! Charlemagne made the burning of a body a capital crime. Even some pagan nations did not favor burning the dead. The Egyptians embalmed, and the Greeks

and Romans did not always burn. After the reign of the Antonines the primitive custom of burying in the earth was revived. Pliny says many of the best Roman families never abandoned the primitive mode.

It is medical officials who are introducing cremation again, a method of disposing of the dead most offensive to Christian feeling. It is a method quite in keeping with Darwinism with its "from next to nothing to nothing," with the spreading nihilism and despairing paganism of the day, which know nothing of eternity and of the judgment. Physiologically, cremation confounds flesh and body; the formless matter and its expression in a human body. This body is wonderfully adequate here to the needs of its immortal tenant, the image of God. Centuries after death the frame of bone is recognizable and in the case of distinguished dead is viewed with great awe. Physiology and anatomy are much indebted to the preservation of such bones.

But above and beyond all this, this body is to be given back glorified to the soul, to be the temple ever consecrated of a spirit that never tastes death. The body forms part of this most sacred personality on earth.

Historically, cremation is a violent break of the continuity with the patriarchal, Jewish and Christian past. It makes a real dualism in the human being. It prevents, in criminal jurisprudence, the proof of a crime by evidence of the mark on the body. Ethetically it substitutes for the supernatural mystery of a burial, an execution by sheriff, as it were, in connection with which no acts of love are in place. Morally, cremation is a demoralizing desecration of human dignity, reducing to a thing that which was the organic representative of a man. Religiously, it causes the devout to shudder to think of taking the personal relics of a beloved departed, not as tenderly and reverently as possible, but treating them with a barbarity that soon shows itself in rude, callous indifference toward the living. What a change from the solemn tomb, preserving the body according to God's holy purpose, to an urn, a fragile, and sooner or later an inconvenient piece of furniture, containing ashes that are of less value to the affections than a well preserved lock of hair. Think of the number of passages of holy writ that cremation robs of all significance. "Many of the bodies of the saints which slept arose." "But I would not have you to be ignorant, brethren, concerning them which are asleep." "They shall rest in their beds." "And many of them that sleep in the dust of the earth shall awake." "The dead in Christ shall rise first." "For the hour is coming in which all that are in the graves shall come forth." Paul's comparison of the burial of a body with planting a grain of corn is thus stricken out. Likewise Christ compares his burial to a corn of wheat that falls into the ground and dies. What if Jesus' body had been burned to ashes? Where would have been the prints of the nails which appeared even in his glorified body? Cremation would make absolute many hymns that have comforted generations of mourners.

The Scriptures fill us with horror as they tell us of Nebuchadnezzar's furnace heated seven times hotter. The prophet Amos invokes curses upon Moab for the practice of cremation in burning "the bones of the king of Edom into lime." In Leviticus "burning with fire" is referred to as the punishment of the most heinous offences, and in Matthew is written: "Depart from me ye cursed into everlasting fire." Is cremation a mocking caricature of eternal punishment? The most monstrous part of the performance is the almost laughable contradiction in adjecto, by which this is called a "fire-interment." This un-Christian rite is performed with chorals and, though of course no text can be found in the Bible, with a sermon. But most people favor cremation because the clergy oppose it and everything passes as "liberal" which the church frowns upon. How trifling are the supposed advantages of cremation! It is said valuable land now enclosed in cemeteries will be saved for other uses. But is the broad earth so narrow as to refuse to man the inalienable right which God gave when he said, "In the sweat of thy face shall thou eat bread, till thou return unto the ground!"—*Standards*.

COLONIZATION AND A NEW COLONY.

It grows increasingly evident that colonization will receive much regard, if not acquire a mighty impulse, in the near future. Two remarkable incidents bearing upon it took place last week. The first has obtained wonderfully little notice. It gave shape and sanction to a proposal for creating a new East India Company in the heart of Africa. The projectors of the enterprise have gone about their work in a business-like fashion. They are incorporated as the National African Company. Large tracts of territory have been ceded to them by the kings and chiefs of the Niger Basin. They have got a charter from Her Majesty, which, on the precedent condition that they honorably fulfill the terms specified in these acts of cession, guarantees them British privileges so long as they respect other obligations. These rules have been drawn with great wisdom and liberality. Except the provision that the corporation must remain British in character and in domicile, and shall not alienate any part of its property without receiving authority from the Secretary for Foreign Affairs, there is no semblance of selfish narrowness about them. The promoters are bound to discourage slavery in every shape and degree. On the other hand, they are prohibited from forcibly interfering with the religion of the natives, except for the prevention of cruelty. In administering justice the laws and customs of the tribe or nation concerned are to be followed, unless where they are inapposite and obedience would thwart the cause of right. There is to be no differential treatment of the subjects belonging to any power as respects settlement or access to markets, sought like a monopoly being forbidden. The only customs duty to be imposed, the only taxes to be levied, are such as shall be requisite to defray the expenses of the Government, while state-

ments of expenditure are to be periodically laid before the Secretary of State. It seems impossible to deny that here is a scheme which has been devised, with essential prudence and apparent sagacity, upon general principles that are positively irrefragable. If they prove applicable to the circumstances of the case, and are practically carried out in a spirit like that which has constructed the theoretic framework, the plan gives promise of achieving great results alike for the old country and for the attractive and empty regions which it embraces. Time will be needed, however, to unfold the proof. Meanwhile, on the one hand, our population and our wealth are increasing, though the field for the employment of both is narrow and crowded; and on the other, long-settled colonies, presenting every variety of climate, offering every kind of occupation, are clamorous for a supply of labor, and strive to entice it by the lure of high wages and cheap living. The comparative validity of their promises was the subject of a very suggestive critical paper read by Professor Leone Levi in a conference held at the Colonial Exhibition. His investigations led him to the conclusion that, upon the whole, the chances of the working man, if he is what he should be, are better in the British dependencies than at home. Of course, he was too cautious to exaggerate the advantages, and too truthful to blink the fact that, in winning them, much rough toil may have to be endured. Still, he insisted that, given the proper emigrants, they have it in their power speedily to attain a higher margin between necessary income and expenditure than is possible here. This, as Mr. Gladstone said, is real riches sufficient wealth. The Anglo-Saxon race has, for many generations, throughout long ages, exhibited an aptitude for this work which is a kind of genius. There is no cause for sorrow that its use is likely to increase. Emigration is the natural mode by which old countries are relieved and new ones are peopled. To an improving energetic race it is almost as instinctive as is swarming to bees. It is caused by something like the same necessity.

Well timed and wisely conducted, it is productive of something akin to the like beneficent results. One thing it behoves us to keep in mind, that though climate and soil be much, success is well-nigh equally dependent upon the spirit that shall animate the people who emigrate.—*London World*.

TRIAL BY ORDEAL.

The ordeal trial prevailed in France from before the time of Charlemagne down to the eleventh century. The ancient Germans, too, were in the habit of resorting to divination; and their superstitious notions, writes Mr. Gibson, led them to invent many methods of purgation or trial now unknown to the law. It should be added, also, that the Germans were specially

tardy in throwing off this relic of barbarism; for at a period when most vulgar ordeals were falling into disuse, the nobles of Southern Germany established the water ordeal as the mode of deciding doubtful claims on fiefs; and in Northern Germany it was instituted for the settlement of conflicting titles on land. Indeed, as recently as the commencement of the present century the populace of Hela, near Dantzic, twice plunged into the sea an old woman, reputed to be a sorceress, who, on persistently rising to the surface, was pronounced guilty and beaten to death. Grotius mentions many instances of water ordeal in Bithynia, Sardinia, and other countries, having been in use in Iceland from a very early period. In the primitive jurisprudence of Russia ordeal by boiling water was enjoined in cases of minor importance, and in the eleventh century we find burning iron ordered "where the matter at stake amounted to more than half a grivna of gold." A curious survival of ordeal superstition still prevails to a very large extent in Southern Russia. When a theft is committed in a household the servants are summoned together and a sorceress is sent for. Should no confession be made by the guilty party, the sorceress rolls up as many little balls of bread as there are suspected persons present. She then takes one of these balls and, addressing the nearest servant, uses this formula: "If you have committed the theft the ball will sink to the bottom of the vase; but if you are innocent it will float on the water." The accuracy of this trial, however, is seldom tested, as the guilty person invariably confesses before his turn arrives to undergo the ordeal.—*Chambers's Journal*.

Among Our Exchanges.

Do not try to be sharp. It takes the real edge off true Christian manhood. Be pure and humble; be prayerful.—*Rel. Telescope*.

THEIR LEISURE.

A correspondent wishes to know how editors spend their leisure hours. Leisure hours?—O, yes; they spend them catching up with their work.—*Burlington Free Press*.

THE WORST TEMPTERS.

It is a sad fact that the most successful tempters are often found in the ranks of professed followers of Christ. They successfully invite imitation in slight departures from the path of rectitude, when overtures for gross wickedness would be repelled.

COURTING DEFEAT.

Many a man has insured himself defeat by taking on himself the burden of a bad habit, the clog of evil companionship, or some other hindrance to his progress. Many a man has failed in his life-work by an unfit wife; many a woman has been cast down in desolation by an unfit husband. We need to enter upon the race of life with all possible helps and free of all possible hindrances.—*The Lutheran*.

HIS FAVORITE TEXT.

A minister, speaking most kindly of a brother preacher, concluded by saying: "He always preaches from the same text." "What is his favorite text?" "It is—'It is—' giving his name." "He always preaches about himself. It is himself first, last, and all the time." Too bad that a preacher of Christ should preach himself. The apostle knew of some who did that, in his day; but he could say, "We preach not ourselves, but Christ, Jesus the Lord."—*Rel. Telescope*.

THOUGHT vs. TONGUE.

Men of tongue are not always men of thought. The greatest talkers are not generally the most profound thinkers. Men of gab are not always men of brains. And yet, with the great majority of people, sound is preferred to sense, and the man who talks the loudest and the longest, and especially if he talks about something which neither honors those who hear him understand, is considered the greatest man. But when it comes to acts, and words are to be translated into deeds, and work instead of talk is required, then men of thought, men of brains, men of practical common-sense, come to the front, and their worth is recognized. If many persons would think more and talk less, and talk only about what they understand, it would be better for themselves and for others.—*Methodist Recorder*.

Attention is directed to the advertisement of Horton Collegiate Academy and Acadia Seminary in another column.