

TERMS, NOTICES, ETC.

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Payment of subscriptions may be made to any Free Baptist minister in New Brunswick and Nova Scotia, and to any of our authorized agents as named in another column, as well as to the proprietor at Fredericton.

ALL COMMUNICATIONS should be addressed to REV. JOSEPH McLEOD, Fredericton, N. B.

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

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

EXCHANGES, Books, Pamphlets, etc., should be addressed, RELIGIOUS INTELLIGENCER, Fredericton, N. B.

Religious Intelligencer.

REV. JOSEPH McLEOD, EDITOR.

WEDNESDAY, DECEMBER 29, 1886.

RENEW NOW FOR 1887.

Now is the time to renew your subscription for 1887.

Please do not neglect nor delay this important duty.

With your own renewal send at least one new subscriber, if possible.

—GOOD ADVICE. This is good rule for a prayer-meeting: "If you are in the spirit of prayer, do not be long, because other people will not be able to keep pace with you in such unusual spirituality; and if you are not in the spirit of prayer, do not be long, because you will be sure to weary the listeners."

—DO THIS. The first day of the year is a good time to do a good thing. It is a good thing to pay the newspaper subscription promptly. If, then, you have not before that time sent your renewal for 1887, do so on New Year day. You will have the pleasant consciousness of having done the right thing, and we will have the encouragement such doing by our subscribers always afford. Do not forget.

—PROHIBITED. The Roman Catholic Archbishop of Cincinnati has prohibited Roman Catholic musicians from making engagements to sing or play in Protestant or Jewish choirs. If they violate this rule they will be denied "the sacrament for sin."

This savours somewhat of intolerance, though not more than is to be expected of the Roman Church.

But what puzzles us is to understand why Protestant churches should want Roman Catholics in their choirs. It is a serious mistake when persons are employed to take a leading part in the praise service of a church who have no sympathy with the spirit or aims of the church, or are, as sometimes happens, without sympathy with anything Christian.

—"GOD AND ME." Mrs. Livermore tells a touching story which teaches a great lesson. She says that a famous old army nurse, Mrs. Bickerdyke, had been spending the whole of a rainy day unsuccessfully following up a dissolute old soldier through police courts and houses of correction, and at night she was wet and worn out: "I remonstrated: 'My dear friend, why do you, an old woman at the age of seventy-three, waste yourself on such a worthless fellow as B——?' Turning to me with a flash in her blue eyes, and a straightening of the curves of her yet beautiful mouth, she gave me this rebuke: 'Mary Livermore, I have a commission from the Lord God Almighty to do all I can for every miserable creature who comes in my way. He's always sure of two friends—God and me.'"

—ONE GOOD EFFECT. During the recent troubles in Burmah, one good effect of the Christian work done there was revealed in the loyalty to the British of the Christian Karens. While the heathen of all other races have almost uniformly proved hostile to the British, they have remained loyal, and rendered almost the only effective service in the suppression of their revolt. Their influence has also had

so much effect on the heathen Karens that they have generally been kept loyal. Many of the Christian Karens have been highly rewarded for distinguished gallantry. One account states that the insurrection is a Buddhist one. It is even said that the Buddhist priests have led their men on the battle-field, a thing unprecedented in history.

—SYSTEMATIC GIVING. A Toronto gentleman, believing that there is need of much teaching of the duty and privileges of Christians in the use of money, has offered a prize of \$250 for the best essay on "systematic giving," and what it implies when considered in relation to our obligations to God, and in the light of the present time. The conditions are that it shall be terse, crisp, outspoken and incisive, and shall cover about 300 pages of 250 words each. It is to be the property of the gentleman who offers the prize, it being his purpose to publish it at a low price, so as to obtain for it the widest possible circulation. The competition is open to the world and the essay must be in the hands of Rev. Dr. Withrow, of Toronto, the Secretary of the Committee of Adjudication, by the first of October, 1887. Each essay must bear some motto by which it may be identified, and must be accompanied by a sealed envelope, bearing the same motto, and containing the name of the writer; the envelope to be opened after adjudication of the prize. No essay will be necessarily recommended for publication, nor awarded the prize, unless in the opinion of the adjudicators it come up to the standard of excellence they may deem necessary. Unsuccessful essays will be returned to their authors.

—APOSTOLIC SUCCESSION. The commonsense and the conscience of enlightened Christendom (says the London Christian World) revolt against the monstrous doctrine that the qualifications for the Christian ministry amount to little more than powers of legedmain, and that they have been solely transmitted through a line of men, many of whom have been the cruellest and basest of mankind. It is impossible to conceive any intelligent and devout man, whose whole nature has not been warped from childhood by ecclesiasticism, accepting this teaching. Are we to deny the right of the cultured Lutheran and Calvinistic clergy of the Continent, of the pastors of free churches in England of the great body of American divines, to call themselves Christian ministers, and admit the claim to the title when made by the most ignorant and bigoted Irish or Spanish priests? Character, learning, piety, heroic labors among the heathen both at home and abroad, are of no go for nothing when compared with the priestly figment of apostolic succession!

—MINISTERS' SALARIES. The Presbyterian Banner says some good things about the prompt payment of the salaries of ministers:

Promptness in payment is necessary to success in any enterprise. But nowhere else is it more absolutely essential as in the payment of salaries. Those who receive salaries are, for the most part, entirely dependent on them for the support of themselves and their families. And, unless they are paid promptly, they soon begin to lose favor with storekeepers, butchers, and all from whom they buy. Manufacturers, merchants, and contractors recognize this, and make arrangements for the regular payment of the wages due their employees. When a pastor is called, the church pledges itself to pay a stipulated salary at regular intervals. This is a contract voluntarily entered into, and that should be sacredly observed. That there is an improvement in this matter over former times is becoming and gratifying; but from information that has come to us from different sources, we are constrained to believe that many pastors in country districts and villages suffer great annoyance and inconvenience from neglect on the part of the churches to pay their salaries punctually. This is all wrong. The pastor is hampered and discouraged, and his credit is more or less injured. To expect him to labor zealously and hopefully in such circumstances is to expect too much of even partially sanctified human nature.

—POMPEII. Pompeii continues to reward the inquisitive excavators who are searching out the secrets which have lain buried since that fearful day, eighteen centuries ago, when the city, which in the morning was all life and bustle, was in the evening the silent tomb of its inhabitants. A few weeks ago, during some excavations, there was brought to light a portion of a road leading from Pompeii to Nocera, lined on either side with tombs, as was the general custom in those days. Road and tombs alike are in excellent preservation, in some of the tombs being found skulls, with coins in the mouths. On the road are still visible the ruts made by the wheels of the last vehicles that passed in and out of the doomed city. The outside of the tomb appear to have been utilised, with little reverence, as what we may

term 'bill-posting stations.' Public notices are scratched upon them. One apprises passers-by that a horse has been found of a certain size and color, and that the owner may have it by applying to a smith from Nocera, at the bridge over the Sarno towards S'abia. The notice might almost have been copied from a newspaper of today. It is believed that the tombs are of the period of Julius Caesar, and that still older tombs may be found on the same road nearer to the city gate.

THIRTY-FOUR YEARS.

With this issue the INTELLIGENCER completes its thirty-fourth year. The first year it was a semi-monthly; since then it has been issued weekly.

Coming to the close of a volume, the making of which has required much and constant labour, a pensive feeling possesses us. The time has gone, and so quickly; the work has been done, but with what effect none can fully know.

With unfailing regularity the INTELLIGENCER has week by week gone to almost every part of New Brunswick and Nova Scotia. So far as we are advised, it has everywhere received a cordial welcome, and has been carefully read. We hope it has made its influence on its readers for good. If it has comforted the aged and helped them to see and enjoy the light which is at evening time; if it has cheered the distressed and soothed aching hearts; if it has given courage to the discouraged and almost despondent; if it has helped the tempted to the source of strength; if it has awakened the indifferent; if it has warned the weak and unwary; if it has provoked Christian zeal; if it has taught lessons of Christian patience, liberality and devotion; if it has given instruction and encouragement to parents in the discharge of their delicate and responsible duties; if it has contributed to the innocent pleasures of the children and taught them lessons in truthfulness and unselfishness, and awakened or strengthened worthy ambitions in them; if it has helped ministers of the Gospel in their labours; if it has aided Sabbath-school and other Christian workers in their endeavors to make known the knowledge of Jesus; if it has strengthened temperance sentiment and promoted other moral reforms; if it has led any to a clearer understanding of the spirit of human brotherhood; if it has done these and like things we rejoice and thank God. To do such things is its mission. And in whatever we have failed of this one thing we are sure—that it has been our purpose to make the paper a helper of every good work and a sound Christian teacher of every reader. To this end we have labored and prayed.

For testimony that some good has been done we are glad, and by it we are encouraged. But as of all doing, only the great day will reveal fully the effects—whether in good or in harm—of what men do.

May the Lord make the next year better in work and fuller of blessed results than any of its predecessors.

A CHANGE.

Beginning with the next issue, the INTELLIGENCER will be printed in Fredericton, at the office of Mr. H. H. Pitts.

For a quarter of a century it has been printed by Messrs. Barnes & Co. And we cannot part from them without recording our appreciation of the faithfulness and courtesy that have marked all their business relations with us. A more straightforward and honourable firm it would be difficult to find anywhere. What they say they mean; what they do, they do well. We shall always have a pleasant memory of the many years of business relations we have had with them, and shall continue to wish them the largest success.

As most of our readers are aware, though the paper has always been printed in St. John, the editorial work and all the work except the mechanical, has, for twenty-eight of the thirty-four years of its existence, been done in Fredericton where the editor's home has been. In having the mechanical work done where he may when necessary give it immediate supervision some improvements may be made which were impossible when there were more than sixty miles between him and the printing office.

There will be no change in the time of forwarding papers and their being received by subscribers. The mail arrangements are such that there will be no change nor delay in this important matter.

THE BIBLE IN TIMES OF AFFLICTION.

BY REV. C. F. PENNEY, D. D.

The chief source of our disquiet under trials is their mystery. We see no reason why the children of God should be wounded and bereaved. There is no solution to the rebellious questionings which arise, when our hearts are broken and stunned, outside of an immediate and authoritative revelation from heaven. When God sends us chastisement, only God can tell us what it is for. And He has been pleased to do this beforehand. The Bible discloses the entire purpose of the discipline. "It is good for me that I have been afflicted," says the Psalmist, "that I might learn Thy statutes." "Lo, all these things worketh evil oftentimes with man, to bring back his soul from the pit, to be enlightened with the light of the living," are Elihu's words to the patriarch Job. These are only examples among many in God's Word, all of which avow as the grand pervading principle of the divine government that affliction is a chief instrument of scripture education for every true believer. He is to be made perfect through suffering. That which was formerly the curse now becomes the means of removing the curse. Whereas spiritual pain was once penal, now it is purifying. "Blessed is the man whom thou chastenest, O Lord, and teachest him of Thy love." Chastening is just teaching.

This of itself would seem to be enough to render the Bible of immense value to any tried believer. If it explains his trouble it does more than anything else can for him. But it goes beyond this. There is in God's Word an inexhaustible comfort as well as explanation.

It may seem singular, but it is undisputedly true, that most afflicted Christians find their comfort in the doctrines of the Bible rather than in anything else. Sorrow, just of itself, seems to throw a flood of illumination upon those cardinal principles of divine revelation which lie at the very foundation of truth.

Affliction, instead of making us impatient with the deep truths of God, those which compel us to intensity of thought, really lead us to them with unusual preference.

When earthly hopes fail, we long to come to a heavenly reliance. When our heart is overwhelmed, we are ready to cry: "Lead me to the rock that is higher than I." He who stands near the white throne, being under the shadow of the Almighty, expects to hear great revelations of wisdom. Then our reason forbears to speculate; we want authoritative and intelligent utterance; we grapple with the living realities of faith. A swimmer, heaved upon the sea-beach by the billows which have wrecked his boat, will not be likely to think much about the geologic difficulties concerning the strata of the rock he clings to; what he wants to find is some rock which will hold when he clings to it. So a Christian struggles after deep and stable truth.

The doctrine of Christ's incarnation seems as dear as it is mysterious; for it tells us that our God has once been truly in man's form, and understands man's sorrow. The doctrine of special Providence is precious enough now to write in letters of fine gold; for it assures us God knows who we are, and is acquainted with what we are under-

going. There is no likelihood ever that real mourners will carp at, or ridicule that saying of Jesus concerning His note of the sparrow's fall, or His counting the hairs of our head.

The fact is, affliction softens the heart, bends the will, humbles the intellect, quickens trust, and so renders the whole proud nature more docile than before. It finds comfort easier by its own search after it. There is something in pain and disappointment which breaks opposition, hushes cavils, and turns the eye of the believer with wistful expectation to the cross. An indulged boy grows less dainty over his needed food when he has grown famished by some deprecation. The Christian whose heart aches welcomes what he finds in his old Bible. Then the grand centre doctrines of redemption are his delight. Real mourners look to the crucified Immanuel. They do not want the poetry of religion, they want the experience of it. "It is the heart that makes the theologian," and even a broken heart sometimes gains firmest hold of truth.

Such is the connection between trial and truth. The Bible is the text-book for the afflicted. A closing thought is this: It requires a certain prostration of feeling, a certain suffusion of soul, thoroughly to appreciate and understand the Bible. Sometimes it seems a hard, dry volume; it requires a sad heart, going to it honestly for help, to disclose all its tenderness. "As one whom his mother comforteth, so will I comfort you, saith the Lord of Hosts." We are told that a tear-drop is one of the most powerful of lenses. Surely it has a wonderful magnifying power when brought to bear on the Bible. Often a weeping mourner sees a whole world of beauty, which dry eyes can hardly recognize when pointed out.

MISSION NOTES.

—India has thirty-six missionary societies of all Christian denominations. There are 791 missionaries and 530 ordained native ministers. Converts, 449,755. A gain, since 1881, of 133 missionaries and 32,383 native Christians.

—In ten years more than 30,000 people embraced Christianity in the Samoan Islands. It is thought there are not more than twenty houses in the whole group where there is not a Bible and family worship.

—The growth of the membership of Protestant churches in Japan is now about 500 a month. The Government is favorable to Christianity, and evidently prefers that of the Protestant type. The President of the Government University at Tokio speaks earnestly in regard to the better education of women, and advises that schools for this purpose be established in central portions of the Empire.

—The United Presbyterian Mission in Egypt has a working force of 213. Twenty-five of these are foreign, 188 are native. There are twenty-one organized congregations and forty-nine unorganized mission stations, with a total membership of 1,842. During the past year 280 members were received on profession of faith. Under its care are sixty-five schools, with a membership of 5,414. The amount collected by the natives of the mission during the past year is \$16,646.

Denominational News.

NEW BRUNSWICK.

FREDERICTON.—The work of the Lord in this church moves along quietly and steadily. There have been several conversions recently. Last Sabbath two converts were baptized. Sabbath evening a very interesting and instructive Christmas service was given by the Sabbath school and choir.

MISSIONARY REPORT.—Rev. W. J. Halse, Corresponding Secretary of the Home Mission Society. Dear Brother, —As I have been engaged the past month in missionary work at Fredericton Junction, it becomes my duty to send to you my monthly report. I came to the Junction Nov. 18th and went to work as soon as it was possible for me to do so. As it was very rainy when I came here, Mr. G. Hayward made me welcome to the hospitalities of his home, which was indeed very acceptable in such a rain storm as it was. And I may here express that I found a home here and a friendly welcome while I remained at the Junction. This is only one case, the people all received me warmly, opened their homes for my reception. I am sure I am under decided obligations to Bro. Jones and Mrs. Thomas; to Bro. Thomas Hart, Esq., Bro. David Smith and family and Deacon T. Alexander. Major T. L. Alexander came to the Junction after me, carried me to his home, and here I made my headquarters while I remained at the Junction. I shall not soon forget his kindness,