

Religious Intelligencer.

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

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SAINT JOHN, N. B., WEDNESDAY, FEBRUARY 10, 1886.

WHOLE No. 1669.

RENEW! NOW!

We have to thank many subscribers for prompt renewals for 1886.

There are many more who should follow at once. We are waiting for you, friends. We don't want to lose a single subscriber. We are anxious not only to get many new names, but are quite as anxious to keep the old and tried friends who have been with us for few or many years. It would be a great delight to us to have all present subscribers renewed for 1886 before the end of this month. Why not? If each one will try, the good work will surely be accomplished. If possible, let the next mail from your post office bear your subscription. TRY!

We trust the ministers and other friends of the INTELLIGENCER will not cease their efforts to secure new subscribers. Push the canvass steadily and vigorously, brethren.

Have you, brother pastor, yet given that one day to work for the denominational paper? If not, would it be convenient to do so some day within the next week? With a systematic effort in every church in the two Conferences it ought to be possible to double the number of subscribers in a month. Keep at it, friends.

Our Contributors.

SNOW AS AN EMBLEM OF HOLINESS.

The holiness of God finds a fitting illustration in the snow. We judge of an artist's taste, his intelligence, his character, by just the paintings which come forth from his pencil. Why not learn our Creator's finest attribute from the forms of wonderful beauty we see in creation? And if we put nature and the Word together, they will teach us much about the fact and about the figure.

Concerning the fact. Snow flakes have been caught at the moment of falling; and while they glistened in unbroken beauty upon a surface of black velvet, the scientists have classified the shapes of the crystals. Ninety-three exquisite forms of star and cross and crown, and what not else, they have put on the catalogue already. There never was a mechanic with so excellent an eye-glass, or so steady a nerve, that he could cut a pattern which would not be rude in outline and rough in surface beside one of these. And, then, especially the cleanliness of a field thus newly covered is a display of spotless purity inimitable and unmistakable. All the white blossoms of winter falling around us, like fruitful petals from the tree of life, or like feathers from the wing of almighty protection; all the exquisite frost work on the window; all the lodged rainbows in the icicles, and the jewels in the silver drapery along the eaves; all the pluming of the gate posts, like Hussars; all the crowning of the mountains, and the fringing of the streams; all this is just the clear presenting to us of God in all His works, the imaging forth of His character.

Hence we might expect that the Scripture would take up the figure. Great significance is there in the fact that the Bible uses such emblems to represent moral distinctions in this life, and its results in the life to come. On the one hand, light; on the other hand, darkness; "Children of light," and "Children of darkness," "A kingdom of light," and "A kingdom of darkness." In the grand future, "Light unapproachable and full of glory;" "Outer darkness." There can be no understanding of these expressions without our remembering that life is light, and darkness is sin!

Snow has been chosen as the symbol of the gospel of redemption. The stream of salvation is offered: "Will a man leave the snow of Lebanon which cometh from the rock of the field?" asks the prophet (Jer. xviii. 14.) And just so is the promise couched: "As the snow cometh down from heaven, so shall my word be which goeth out of my mouth; it shall accomplish that whereto I sent it (Isa.

lv. 10-11). The Gospel has no tinge of earthliness in it. "The Word of the Lord is very pure" (Ps. cxix. 140). Snow has also been used to symbol the standard of complete sanctification. God engages nothing, God will accept nothing but perfect purity in His people. "Come now, let us reason together: though your sins be as scarlet, they shall be as white as snow. Though they be red like crimson, they shall be as wool" (Isa. i. 18). Oh, what a rebuke one gets sometimes as he looks forth from his window on a winter's morning, and sees the undefiled sheet of shining whiteness with which God has covered the seams and rocks and pools of the rough road in the night! "Whiter than snow." How far off we yet seem from it!

Snow, moreover, has been selected as the symbol of ultimate attainment in grace. The promise goes exactly alongside of the demand. God means one time to say to every redeemed soul, as the spouse says to the bride in the Canticles, "Thou art all fair, my love! There is no spot in thee!" (Solomon's Song iv. 7.) Jesus' robe of righteousness is absolutely white. There is only one spot of spiritual blackness in all the universe, and that is found in the blight of a ruined soul, and the name of it is SIN! Take sin away, and the soul is as pure as the "few in Sardis" who did not defile their garments, and now walk with Christ in white. (Rev. iv. 4.)

Snow, therefore, has been given us likewise as a symbol of faith's final reward. There is nothing black in the Celestial City. Three distinct visions of God, as He appears in heaven, have been vouchsafed on earth to mortal eyes. One to Daniel in Babylon (Dan. vii. 9). One to Peter on the Mount of Transfiguration. (Mark ix. 3). One to John on the Isle of Patmos. (Rev. i. 14). They differ in some particulars. But the one thing they all noticed, the one thing they agreed in thinking to be the transcendent height or the celestial spectacle, was the glorious apparel which was worn by the exalted Redeemer.

The glistening garments, such as no fuller could whiten them, they thought made up the supernatural beauty of heaven itself. It is singular to note how they all fastened on the same language, but all they could say in turn was, "His garment was white as snow."

Oh, what a question for every Christian to ask: Will I ever enter that region of purity, share in that splendor, shine in that light? Moses and Elias on the mountain were clad in the same garments as Jesus; they appeared with Him in glory. Thus are all the redeemed, holy and undefiled; they have washed their robes in the blood of the Lamb.

"The white-robed saints, the throne-slayers, their state all neatly wear; Their pauseless praise rolls up from hearts that wonder That ever they came there!"

It must be remembered that heaven is less a place than a state, less a state than a character. How we shall get there is not so much of a question as what we shall be when we get there; for this last question comes earliest and settles the other. He that has the meekness for the inheritance of the saints in light need hardly concern himself about the inheritance; that will come.

Consider the ineffable sadness of even one spot upon a soul. Snow, once defiled, cannot ever get pure again. God's inexhaustible grace alone can cover it over. Alas for the careless heart that dares to keep tampering with sin!

C. F. PENNEY.

HOME.

NO. II.

No home is complete without family religion. The first family "began to call upon the name of the Lord." Individual piety is important, but no amount of it can dispense with or be a substitute for family religion. Such religion is as old as the family relation. We find it in Eden; we see it in the tent of Abraham. God said concerning Abraham, "I know him; that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." We discover it in the "house" of Moses and in the "service" of Joshua. When Job's children feasted he was anxious about them. "And it was so, when the days of their

feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings according to the number of them all; for Job said, It may be they have sinned and cursed God in their hearts. Thus did Job continually." New Testament times had their mothers, Eunice and grandmothers Lois, with their "unfeigned faith," training their families, and whose children from youth knew "the Scriptures." God's plain command is, "Thou shalt teach my words diligently unto thy children, and talk of them when thou sittest in thy house." This was the course pursued by the primitive fathers. They endeavored in every possible way to instruct their children in the knowledge of the true God and His word. Scripture pictures and hieroglyphics were used in the nursery to amuse and at the same time instruct the young in the knowledge of God, even in their infancy. They intermingled religion with all their home pursuits, and interwove it with the earliest and purest associations of childhood. If all Christian parents would follow their example in these days of parental delinquency, we should not see so many of their offspring grow up irreligious.

Family religion includes family government. Home is a little commonwealth jointly governed by the parents. It is of the utmost and first importance that the parents be agreed in this government. It involves law. The mutual relation of parent and child implies authority on the one hand, and obedience on the other. The right of the parent is to command, and the duty of the child is to obey. The principle of home-government is love. No parent truly loves his offspring who does not insist upon obedience and submission to family laws, which should, of course, always be reasonable and right. It is of the utmost importance that children be taught the salutary lessons of submission and obedience to constituted authority. Without this they will be elements of discord in the family whilst growing up, and promoters of discord and anarchy in church and state in their mature age. Where there is neglect of family government, in whole or in part, the members thereof live in a state of lawlessness, destitute of reciprocal affection; the parents are unloved, despised and cursed, and the children untrained and uncared for, are disqualified for either church or state. Such do not prosper in this life. "Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee." "The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out and the young eagles shall eat it."

The abuse of home-government should always be carefully avoided. Nothing can be more ruinous to a household than parental despotism,—ruling with a rod of iron, treating children as slaves, acting the unfeeling and heartless tyrant over them, assuming towards them the attitude of the hard task-master, and making them obey from motives of fear and dread. In this there is no Christianity, but rather barbarity. It engenders in them the spirit of a slave, it roots out all confidence and love, and renders their obedience mechanical and heartless. They shrink in silent dread from the presence of their parents, and long for the time when they can escape their galling yoke. The proper government of home is a happy medium between the two extremes of over-indulgence and undue strictness and severity. It is mild, yet firm and decisive. It is neither lawless nor despotic. It is a proper combination of tender, loving parental authority and cheerful filial obedience.

WM. DOWNEY.

OLD-TIME DISCIPLINE.

The Baptist Weekly in a review of a new Life of Bunyan, discovers some interesting and suggestive things about church-life in Bunyan's time, and of the sort of discipline exercised. From the records of the Bedford Church and its branches it quotes the following: "Forasmuch as some of our brethren and sisters have neglected to come to our church meetings, and their withdrawing giveth very ill example to others, we are agreed to desire our Brother Eston, Brother Grew, Brother Whitman and Brother Harrington to take some time especially to speak to them seriously concerning their withdrawing from us, and to mind them of their duty."

This is the record made of two of their visitations: "The brethren that were appointed to visit those under admonition, did relate their carriage as followeth: Brother Coventon is, through mercy, hopefully recovering from his backsliding. Richard Deane did acknowledge himself not sensible as yet, but desired the prayers and patience of the church."

In Bunyan's handwriting, under the date of 1678, appears this minute in the church book: "At a meeting holden at Bedford, the 24th of July, our sister, Mary Fosket, (after private admonition given her before) was publicly admonished for receiving and privately whispering of an horrid scandal, (without culler of truth) against our brother Honeylove, and for other evils by her committed, all of which she standeth convicted of and so must doe till her repentance for the same (according to the word) is manifest unto the congregation."

The next is a very curious entry, in another hand, and would seem to intimate that the practice of wife-beating, especially "for very light matters," was not to be tolerated in church members. "Our brother, John Stanton, was admonished by the church of his evil in abusing his wife and beating her for very light matters. He promised us reformation and seemed sorry for his fault."

Church discipline in those days extended even to the home life, as records like the following show: "(1674) The church was told that our sister Landy had been admonished for withdrawing communion again, for countenancing card-play, and for deceiving the church with her former seeming repentance. At the same meeting the church was told that our sister Elizabeth Maxey had been admonished for disobedience to parents, to wit, for calling her father liar, and for wicked carriages to her mother."

Nor was it thought beneath the dignity of the church to take cognizance of unbecoming "company keeping." Here is a case: "At a church meeting held at Bedford the 29th of the 3d month was our sister Eliz. Brunwood openly rebuked for her immodest company keeping with carnal and light young fellows at Elatow."

The last entry made by Bunyan in the church book is in 1683. Here it is: "A church meeting at Cotterend the 20th of April for breaking of heads of John Williams presented to the congregation, wherein he counteth our dealing with him for his correction and amendment scuffling and fooling, and so desires a correspondence. In answer to which was sent him the following admonition from the same meeting: Friend Willman, your letter has lain plainly read before us, and since you have been withdrawn from by the church for lying, railing and scandalizing of the church in general, and some of the brethren in particular; It is expected 1. That there be the signs of true repentance found in you for the same. 2. And also that you bring from the hands of those in the country before whom you have abused us some sign of their satisfaction concerning your repentance before we can admit you again into our communion. We do not suppose that any of our churches will feel disposed to copy the discipline of the Bedford people, and yet it has some features that all must commend and in respect to which most of the churches of the present day are sadly delinquent."

OLD MEN AND WOMEN.

Of some old men and women who occupy prominent places and wield world-wide influence the Telescope gives a list thus:

President Grey, the only man in France that can stand at the head of the republic, lately re-elected president, is seventy-three years old.

Gladstone, the mightiest statesman of our times, is past seventy-six years, and yet he has more power than any man in the British empire.

Bishop Taylor, of the Methodist Church, who has more missionary spirit than some whole missionary boards and entire churches, and who has recently travelled six hundred miles on foot in the tropical climate of Africa establishing mission stations, is almost seventy years old.

Bismarck, the mightiest man in all Europe, is seventy-two years of age.

Leopold Von Benke, the celebrated German historian, is past ninety, and works away as if he was only forty.

Tennyson, the poet laureate of England, is seventy-six, and has scarcely a rival in all Britain, in song. He has recently published a work of his genius which is pronounced to be as full of poetic fire as the products of his youth.

Whittier, who stands at the head of American poets, is seventy-nine years old.

Queen Victoria went to the throne of England next June fifty years ago, and never was more loved by Britain and the world than to-day.

Dr. McCosh, the president of Princeton since the death of Dr. Hodge, and the leading writer on philosophy of our times, is seventy-six years of age, and has written immensely on the most difficult subjects, and yet evades no issue of the day.

Bancroft, the greatest of all American historians, is seventy-six.

Mrs. Lydia Sexton, of the United Brethren church, is now far up toward

ninety, and can outpreach any woman in the denomination, and has recently been engaged in revival work, where many were brought to Christ.

Honor the aged. Give them a chance to do something for the Master if they have a heart to work. They may have some old notions, but they may have old wisdom as well.

Remember you are growing old. The gray hairs are growing on your head. "Old men for counsel" at least, even if we send the young men to the war.

THE MISSIONARY WORLD.

At the last annual meeting of the Woman's Missionary Association of the Presbyterian Church of England, Dr. J. M. Gibson, of London, said: I am glad to see that the number of such associations is increasing; but we must direct our efforts to forming these associations in all the congregations which are without them. The feeble congregations do need it, I think, more than the strong ones. To excuse ourselves for not forming an auxiliary to the Woman's Missionary Society because we are weak is right in the teeth of the great principle: "Whoever will save his life shall lose it; but whoever shall lose his life for My sake and the Gospel's, the same shall save it." Here and in America I have seen many cases of spiritual good coming to congregations from the prayer-centres of the Woman's Missionary meeting. There is such a close connection between the missionary spirit and the spirit of prayer that where one is defective the other must be also. Take our model prayer which Christ Himself framed; is it not missionary? "Hallowed be Thy name; Thy kingdom come; Thy will be done on earth as it is in heaven."

I do not believe that a congregation can put the full force into the home part of the prayer in Psalm lxxvii., "God be merciful unto us, and bless us," if they do not also pray the foreign part of it, and the object of the blessing, "that Thy way may be known upon earth, Thy saving health among all nations." So, too, whenever you get a home mission hymn, away the heart goes out, just as it does in Psalm lxxvii. So, conversely, when you send your hearts away out to the ends of the earth, you do not send the heart away from the centre; no, you warm it in some times, and you warm it in some times.

Now, two to meet together and pray; but then "if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in heaven. For where two or three are gathered together in My name, there am I in the midst of them."

When the Rev. Dr. Moffat had laboured for nearly nine years in Great Namaqualand with scarcely any visible results, he was favored to behold the first fruits of his toil in the conversion of an African, the notorious Hottentot chief and freebooter. This savage and warlike chieftain had for many years been the scourge and terror of the whole country; but when he came under the influence of the Gospel he was convinced of sin, wept like a child, and sought and found the pardoning mercy of God. So thorough was the change which passed upon this renowned heathen convert that the lion became a lamb. "During the whole period that I lived there," says Dr. Moffat, "I do not remember having occasion to be grieved with him, or to complain of any part of his conduct." His attachment to his teacher was great, and when Dr. Moffat went to Capetown, Africa, he requested permission to accompany him. Dr. Moffat consented, although he knew the experiment would involve some risk, as several parts of the country through which they would pass had been frequently laid waste by the robber chieftain and his retainers before he was converted. At various places surprise was expressed by the Dutch Boers at seeing Dr. Moffat once more, as they had heard he had been murdered by Africaner. At one place the missionary ventured to mention the fact of Africaner's conversion, when a Dutch farmer answered: "I can believe almost anything you say, but that I cannot credit. There are seven wonders in the world; that would be the eighth!" Dr. Moffat assured the farmer that the desperado had become a changed man. "Well," said he, "if what you say is true, I have only one wish, and that is to see Africaner before I die; and when you return, I will go with you to see him, although he killed my own uncle." At this announcement Dr. Moffat was somewhat embarrassed; but at length he told the secret, and conducting the farmer to the wagon, pointed to the chief, and said: "This is Africaner." The farmer was astounded, and exclaimed: "Are you Africaner?" The chief made a respectful bow, and said: "I am," at the same time testifying to the truth of the missionary's statement. Then exclaimed the farmer: "O God, what a miracle of Thy power! What cannot Thy grace accomplish?"

BE CAREFUL.—An ugly or slighting word spoken of your pastor in the presence of your children may make it impossible for him to do them any good.—N. Y. Adv.

THE CONGO DEVELOPMENT.

The ability and courage of Stanley and the great Missionary enterprise which seeks to win the vast region to Christ, have invested the Congo with a singular fascination for all who are interested in watching the conquest of barbarism by Christian civilization. From a recent number of the London Christian World we get some interesting facts concerning the exploration of the country and what is proposed in the way of yet more rapid development. The account says: In the little steamer "Peace" the agents of the Baptist Missionary Society have already explored, not only the Congo proper, but also several of its affluents. Writing from Stanley Pool, on October 30, to Mr. Baynes, the secretary of the Society, the Rev. George Grenfell, gives a very interesting account of a voyage in which he ascended two or three branches of the Congo for hundreds of miles. In some places the people were hostile, and discharged flights of long iron-headed arrows, whilst in others they ran away through fear. In coming down stream, however, the missionary party were welcomed at many places whence the natives fled when the steamer ascended. Seven weeks were spent among new tribes, and no difficulty was found in purchasing needful supplies. This first and peaceful contact of the savage African with the civilized European is the best preparation for that commercial intercourse which Mr. Stanley is desirous of establishing between the Congo State and the outer world. The zeal and energy of the great African explorer have been recently applied to the formation of a company for constructing a railway which will unite the Lower with the Upper Congo. This will at once bring the produce of Equatorial Africa to the sea, and go far to prevent the sad loss of life which has hitherto attended the arduous journey from the coast to Stanley Pool. It is annually expended in human portage of goods from the Lower to the Upper Congo. This traffic will become the nucleus of the trade which the railway will develop. In order to ensure the commercial success of the line, the Congo State Government guarantees that the sum of £10,000 shall be the minimum annual amount which it will expend on the State traffic for the period of ten years after the completion of the railway to Stanley Pool. The Congo State Government further guarantees to the company 40 per cent. of the gross customs revenue from export duties until the railway will be able to show 6 per cent. dividend on the capital subscribed. The lands needed will be also given free of payment or tax. It is proposed to raise a capital of £1,000,000, but the company will have power to increase it, if necessary, to £2,000,000. Mr. Stanley, however, estimates that through communication by rail and steamer from Stanley Pool to the sea can be effected for £475,500. But in this estimate the railway is divided into two sections, with about ninety miles of river between them, over which goods and passengers would be conveyed by steamers. The completion of the railway would involve the expenditure of £500,000 more, making in all, £975,000. Mr. Stanley states that this railway will bring a river-side population of 14,000 miles, reckoning only those portions of the Congo and its affluents which have been already explored, into communication with the civilized world. What vast possibilities for commerce and what great hopes for the Dark Continent does this prospect offer!

Among Our Exchanges.

BE A MAN.
"A certain church is about to call me, but I am not going to accept." Then, man, write them not to call you. Be careful how you fool with the Lord's people. There is a big premium on ministerial manliness, but the brother who has an itch for calls which cannot be accepted, will never get it. Drive a peg here, young brother.—Baltimore Baptist.

TOO MUCH ATTENTION.
Many Christians are spoiled by too much attention, under which the feeling grows up that they are in the church, not to be helped, but to be helped. In proportion, too, as they are assisted they learn to wait for more kindness, feeling none too grateful for what they get, and inevitably murmuring about what they perceive themselves as being wrongfully withheld. Self-help, personal doing and the spirit of real heroism are necessary to all right Christian living.—Pittsburg Advocate.