

TERMS, NOTICES, ETC.

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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. Observance of this rule will prevent much copying and editing confusion and mistakes.

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Religious Intelligencer.

REV. JOSEPH McLEOD, D. D., EDITOR.

WEDNESDAY, MAY 2, 1888.

—Y. M. C. A. The eleventh Triennial Conference of the Young Men's Christian Associations of all lands is to be held at Stockholm, August 15-19. It promises to be an important meeting.

—CONSECRATED. Nova Scotia's new Church of England bishop, Rev. Dr. Courtenay, was formally inducted into the office in Halifax on Wednesday last. Bishop Medley of this city had the chief part in the ceremony.

—SICK. Mr. Spurgeon is again far from well. To the pressure of much work is now added the strain of great anxiety and much new responsibility attendant upon his changed attitude towards the Baptist Union. He feels that he must have rest.

—DON'T HURRY. Young men with the ministry in view sometimes get in a hurry to be full fledged preachers; they want to take a short-cut into the ministry. It is better to make haste slowly. This sentence of Douglas Jerrold is worth their consideration: "Do not take down the shutters until you have something to put in the windows."

—A HANDY SUPPLY. Ministers often when well or needing to be absent, find it quite difficult to get a pulpit supply. But Rev. Mr. Morgan, pastor of a Congregational church in Wales, has no such difficulty. He was ill recently, and his wife occupied the pulpit and preached to good acceptance.

—THE LAY PREACHER. "Methodism must make more use of its laymen or drop astern," is what the *Christian Advocate* said recently. Methodism has, probably, made more and better use of its laymen than any other Christian denomination. If it has reason to complain of too little use of this class of workers, what must be true of the other denominations? There are in all the churches men who could do excellent service as lay-preachers, and they ought to be encouraged and authorized to engage in the work.

—FROM AFRICA. Bishop Wm. Taylor of the Methodist Episcopal Church arrived in New York from Africa a few days ago. He is reported in good health. He has come to attend the General Conference of his denomination which meets this week. One of the questions that is likely to agitate the Conference is concerning him. Some contend that he is not a bishop in the full sense, but merely a missionary bishop; others contend that his official position is exactly the same as the other bishops. The question will probably be settled. From what we have read of the matter we have inclined to the belief that his election and ordination made him just such a bishop as the others are, with the same standing and powers.

—CREMATION. The Church of England bishop of Manchester is an avowed believer in cremation. He says it is "a degrading superstition to believe that every particle of matter that is buried in a grave shall be raised again," as is deduced by many from Paul's doctrine of the Resurrection.

He characterises great nodding black plumes as 'symbols of Pagan despair.' He regrets that instead of simple and beautiful flowers, expensive wreaths are now used. The more the funeral of the rich man and the poor man are alike, the less there will be of caste, and the less of injurious caste distinction.

—CHARACTERISTIC. During the proceedings attendant on the marriage of her daughter a few days ago, Mrs. Booth said. "She rejoiced that through her children she had become 'a mother of nations.' She said she regarded the Salvation Army as the truest embodiment of Christ's religion in the world. If the Master were to return to earth, she believed He would join the Army. Where else could He go? Who else would receive the carpenter's son? How like the utterances of the Army people these are. When such statements are made by the 'Mother' of the host, it is no wonder the 'lads and lassies' say so many strange things, and manifest so strange a spirit towards the Christian church.

—WIN SOULS. "He that winneth souls is wise"—not only does a wise and good thing, but must be a wise and discreet man in order to succeed. Many things interfere with success, including some that are not thought an interference. Dr. Piersen, who is a most successful worker for the salvation of men, gives a testimony which confirms the belief that to be really successful the minister must have nothing in view but God's glory in saving and edifying men. He recently declared that for thirteen years the barrenness of his ministry was owing to the worship of idols. "God said to me, if you will give up this idol of literary applause, and give yourself to rescuing the perishing, I will give you souls. I said, I will do it. Within eighteen months God gave me more souls than in the eighteen years that had gone before."

—BETTER. The latest news about the sick Emperor of Germany is more encouraging. A good many people cling to the hope that he may yet recover.

The visit of Queen Victoria to the Emperor evidently gave him much pleasure, and was greatly comforting to her daughter, the Empress. Wherever she went the people made very hearty demonstrations in her honour.

—A NEW DEPARTURE. The new proprietor of the *Mail & Express*, a New York daily paper, has adopted the plan of printing a text of Scripture at the head of its editorial columns each day. Being asked his reason for this new departure in secular journalism, the proprietor said:

"I print the text because I think it desirable that men who are necessarily absorbed in business should be reminded of the words of their heavenly Father. Some people poke fun at me for it, but I don't mind it. It is God they ridicule, not me. As long as I am associated with the paper, I shall publish a text from the Bible every day, and print it in the same place, so that my readers may know where to look for it."

The New Converts Again.

The church owes something, indeed very much, to the new converts. The converts also owe something to the Church. They are now members of the church. They became members not alone that they might get help, but that they might also be helpers. In the church they have a better chance than anywhere else to be fellow helpers with all who work for Jesus. "Go work," is the Lord's command to every disciple. And the doing something should be begun as soon as the new life is begun.

The meetings of the church must be regularly attended; not only the Sabbath services, but the prayer meetings as well. No Christian can neglect these means of grace and not suffer serious spiritual loss. Some are quite regular Sabbath attendants, but are seldom or never seen in the prayer meeting. There are not the most pronounced, the most fruitful, nor the most joyous Christian lives. We do not know any really spiritual Christians, Christians in whose lives "the fruit of the spirit" abounds, who are indifferent to the prayer meeting and habitually neglectful of it. Of course this statement will not be understood to refer in any way to those who, being old, infirm, sick, cannot get to the place where God's people meet to pray. The Lord's "shut-in ones" lose nothing of blessed fellowship with the father because they are prevented from being in the assembly of the saints; they have the abiding presence of the Comforter and the communion is sweet and satisfying. But none must think that trifling excuses will justify their absence from the place of prayer and that God will make up to them what they miss by their neglect.

Important as public worship is, nothing can take the place of private devotions. The leanness of many Christian lives is attributable to neglect of private devotions. There are no strong Christians who do not spend much time in secret prayer. Both frequency and regularity in these devotions are essential to growth in the Divine life.

Daily meditation, and a constant watching unto prayer are required. Meditation is the opening of the channels of the soul to constant streams of grace and the joy of salvation. "Let the meditation of my heart be acceptable in thy sight, O Lord," was David's desire. "While I was musing the fire burned."

None can be wise, nor armed for the conflict, nor furnished for devotion and every good work, who does not regularly and prayerfully read and study the word of God. The necessity of such reading cannot be too strongly impressed on the minds of young Christians.

Referring to Bible reading suggests that they need also the help that comes of reading Christian Biography, in which they are told of God's gracious ways with other believers and find light and encouragement. There is a wide range of devotional literature from which to select. The history of the progress of the Kingdom of Christ should be carefully studied. There are two ways of getting and "increasing in the knowledge of God."—(1) by study of His word, and (2) by study of His work in the world. The latter ought not to be neglected. No one understands the Bible as well as he might, who does not give some what careful attention to what God has been and is doing among men. Herein is one need of the religious newspaper. God is doing a great work in the world through various instrumentalities. He is reaching all nations, people and tongues. The power of the Gospel is being displayed as never before. Of the achievements of divine grace the religious press gives a faithful record. All this the people—especially Christian people, need to know. Those who are not regular readers of a religious paper cannot know these things, they cannot feel interest in a work of which they have little or no knowledge, nor can they be expected to contribute liberally to its support. The new converts need the religious paper—the paper of their denomination.

They should begin at once to do their share in supporting the cause of God. If the pastor, in his charge to new members, has failed to mention and emphasize the necessity of supporting the ministry and other means of grace, he has made a serious mistake. "The Lord hath ordained that they which preach the Gospel should live of the Gospel." "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." This is worship as much as praise and prayer are. "Honour the Lord with thy substance," is as much a divine admonition as is, "Sing praises to the Lord, sing praises." One reason why some people are spiritually poverty-stricken is because they think to do everything for God in songs and shoutings and prayers, contributing the least possible for the support of His cause, and that with many groans and growls. "There is that withholdeth more than is need, and it tendeth to poverty." We hope those who have recently come into the churches will have shown them clearly and lovingly, the need and the blessing of being generous supporters of His cause who has saved them. Not only the work at home, but the blessed work of sending the Gospel to the heathen needs their help. "Freely ye have received, freely give."

Contempt of Court.

Mr. Hawke, editor of the *Moncton Transcript*, is now in jail in this city, having been fined \$200 and sentenced to two months imprisonment for contempt of Court. The "contempt," consists in certain charges made against Judge Fraser re the Westmorland election case. In sundry editorials in his paper he made statements which the Court understood to charge Judge Fraser with having been influenced by corrupt considerations in rulings he made in that case. The Court and Mr. Hawke could not come to an understanding about the matter, and so the editor has gone to jail. His confinement is not likely to be very irksome, he can do a good deal of his newspaper work in the jail very well, and will doubtless make the most possible of his imprisonment.

That Mr. Hawke said what he had no right to say when he charged Judge Fraser with having been influenced by corrupt considerations, there is no doubt. Those who know the judge know him to be a most honourable

man, to whom such a thing would be abhorrent. Mr. Hawke evidently wrote in great heat, and more severely than his judgment in a cooler hour ought to approve. It was open to him to make explanation of his language and an apology quite satisfactory to the court and not at all humbling to himself. We think he made a mistake that he did not take the advice of his friends and do so.

It is stated that the Court in giving judgment expressed itself quite strongly, and intimated that henceforth less criticism would be put up with, and that the punishment of Mr. Hawke must not be regarded as a precedent, and that future cases of like offence would receive severer penalty. We have at least the average respect for the judiciary as such. We presume it is sometimes unjustly criticised, as all institutions and persons are more or less frequently. But we beg to suggest that the Bench cannot throttle the press; nor will it make the attitude of the press towards it more friendly, nor improve the tone of its criticism, by "contempt of court" prosecutions and punishments. The Court is its own best keeper and defender; it should not need the defence and vindication of putting an editor in jail. It may be a mistaken opinion, but we venture to believe that the Court owes not a little to the forbearance of the press. We are not now saying that the press has had to overlook corruptions of the Court; but that it has, first and last, been exceedingly considerate of an institution which is quite as fallible as other human institutions, can scarcely be denied. We do not pretend to claim that the press should have license to say what any reckless and irresponsible person connected with it may choose, nor that journalistic offenders should escape deserved punishment; but we do say that prosecutions for "contempt of court" are not alone sufficient to save a court from contempt.

Carrying Our Troubles To God.

Everybody believes that he may carry his religious troubles to God. People think that their religious troubles are special matters of prayer. All believe that when under great and pressing afflictions, which almost destroy the power of life, men may resort to God with them. But in the case of the Apostle Paul we have an instance of a trouble that carried him to God, which was neither one nor the other of these kinds. It is very significant that the figure he uses to represent his trouble is a thorn; not sword, not spear, not instrument that indicates great breadth of power, but a thorn. He was nettled; he was scratched; he was pierced. It was the annoyance of a pungent thorn, which brought pain, but no peril; which worried him and fretted him; which drew his thoughts away from higher things, and made his life a burden to him. It was a little thing, continued so that the sum total of affliction was a great deal; so that it brought much pain and trouble. That was the thing that the apostle went to God with, praying for release from it. We may, therefore, in prayer bring to God minor vexations, all the things that burden and annoy and hinder us in life, whatever takes away our peace, or restrains our joy, anything that amounts to an affliction. It is right for us to make mention in prayer of all such troubles as these.

Thus the range of this Christian duty is vastly enlarged. Our life is filled up chiefly with little things. Great occasions come seldom. And, indeed, those things that strike the imagination or affect the education most are not always the greatest. That is, their moral results are not always the most important. The things that have the most educating power, that take the most away from us, or add the most to us, are, after all, the sum of minutiae. For although it is true that the chisel which the graver holds in his hand produces the most visible results in cutting out the picture, yet the emery that scoured the plate and prepared its surface to receive the outline was as important as the chisel; and the emery consisted of little infinitesimal particles. And, although now and then great dispensations of God come upon the imagination, and affection, and moral feelings, and work of great effect thereon, yet it is the emery of daily life, after all, that is preparing the surface of the plate on which our experience is to be cut.

And if we exclude from prayer before God little things, we may believe as well exclude life itself; for all the way through we live by minutes and seconds, every one of which has its own peculiar relation to our pleasure or pain, our joy or sorrow, our happiness or misery. The carriage of a man through this life, is the carriage of an endless variety of minute incidents which, united, go to make up sum to

us. Our real life is made up of little things, and the doctrine that these are unworthy of attention before God, would exclude every prayer, and all notice on the part of God of those things that are most efficacious in producing our happiness or misery, of those things which have the most to do with our education in this world. And this liberty in prayer of bringing before God our petty cares, our minute troubles, our little griefs and vexations, enlarges our sense of the divine watchfulness and tenderness.

C. F. P.

The Sentry In The Desert.

Emin Bey has once more contrived to let Europe hear his voice ringing out from that comparative solitude of Central Africa, where he remains and holds his own as the last of Gordon's officers in the Soudan. Dr. Schnitzler—which is the Bey's Austrian name—was appointed long ago, under Gordon, as Governor, for the Khedive of Egypt of the province of the big lakes; and the last letter, which has come to hand from him, is dated, as usual, from Wadelai, on the banks of Albert Nyanza, where he has, or had, two steamers. It is a very cheerful epistle, especially when regard is had to the circumstances under which it was composed. The writer had been busy forming new stations on the borders of the lake, and supplying them with goods brought up by caravan from Uganda, on the larger lake of Victoria Nyanza—the district where Bishop Hannington was murdered. He had established order in his own neighbourhood, and had got the native chiefs to act in conjunction with him. The year's crops were plentiful, and the cotton plantations were yielding fairly. Cotton goods were made in the neighbourhood for ordinary wear. On the whole, Emin Pasha at that time considered the outlook bright, and he is so content with it that, even should Stanley succeed in reaching him, he will not return with that traveller, but will stick at his post. His special function would seem to be the civilization of the region round about; for of course he can no longer be regarded as the representative of Egypt, which has long since abandoned the Soudan to its own devices. Emin Bey contemplates making a direct road through the fierce Masai country to the sea, and if Stanley's expedition of relief from the West should open up a high road to Albert Lake from the Congo, there would be a way across the Dark Continent, with Emin keeping guard at its centre. Privations do not terrify the Bey, he says, and the surprising news of Gordon's death, which has reached him, only makes him think of another soldier who has gone to his rest, and of the need of carrying on his work. Yet there is enough in the letter, too, to let us see that the writer is sensible of the difficulties around him. The tyrant of Uganda, King M'Wanga, has once more been devastating the Unyoro district, whose chief, Kabrega, would not listen to Emin's warnings, and has now had to flee for his life. With such a savage within reach Emin can never afford to be off his guard. There is at present no news of the arrival of Stanley's expedition, which started early last year.

General Conference On Foreign Missions.

To be held in London, from the 9th to the 19th of June, 1888.

The committee of conference, to the European, American, and native missionaries of all Protestant churches laboring for the salvation of the heathen in all parts of the habitable world:—

BELOVED BRETHREN.—We, your fellow-laborers and companions in the kingdom and patience of Jesus Christ, salute you heartily in the words of the Apostolic benediction. "Grace and peace be multiplied unto you, through the knowledge of God, and of Jesus our Lord."

We greatly rejoice with you in the blessings which have accompanied your labors, and those of your predecessors, during the past hundred years of modern missionary effort, whereby about three millions from among the heathen are at this hour found gathered into the fellowship of the Church below, while at the same time large tribes of our fellow-men, who were sunk in the grossest barbarism and superstition, have been socially elevated, and have derived manifold secondary benefits from the preaching of the Gospel of Christ.

We rejoice also over the many millions more who have passed within the veil, after testifying by their consistent lives and peaceful deaths to the regenerating and consoling influences of the grace of God—many of them having been faithful witnesses of Jesus Christ, not only by taking joyfully the spoiling of their goods, but by enduring manifold tribulations in the flesh, and suffering even unto death, for his name's sake.

But while we are unceasingly grateful to God for the great things accomplished in the past by the inadequate means employed, we lament over the feebleness of the efforts put forth by the churches of Christ, and we mourn

over the great and increasing mass of heathenism which still confronts the Church in this nineteenth century of the Christian era. It is one great object of the Conference to be assembled in June, to look this appalling fact fully in the face, and by applying the lessons taught by the past to the conditions of the present, to awaken the Church of Christ, by every possible effort, to a due sense of the obligation under which she lies to the perishing heathen, and to her Divine Head and Lord.

Our great object in now addressing you is to ask you to unite with your brethren of other denominations, if such there be in your neighbourhood, or in solitary stations with your converts, in earnest and united prayer for a Pentecostal blessing on the Conference, from Sunday, the third of June, to Tuesday, the 19th of the same; being the week before, and the ten days during which, the Conference will be in session.

Pray that the presence of God, the Father, Son and Spirit, may be in our assemblies, and that gracious manifestations of his power may be displayed in the midst of his people gathered from all parts of Christian and heathen lands. That the spirit of union and peace and love may reign in and among us, and that all our deliberations may be "in the Spirit." Pray for the single eye and the undivided heart, for strong faith and ardent zeal, and for that "wisdom from above," which is "first pure, then peaceable, gentle and easy to be intreated, without partiality, and without hypocrisy"; and that, in all our assemblies we may "be of the same mind, having the same love, being of one accord, of one mind; doing nothing through rivalry or through vain glory, but in lowliness of mind, each counting other better than himself."

Pray that, under God, the Conference may be the means of introducing a new era in missionary enterprise. That it may hasten the day when "the earth shall be full of the knowledge of the Lord," and when "the glory of the Lord shall be revealed and all flesh shall see it together."

We do not fix hours, nor prescribe subjects for prayer. The one special gift which includes all "good things," is the gift of the Holy Spirit, whose presence we seek in all the plenitude of his grace and power.

Let us, dear brethren, encourage one another in the thought, that unnumbered brethren throughout the whole world, are uniting in the same prayer. We have good reason to hope that this will be the most universal cry that has ever gone up from this sinful world into the ear of "the Lord of Sabaoth." Through the promised help of the missionary societies, this request will be sent out into all lands, wherever the feet of the messengers of the Gospel of peace have trod, and will be read in the languages of almost all the nations upon earth.

But most of all would we strengthen our mutual faith, by the promise of the Father, as learned from the lips of his only begotten Son—"If ye then being evil know how to give good gifts unto your children, how much more will your Heavenly Father give the Holy Spirit to them that ask him."

We are, beloved brethren,

Yours in the Lord,

Signed,

ABERDEEN, President.
EDWD. B. UNDERHILL, Chairman.
S. G. GREEN,
H. M. MATHESON,
H. MORRIS,
J. SHARP,
JAMES JOHNSTON,
R. SCOTT MONCRIEFF.

Church Debts.

Shall we consecrate church debts or pay them? Good people take opposite sides of this question. We should hardly dare say that there are no conceivable conditions in which a debt on a church is justifiable. Calamity may fall on a people engaged in building. Commercial complications may run up the cost; but, under ordinary circumstances, ought a church of Christ to incur a debt it cannot well pay? The question deserves thought.

A church debt is liable to be a drag on the pastor; to cut down benevolence; to cut off interest in the evangelization of the world; to narrow the sympathies of the members; to absorb thought, effort, energy on "ways and means" to compel the minister and the members, especially the officers of the church, to think more of renting pews and raising revenues than of saving men. Can a church be at its best under those conditions? Is long drawn-out debt-rising the best feeder of spiritual life? Are new comers to town, or to the vicinity of the church, more likely to be "drawn" to a church that is struggling to pay an old debt?

Is it just the thing for the present generation of church officers to make a debt for the people to pay? Do parents saddle such things willingly on their children?

Church Building Societies make it a condition that their aid shall pay last bills. It works well. It is a biblical idea. "Neither will I offer unto the Lord my God of that which costs me nothing. Why should it be offered to God?"

The answer is easy. We are willing—possibly, in rare cases, ambitious—to build beyond our means. We enshrine architecture and ornamentation in one of the chief seats of power. Oftener, there is no one at hand to place the matter in the light of the Word of God before the eyes of the people. Two cases of recent occur-