

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 consequent confusion and mistakes.

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To new Subscribers we will send the "Intelligencer" from July 1st to December 31st for FIFTY CENTS.

This offer is made to afford those who are not acquainted with the paper an opportunity to get acquainted with it at very small cost.

We would like to have several hundreds of new names on these terms. Will the Ministers and our readers generally kindly make the offer known, and solicit subscribers.

Send all the names you can between now and July 1st.

Religious Intelligencer.

REV. JOSEPH McLEOD, D. D., EDITOR.
WEDNESDAY, JUNE, 13 1888.

GAIN AND LOSS. Plymouth church (Henry Ward Beecher's) has chosen a pastor in the person of Rev. Lyman Abbott. But it is likely to lose the long-time assistant pastor, Rev. Mr. Haliday. He objected to Dr. Abbott becoming pastor, and has tendered his resignation. For nearly twenty years he has been the real pastor of the flock Mr. Beecher doing scarcely more than preaching.

FUNERALS. "Rev. A. J. Coffin, D. D." frees his mind about funeral matters. Some readers may not agree with him in every point, but his suggestions will, in the main, we think, meet with approval. There is certainly often a great deal of thoughtlessness in the arrangements made for burials, and much of unreasonable demand made upon ministers and others whose presence is required. The protest against extravagance is much needed in many cases.

VERY LIKE "TRY ST. JOSEPH." In Charlottetown, P. E. I., a chapel is to be erected in memory of the late rector of St. Peter's Episcopal church, St. Peter's has the reputation of being very "high." That it deserves this reputation is quite evident from an appeal made in its behalf. In a London church paper help is asked to supply the church with various articles used in the services, and it is promised that "every person who contributes will be remembered by name in the daily mass which is hoped to be instituted after the chapel has been erected."

As an expedient for raising funds it is very like the appeal to "St. Joseph" to which we alluded last week.

LIFT. In one of the Southern States a teacher of the freed men overheard a suggestive conversation between two coloured men who were loading a cart. One of them was disposed to shirk; the other stopped, and looking sharply at his lazy companion, said: "Sam, do you expect to go to heaven?" "Yes." "Then, take hold and lift."

There are many Christians in all the churches and Sabbath schools who doubtless, expect to go to heaven, who would do well to strengthen their hope by going there by taking hold and lift-

ing some of the burdens which they let their brethren bear alone. The church is no place for lazy people; and that hope is not the surest which does not move its possessor to gladly assume his full share of the work which the church is called to do. Lift!

THE THIRD PARTY. There is something heroic in the spirit and purpose with which the Prohibition party in the United States go into the Presidential contest. There is of course, no hope of their candidates winning the high offices to which they have been nominated; but with as much enthusiasm as though they expected to win they enter upon the fight. Dissatisfied with both the Democrats and the Republicans, they have resolved to carry on the contest according to their strong convictions, and, if they can do more, educate the people up to their belief about prohibition. They hope to poll well up to a million votes this year.

GOODNESS VS. GOODNESS. Rev. C. A. Berry, the English preacher who declined the call to succeed Mr. Beecher, in a recent sermon dwelt on the difference between good men and goodly men. There is, he said, a heaven-wide difference between goodness and goodliness. Goodness is to goodness what piety is to piety, what religiosity is to religion. Goodness is abundant in Scripture phraseology, faint sickness, and weak sentiment. It was like a bad odour. They could not define it, they sickened at it, and hastened to get away from it. For the sake of the goodly man no one would be ready to die except to get rid of his company. The good man must be distinctly of another type.

MISSIONARY CONFERENCE. The World's Missionary Conference is now in session in London. The session began last Saturday, and will continue till the 19th inst. It is a notable gathering. We trust that all the Christian readers of this will remember to make special prayer for God's blessing on the Conference. The Committee's address says:

Our great object in now addressing you is to ask you to call upon your people to unite with you in prayer and supplication for a Pentecostal blessing on the conference. 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."

We do not prescribe hours, or lay down a list of 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.

BRUTAL BOYCOTTING. Boycotting is a mean business in any case. But the worst instance, a thoroughly heartless one, of which we have heard is the boycotting of a poor, Irish girl because she gave evidence against the murderers of her father. Her persecutors went so far as to threaten any who might worship at the same time she did. So that when the poor girl, bowed with her grief, went to the house of worship no one would go with her, and every person there would at once cease their devotions and some would make demonstrations against her. The story as told by the London Illustrated News is this:

Norah Fitzmaurice, the heroine of the picture, is the daughter of a respectable Irish farmer who was murdered by two neighbors for having taken a farm from which his own brother had been evicted. The murderers were identified by Norah, convicted and hanged, chiefly upon her evidence, since which time she has undergone the torture of boycotting. At the trial of the murderers and when delivering judgment, the presiding magistrate, said: "The case is a peculiar one, but it is part and parcel of the dread system of boycotting which is carried on in this country. This instance of sympathy with murderers surpassed all that has gone before, for it has led to the desecration by the people of their own house of worship." "The girl had committed no offence against the laws of God or man; she simply told the truth and brought to justice the ruffians who so cruelly and foully murdered her father. In any civilized country the poor girl would be an object of pity and compassion. Whereas she has been subjected to the most cruel persecution; her enemies had even tracked her into the house of God and had there exposed her to what was the greatest possible form of intimidation by forbidding others to worship in her presence."

The treatment of the girl is simply brutal. It is this kind of thing which prevents the Irish people receiving much sympathy which would otherwise be given them.

GONE OVER. Rev. Mr. Maturin, rector of an Episcopal church in Philadelphia, has renounced his protestant faith and joined the Roman Catholic church.

ACADIA ANNIVERSARIES. The anniversaries of Acadia College and the Seminary and Academy at Wolfville, held last week, were very interesting.

The college is now fifty years old, or it will be in August. The year just closed has been the most successful in the history of the institutions. The number of students at the college was 115, at the Horton academy 92 and at the Acadia seminary about 50. Of the number in attendance at the college 14 were seniors, 20 juniors, 27 sophomores and 54 freshmen. The year was an exceptionally prosperous one. Excellent work has been done. The past is something to be proud of; the future is full of promise.

PROHIBITION CONVENTION. Many temperance people are looking forward with interest to the convention of Prohibitionists which has been called by the Executive of the Dominion Alliance, and which will meet in Montreal July 3rd, 4th and 5th. Quite careful preparations are being made for it, and steps are being taken to secure, if possible, a good representation from every part of the country. The convention will be composed of the Executive Committee of every Provincial Organization of Temperance Workers or an equal number of representatives selected by such Executive Committee; representatives from Local Organizations of Temperance Workers (Unions, Divisions, Councils, etc., etc.) on the basis of one representative for every fifty members, any membership less than fifty or in excess of even fifties to have also one representative; five representatives for every country or city Alliance or Scott Act Association; twelve representatives chosen by the Executive Committee of the Branch of the Dominion Alliance of each Province; and the Officers of the Dominion Council of the Alliance. All societies and organizations for the promotion of temperance are earnestly invited to send representatives.

Arrangements are being made for reduced rates of travel, which will be announced soon.

It is hoped that this meeting will be one of the largest and most important yet held in the country.

EXECUTION BY ELECTRICITY. The bill changing the mode of executing persons condemned to death, which has just become law in New York, is the outcome of a report made by a commission to investigate and recommend the most humane way of carrying the death sentence into effect. The law provides that "the prisoner sentenced to death shall be immediately conveyed by the Sheriff to one of the State prisons, and there kept in solitary confinement until the day of execution, to be visited only by officers or by his relatives, physician, clergyman or counsel. The court imposing sentence shall name merely the week within which the execution is to take place, the particular day within such week being left to the discretion of the principal officer of the prison. The execution is required to be practically private, only officials, clergymen, physicians and a limited number of citizens being allowed to be present. After the execution, funeral services may be held within the prison walls, and the body shall be delivered into the custody of relatives if requested; otherwise it shall be decently interred within the prison grounds.

It remains to be seen whether any good will come of this change. We think it rather doubtful.

HOSPITAL SUNDAY. Collections in aid of the new Victoria Hospital are to be taken in all the churches of this city next Sabbath. The opening of the Hospital is to take place on Thursday of next week.

District Meetings.

The time of holding several of the District Meetings is near at hand. Four of them will have their annual session within a month. They are important meetings. Too often they have not been made enough of. They have quite wide jurisdiction, and may exercise much influence on the life of the churches.

They are not only to receive reports from churches, but are supposed to extend care to those needing it, and to exercise discipline in given cases. For the health of the body, and the extension of the cause, none of these duties should be neglected.

The composition of the meetings is important. The churches cannot be too careful in the appointment of delegates. Not every one who is most anxious to go is always best fitted for the duties devolving on a delegate. Judicious selection ought to be made. The best men—the most devoted, and the most business-like men, those who have the cause at heart, who are loyal to the denomination in its beliefs and methods of work, who have the spirit of true Christian enterprise, and who are anxious and competent to co-operate with their brethren in devising liberal things for the promotion of the

work, should be chosen. An additional reason for choosing the best men is that the lay membership of General Conference is made up from the District Meetings.

The business of the Districts requires to be thoroughly done. It is to be feared that sometimes, perhaps often, it is very carelessly done. It is not enough to hear the reports, have a few speeches, two or three sermons and a prayer meeting or two, appoint delegates to Conference, and then go home fancying that the work of the District for the year has been done. It is the duty of the meetings to have the reports of the churches carefully examined. Such examination is likely to reveal weaknesses wherever they exist, and their causes. It is their duty to apply remedies. In the case of unreported churches, some one should be sent to look after them; provision should also be made for the uncared for and the discouraged. A District meeting is to the churches composing it very much what the church is to its members, and is under the same obligation to care for them—nourishing them, disciplining when necessary, and in every way seeking to build them up in the faith and doctrines of Jesus.

A District Meeting should be a blessing to the place where it is held. The members may, by their spirit of devotion and their Christian conversation, do much good in the homes in which they are entertained; and the public services ought to give a strong impulse to the religious life of the church and community. We trust that in the meetings of this year thorough Christian business will be done, and that they will be seasons of rich blessing.

Some Other Things.

The M. E. Conference, to whose action in several matters of importance we have already alluded, deserves at least one more notice in these columns. What is done by a body so large and so important has interest for others than its own members and those who come directly under its teaching and influence. We may not agree with many things in its polity, and in its teachings, but we cannot fail to recognize it as a powerful Christian organization which has been greatly used and honoured by God in spreading abroad the knowledge of Christ, nor to acknowledge that the methods it adopts, whether wise or unwise, must have marked effect on the communities in which it operates. As we have scanned the official reports of proceedings we have been struck with the evident earnestness and thoroughness which have characterized the treatment of the many questions which had to be considered. And, so far as one outside is able to judge, it seems to us that much that has been done ought certainly to increase the power and usefulness of the denomination. We would not be understood as meaning that all other bodies are less earnest and aggressive; we do not know that they are; but that other bodies may learn some lessons from the Methodists is quite as true as that the Methodists may learn some things from their brethren of other denominations. Denominations, as individual Christians, may and ought greatly to provoke one another to good works.

On the temperance question the Conference gave no uncertain sound. A very lengthy and carefully prepared report was submitted, and the consideration of the question was deemed of sufficient importance to occupy a whole session. The strong and unequivocal position of the Conference on this vastly important subject may be judged from the following paragraph which in voted to insert in the "Discipline" of the church:

"We are unutterably opposed to the enactment of laws that propose, by license, taxing, or otherwise, to regulate the drink traffic, because they provide for its continuance and afford no protection against its ravages. We hold that the proper attitude of Christians toward this traffic is one of uncompromising opposition, and while we do not presume to dictate to our people as to their political affiliations, we do express the opinion that they should not permit themselves to be controlled by party organizations that are managed in the interest of the liquor traffic. We advise the members of our church to aid in the enforcement of such laws as do not legalize or endorse the manufacture and sale of intoxicants to be used as beverages, and to this end we favor the organization of law and order leagues wherever practicable. We proclaim as our motto, Voluntary total abstinence from all intoxicants as the true ground of personal temperance; and complete legal prohibition of the traffic in intoxicating drinks as the duty of civil governments."

An order of "Deaconesses" was established. This is a very important step—a step forward we think. The report recommending the institution of this new order of Christian workers, referred to the excellent work done

by a similar class in Germany. Their duty is to minister to the poor, visit the sick, pray with the dying, care for the orphan, seek the wandering, comfort the sorrowing, save the sinning, and, relinquishing wholly all other pursuits, devote themselves in a general way to such form of Christian labor as may be suited to their abilities. Their appointment is to be by Conference Board; they will be allowed to relinquish their position at any time; when working singly each deaconess shall be under direction of the pastor, when associated in a home a superintendent will be appointed. They are to be trained for their work, and no one under twenty-five years of age is eligible to the office. This new departure will be watched with much interest, and we shall be surprised if the results are not rich with blessing.

A lively debate took place over the proposition to give the laity equal representation in the Conference with the ministers. Heretofore the clerical members far outnumbered the laymen. The resolution making the representation equal was adopted.

The question of the admission of women to membership in the Conference is not settled. The whole matter is referred to the churches to be voted on. Some time in October or November 1890 a vote is to be taken in every church in the denomination, and every member, male and female, who is not less than twenty-one years old will have the right to vote. It need not be surprising if the General Conference when it meets four years hence has a good number of lady members.

In the matter of an order of service in the churches the Conference prescribed as follows:

Morning service—1. The singing of a hymn, the people standing. 2. Prayer, concluding with the Lord's prayer audibly repeated by the congregation, the people kneeling. 3. The reading of a lesson from the Old Testament and another from the New, either of which may be read responsively. 4. The singing of a hymn, the people sitting. 5. Preaching. 6. A short prayer for a blessing on the Word. 7. Singing, closing with a doxology, the people standing. 8. The Apostolic benediction. Afternoon or evening service—Following the same order, except that either of the Scripture lessons may be omitted. On days of administering the sacrament, any of these items may be omitted, except singing, prayer, and the apostolic benediction.

This smacks of the ritualism against which Methodism was wont to protest with no little vigour.

As mentioned in a previous issue the plan of self-supporting missions as carried on by Bishop Taylor received considerable attention. The strongest objection seemed to be that the plan has been independent of denominational control and yet chiefly depended on and appealed to the churches of the denomination for support. A report on the subject said the plan "deserves an opportunity for full development," but "under the fostering care of the whole church;" that "it is not desirable to bring this experiment into competition with the established methods of missionary administration which have long existed in the Church; that there is no reason for antagonism between the two methods, if both are conducted under the same authorities;" that the Missionary Board and the General Missionary Committee are the only agencies through which the General Conference administers its missions;" that "these agencies are sufficiently broad and flexible in their scope and purpose to embrace all departments and methods of missionary work; and that "the principle of self-support has long been recognized and cultivated in the regular missions of the Church." It was therefore resolved that the property of the self-supporting missions be hereafter held by and for the Conference; that the Missionary Board have the oversight of the work; that the missionaries be amenable to the discipline of the church the same as those in other fields; and that report of the work, including a financial statement, be made to the Mission Board annually. This arrangement brings the work of Bishop Taylor under the control of the Missionary Society just as all the other branches of the foreign work are. The effect will, probably, be good. We certainly hope so.

The allusion in the Bishops' address to the "holiness movement" (so called) is significant. The belief of the Methodist Church is plainly enough insisted on, as was proper. They say they "are not aware of any serious departures from our theology on this subject (holiness) in our pulpits." In this they differ widely from those who appear to believe that nearly the whole church is unfaithful in this matter. They, doubtless, have in mind the

men who make this charge, and the bad effects of their questionable methods, when they utter these words of council and caution:

"The preaching of the word, the ordinances of the church, the class-meetings, the love-feasts, the prayer-meetings, in a word, all the public and private means of grace, and all the services of the Sanctuary, are for the promotion of holiness; and we are not persuaded that any organization, in the church or out of it, can furnish facilities better adapted to the development of the Christian graces, or the advancement of the soul in the knowledge and love of God, than those offered in the stated meetings of the church. Christian perfection is perfection in love. It is only when methods of questionable wisdom are adopted for giving it prominence, that evil results attend its emphasis in the churches."

This is a kindly but quite emphatic rebuke of those ministers and others of the Methodist church who, assuming that they alone are the believers in and exemplars of holiness, are making war on all who do not endorse their notions and adopt their methods, that they have felt the rebuke is quite evident; that they may profit by it all who love the church will hope.

Hints About Funerals.

BY REV. A. J. COFFIN, D. D.

I have attended hundreds of funerals as officiating minister, and the experience of many years enables me to know whereof I write. I sincerely hope that all who read these lines will help to give publicity to them and carry out the suggestions given.

First: When your friend dies do not have all the arrangements for the funeral made in a few minutes. Wait a little while, for you are nervous and unfitted to make arrangements that will satisfy you and your friends when you are calmer. If possible consult with your pastor as to the best hour for holding the service. A few hours difference in time may be important to him, and will not effect you. If your friend has died of some contagious disease, bury as soon as possible after you are sure that death has really taken place. If your friend has died suddenly, and the body looks life like, do not bury until there are signs of decomposition. We bury too hurriedly in this country. In England, unless among the poorer classes, the funeral does not take place for six or seven days after death. Once in a score of years, some one, supposed to be dead, is, perhaps, buried alive, but about every three months we read that a grave has been opened and evidences are found which are claimed to show that there has been a premature burial. After you read that, you will torture yourself with 'he thought that your friend has been buried alive. To avoid that agony be sure that your friend is dead before burial, and then no sensational reporter will have power to torture you.

If possible, do not have the funeral on the Sabbath. There are many good reasons why the Sabbath should not be chosen. Sabbath funerals make needless work on the day of rest, regular services are interfered and much worry is caused both pastors and churches. If you expect friends from a distance, avoid Saturday and Monday, unless you are sure that your friends will not be inconvenienced by attending on those days. Several times I would have attended the funeral of friends at a distance, but the service was on Saturday; I could not get back to my Sabbath work and so, much to my disappointment and, perhaps, to the disappointment of others, I could not go.

Do not be extravagant in funeral display, casket, expensive mourning &c. I hope the time will come when we shall wear mourning, if at all, only for the poor friends whose lives, we fear, have gone out in darkness. Why we should enrich the dealer in mourning goods and the undertaker, and impoverish ourselves is a mystery. I know of debts that have been incurred for expensive caskets and mourning that have led to years of suffering, and all because of vanity and love of self, rather than love of the dear departed. We are afraid it will be "remarked," and that Mrs. Grundy will think we did not respect and love our departed wife, husband, brother, sister, if we economize in funeral expenditure. As if you can deceive the argus-eyed Mrs. Grundy with your trapping of woe! Does not she know that you buried and worried your wife into the graves and will the width of the band on your hat and the high priced casket you have given her, make the shroud old lady forget that it was the only expensive thing you ever gave her? The cheapest of dresses and gloves and shoes in life, and the most expensive of coffins in death!

Do not buy an expensive monument. There is a better way to perpetuate the memory of your friend, one that will more effectually keep his memory green, and do good at the same time. If you think of putting up a monument