

The Religious Intelligence.

AN EVANGELICAL FAMILY NEWSPAPER FOR NEW BRUNSWICK AND NOVA SCOTIA.

JOSEPH McLEOD,

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

Peter.

[Editor and Proprietor.]

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The Intelligence.

THE MISSION FIELD.

INDIA.

The May number of the *Missionary Herald* contains a very interesting account of the Madura mission in the southern part of India. It has 14 stations, 11 missionaries, 14 female assistant missionaries, 30 churches with a total of 1,250 members. Of these churches 13 are at the station centres, and are usually under the special care of a missionary; the other 17 with 700 members are in the villages, and 7 of the number have native pastors. The field occupied by this mission contains nearly 2,000,000 of inhabitants. It has 162 village congregations and there are 255 villages in which Christians reside. An Itinerary is connected with the mission, and every missionary is expected to take his turn in the tent, for a longer or a shorter period, with a corps of native helpers. "During the year," says one of the missionaries, "we have visited about 800 villages, more than many times, and have travelled on missionary tours nearly 10,000 miles. Our catechists have visited half as many thousand villages as we have hundreds, and the gospel has been preached, at least once, to not less than 150,000 people. More than 300 girls have enjoyed the privileges of the Girls' Boarding School, many of whom are now the wives or the mothers of the mission helpers. It is thought that the highest usefulness of this school is only just begun—that it is yet to be a powerful instrumentality for good in the whole Madura district."

The *Missionary Advocate* presents what it calls "glorious news from India." Rev. T. S. Johnson, in a letter dated at Shahjehnpore, Dec. 30, advises us of the baptism of 87 persons in one day, mostly by families; and that the leading spirits in this unusual and glorious work were men of high caste, of respectable families, and land holders. The most marked and significant fact was the public appearance and baptism of the women, mothers of families. Within two weeks, 12 more were baptized, chiefly promising boys in the orphanage, making 99 baptisms mostly adults within ten or twelve days.

JAPAN.

A writer in the *Missionary Herald*, alluding to changes now transpiring among the nations—changes effected to no small extent by missionary effort—speaks thus of Japan: "A very few years ago, utterly shut up and exclusive in their policy, the Japanese are now adopting foreign customs, habits and manners, eager to make progress in all useful knowledge, quick to appreciate the advantages of foreign improvements of all kinds, anxious to perfect themselves in our arts, and to study our institutions, and sending choice young men to this country, to England, and France to be educated."

CHINA.

A very successful mission has been recently established in the North part of the Chinese empire, called the North China Mission. It has 4 stations—one of which is Peking—ordained missionaries, 11 female assistant missionaries, 1 physician and 1 printer. The missionaries, writing through the *Missionary Herald*, say, "The country is all open, the climate is very healthy, and the people are kind and accessible. This whole section of country is ready for the gospel, and where are the reapers? Would that we had a hundred men full of faith and zeal and love, to preach Christ to the countless multitudes who fill up this great plain of northern China."

The Foochow mission, of the Am. Board in south-eastern China has two stations, 9 outstations, 5 churches, 4 missionaries, 12 native preachers, 5 catechists and 2 boarding schools. The girls' Boarding School was started in 1863, "with but one pupil." "At first," writes the missionary, "the people feared that we wished to carry their daughters away to some foreign land, or to do away them, or by some occult art convert them into opium! but prejudice is giving way before facts and results."

There is abundant evidence that the ancient and mighty empire of China, including, it is said, one third of the inhabitants of the world is now seeing the dawn of a glorious spiritual revolution and even now feels the mighty impulse born in upon her from the Christian west.

TURKEY.

The following is condensed from a letter written to the *Boston Journal* by "Carleton," who was travelling in Turkey. He quotes from statements given him by the Rev. Isaac G. Bliss, of the Am. Bible Society. Twenty years ago, the Am. Board of Foreign Missions had here 3 stations and 4 churches with 116 members. In 1857, ten years later, the mustard seed had become quite a tree, with 18 central stations, 37 outstations, 28 churches with 800 members, 51 preaching places, 50 schools with 1,500 pupils. Step over ten more years to the present hour, and you may count 22 central stations, 138 outstations, 152 preaching places, 56 churches with 2,484 members. The congregations have an average attendance of nearly 11,000 persons. There are 165 schools with 5,500 scholars, 4 theological seminaries and 4 female seminaries. About 30,000 copies of the Bible are sold per annum. It is estimated that not far from 300,000 Bibles are in use every day in the Turkish empire.

Mr. Bliss, not long ago, made a journey through Eastern Turkey—the oldest country in the world, the land of Mount Ararat, of Noah, and Abraham—where, after centuries of degradation, almost of oblivion, the light of Christianity is dawning, bringing civilization in its train. He passed twenty three nights in the country, stopping with the peasants, and in twenty one of the houses he found Bibles! In the town of Cesarea, three native women employed as Bible-sellers, out of 800 families found the Bible in 703! There is a great desire among the people to learn to read. The old opposition to the instruction of women has ceased, and there is now no obstacle in the way of their elevation.

The Methodist church statistics show that from 1850 to 1860 there applied for membership in that church 1,200,000 persons. These were placed on probation, and only 175,000, about one in seven, persevered in the intention of becoming members. More than one million turned back from their first purpose.

The journal which has called public attention to these facts is the *Methodist*, published in New York.

REV. CHARLES H. SPURGEON.

BY REV. SELAH W. BROWN.

So much has been said during the last fourteen years about this world renowned preacher, that it may seem needless to write anything more respecting him. But having listened to his sermons and watched his continued success, we would add our testimony to his well-deserved popularity. No other pulpit orator since the days of Whitefield or Irving has attracted such crowds. He has the largest congregation, the widest personal influence, and has built up a church numbering more members than any Protestant minister in Europe, and probably in the world.

He was born June 19th, 1834, was converted through the influence of the Wesleyan Methodists, and commenced preaching before he was eighteen years of age. In 1854 he was called to the Park Street Baptist church in London. The chapel, which held about twelve hundred persons, was soon crowded, and the congregation removed to Exeter Hall. This proving too small, Surrey Music Hall, the largest public room in London, was engaged. In 1861 a new church of great size, called the "Metropolitan Tabernacle," was completed for the use of his immense congregations.

The question is often asked, What is the secret of his wonderful popularity? It is not in his great learning, for of this he cannot boast. He is neither a logician, nor in the modern sense of the term a genius. Wherefore, then, his great success? It probably depends on the following items: 1st. His voice. This is often described as "grand," "strong," "musical," "full," "rich," "clear," "excellent," "magnificent," &c. He can be distinctly heard in every part of his great tabernacle. 2d. His intense earnestness. His one great purpose seems to be to gain souls for his Master. He preaches like an evangelist, greatly burdened for sinners. 3d. His deep piety. He clings closely to the cross of Christ, both in his own experiences and in his pulpit ministrations. He is humble and devoted, though some have charged him with egotism.

In addition to the above, his preaching is experimental, spiritual and evangelical. His illustrations are abundant, apt and happy. His style of preaching is often dramatic, and his appeals pungent. Like Paul, he uses "great plainness of speech."

The tabernacle is a very large edifice, elliptical in form and built of stone. It will seat five thousand five hundred persons, and hold when crowded, six thousand five hundred. Two deep galleries, one above the other, extend entirely around the building. It cost \$180,000, and was all paid for before the pastor would consecrate it to God. The rear part is divided into four stories, in which are many rooms used for various church purposes, mainly, however, for the "Pastor's College." Mr. Spurgeon has no pulpit, but in one end of the church, projecting from the lower gallery, and on a level with it, is a large semi-circular platform, enclosed with a light open railing. On this the preacher stands, his whole person in full view of every one in the house. There is a sofa on the platform for the accommodation of the minister, and a small table on which is placed his Bible, hymn book and "notes"; to the latter, however, he seldom refers. During his preaching he stands next the railing, occasionally grasping it with his hands and leaning over it, as he addresses the people.

By the courtesy of an officer of the church we were admitted by a side door some time before the hour of morning service. A lady sexton showed us to a good seat on the first gallery, near the platform of the speaker. Although it was ten o'clock in the forenoon the church was lighted with gas. We had a "London fog" that morning. Sometimes these fogs come on so suddenly that noon is changed to midnight in a few minutes. The street lamps are lighted, and the police are very busy informing people of their whereabouts. The steamers stop running in the river, and there is not a cab to be found in the streets. Old residents are found inquiring their way home when within twenty feet of their own doors. The fog of that Sunday morning was not what the Londoners call a "Pea soup fog." With the help of the gas light I could see the immense concourse come in, first in rills here and there, and then in swelling streams through every door, until the pews, aisles and galleries of the vast tabernacle were filled to overflowing.

At precisely the time for commencing the services, Mr. Spurgeon came from his private room to the platform. His personal appearance is not prepossessing. He is short in stature, stoutly built, with a full, round face, coarse features, low forehead, bright black eyes, and black, glossy hair, parted in the middle. His upper teeth are always visible, and generally a pleasant smile lights up his countenance.

A short prayer of invocation opened the services, then a hymn was announced. As Mr. Spurgeon read this, I noticed the remarkable sweetness and compass of his voice. In a rich, full, clear, ringing tone, he read the whole hymn and then read each verse again before it was sung. The singing was congregational, led by a choir which occupied a platform just before and below the preacher. There is no organ or musical instrument in the church. The preacher exhorted the people to sing lively, saying, "We are not at a funeral, and I hope our friends will not adopt a slow style of singing." And they did sing gloriously.

There was a grand outburst of praise, the blended voices of that great multitude went up like the "sound of many waters."

Mr. Spurgeon accompanied the Scripture lesson with running comments, which were rich in thought, instructive and edifying. The second or "long prayer" was fervent, appropriate, comprehensive and spiritual. Another hymn concluded the preliminary services, and then came the sermon, earnest, Scriptural, and practical. It would have been called a revival sermon in America. It was a grand sight to see that congregation of six thousand people, with eager attention listening to the man of God that Sunday morning.

It chanced to be the monthly communion Sabbath, and I heard and accepted the cordial invitation extended to all who were members of other evangelical churches, to partake with him and his flock of the Lord's supper; for he, like most of the English Baptists, practices open communion. Connected with the church is a Sunday school, in which are nine hundred scholars; a young ladies' Bible class numbering seven hundred persons, conducted by a Mrs. Bartlett; and a young men's Bible class with two hundred members. Mr. Spurgeon has under his management a theological school, called the "Pastor's College."

This "school of the Prophets" is an institution designed to prepare young men for the gospel ministry. A dozen teachers are employed, and nearly a hundred persons are in constant attendance.

The church numbers thirty-eight hundred communicants, and the number is increased at the rate of three hundred on an average every year. Mr. Spurgeon made the statement not long since, that not a year of his ministry had passed without his hearing of at least one thousand persons brought to Christ by his sermons. His Sunday morning sermon is reported by a stenographer and printed during the week. Those again are gathered into bound volumes which have been widely circulated in England, France, Germany, Sweden, Italy, Canada, the United States and Australia, and thus his discourses are more extensively read than those of any other living preacher. He is one of God's favored instruments for good, and multitudes will no doubt rise up in the day of judgment whose feet he guided into the way of life.

SUPERIORITY OF CHRISTIAN PRIVILEGE.

When Christ died, and the old Jewish types were set aside as obsolete, a new era of privilege dawned upon the Church. The veil which was rent at his crucifixion disclosed to common gaze the long-hidden mercy-seat, indicating thereby that "the way into the holiest of all" was made accessible to every believer. Before his coming, the Church was compelled to make use of the temporary and in-convenient mode of sacrificial offerings. Only thus could men draw nigh unto God; and so burdensome was the observance of the Mosaic ritual that it received the apt title of "the yoke of bondage."

But when Jesus became the Mediator between God and his people, there was a new life for them: the observance of forms became unnecessary; the soul was put into direct communication with its Saviour, thus obtaining his joys and increasing its privileges. Men were made to feel that they had a sympathizing Saviour—one who, having felt and endured all that his people can suffer, is able to enter fully into their feelings.

The new development of the Church as exhibited in Christianity necessitated a fuller manifestation of divine goodness and glory than God's people had ever seen. This necessity arises from the missionary character of the Christian Church. In this respect, it differs from the Jewish Church. The business of that church was to keep the oracles and the symbols until Messiah should come—a noble mission truly, but one that was only partial and preparatory. But the Christian Church is wider in its scope. The command given by God through Moses was, "Keep, therefore, and do them;" the order issued by Christ to his Church is, "Go ye into all the world, and preach the Gospel to every creature." To obey this certainly requires an increased effusion of the Divine Spirit, and it is reasonable to suppose that a church moving under such orders would receive additional power.

What analogy makes probable, history makes certain. The Lord gave his commission to the Church, and acceded to heaven. His people, before starting out on their great work, were to tarry "in the city of Jerusalem" until they should "be endued with power from on high." They waited patiently day after day for the fulfillment of the Father's promise. At last it came—"suddenly," though long waited for. The house was shaken by "a sound from heaven as of a rushing, mighty wind;" their hearts were filled with the Holy Ghost; tongues of fire sat on each of them, and soon moved by the Spirit, all the languages of earth were spoken by them. The command to preach the Gospel to every creature was thus supplemented by a gracious influence which enabled them to speak the language of every creature.

As the mission of the Christian Church is the same to day it ever was, so we need as much as ever, and may expect the same blessing. Our blessings in Christ are far beyond those of the Old Testament saints. Each may obtain for himself the precious gift of power, and be able to do his share in the great life work of the Church. The crying shame of the Church to-day is, that she does not fully develop all her energy and power. She is doing much, we admit; but how little compared to what ought to be done! The great hindrance to her progress is, that she is not fully equipped for the conflict, but sometimes her hand trembles and her step is unsteady. A full understanding of privilege, as well as duty, would nerve her arm and send her forth among the nations of the earth invincible and triumphant.—Am. Paper.

FOR CHRISTIANS.

Grace to live from day to day an increasingly Christian life, without being inordinately anxious about the morrow; faith in Christ as the only and all-sufficient Saviour for us; and more success in imitating the example of Him who is Lord and Master, are, and must be, the great aim of every Christian, and if reached and realized will prepare him equally for death and life.—Dr. George Wilson.

Do little things as if they were great, because of the majesty of the Lord Jesus Christ, who dwells in thee; and do great things as if they were little and easy, because of His omnipotence.—Pascal.

I am persuaded that we are all more deficient in a spirit of prayer than in any other grace. God loves importunate prayer so much that He will not give us much blessing without it, and the reason He loves such prayer is, that He loves us and knows that it is a necessary preparation for our receiving the richest blessings which He is waiting and longing to bestow.—Dr. Judson.

"We often take a one-sided view of God's infinitude. Because He is infinite, nothing is too high, but also because He is infinite, nothing is too low for His regard."

Have you ever considered what great things the precious blood of our Lord and Saviour Jesus Christ has done for us. Let us look at a few texts and see—

1. It justifies.—Rom. v. 9.
2. Brings nigh.—Eph. ii. 13.
3. Gives peace.—Col. i. 20.
4. Cleanses.—1 John i. 7.
5. Redeems.—1 Peter i. 18, 19.
6. Gives liberty unto the holiest.—Heb. x. 10.
7. Washes white.—Rev. vii. 14.
8. Gives victory.—Rev. xii. 11.

If it can do all this, how great is our condemnation!

nation in refusing to accept salvation, and we may be sure it can and will accomplish all that the Scriptures tell us. Oh then let us flee unto Him while we have health and opportunity; for now is the accepted time, now is the day of salvation.—F. M. W.

"It is a good sign," says Bishop Hall, "when God chides us. His round reprobations are ever gracious forerunners of mercy; whereas His silent connivance at the wicked argues deep and secret displeasure."

REACHING THE MARK.

Rev. Dr. King of London, late of Glasgow, has recently given to the world a small work on the "Power of Zeal." It is an admirable little volume. We make the following extract:—

"At a time when efforts were made to elevate the standard of Christian beneficence in Glasgow, I preached a sermon on the subject one Sunday afternoon. It was my hope that I had not vainly fulfilled the requirement, 'Charge them that are rich in this world, that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come.' Next day I was called on by an elderly woman in plain attire, and of humble aspect. She had an expression of imperfect health, and the natural inference was, though there was nothing of the beggar in her looks, that she was come to ask counsel, or be otherwise befriended in some case of difficulty."

She recalled to me, what I did not at the first moment remember, that she was a communicant in my church. As she was not very present in announcing the object of her visit, I began to inquire delicately how she was situated. She told me that she had been long in service, but was not in service now; that her health had failed her, and as she had saved something in former years, she was now in a small hired room, and living on her savings. "But that," she said, "brings me to the business I have on hand. Under the description you gave me yesterday of the obligations resting on me to extend the gospel, and make the salvation of Christ known to poor perishing sinners, my heart smote me, because I had hoarded up gains for myself, and done nothing for the heathen. Sad things may have come through my neglect, and lying at my door; and now I have brought a small sum for the objects you mentioned." She then handed me five pounds. I immediately evinced pain and impatience in having such an offering presented to me. "My appeal," I said, "was to the rich, and none of your kind had as yet responded; and here she was tendering a large amount of money which she had most commendably stored up by frugality to make some provision for infirmity and old age. 'The arrow,' I said, 'has gone aside, and I have missed my mark.' 'No,' she replied, 'the arrow was for me, and it has pierced me, and I come with a wounded conscience because of my neglect. I have been rich enough to do good that I have not done, and there's my guilt.' 'But if I took such sums,' I said, 'from such persons, I should be scandalous on charitable subscriptions—they would be denounced as extortion. Therefore you must reduce the amount to a few shillings.' Her face then flushed with emotion, and she said fervently, 'I have considered the case: I am sure I am doing no more than my duty, or not so much; and if my minister become my tempter, I will resist the temptation by laying down ten pounds.' So she handed me, I said, I would surrender to her wishes on one stipulation, that she would promise me never to be in difficulties without making them known to me. This pledge she at first refused to give, saying it made her gift nothing; for what generosity was there in doing kindly by others, if she did it on the stipulation of taking good care of herself? But as I persisted in declaring that I could accept the benefaction on no other terms, she finally acquiesced. Week succeeded week, and I had no other visit in relation to the same subject. After about three weeks had elapsed, the retired servant died of a sudden illness. Then I mentioned publicly the circumstances just related; and what the sermon had failed to do seemed to be achieved by her example. She being dead, still spoke to the affluent as well as to the indigent; and, without pretending to trace too certainly all the concentration of providential influences, I may safely affirm, from all I witnessed, that the zeal of that contributor provoked many, and that her gift of five pounds was worth many hundreds of pounds to the cause of missions."

CHINESE RELIGIOUS BELIEF.—Rev. M. T. Bates, who has long been a missionary in China, gives some interesting statements respecting the religious belief of the Chinese:—

It would appear that the Taoists, Buddhists, and Confucian philosophers and priests all bring their religion of the present day down to the focus of ancestral worship or tributes due to the dead. "They believe in the existence of two worlds, one the world of darkness, in which men live after death." "They all believe that there is a change of evading their just deserts in both worlds, for they cannot conceive of any higher degree of presence on the part of the authorities of that world, than what they see illustrated before their eyes by the acts of the authorities in this." According to the Chinese, "a man has three souls; one in the head, one in the chest, and one in the lower extremities." "When a man is dead he is in a position to avenge himself of all the injuries of which he may have thought himself the subject." Hence the large contribution of din (celestial money), by all who feel that the dead man has sought against them. "The priests, the interpreters and agents of the gods, like the mandarins of this world, are ever on the alert for an opportunity to squeeze the rich." Yet they only propose to extricate the unfortunate Chinese in purgatory from present suffering; therefore, to smooth the road in the dark, their constant cry is 'Give! give! give!' until one's worldly riches are wasted in the futile task.

It is estimated that \$120,000,000 are expended annually in ancestral worship. "The living are the slaves of the dead." "There is not a tithe of the money expended, or thought bestowed on Buddhism and Confucianism combined that there is on ancestral worship. It is only an adjunct to the worship of the dead!"

Repentance is not, like summer fruits, fit to be taken a little, and in their own time; it is like the bread, the provisions, and support of life, the entertainment of every day; but it is the bread of affliction to some, the bread of carelessness to all.

BIBLE RIOTS IN ITALY.

The *Pall Mall Gazette* publishes a letter from its Italian correspondent, giving an interesting account of recent disturbances in some of the provinces, which plainly shows how intense is still the bigotry of the populace, in spite of their undeniable progress in the last few years. The efforts made by the English and American Bible Societies to distribute among the people Bibles and Protestant publications in the Italian language, have been, as is well known, quite successful, and in many towns associations for religious study and inquiry have been formed. Great secrecy has been found necessary, but the light could not be altogether hidden, and the knowledge that "heresy" was spreading, among the people, aroused the bitter fanaticism of the priests, and of such of their flocks as were more zealously devoted to the old errors.

At Montecelio, one of these Bible societies, numbering about fifteen young men, of whom one was a member of a Protestant church in Padua, became quite aggressive and outspoken, its members venturing frequently to dispute on doctrinal points with their neighbors. At last the young man from Padua became entangled in an argument with the priest, and conducted it with zeal born of his new knowledge and convictions, venturing boldly to assail the worship of the Virgin Mary as contrary to the Scriptures. The priest, greatly scandalized, replied, in public, that whoever believed in the supremacy of the Virgin Mary should be saved, and whoever did not should be lost. Whereupon the valiant Bible-reader produced his copy of the Scriptures, and proceeded to expound the passages with which he proposed to refute the priest, following it up by a written challenge to a public discussion on religious points. This news spread like wildfire through the town, and the people rose en masse. Men, women, and children, it is said, flocked to the church, the former armed with knives and sticks, and surrounded the priest's house, where the Bible-reader had already obtained admittance, and where it was supposed

the religious discussion had already commenced. Cries of "Death to the Protestants!" "Long live the Pope!" "Long live the Virgin Mary!" were heard, interspersed with shouts of execration, the bells tolling at that time (the vesper bells) for afternoon service. The priest tried to pacify the crowd, but in vain, and the mounted police were sent for. These at last succeeded in pushing through the crowd and securing the person of the imported Bible-reader. He was conveyed to prison, where he was detained for safe keeping until the tumult had time to subside. The excited people threatened not only to kill him, but his parents also, and did some damage to his house.

Other riots have taken place in other towns and provinces, for the most part on the occasions of the religious festivities of the Church, such as Easter, All Saints' Day, &c. As yet no very serious consequences are reported, but the Bible-readers are made the subjects of persecution and popular hatred. It was not to be expected that the truth would win its way peacefully among the Italian masses, and, as the circulation of the Word goes forward, we may look for the same results that have always marked the collision between the superstitions of Rome and the power of the gospel.—Ez.

A REMARKABLE CONVERSION.

Adoniram Judson, the illustrious American missionary, was a minister's son; he was very able and very ambitious. He was early sent to college. In the class above was a young man of the name of E—, brilliant, witty and popular, but a Deist. Between him and the minister's son, there sprang up a close intimacy, which ended in the latter gradually renouncing all his early beliefs, and becoming as great a skeptic as his friend. He was only twenty years of age, and you may be sure it was a terrible distress and consternation which filled the home circle when during the recess, he announced that he was no longer a believer in Christianity. More than a match for his father's arguments, he steered himself against the softer influences, and with his mind made up to enjoy life and see the world, he first joined a company of players at New York, and then set out on a solitary tour. One night he stopped at a country inn. Lighting him to his room, the landlady mentioned that he had been obliged to place him next door to a young man who was exceedingly ill, in all probability dying, but he hoped that it would occasion him no uneasiness. Judson assured him that, beyond pity for the poor sick man, he should have no feeling whatever. Still the night proved a restless one. Sounds came from the sick chamber—sometimes the movement of the watchers—sometimes the groans of the sufferer, and the young traveller could not sleep. So close at hand, with but a thin partition between, he thought, there is an immortal spirit about to pass into eternity, and is he prepared? And then he thought? For shame of my shallow philosophy! What would E—, so intellectual and clear-headed, think of this boyish weakness? And then he tried to sleep, but still the picture of the dying man rose up to his imagination. He was a young man, and the young student felt compelled to place himself on his neighbor's dying bed, he could not help fancying what, in such circumstances, would be his thoughts. But the morning dawned, and in the welcome daylight "his superstitious illusions" fled away. When he came down stairs he inquired of the landlady how his fellow-lodger had passed the night. "He is dead!" was the answer. "Dead?" "Yes," he is gone, poor fellow; the doctor said he would probably not survive the night. Do you know who he was?" "Oh yes, it was a young man from Providence College, a very fine fellow; his name was E—." Judson was completely stunned. Hours passed before he could quit the house; but when he did resume his journey, the words Dead! Lost! were continually ringing in his ears. There was no need for argument. God had spoken, and from the presence of the living God the chains of unbelief and the pleasures of an alkali fled away. The religion of the Bible he knew to be true; and turning his horse's head toward Plymouth, he rode slowly homeward, his plans of enjoyment all shattered, and ready to commence that rough and uninviting path which, through the death prison at Ava and its rehearsal of martyrdom conducted to the grave at Maulmain.—From "The Parable of the Prodigal Son," by Dr. James Hamilton.

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BIBLE RIOTS IN ITALY.

The *Pall Mall Gazette* publishes a letter from its Italian correspondent, giving an interesting account of recent disturbances in some of the provinces, which plainly shows how intense is still the bigotry of the populace, in spite of their undeniable progress in the last few years. The efforts made by the English and American Bible Societies to distribute among the people Bibles and Protestant publications in the Italian language, have been, as is well known, quite successful, and in many towns associations for religious study and inquiry have been formed. Great secrecy has been found necessary, but the light could not be altogether hidden, and the knowledge that "heresy" was spreading, among the people, aroused the bitter fanaticism of the priests, and of such of their flocks as were more zealously devoted to the old errors.

At Montecelio, one of these Bible societies, numbering about fifteen young men, of whom one was a member of a Protestant church in Padua, became quite aggressive and outspoken, its members venturing frequently to dispute on doctrinal points with their neighbors. At last the young man from Padua became entangled in an argument with the priest, and conducted it with zeal born of his new knowledge and convictions, venturing boldly to assail the worship of the Virgin Mary as contrary to the Scriptures. The priest, greatly scandalized, replied, in public, that whoever believed in the supremacy of the Virgin Mary should be saved, and whoever did not should be lost. Whereupon the valiant Bible-reader produced his copy of the Scriptures, and proceeded to expound the passages with which he proposed to refute the priest, following it up by a written challenge to a public discussion on religious points. This news spread like wildfire through the town, and the people rose en masse. Men, women, and children, it is said, flocked to the church, the former armed with knives and sticks, and surrounded the priest's house, where the Bible-reader had already obtained admittance, and where it was supposed

the religious discussion had already commenced. Cries of "Death to the Protestants!" "Long live the Pope!" "Long live the Virgin Mary!" were heard, interspersed with shouts of execration, the bells tolling at that time (the vesper bells) for afternoon service. The priest tried to pacify the crowd, but in vain, and the mounted police were sent for. These at last succeeded in pushing through the crowd and securing the person of the imported Bible-reader. He was conveyed to prison, where he was detained for safe keeping until the tumult had time to subside. The excited people threatened not only to kill him, but his parents also, and did some damage to his house.

Other riots have taken place in other towns and provinces, for the most part on the occasions of the religious festivities of the Church, such as Easter, All Saints' Day, &c. As yet no very serious consequences are reported, but the Bible-readers are made the subjects of persecution and popular hatred. It was not to be expected that the truth would win its way peacefully among the Italian masses, and, as the circulation of the Word goes forward, we may look for the same results that have always marked the collision between the superstitions of Rome and the power of the gospel.—Ez.

A REMARKABLE CONVERSION.

Adoniram Judson, the illustrious American missionary, was a minister's son; he was very able and very ambitious. He was early sent to college. In the class above was a young man of the name of E—, brilliant, witty and popular, but a Deist. Between him and the minister's son, there sprang up a close intimacy, which ended in the latter gradually renouncing all his early beliefs, and becoming as great a skeptic as his friend. He was only twenty years of age, and you may be sure it was a terrible distress and consternation which filled the home circle when during the recess, he announced that he was no longer a believer in Christianity. More than a match for his father's arguments, he steered himself against the softer influences, and with his mind made up to enjoy life and see the world, he first joined a company of players at New York, and then set out on a solitary tour. One night he stopped at a country inn. Lighting him to his room, the landlady mentioned that he had been obliged to place him next door to a young man who was exceedingly ill, in all probability dying, but he hoped that it would occasion him no uneasiness. Judson assured him that, beyond pity for the poor sick man, he should have no feeling whatever. Still the night proved a restless one. Sounds came from the sick chamber—sometimes the movement of the watchers—sometimes the groans of the sufferer, and the young traveller could not sleep. So close at hand, with but a thin partition between, he thought, there is an immortal spirit about to pass into eternity, and is he prepared? And then he thought? For shame of my shallow philosophy! What would E—, so intellectual and clear-headed, think of this boyish weakness? And then he tried to sleep, but still the picture of the dying man rose up to his imagination. He was a young man, and the young student felt compelled to place himself on his neighbor's dying bed, he could not help fancying what, in such circumstances, would be his thoughts. But the morning dawned, and in the welcome daylight "his superstitious illusions" fled away. When he came down stairs he inquired of the landlady how his fellow-lodger had passed the night. "He is dead!" was the answer. "Dead?" "Yes," he is gone, poor fellow; the doctor said he would probably not survive the night. Do you know who he was?" "Oh yes, it was a young man from Providence College, a very fine fellow; his name was E—." Judson was completely stunned. Hours passed before he could quit the house; but when he did resume his journey, the words Dead! Lost! were continually ringing in his ears. There was no need for argument. God had spoken, and from the presence of the living God the chains of unbelief and the pleasures of an alkali fled away. The religion of the Bible he knew to be true; and turning his horse's head toward Plymouth, he rode slowly homeward, his plans of enjoyment all shattered, and ready to commence that rough and uninviting path which, through the death prison at Ava and its rehearsal of martyrdom conducted to the grave at Maulmain.—From "The Parable of the Prodigal Son," by Dr. James Hamilton.

CHINESE RELIGIOUS BELIEF.—Rev. M. T. Bates, who has long been a missionary in China, gives some interesting statements respecting the religious belief of the Chinese:—

It would appear that the Taoists, Buddhists, and Confucian philosophers and priests all bring their religion of the present day down to the focus of ancestral worship or tributes due to the dead. "They believe in the existence of two worlds, one the world of darkness, in which men live after death." "They all believe that there is a change of evading their just deserts in both worlds, for they cannot conceive of any higher degree of presence on the part of the authorities of that world, than what they see illustrated before their eyes by the acts of the authorities in this." According to the Chinese, "a man has three souls; one in the head, one in the chest, and one in the lower extremities." "When a man is dead he is in a position to avenge himself of all the injuries of which he may have thought himself the subject." Hence the large contribution of din (celestial money), by all who feel that the dead man has sought against them. "The priests, the interpreters and agents of the gods, like the mandarins of this world, are ever on the alert for an opportunity to squeeze the rich." Yet they only propose to extricate the unfortunate Chinese in purgatory from present suffering; therefore, to smooth the road in the dark, their constant cry is 'Give! give! give!' until one's worldly riches are wasted in the futile task.

It is estimated that \$120,000,000 are expended annually in ancestral worship. "The living are the slaves of the dead." "There is not a tithe of the money expended, or thought bestowed on Buddhism and Confucianism combined that there is on ancestral worship. It is only an adjunct to the worship of the dead!"

Repentance is not, like summer fruits, fit to be taken a little, and in their own time; it is like the bread, the provisions, and support of life, the entertainment of every day; but it is the bread of affliction to some, the bread of carelessness to all.

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