TERMS NOTICES, ETC.

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any Free Baptist minister in New Brunswick and Nova Scotia, and to any of the authorized agents as named in another solumn, as well as to the proprietor at ITEMS of religious news from every quar-

PAYMENT of subscriptions may be made to

ter are always welcome. Denominational News, as all other matter for publication, should be sent promptly.

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ALL COMMUNICATIONS, etc., should be ad *** Religious Intelligencer, Box 375. Fredericton N. B

Religious Intelligencer.

REV. JOSEPH McLEOD, D. D EDITOR

WEDNESDAY, September 16th, 1891.

-WHEN WE URGE these who are in arrears for their paper to pay what is due, it is not because we are not will. ing to trust them longer, but because we need the money and know no other way to get it. We thank those who the use to be made of them. They have responded to requests recently talk about the number they buy, and sent out. But we need, and we hope to receive reply from every one to whom we have written.

-"THEY AIM at nothing in their sermons, and-hit it," is what Sydney Smith said of some preachers in his time. Are there any such now?

makes profession of love to Christ. "He that hath my commandments and keepeth them, he it is that loveth me. "Why call ye me, Lord, and do not the things I command you? .'

he had stolen fifteen years before gave one of the best evidences of the genuineness of his conversion. It was that usually the passage of scripture fruit meet for repentance.

-THERE ARE MEN who were never known to defend the weak or condemn | light. the strong. And some of them are in the pulpit.

-THE ANNIVERSARIES of the Free Baptist denomination in the United States will be held in Hillsdale, Mich. the first week in October.

His work there a few months ago was much appreciated, and was blessed.

-Preaching the gospel and preaching about the gospel are quite different. There has, perhaps, to be some bly. The statement of plain truth in of the latter, but the former is what is most needed. Preach the gospel. quence than the solving of scriptural Nothing else can reach men to draw them to the Saviour.

-OF MINISTERS' helpers, the Star says: Some of the best helpers in the congregation are quiet and interested listeners, who, while they may seldom speak to him, always show by their re sponsive looks as he preachs that his their minds and hearts. A great deal

-IT IS GOOD to hear Roman Catholic bishops and priests speak plainly strong words:

is very close similarity between the two. The treasonable man endeavors faith. The German empire holds 30,- distant lands. to dethrone the rightful sovereign, and 250,000 Protestants in a total of 48,intemperance dethrones the reason of the line of the l presiding spirit of our soul, the ruler

-GOLDWIN SMITH, in a recent article, expresses the belief that ritualism others Lutheran. Great Britian and and consecrates it to the Master's use, to be saved, that is God's purpose to- abroad." "Not everyone that saith way to England in large numbers, to is likely to become dominant in the Ireland are Protestant by 29,620,000 and receives, as if fire came down from wards him. If we are not saved it is unto me, 'Lord, Lord, will enter into the United States and Canada, to the Church of England. He thinks this against 5,640,000. Of the Catholics heaven upon the altar, in his glowing the result of our own perverted will. the kingdom of heaven, but he that Argentine Republic, and, what is per-

lowance must be made from the fact In Ireland are found 1,155,000 Protest- he invests, according to his best judg- tent with the relation which he has esthat he generally takes a sombre view there is too much reason for the belief he holds in this matter,

-IT IS POSSIBLE for us however low ly and circumscribed the outward life, to go up and dwell on the invisible mountains of noble thought and lofty purpose and holy aspiration.

-"The ladies of the F. C. B. sew ing circle, -ask us to say that No .drew the quilt. The holder will present his ticket and address to and secure the quilt.

The above notice appeared in Provincial paper. We were very sorry to see it. We had supposed that nothing of the kind was now done in connection with any F. C. B. Church. It is wrong, wrong in principle; it is also a violation of the church covenant. We assume that those in charge of the affair did not give it serious thought; they simply adopted a plan which has been more or less employed by other churches, without considering its real character and effects. We call attention to it in the hope that it may be the last time anything of the kind is done in any of the churches. The of chance to raise money for its purposes. Indeed, the sooner the various schemes, some of them of more than doubtful wisdom, to raise money for church building, church support, missions &c., are abandoned the better. Christians need to learn to pay directly into the Lord's treasury.

The Minister's Library.

What books should have the first place in the ministers' library? This is an important question, especially to a young man. Some men have a craving for books, simply as books, with out much thought of their worth or watch the filling shelves and take their friends in to see them, and have in all this a peculiar gratification, as if their intellectual wealth and the recognition of it by others bore some proportion to the number of nice looking and well kept volumes that line their walls. But even with those who have not this feeling, and who have a good deal of -Not every one is a christian who judgment in the selection of tools for the ministerial workshop, there is much money uselessly spent, spent in the purchase of books that are of little present use, and which are of less and less use as the years go by. Take the matter of commentaries for instance. -THE MAN who restored \$60 which What a lot of money is thrown away was the amount, with interest, which in buying them. In the main one commentary differs but little from another. And it is true of all of them, upon which the average minister desires light is the very passage upon which the commentator fails to throw

If we were advising a class of young men just about to begin their public work as ministers, we should say to them, ask your professor of biblical literature to name the one best commentary, and when you are able buy that, and let all else in that line go for -REV. DR. PENTECOST is still in the present. Avoid accumulating a India. He will carry on evangelistic lot of literary rubbish. Getting only work in 'Calcutta again next winter. | the books you need, and only when you need them, you will in a few years have a choice collection.

What the young minister needs most of all is to learn is how to use the English language intelligibly and forciplain terms is of vastly more conseriddles or an indulgence in learned fussiness.

Europe's Population Religiously.

31,000,000, as well as Spain and also bountifully and have an abundant Portugal, with 25,000,00, are almost entrance ministered unto him. wholly Catholic. Belgium, with 6,and strongly about the liquor traffic. 000,000, is papal about twelve to one. RESPECTING THE KINGDOM OF CHRIST.— There is certainly a growing anxiety In France, out of 35,000,000 less than Men look after their investments. amongst them to promote temperance. a million are Protestants. Austria Information respecting what God is contains some 37,000,000 inhabitants, doing through his messengers is easily for all time and under every circumof whom 12,000,000 are non-Catholic. obtained, but those only will take n emperance, like treason, ought to In Switzerland nearly two-thirds of pains to get it who give, and they the 3,000,000 accept the Reformed only will enjoy the good tidings from and the Netherlands, with a combined THE MASTER. - Not even in prayer in population of 13,500,000, are almost the closet does he come closer to the ye might have life." solid against the papacy, the latter being heart of Jesus than when, on the first overwhelmingly Presbyterian, and the day of the week, he brings his offering course. Man is born into the world that gathereth not with me scattereth can be found. They are finding their

ants and about 4,000,000 Catholics. belongs to the Greek Church, Mohammedans comprise about one-half of drinking at his table Turkey's 5,000,000.

Giving to the Cause of Christ.

Rev. Dr. Burton, writing in the "Journal and Messenger," of giving to the cause of Christ, urges it as both duty and privilege, thus

1. Giving is a duty.-We ought to give. The Old Testament law of tithes, first-fruits, etc., is explicit. The pious Israelite gave from a fifth to a third of his income for religious purposes.

Christ spoke no word in disparagement of this law. He reproved the Pharisees, not for tithing mint, anise and cummin, but for emitting the weightier matters of the law, saying : "This ought ye to have done, and not to leave the other undone." He commanded his hearers to give tithes of such things as they had, and said " la is more blessed to give than to receive." Paul said : "It is accepted according to that he hath, and not according to that he hath not," and "The Lord loveth a cheerful giver.

The Great Commission implies the duty of giving. The command to preach the Gospel to every creature is a command to give; for the Master had said "The workman is worthy of his meat," and ordained that "they that preach the Gospel should live of the Gospel. Thus Christ signified his will that his disciples should give, and to know the Master's will is to know duty. Though we are "dead to the law through the body of Christ," we are "under law to Christ" who said: "If ye love me ye will keep my commandments." Giving, then, is a duty to be done heartily as to the Lord.

2. GIVING IS A PRIVILEGE -It is blessed to give.

(1) GIVING IS LOVE IN ACTION. -To love is to give. God "loved the world" and gave his son for it. Christ "loved me and gave himself for me." sinner no sooner loves Christ than he gives himself to him. The woman who loved much gave the alabaster box of very costly ointment. Love gives a s the lark sings and soars, joyfully. And so Christ, who knows the craving of love to give, though he was rich, for our sakes became poor that we might have the blessedness of giving to supply his need, making common cause with all his needy brethren. No giving, no love.

(2) GIVING MAKES US JOINT OWNERS WITH CHRIST of all he has, so that all things are ours, whether Paul or Apollos or Cephas or Carey or Judson. The converts, won by the missionaries to whose support we give, are ours as much as theirs, and thus we have a share in all the glorious work God is doing in the world. Giving makes copartners with Christ.

(3.) GIVING BLESSES THE GIVER BY MAKING HIM INDUSTRIOUS, ENTERPRIS-NG AND ECONOMICAL, AND SAVING HIM FROM AVARICE AND WASTEFULNESS,-Thus it is the only safeguard against the perils arising from squalid poverty and colossal wealth, two imminent dangers in our country. The desire to give for good causes is only safe stimulus to gain by industry, enterprise and economy, and the only antidote for greed of gain. The ever flowing spring will not become a stagnant pool nor a destructive mountain torrent.

(4.) GIVING IS SOWING TO THE SPIRIT TO REAP OF THE SPIRIT LIFE EVERLAST-ING. - Money is sown a natural body it is raised a spiritual body. We sow not that body that shall be, but bare gold and silver; but God giveth it a body as it shall please him. We sow not dragon's teeth, to spring up armed men, but gold and silver to spring up regenerated souls. We cast our gold The Missionary Review of the world | and silver into the Lord's treasury and says the population of Europe may be it is transmuted into imperishable set down in round numbers as 350,- riches and righteousness, and thus words find a trustful acceptance in 000, 000, and is divided religiously make for ourselves friends who will about as follows: Roman Catholic, receive us into everlasting habitations. can be done for others by an exhibit of 165,000,000; Protestants, 90,000,000; Thousands of givers have been thus assured confidence in them--a great members of the Oriental Churches, 85,- welcomed by those who, through their deal more than is being done by most 000,000,; and about 5,000,000 each of giving, had gone before them to heaven. Jews and Mohammedans. Italy, with He that soweth bountifully shall reap

(6.) GIVING BRINGS THE DISCIPLE

ment, in the various Christian entercommunion with Christ as he does

quency are sufficiently indicated by established by God himself. Man Paul in 1 Cor. ii. 2.—the amount, must come to God voluntarily. God "As God hath prospered him;" the in the person of the Holy Spirit aids, frequency, "On the first day of the guides and persuades us Godward and week." Thus we recognize God as the heavenward. He gives us the power giver of prosperity, and giving as a to do so. We have to work out our part of Sabbath worship. own salvation; at the same time, God

Giving must be regarded as both a works in us to will and to do accordduty and a privilege-a duty because ing to his good pleasure. required by him to whom all we have belongs; a privilege because of the blessedness it gives. Our gifts cannot | fined by our Lord to Nicodemus : Ye be acceptable to God unless we acknowledgetheduty. They will bring no This is the unchangeable rule. He joy to us if they be given grudgingly.

Why does our ascended Lord delay his coming? He is only waiting till mission to preach the gospel to every one only way, the way of the new creature. As Gladstone said, a few birth. It is an imperative necessity, days ago: " There is no want of means in the world. What the world needs is a replenishment of the stores of faith and love." When all disciples shall truly pray: "Thy Kingdom come," and shall esteem giving for the coming of the Kingdom a duty as binding as faith in Christ, and a privilege as precious as the hope of salvation, the heralds of the gospel will not be long in reaching the last creature with the good news.

Zebedee Their Father-Mark 1:20

PART III. From this brief text we may draw the following deductions

1. That some men, even under the most favorable circumstances, are inclined to neglect, or wholly disregard opportunities. This is more especially true in respect of spiritual matters. In the destiny of man's life, there is

free unqualified liberty. Man as lord of this earth, was constituted an independent factor in its social economy, He had the power given him to do right, or to pervert that blessed freedom by doing wrong. That man sined, and is thus a transgressor, no one questions or denies. That man and the world suffers from the effects of sin, we all acknowledge and feel in our everyday experience. It has been a clog on the wheels of progress since the fatal catastrophe in Eden. Man has ever since been the deepest enigma, the most contradictory entity, the most mysterious problem of God's revealed creation. An intelligent man knows what is right and what is wrong, for an intuitive knowledge instructs him. He knows that to do right is required of him, and that it is not only the most pleasant way, but the most profitable. And yet, we all do not pursue that course of action. There is a natural tendency to pervert the inherent good by taking the opposite course of a negative good, which means a course of evil. Paul says "For the good which I would do, I do not; but the evil which I would not, that I practise. But if what I would not that I the law that to me who would do good, evil is present. For I delight in the law of God after the inner man; but I see a different law in my members, warring against the law of my mind, death?" At a later date, and with a Christ who strengtheneth me."

Man created in the image and likeness of God is designed in the wise purposes of God for the highest attainment of intellectual and spiritual joy and enjoyment. The fall did not frus. | were ready to go in with the brideed a way to remedy the evil by restor. out. And so the Zebedees, as a result ing man. That way has been fully of neglected opportunities, will find at revealed to man, and it is made as last that they made an unwise choice, plain and clear as a ray of sunlight, a stupendous mistake. A neutral (5.) GIVING INSURES INTELLIGENCE The provision is as full as it is free. position has no place in the Gospel The offer of salvation is universal, unlimited, applicable and adapted to every son and daughter of Adam, free stance. The invitation is, "Come, for all things are ready." God knows or dogmas, but as to the deeds done our need, and says, "Come unto me in the body. The "inasmuch" as ye and I will give you rest."

not come unto me," said Christ, "that | brance.

but on this continent also. While al- | Wales, and about 330,000 ln Scotland. | ance. And when, as a trusted steward, | mighty being could do for us, consis- | in heaven."

tablished between himself and man. of public questions and events and Russia and Greece have a population prises what he has consecrated to the Man being constituted with a freedom tendencies, it has to be admitted that of 100,000,000, of which two-thirds cause of Christ, he enjoys, as real of will, cannot be coerced, as if he were a mere machine in the hands of his maker. He is one of the recog-The amount to be given and the fre- nized factors to an eternal covenant,

> Now, what is the condition on the manward side? Simply this, as demust be born again, or from above. says further, "Verily, verily, I say unto you, except a man be born of water and the spirit, he cannot enter his disciples shall execute his com- into the kingdom of God." One way,

> > an immutable condition.

Now, did Zebedee of the text conform to this requirement? We fear not. With birth we have life; with the new birth we have the spiritual life. There is no manifestation of such a life in his experience. A tree is known by its fruit. A tree of spiritual life produces the fruits of the Spirit. Did Zebedee exhibit a showing of such fruit, love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance? With all his high social standing, there is no record of his ever desiring an acquaintance with Christ or seeking salvation upon any terms. Unreasonable as it appears, there was no move Christward or heavenward. The temporary occupation of a worldly life had, to all appearance, blotted out all desire for a higher, purer and a better life.

conditions of salvation are unchanged. We come in the same way. We accept the same terms; repentence and faith bear the same relation to salvation now as then.

very definite idea as to the manner, yet they hope that in some occult way they may at last reach heaven.

3. The result of unimproved opportunities. The most precious and useful things of earth are obtained only by exertion. There is no royal road to wealth, to knowledge or to fame. Labor is the key that opens the door to all that is valuable. The resources are all inherent to nature, and require only the exertion of man's power of body and mind to reach them. It requires time in the attainment of these. A man does not ordinarily become wealthy in a day. To become learned, days and years must be spent in diligent and careful study. Fame may be the fruit only of a life's labor.

And, as it is in natural things so is it in the spiritual. No spiritual attainment is obtained without labor. The Christian course is represented in Scripture as a journey, as a warfare. do, it is no more I that do it, but sin It is characterized by activity. Labor which dwelleth in me. I find then is an essential condition of Christianity. We are constituted fellow-workers with Christ.

Now, this being the case, a neglect of opportunities frustrates the end in view. It is fatal to all temporal affairs. and bringing me into captivity with It is equally so in the higher sphere of the law of sin which is in my members. | the spiritual. Social or moral stand-O, wretched man that I am, who shall ing, good and necessary as it may be, deliver me out of the body of this will not make amends for wasted opportunities. If the parable of the ten greater advancement in Christian ex- virgins teaches anything, it confirms perience, he could exclaim with con- this point. Five were wise and five were fidence: "I can do all things through foolish, and yet as far as social and moral qualifications went they were as much alike as sisters. The only difference was, one set had made good use of opportunities, while the other had not. The consequence was that the wise trate or destroy God's wise and bene- groom, while the others, being unvolent designs toward us. He provid- prepared through neglect, were shut economy.

beyond, we shall not be asked who we are, but what we have done; we shall not be examined on creeds, confessions did it unto one of these, my brethren, Do all accept this God-given invita- even these least, ye did it unto me,

The Wandering Jew

General attention is being turned to the present condition and future prospects of the Jewish race. This remarkable people have come into prominence of late years in various countries far apart from each other, Modern Jews have their friends and their enemies, just as their predecessors have had. The description of them in the Pentateuch, "The people shall dwell alone and shall not be reckoned among the nations," seems as applicable as ever. No nationality cares to have the descendants of Abraham incorporated with it: most modern nations would gladly see the Hebrews depart and find some distant land where they would interfere less directly with the merchantile life of existing communities. Readers have been familiar of late years with such expressions as the "Jew-haters" and the "Anti-Semitic Movement." The feelings that found expression in these ebullitions have been very strong, especially in Germany and Austria, but in its fullest intensity it has broken out in its most relentless form in the Russian Empire.

Various reasons have been and still are assigned for the popular hatred of the Jewish race. The chief reason probably is the grasping avarice with which they are charged. For this accusation there is a basis of truth. The prophets are severe in their denunciation of the extortionate methods pursued in the later days of the kingdoms of Israel and Judah. Excuses are sometimes made for them that it is the alien races they lay under tribute, but that they are very considerate and forbearing when their own people are concerned. The writings of the inspired prophets do not favour this explanation. The severe terms in which the grasping and greed of the And as it was in the days of our Jews who have members of their own Lord upon earth, it is so to-day. The race in their power are denounced, make it plain that the Jews, like their Gentile rivals, are by no means particular whether their victims be of the chosen race or not, so long as gain can be made out of them. But are Jews It is unreasonable, from the fact the only class that take advantage of that every man desires and expects to the necessities of their fellow-men be saved. Many men may not have a in distressed circumstances? Close and smart financial operations are not confined exclusively to Jewish dealers in the market or on the Exchange. Professedly Christian employers of labour have been known to avail themselves of the peculiar methods of the sweating system to increase their gains. It can hardly be shown that in these respects the Jews are worse than others or that their business methods are less honest and honourable than those pursued in every European or American trade centre at the present time. Whatever the cause of the popular hatred of the Jew, it is not that in matters of trade, or in his eagerness in money-making, that marks him out for the special reprobation of his fellowmen. Jew and Gentile are apparently about equally devoted to the worship of Mammon.

The Jew has been accused of lazi-

ness, but this confessedly is not one of

his besetting sins. They may prefer trade and money-lending to productive industries and pursuits. This, however, is not altogether the fault of the Hebrews. Harsh and severe restrictions imposed upon them in the middle ages, and in some countries only partially removed as yet, prevented them. from possessing real estate, and being an ingenious people they adapted themselves to circumstances and took advantage of what openings for their energies were available. At the present time Jews are occupying most important and influential positions whereever they are numerous. In the German Empire, in France and in England many of the ancient people are leading bankers, eminent professors and enterprising journalists. Their application, ability and thrift are the qualities that ensure success. The keenness with which they compete in every sphere in which they have entered has raised most of the hostility to which they are exposed. This has aroused the popular clamour by which they have been assailed and has led to the persecutions under which they are now suffering so severely. It is in In the final gathering, in the great Russia where the drastic treatment they are receiving has culminated. The authorities, with the Czar at their head, profess that they believe the Jews are identified with the Nihilistic movement, and for this reason are bent on their expulsion from the empire. The cruel policy has had its effect. All classes of Jews from the rich merchants and bankers to the poorest in In conclusion, Christ saith, "He that the community are leaving in thous-2. The unreasonableness of such a is not with me is against me, and he ands, seeking an asylum wherever it will be so not only in Great Britain, 1,370,000 are found in England and soul, the token of the Master's accept- God has done all that a loving, at doeth the will of my Father which is haps the most interesting, in that it is in the line of the fulfillment of procultural set the country success. C persecution may ultima One qu springing fo of the Jewi more favou calmly and of Jesus (promised to many indi mind is mu respect tha hostility of to a spirit efforts of sp ter adapted It may be t are leading those expe and apostl expression, Jews shall When this what may their instru ment of th

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