

TERMS, NOTICES, & C.

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Religious Intelligencer.

REV. JOSEPH McLEOD, D. D., EDITOR

WEDNESDAY, MAY 18th, 1892.

—THE VALUE of a religious newspaper in a family is greater than many realize. Those parents who do not provide such a paper for their homes are doing their children a greater injustice and more harm than they know.

—OUR LORD said, "the poor ye have with you always." Weeping eyes, aching hearts, burdened and struggling lives are everywhere. It is Christian to give them help. Go to them. Learn their needs; minister to them. Visit the sick; sit by their side, watch with them; take them some dainty dish; speak cheerily to them; sing to them of love and Heaven; talk to them of Jesus. "Bear ye one another's burdens, and so fulfil the law of Christ."

—ON THE FIRST PAGE is an article on the "Stundists" which will, we think, be read with interest now that Russian affairs and the treatment given these people are engaging so much attention. The writer of the sketch of the Stundists, which we publish, has evidently given careful study to the subject. According to his showing they are strongly evangelical, and in the main, very like Baptists. They are loyal to their religious convictions and experiences, and have patiently borne much hardship on account of them.

—THE NATIONAL TEMPERANCE ADVOCATE speaks with no uncertain sound in referring to the Sabbath opening and liquor selling at the World's Fair. Its words have the true ring. It is fearless and uncompromising. It says:

We can assure the directors that if they open the gates on the Sabbath and allow liquor selling on the grounds, taking a share in the profits, that in addition to the shame and disgrace of the thing, it will not pay financially. Hundreds of thousands of Christian and temperance men will stay away from the Fair altogether, and will not cross its threshold any day in the week if these things are allowed.

—THERE is no mistaking the meaning of Dr. Parkhurst when he says anything. He says what he has to say in very vigorous and clear language. He says: "I do not ask any one to excuse or apologize for my language. You have got to fit your words to your theme. We do not handle charcoal with a silver ladle nor carry city garbage out on the dumping-grounds in a steam yacht. And any one who, with the easily accessible facts in view, denies that drunkenness, gambling, licentiousness in this town are municipally protected, is either a knave or an idiot."

There is no way of avoiding his meaning. Even his own municipal rulers must wince a little beneath those emphatic and fearless charges.

—HOW FAR Russia is behind the rest of Europe in civilization is shown in the bitter persecution, engaged in there, against all, not following the established Greek church. If we may judge of present history by the history of the past it will be some hundreds of years before Russia will have as enlightened a civilization as England. In fact Russia can never attain any eminence as a power for good or even as a civilizing agent as long as the people are trodden under the iron heel of a despotic ruler. Whether the ruler be a tyrannical one or a mild there can be no development under despotism—there is no room, for a free people, there is every prospect for a nation of slaves. The Standard says:

The spirit of persecution is rife in Russia. It springs from race hatreds and religious prejudices, and runs riot on both lines. A village in Kieff was the scene of violence towards the Stundists the other day which would match well with medieval barbarities. The "Orthodox" inhabitants, led by the village officials, broke into the houses of the Stundists, and halting men and women, cruelly beat them in the streets. In spite of all this, however, Stundism and all other forms of dissent are on the increase. The very activity of the persecution is evidence of this, and it is comforting to think that its very cruelty will further rather than hinder its growth.

—THE PERSECUTED RUSSIAN JEWS, flying from their homes to save their lives, after their property has been stolen and their family altars overturned, are hurled back from the German frontier by the authorities. It is said that 400,000 Jews are now trying to escape Russian tyranny. The pitiable spectacle of this persecuted race flying from death and then being flung back to their foes by a nation supposed to be in the front rank of civilization, is enough to make one ask, "Where is the advance of all the centuries?" "Has it been for nothing?" It would almost seem so.

The fear of offending Russia seems to be the cause of this inhumanity. We venture that England would allow no such fear to influence her action in such a matter. Germany is not the power-to-day that she was when the fearless Bismark controlled her destinies.

—THE FOLLOWING is from "The Times," of Chicago, March 24:

"Mrs. Frank McKuen was brutally beaten to death by her drunken husband Tuesday night in the small and wretchedly furnished room in second story of a dilapidated frame building in the rear of 374 West Taylor street which was their home and that of their two little daughters and 17-year-old son. The woman was found lying on the floor yesterday morning, and kneeling by her side was her husband, partial consciousness of his crime having come to him. She had been beaten into insensibility and her features were scarcely recognizable, so swollen were they from the blows rained upon them."

McKuen is a hard-working stone mason when he is not under the influence of liquor. The last few weeks whiskey has had the best of him." In 1888, in the Metropolitan Opera House, New York, Robert G. Ingersoll uttered the following words: "This is a free country; any man has a right to get drunk and take the consequences." Yes! This is a free country and in some cases our liberty has sunk so low, that we might call it license. If this be our boasted liberty, then with us as well as with Carlisle liberty needs new definitions. To him liberty was the ending out or the being forced to find out the right path and to walk therein. Freedom in the true sense is liberty to do what is right and in keeping with nature's laws. Freedom beyond that becomes license. One would think that, in consideration of such cases as the above meeting us at every hand, it would be well for us to adopt Carlisle's definition of liberty and see if better results might not follow, worse certainly could not. How tremendously comforting must the words of Ingersoll be to that man now! Ingersoll says, you have a right to get drunk and take the consequences! you are a brave man and free—you have overthrown what should have been to you dearest and most sacred, but no matter, you have exercised your liberty. How soothing a balm must these words be now to that man as he sits soberly thinking of this exercise of his freedom.

His manhood is wrecked, every ambition and bright vision of the future is gone. Oh how degraded our liberty has become if we accept Mr. Ingersoll as a true exponent of its meaning!

"A man has a right to get drunk and take the consequences" has he? Even if we admit that he has a right to inflict despair and ruin on himself, there is another consideration. Who bears the consequence? Society! His wife: family: friends: Has he a right, in the exercise of this elevating freedom, to inflict the consequences on others. "A man's personal liberty ends just where it infringes on the personal liberty of some other man." "Whenever there is damage or definite risk of damage to society or the individual the matter is taken out of the province of liberty and placed in that of law." Perhaps it might be admitted that there is definite risk of damage to society in getting drunk, then Mr. Ingersoll in his own, very lowest acceptance of freedom, would do well to consider the "consequence."

—IT IS SAID that some years ago George Eliot the novelist went to hear Spurgeon preach. She said her impressions fell below the lowest judgment she had ever formed of him. The words that fell from his lips were "utterly common and empty," and he himself was "devoid of guiding intelligence and emotion" and she "was shocked to find how low the mental

pitch of society must be judged by the standard of this man's celebrity."

To one conversant with George Eliot's private life as well as with her writings and the feelings and impulses which prompted them, such a criticism is not surprising. Certainly she was a woman of wonderful ability in certain directions, but the spiritual or even the moral side of her nature was never cultivated. She lived and wrote in an atmosphere which was anything but morally uplifting. Her very writings show a leniency for wrong and wrong-doers. Her heroes and heroines are very often found guilty of the most debasing crimes, but seldom does the sequel exhibit them as suffering punishment for those crimes. Her ethics, as shown in her works, teach that sins may be committed hastily to be repented of at leisure and that the sinner need fear no evil effects of his wrong. A very questionable sort of teaching you will say, and yet this woman pronounces judgment on a man who has stirred the souls of millions to higher and purer living. She condemns this lofty souled man who has awakened in so many the springs and motives of noble deeds, who has brought to the front all that is purest and best in the breasts of so many of his countrymen.

George Eliot could not understand a man like Spurgeon—she would not comprehend his motives if she were told, she was of so radically different a composition. She appealed to the shallow, emotional part of a man. He sought to imprint his words in the depths of the soul. She said he was "utterly devoid of guiding intelligence" and yet he organized and set at work thousands of devoted people in the noblest and most sacred work to be found in his native land.

Family Religion.

There is need of an increase of household religion. We refer especially to religious observances in the family. Religious observance may not create piety, but they will foster it. Yet it is to be feared that in many families, even of those which are professedly Christian, this piety—fostering influence is absent. The form without the spirit, it has to be admitted, is empty and unprofitable. But there is no good reason why the spirit should not animate the form, and so the religious observances contribute greatly to the growth of true and fruit-bearing piety.

A family gathers about the table, but the father fails to voice the thanks of himself and his household and to invoke the divine blessing. Surely that family is not likely to be impressed to remember the Father of mercies from whom cometh every good and perfect gift. In some cases, perhaps, where a blessing is asked at table, it is made to take the place of another act of worship—the family altar. Better that than nothing, but alas for the family that has no household service, daily, of praise and prayer. Private devotions cannot take its place. Indeed private devotions are sure to languish, and apt to die where the spirit of prayer does not pervade the family. The household, as such, should seek the divine blessing upon itself before engaging in the duties of the day, and should, also, recognize the divine care and help, and implore protecting blessing before retiring for the night.

It is sometimes pleaded that with so much to do there is not time for family worship. But, surely, if the heart is in the matter time might be found. Besides, it is not true economy of time to neglect our obligation to God and ignore His claim on us. No one who thinks about it can honestly say that it is not possible to secure five or six minutes morning and night for family worship. And that brief time will suffice to reverently read a portion of God's word and devoutly call upon His name. As a practical suggestion it may be said that in the experience of some homes immediately after the evening meal is a most convenient time for evening worship. Then the whole family can be gathered, the youngest as well as the oldest; and in places where there are many evening occupations this is an important consideration. But the great thing is that at some time, such time as may be determined by those concerned, the family as such should be together for the worship of God.

It is cause for great joy that there are so many truly Christian homes. Under God, the hope of the future centres in them. But there are too many in which the parents and perhaps other members are professing Christians, but in which household worship is unknown. No blessing is asked upon the daily food. There is no fire upon the family altar—there is no altar even. The atmosphere is not religious; the influences that mould the children, and that go out to touch the neighbourhood are not truly and definitely religious. Is not it true of such a home—sadly true, that it has a name to live, but it is dead!

Cross and Crown.

The cross the divinest symbol, the supreme law, and the greatest power of life, must ever be precious to Christian thought. No cross, no gospel; no gospel, no divine life.

The superb teaching, the matchless example of the Christ, are precious, but it is the cross that gives them power, grace and beauty.

The cross is the seal of truth, yet much more. The cross is the law of "The Life," yet much more. It sheds a glory on teaching and example, yet reveals a glory transcending all.

"All the light of sacred story, Gathers round its head sublime." And more. It is an Ark of Refuge; a Jacob's Ladder; a Pillar of Light; the Mercy Seat and Shekinah of Eternal Love, Eternal Glory. For there's the cross within the cross, the historic fact, and the eternal, abiding spirit. Calvary—the expression of suffering love, and the spirit of the Eternal Father. As loving man, hating sin, upholding righteousness, yet merciful and gracious. The cross—the fullest expression of God. Man's hope, life, and law.

There's a theology of the cross—not about the cross—as the law of our life; the fount of sacrifice, the stay and inspiration of all life's deeds. The creation of religious thought, the moulding and shaping of life, in the light and power of the cross. A great gain has been made in our age in making Christ central; in looking at revealed truth through Him, and making Him the be-all of Christian thought and life. Is there not another step awaiting us? The cross, true, in the advance made the cross is comprehended in some measure. But, to start from the cross making it central, and the light of all, is the trend of a few leaders, and the step to be taken. For the cross is the crown; the crown of love, the crown of life. The old masters in their imaginary paintings of our Lord, all represent Him with an encircling halo, expression of His glorious character: "The perfection of beauty." Cross the expression of the inmost spirit—God is love—"perfection of beauty" suffering love, the root of holiness, the crown of life. The cross life, the crown life. So it was to Paul "crucified with": "and die daily": "Suffer with," "May win Christ." The Spirit and law of the cross, the spirit and law of this life; the cross life, the crown life.

Simplicity in Christ Jesus, is it not here? "Abide in me, and I in you." How? The cross spirit—suffering love—is one large answer. Then what? "Much fruit," and "the life abundant." This life born of the cross, first at the cross, is in itself, as the Christ Spirit, the crown of life and the glory of Heaven. One of honor, one of power, one of glory. Christ, Cross, and crown, the Divine order, and the secret of life and glory. "God forbid that I should glory, save in the cross." Why Paul? "by whom the world is crucified unto me, and I unto the world." Yes! that's it. The cross way the crown way; the cross spirit, the crown glory.

Christ the Liberator.

"Loose him and let him go!" At this command of Jesus they unwind the bandages from the limbs of Lazarus, and by the old familiar path he walks back to his old home. This was the master miracle of all which Jesus wrought during His incarnation, but He is still doing for imprisoned souls what He did for the body of His Bethany brother when it had lain four days in the sepulchre.

I looked not long ago with genuine pity on a noble eagle, caged in a public park, as an exhibition for school-boys. The old grey mountaineer felt its gall-ing imprisonment, and occasionally flapped its wings as if it were homesick for the skies. "Loose him and let him go," was the thought inspired by the sorry sight, and how he would have sailed off to fly in company with the sun. Eagles were not born for slavery.

I thought, too, as I looked at the chained bird, how much he resembled some fettered souls, yes, some Christian souls that are terribly tied down by unbelief. Too many people have enrolled themselves in the Church—some have entered the ministry—with a heavy clog that binds them to the lower earth. It hampers them, hinders them, and is fatal to all spiritual joy or growth in holiness. Many a young convert begins his religious life with a doubting and desponding spirit. He nurses his fears in a morbid way, and mistakes all this gruesome for humility. He is a chained bird from the start. Others are fettered by besetting sins, from which they have never cut loose. They have never made a clean break with their old self, or with the beggarly elements of this world; they are heaped with practices and associates that they have never cut loose from. They have probably passed from death unto life, yet they appear very much as Lazarus would have looked if he had walked the streets of Bethany in his ghastly grave-clothes! This is a pitiable state of religion; it brings but little joy to its

possessor, and gives him or her no power in the community. While they are content to be what they are, there is no hope for such manacled professors. Their only hope is in a timely and thorough repentance, and a fresh work of Christ, a deeper and thorough work, and for this they must earnestly seek, or else they will be chained birds in a church cage to the last. Some really good people are clogged by bodily ailments—dyspeptic stomachs or weak nerves, and they see but little sunshine in their Christian experience. Bunyan has depicted several specimens of these pilgrims who hobble towards heaven on crutches, until death unlooses them and lets them go. Such Christians are to be pitied more than blamed; they are rather patients in Christ's hospital than soldiers on His battle fields. We pastors go around and visit these disconsolate birds who sit most of the time on their perches, and seem glad to swallow all the Bible promises we can bring to them. They are never likely to do much soaring or singing until we cut the tether and lets them fly home.

False doctrine, false views of sin and of Christ are at the bottom of a great deal of this spiritual debility. Every error is the enslaver of the soul. Truth makes us free; and if the Son makes us free, we shall be free indeed. Martin Luther was a chained eagle in the Erfurt Convent until the heavenly truth, "The just shall live by faith," unloosed him, and he went forth to emancipate the bond-slaves of the Papacy. Thomas Chalmers was another chained eagle, but when the great doctrines of man's utter guilt and Christ's redemption liberated him, he soared up into empyrean, the king of Scotland's Gospelers. John Wesley never attained to a full salvation until in that little London prayer-meeting his eye rested on these words: "The Spirit of life in Christ Jesus hath made me free from the law of sin and death." I once visited that little room—just out of Aldergate Street—as the real birthplace of Methodism. The great liberator of imprisoned souls is Jesus Christ. If you want to convert a Roman Catholic, teach him salvation by faith in the atoning blood and the work of the Holy Spirit. If you want to convert the sinners in a Protestant congregation or Sunday school, drive home the same truths into the conscience. Drunkenness is both a sin and a disease; while we may apply medical tonics to sustain the body and the pledge of total abstinence, yet the converting grace of Christ alone can deliver from the slavery of sin. Every true revival in a church repeats the miracle of Bethany. We see dead souls brought to life. We hear tongues unloosed to pray. Professing Christians who had been dragged down by worldliness, or hamstrung by unbelief, are let loose into a freedom and a joy to which they had been strangers. To every member of our churches who is now dragging out a half-dead religion, the Holy Spirit comes with the arousing call, "If ye be indeed risen with Christ, seek those things which are above!" Instead of sitting in the gates of the tomb, cast away your grave-clothes and begin to live as Christ's freemen and Christ's witnesses, and the heirs of a magnificent inheritance. Look higher! Live higher! Get a new grip on Christ and then go out and labor to draw sinners from the pit of hell. This is the revival we all need. We need a new consecration to Christ and a fresh baptism of His Spirit, for we can never convert an ungodly world while we are gasping for life ourselves. If Christ unlooses us, we shall be free indeed, and where His Spirit is, there is liberty.

THEODORE L. CUYLER.

About Spurgeon.

Mr. Spurgeon's grave in Norwood cemetery every fine day attracts a number of visitors. In the bright sunshine of Friday afternoon little groups of twos and threes were constantly arriving. The grave just now has a rather desolate appearance. So many feet making the circuit of it, the green slope in which the tomb was constructed has been converted into a mound of clay. A small block of marble attached to the masonry bears the name "C. H. Spurgeon." Two huge slabs of stone are temporarily placed across the top of the open brickwork, and upon these were one or two faded wreaths. When the monument with which the vault is to be crowned has been erected it will be a prominent object. It is said that on a clear morning the Tabernacle can just be seen from the grave of its late pastor, the distance being between four and five miles.

Spurgeon is reported to have said in one of his latest sermons that he had been looking in vain for any such command in the Bible as "Groan in the Lord always, and again I say groan." Groaning and bewailing and lamenting never did either the Church or the world much good.

A Presbyterian minister in a note to the editor of the Canadian Baptist, mentions a characteristic of Mr. Spurgeon, which is worthy of note. It is that "notwithstanding his deep spirituality and his firmness in holding fast the faith, he was bubbling over with cheerfulness. He was a striking proof that Godliness is not another name for glumness."

I should not like you, if meant by the gifts of God for a great missionary, to die a millionaire. I should not like it, were you fitted to be a missionary, that you should drive down into a king. What are all your kings, all your nobles, all your stars, all your

diadems and your tiaras, when you put them all together, compared with the dignity of winning souls for Christ, with the special honour of building for Christ, not on another man's foundation, but preaching Christ's gospel in regions far beyond? I reckon him to be a man honoured of men who can do a foreign work for Christ; but he who shall go farthest in self-annihilation and in the furtherance of the glory of Christ, shall be a king among men, though he wear a crown no carnal eyes can see.—Spurgeon.

Mission News and Notes.

Native teachers are carrying on a gracious revival in Madagascar.

The "Missionary Review" of November, 1891, gives figures concerning American missionaries, their wives and assistants, in foreign fields; and also native missionaries and their assistants. They are as follows: Presbyterian, 1,817; Baptist, 1,860; Congregationalist, 2,980; Methodist, 3,783.

The whole population of the Island of Eurromanga, in 1888, was 2,540, of whom a very small portion only were professed heathen, and those at the extreme south or extreme north end of the island. Nearly all feel insulted if they are spoken of as pure heathen.

A new Missionary society, called The Army and Navy Missionary Union, has been formed in England on a strictly undenominational basis. Its object is chiefly to encourage missionary interest and enterprise among the officers and men of the two services.

Dr. J. H. Shedd writes from Persia to the Gospel in All Lands, that the door for the preaching of the Gospel in Persia is opening wider and more than ever before. The upper classes are inclined to converse on religious subjects. In 1891, there was a greater number of learned inquirers and more believers than in any previous year.

The progress made by the Gospel in Eastern India is indicated by the fact that whereas until recently the Bible Society was dependent on European missionaries and their native assistants for Bible translation into the Bengali language, now the work is intrusted to a committee consisting chiefly of Bengalis, none of whom receive salaries for their work.

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The Baptist missionary work in Hatti is giving indications of advance. The Rev. Mr. Kitchen writes from Cape Haytien, of the strong desire on the part of converts generally to rescue others about them. At one station where there is a church of only fifteen members, there are three evangelists, three local preachers and two Bible and tract colporters; and at all the mission stations may be found some agency or auxiliary Bible Society for the purpose of scattering the Word of God among the people.

The Marchioness of Dufferin, it will be remembered, interested herself in securing more and better medical treatment for women in India, while her husband was viceroy of that country, a few years ago. Now, 460,000 of her sex get the benefit of attendance, and the staff which she was largely instrumental in establishing consists of nine women doctors and thirty-one assistants.

A Hindu conversing with a Church Missionary Society missionary in India in answer to the question, "Which of all our methods do you fear the most?" said, "Why should I put weapons into the hands of an enemy? But I will tell you. We do not greatly fear your schools, for we need not send our children; we do not fear your books for we need not read them; we do not fear your preaching, for we need not hear it; but we dread your women and your doctors; for your doctors are winning our hearts and your women are winning our homes, and when our hearts and our homes are won, what is there left us?"

The Rev. Mr. Jukes writes to the Chronicle of the London Missionary Society of a special religious interest in central Madagascar such as he has never seen before. Prayer-meetings are very largely attended, and the number of conversions was very great. The suggestion having been made that the Salvation Army may take up work in Madagascar, another missionary writes that their itinerance would probably be a failure. The Malagasy could be made Christian by the thousand if confession of the mouth were required; but the steady, slow work of building up character could not be done by a passing proclamation of the Army. It might succeed in the town but not in the country.

The statistics of the United Provinces show 6,779 communicants of 106 over last year by professions have 410 for the preceding year. The population has in 1890 to 10,830 number of villages 550 in 1891. The remains the same, pupils very nearly bath-schools, however from 92 to 127, and scholars from 3,111 last increase, to the fuller status obtained during the

Canon Scott R. that during the last sum contributed for foreign mission to \$112,790,915. \$840,000 was contributed by Catholic societies unsectarian societies contributed through Established Church about \$46,100,000 of the Establishment \$3,018,000; through conformist societies Wales \$362,000, byrian Nonconformist Scotland and Ireland. He claims that the Established Church Scotland contributed 1000 more than the other Protestant British Isles put twenty years' speaking as of belief that of but to joint and Nonconform twenty years, contributed by pished Church

In Northern bers of convert churches. Du heathen were dist mission are seeking signs of awake among the p mass of the c Sweepers T are not Hind are out-caste siding elder where this "Hinduism" Orthodox Br stands appare the Chumars equally with cized by all whom much expended, b elination to few Thakura trict, with h Brahman, h remains true braces a clas confined to it

Denon BATH, CA ing here ven at Bumfrou, at last comp thank God. burden, and long time. well united hoping for baptized a whom wer church. T with the el days ago to hold church the I was wori the labor ever, I th yet, but g the work as their p zealous, spirit an thought strengthe burden to and rest i in any ki my home reopen s Perth to month, Rowena have con tinue in the end soon see less labo entirely good e in the f good de leaving a man i in the m moved taking down,