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ITEMS of religious news from every quarter are always welcome. Denominational News as all other matter for publication should be sent promptly.

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Beligious Intelligencer.

REV. JOSEPH McLEOD, D. D EDITOR

WEDNESDAY, APRIL 20th, 1892.

A Business Word.

Within a few days statements account have been sent to several hundred subscribers. We would gladly have avoided sending these statements, but payments have been so slow it became an absolute necessity to directly call the attention of those in arrears to the fact and urge immediate payment.

Already some responses have been received. We thank those who have been so prompt.

and at once.

We trust that every subscriber who has delayed payment will now make an earnest effort to pay. The money due is all needed to meet the expenses of publishing, and is needed without further delay. Let each one do his part promptly.

true-"In the New Testament faith is never opposed to reason, but to sight.'

-"A RELIGION of 'whereases' and 'therefores' is too prolix for this earth, and will have no show for adoption in heaven.'

True. Do something. Do the thing which God has put just at hand for you. Keep on doing. "Work while it is day."

-REV JAS. SPALDING, of Cambridge, Mass., who joined the Roman Catholic church last November, seems to have quickly tired of his new relations, for he has just returned to the Episco pal fold. How soon he will make an other change he probably does not know himself,

-THE CANADIAN exhibit at the World's Fair is to be closed on the Sabbath. The New York Legislature, too, has voted that the exhibit of that state shall not be open on the Lord's day. Perhaps the whole Fair will be under God's Sabbath law. It ought to be. Let us hope.

-HEAR this testimony to a mother's influence. Said Thomas Randolph I believe I should have been swept away by the flood of French infidelity if it had not been for one thing, -the remembrance of the time when my by her side, taking my little hands folded in hers, and caused me to repeat the Lord's Prayer.

-A CHINAMAN lecturing in the United States on "Why 1 Remain a many christians do not believe in their | mistake. own doctrine.

ment, as is well known, receive no several months, and who spent the pay. An attempt was made recently time in wandering about the country to have them paid about a thousand getting acquainted with the people and dollars each, per session, but it was their needs, came back to his work defeated. The movement was in the with some new ideas and resolves. interest of members who are not rich. Telling his congregation the result of So long as there is no pay, nobody but his observations, he concluded thus: a rich man is able to allow himself to provided for. The system gives an unfair advantage to men of wealth, who may not be nearly so well suited to represent many constituencies.

who are members of churches, whose lives deny the faith they profess. 'No wonder the heathen is puzzled, and life, to talk a simpler language, to enconfirmed in his unbelief.

-THE ANONYMOUS writer, who attacks either institution or persons, ought to be suppressed. "The Luth eran World" does not put it too strongly when it says, "The man who will write about another anonymously what he would not put over his own signature is a bad man. He is like the villian who stabs and cuts in the dark, who seeks the cover of night in which to work, because his deeds are

-URGING the necessity of deeper devotion to Christ, the Methodist 'Guardian' says truly: There is too too little earnest unselfish work. The people who talk as if everybody was wrong but themselves, and who do column, as well as to the proprietor at the most fault-finding, are generally those who do little or nothing. They are hindrances rather than helps. We thankfully recognize all the good there is among our people; but there is great need of a more living faith, a higher business matters and those for insertion type of piety, a more complete consecration of every power to the service of Christ.

> -THERE IS much truth, and very suggestive truth, in this from the "Christian Advocate": . Those who do not believe in future punishment do not usually believe in any punishment. They do not believe in law, unless it should be a law without a penalty, which is equivalent to no law. All suffering is to them an inexplicable mystery, and utterly incompatible with divine goodness. They cannot understand why God, who could create a world. could not create one without the possibility of suffering. They who reject the doctrine of future everlasting punishment because it is incompatible with divine goodness are on the verge of rejecting the doctrine of the existence of God because there is pain and sorrow in this world.

-For a LONG TIME Brooklyn has been called "the city of churches." The people have enjoyed a reputation for church going. It would seem, But we need to hear from every one however, that they do not now deserve the reputation. A N. Y. paper says:

Not long since a Brooklyn clergyman stated publicly that little more than five persons in a hundred in the ward where he lived attended any Churchon Sundays. His assertions was disputed. Investigations were made by reporters and others. The result was the shock ing conclusion that the clergyman had understated rather than overstated the facts. In other words, it was the flesh' as the only Saviour of man, found that not five in a hundred were in the habit of attending any religi-DRUMMOND says this good thing, and ous services. This in the very "city of churches," is a most deplorable state of affairs.

> have weight. He was for many years on the Bench of the Superior Court of Massachusetts. He was not a fanatic on the question of prohibition. He was simply a cool, clear-headed, observant man, and was telling what had come under his notice during forty years as lawyer and judge. And he long to their objections. said that he "never saw a case in which the interests of liquor-dealers supporters, to swear to whatever was necessary to exculpate them."

are ready to do anything-perjury, astheir fiendish traffic.

-THE PARLIAMENTARY reports tell that the Government has resolved to increase the salaries of the judges. Why they are to be increased is not very clear. That they are pretty well paid now is, we think, the general opinion. The Chief Justice gets \$5, 000 a year, and each of the other judges \$4,000. To add \$1000 a year to each is rather more than their services and the condition of the country's sainted mother used to make me kneel finances warrant. Reducing of the number of Intercolonial employes, and deducting pay when they are absent from work through sickness or otherwise, may be well enough if any real saving is to be made; but if the money saved by such means is to be given to Heathen?" gives as one reason that, men who are already amongst the best from his observation, he thinks that paid in the country it is more than a

-AN ENGLISH MINISTER whose -MEMBERS of the British Parlia- health kept him out of the pulpit for

be elected, unless in some other way must be less of an official, nothing offa He loses sight, or ought to lose sight smile was observed throughout the Every man who bears the Christian name involves the honor of Christ in his character and life, and I would the divine brotherhood. "All ye are ! "Not more than others I deserve, ave you realize afresh that solemn re- | brethren," said Jesus.

There are too many, even of those sponsibility. But the preacher necessarily carries that responsibility in even greater measure. God helping me, I am resolved to live a simpler ter with greater fervor into the life of men for Christ's sake. Let me have your prayers, sympathy, support, and, by the grace of God, to day shall begin new consecration to the work I love among the men I would serve."

The ministry carried on in that spirit will be a success. Such a ministry is needed everywhere.

-THE BREWERS of the United States are to make an exhibit at the World's Fair, in Chicago, next year. All the accessories of the business will be shown. They will be careful to show the growth of the business since they exhibited at the Centennial exhibition in 1876. They will distribute statemuch croaking and small jealousy, and ments showing the capital invested, the number of people engaged in the trade &c. The distillers, also, will have their fine business represented. "Traveller," of Boston, thinks the exhibit will be incomplete unless they show the fruits of the trade, and suggests that there might be "a graveyard scene and a funeral-the funeral of one of the victims of the brewery and the distillery-a drunken father followed to the grave by broken hearted wife and half-starved children. Then there might be a miniature prison-house filled with the victims of the rum-seller, from the drunkard girl in her teens to the cold blooded and heartless murderer, and this prison-house might be flanked with a mad house on one side and an almshouse on the other. All three institutions could be connected with arched passageways, the buildings being of the same style of architecture, to indi cate that they were designed and buil by the same architect—the rumseller.

That Religious Parliament

A few weeks ago we referred to the proposal to hold a "Religious Parlia ment" in connection with the World's Fair next year. We pointed out what we regarded as some of the difficulties in the way of such a meeting as that proposed. A recent article by Dr. Herrick Johnson is so much in the line of our thought about the matter that we reproduce it.

Discussing fully the general purposes of the so called Parliament, he goes on to say that "the first thing that strikes us is the moral incongruity of the whole movement. That this Christian people, through a committee of Chris tian clergymen, believing intensely in Christianity as the only true religion and in Christianity's 'God manifest in should invite all the false faiths of the world to come up to the high seat and center of Christian civilization to exhibit their religious goods and to scatter broadcast what we believe to be This testimony of a judge ought to their detestable and pestiferous doctrines, seems a monstrous absurdity." And just so it appears to us, as we have said. What right have ministers of the Lord Jesus Christ to parley with heathens, Mohemmedans or Jews? It is ours to carry to them the gospel, and it does not become us to listen years, reaching now to the number of

His second objection is that "the plan confounds moral distinctions. were involved, with respect to the sale | The representatives of the religions of of liquor, when he did not perceive a the world are called to a common platwillingness on their part, and their form, invited to a common fellowship, asked to a common review of the triumphs of religion in all ages, 'and The fact is that rumsellers as a class | urged to a common' presentation to the world of the religious harmonies sault, life-taking-in; the pursuit of of humanity." Thus it tends to obliterate the distinctions between Christianity and heathenism, and to make the adherents of the latter think that, after all, Christians cannot have so low an opinion of it as their missionaries profess to have, and that it is eminently respectable, if not altogether true. We do not believe that God will look favorably upon such a "presenta-

tion to the world." Again he urges that "the Parlianent seeks to promote a 'fraternity above; and they have no right to be sale will undoubtedly keep up for missionaries to the heathen is sufficient | in a comparatively short time. illustration of our conception of that kind of brothe hood. What we want that is in him. Every regenerate soul The Sunday following the birth of his great need is a popular, aggressive is the brother of every other regener- twin sons, Thomas and Charles, was evangelization to follow up the work I have learned that the preacher of any special account to the Christian. interesting family event, and a visible Gospel the secular knowledge and priest, every inch of him a man. of the merely human, in the higher congregation as he reverently read the

Dr. Parkhurst's Crusade.

That Dr. Parkhust has done and is doing more good by his brave assault upon wickedness in high places in New York than a score of ministers could do in a generation discussing questions of doctrinal statement, must be apparent to every one who looks existing things fair in the face, and who regards the minister as a teacher of morals.

It is not surprising that he has been the subject of some criticism. It does not particularly effect him, however; certainly it does not turn him aside from his good purpose. Among his critics are certain "high-toned a minister is that he must never say the complacency of men who hold creatures join hands with the "baser | their kindness. Do you suppose for a sort" whose delight is in immorality

and bid him God-speed in his difficult | bended knee ? No, never." but righteous work.

Unfortunately, as says the "Religious Telescope," there are so many christians so called, nowadays, who seem to think that preachers have no business to drag from their hiding places and expose to the electric light of public opinion concrete, specific political, and municipal corruption and malfersance in office. They seem o overlook the fact that, like the demons of G dara, all that these corruptionists desire to be let alone.

Not very long ag , when a pastor lid, from his pulpit, turn the light of truth and facts upon the gambling, drunkenness, licentiousness, &c, by which crimes of the worst kind flourish, many "good people" gravely questioned the propriety of his course. "It was sensational" "it was transcend ing the bounds of ministerial propriety," etc. And yet, if ministers of the Gospel will not inform the people in regard to the specific crimes which are ruining our young people, who will? In our heart we sincerely wish there were more Parkhursts and other like men in the ministry.

Spurgeonisms.

Among Spurgeon's last words were these: "Nothing but faith can save this nineteenth century."

Spurgeon died a comparatively poor man. The immense profits from the sale of volumes of sermons and other books were generally given to the poor, or expended upon religious work.

A member of Spurgeon's Church was in the habit of making long prayers. On a certain occasion he exhausted the It is doubtful if any minister of fair famous preachers' patience, whereupon he went to him and said, "Brother, you've prayed long enough, and if you feel offended at my saying so you are

After preaching for over forty years, and after printing the sermons I have preached for more than six and thirty 2,200 in weekly succession, I am fairly entitled to speak about the fullness and richness of the Bible as a preachers' book. Believe in the inspired volume up to the hilt. If this book is not infallible, where shall infallibility be found? The depth saith, "It is not in me"; yet those who have no depth at all would have us imagine that it is in

He was always extremely careful to he intended to introduce into his ser- Gospel. mons, often going himself or sending his secretary to the authorities at the British Museum and elsewhere for information. It would be well if all preachers followed his example and made sure of their facts before using them from their privileged position in the pulpit.

One of the Critic's notes states that which is an utter perversion of the Mr. Spurgeon's publishers report that gospel idea of brotherhood.' It is a they have a sufficient stock of his raternity hailed by error and not de- sermons on hand to last for at least manded, but rather antagonized by twelve years. As a rule, only one truth." The brotherhood which Chris- sermon per week has been published, tians cherish is that which arises by while Mr. Spurgeon preached three, all virtue of regeneration, birth from of which were reported verbatim. The satisfied with anything else. They do considerable time, but Mr. Spurgeon's not need to exhibit the mere brother- personality and work had so much to hood of humanity. That is easily shown do with the popularity of his sermons and the very fact that we are sending | that we fancy the demand will diminish

to do, and what our Master requires interest now while so many items us to do, is to illustrate the fellowship regarding him are being published. into the white field of India. The ate soul; and no other brotherhood is his first public appearance after that of education and overtake with the and more pure and more enduring- following lines of the opening hymn:

Yet God has given me more."

he drinks. Many men were puzzling 10th, 1793. hemselves quite needlessly in trying to account for Mr. Spurgeon's success.

act that he was sent from God-he

lived in God. God lived in him.

When Spurgeon was asked why he never came to this country, he replied: "Why, I would rather go to Hindostan. preachers and churches, whose idea of | I could be of much more service there, and then I am afraid my views on the or do anything that will interfere with | communion would be so different from my brethren in the United States that office or have money. These delicate I would scarcely feel at home with all moment that I could sit down to a communion table that separated me All good people, who love decency from my loving. Christian mother, more than they fear to offend certain who taught me the divine truths of men, give Dr. Parkhurst sympathy God's infinite love and mercy on her

> how he says in his book, "The Saint | their bitter trials. and his Saviour," that he learned his theology from the cook in a school taught by a Mr. Swindell, and in which | have not heard? and how shall they he himself was usher. His words are: "I got all the theology I ever needed, 14.) On a late visit to the out-station a good many years ago, from an old woman who was cook in the house boat down stream. At the small river where I was usher, and I have never had any wish to get a newer sort. That might do for a man like Mr. Spurgeon, who with the Bible in his hand was so entirely "sufficient unto on board for a few miles, most of the himself." To infer from his example passengers having gone ashore. I had that like opportunities may suffice for a quiet, blessed opportunity of telling others would be a queer mistake.

Few preachers had more to contend against than Spurgeon had in the earlier years of his ministry. When he began to make a little stir in London he was carricatured and ridiculed by the press and the wits of the city. The Times was pleased to say that he "looked like a butcher boy in full mourning." Of course the most imbecile curate in that ecclesiastical establishment in which imbecility always abounds looked upon him with patronizing contempt, if he condescended to look at all. For years he was deluged with anonymous letters, some of them ill-natured and scurrilous, and some kindly though critical. The young preacher went on with his work. If these people thought sneering at him was the best work they could do for the Lord he was determined to do some better work. He stood bravely at his post and the Lord stood with him. The world knows the result. ability and real working power was ever permanently injured by abuse. If he has the sense and the ability to go right on, as a rule he gets on. People who make a speciality of abusing clergymen or obstructing their work are seldom formidable for long. Something nearly always happens to show them up. Providence generally attends to people of that kind.

Mission News and Notes.

In this country there is one Christian to every five of population; in heathen nations one to fifteen hundred. Think

About a third of humanity-or, to put it in round numbers, 400,000,000 people-speak the Chinese language. English is spoken by about 100,000,000 people. The people of that vast emverify any scientific illustration which | pire are mostly heathen, calling for the

> The British Empire in India covers an area of 1,486,819 square miles, a territory nearly as large as Europe, without Russia. It has a population of about 260,000,000. The calls for missionaries in this dark land were never more urgent, than now.

Dr. Geo. F. Pentecost in one of his recent letters from Iudia, says that God is giving the churches in that land more converts than they are able to provide for. The missionaries are reluctant to baptize those who profess conversion, because there is not a sufficient force of pastors and teachers to train the converts in Christian life and doctrine. In this there is a loud call for liberality.

A correspondent in India of the Christian Leader, exceptionally well informed regarding Christian work, writes: I cannot but wish that God would stir up some of the able men in The following incident may be of Scotland to turn aside, if but for a season, and come and throw themselves secular influences everywhere at work.

> The first Protestant missionaries to India were Glegenbalg and Plutcho, who were sent in 1706 by the King of ly entered, or soon will enter, that Denmark to Tranquebar on

Dr. Joseph Parker addressed these | Coromandel coast. In 1750 the mission words to young ministers at a recent | was joined by Schwartz. When the ervice: You are not George White. English wanted to treat with Hyder field simply because you have a cast in | Ali, he refused to receive an ambassaone eye; you are not Mr. Spurgeon | dor, but said: "Send me the Christian" because you are eccentric. A man is (meaning Schwartz), "he will not not necessarily Byron because he limps | deceive me," Williams, Carey and nor is one inevitably Burns because Thomas landed in India, November

The work among the Mexican Indians have never been so encouraging as at They could only account for it by the the present time. One small congregation of Indians during the past year has built a little church, receiving only ten dollars of outside help. Another congregation spent one hundred dollars in repairing their house of worship, besides much of the manual labor being given by the brethren. One congregation has subscribed thirteen dollars per month toward supporting a teacher for their children, and another congregation nine dollars for the same purpose. These last mentioned live in a village of about three hundred inhabitants, where the wages of a man seldom exceed eighteen cents per day. These poor brethren have been sorely persecuted of late, and also robbed of much of their produce by the Catholics, It is remembered of Mr. Spurgeon and need the prayers of Christians in

> A missionary in China writes: "How shall they believe in him of whom they know without a preacher?" (Rom. 10: I traveled the first day in a passenger ports we were continually taking in and dropping off passengers. Late in the afternoon an aged dame, accompanied by a youthful grandson, came her the way of salvation. She was white-haired, deaf, and bent, already in her eightieth year. Alas! how dark; oh, so dark was her soul, and eternity dawning nigh! When questioned about God, heaven, salvation, of life beyond the grave in sorrow or joy, her sad answer, still ringing in my ears, was, 'I never heard before.' I thought of my own dear grandmother, now in her ninetieth year, eagerly expecting day by day the heavenly chariot to take her home. Howsorrowful the contrast! Why is it so? Is it not because we have neglected the Savior's command to 'preach the Gospel to every creature?'

General Religious News

There are 24,736 Baptists in Phila-

There are said to be 264 religious sects in England

The Established Church has in England thirty three bishops and 24,090 other clergymen.

Bishop Phillips Brooks is to make the dedicatory prayer in connection with the dedication services of the World's Fair next October.

In the United States there are six Reformed Presbyterian bodies, numbering in all 25,367 members; 300 congregations; 289 church edifices.

Twenty-two bishops of the Episcopal Church have declared themselves in favor of Sunday closing and believe the opening of the Fair on that day would be a detriment, not a benefit, to the workingman.

Rev. N. W. Pridgeon, a Campbellite preacher, died at Athens, Georgia, March 29. This was the minister who attracted considerable attention about four years ago-on April 9, 1888-by preaching his own funeral sermon to an audience of five thousand people.

It is stated that the Russian government looks upon the movement of the Salvation Army with great disfavour. The Army has done much successful work in different parts of Russia, principally in Finland, and has even entered St. Petersburg. Energetic measures are to be taken, it is understood, against the Army.

Some stir is being created in religious circles in France by Mr. M'All's new scheme of evangelizing the country by means of a "sermon b at." It is a floating church capable of accommodating an audience of 200, and of passing up the rivers and canals. Father Hyacinthe and the incumbent of the English Victoria Church in Paris look with disfavour on such attempts at proselytizing by Protestants.

The Belyium Roman Catholics are pushing their work in the Congo Free State. One order has five stations occupied by a dozen priests, extending from the coast beyond the last Baptist station. The Bishop of Ghent also has a station at Matadi; and the Sisters of Charity occupy three stations on the Lower Congo. A mission steamer of seven tons is being built for use upon the river. The Jesuits and Carthusian friars are also entering the field; and on the eastern coast are found the white Fathers of the congregation of Cardinal Lavigerie. More han one hundred priests and novices besides Sisters of Charity have recentthe | country as missionaries.

-Rev. B. F. ist, is holding

Revi

APRIL 20 1895

Oregon. He is -A remarkat odist Japanese

cisco recently re ceived into the _Evangelist n this city and

ince last year w been conducting Vt., and with hundred and fessed conversi -Rev. F. D.

baptism in the city, last Sabba -The Rev. Evangelist, has in New Haven. ation of near

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KINGSTON, I man writes fro say that a you Smith, claimir ister, has soug in the King that he was w was given an but it was so doctrine was then refused He then soug the church a Cosman think be on their gr

> FREDERICT pecial servic tion are close were not so s as we hoped feel grateful blessing. Tl well attended people; there siderable con to take a dec side. We h the church re backsliders converted, w in baptism a service, on We sincere others who i saving love "over the l disciples.

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