

## TERMS, NOTICES, &amp;c

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

Communications for publication should be written on only one side of the paper, and business matters and those for insertion should be written separately. Observance of this rule will prevent much copying and needless confusion and mistakes.

All communications, etc., should be addressed RELIGIOUS INTELLIGENCER, Box 375, Fredericton N. B.

## Religious Intelligencer.

REV. JOSEPH McLEOD, D. D., EDITOR

WEDNESDAY, MARCH 9th, 1892.

—Is your Church building insured? It ought to be. Do not neglect it.

—How hardly shall they that are stingy enjoy the religion of Jesus Christ.

—Let not thy right hand know what thy left hand doeth." That is not difficult in some cases. Nothing is done by either hand.

—The Sabbath is well observed in Australia. No newspapers are published and no railroad trains run on the Lord's day. Telegraph offices are closed, and all business is suspended.

—The UNIVERSITY of CHICAGO (Baptist) has received another million from Mr. John D. Rockefeller. He had previously given \$1,600,000 to the same institution. His last gift he says is "a special thanks-offering to Almighty God for returning health."

—The PREVALENT influenza will not have been a wholly unmitigated evil if, as seems likely, it leads to a revolt against the unthinking, dangerous and often deadly conventionality of standing bare headed in winter in grave yards during funeral services.

—DR. PARKHURST is one of New York's ablest preachers. He is also one of the most fearless and outspoken. He has recently been telling some very plain truth about the government of New York city, and amongst other not very complimentary things said of them, he said the city officials were "a pack of bloodhounds, fattening on the quivering vitals of our citizenship, in league with, instead of arrayed against, dens of infamy."

—THE PRESBYTERY of the New York United Presbyterian church is seriously endeavouring to bring to trial a Rev. Mr. Worden who lately left that denomination to unite with the Episcopal church. The charge against him is that he was guilty of "deceit, dishonesty and obtaining money under false pretences" by continuing to receive a salary as a Presbyterian minister while he was in heart an Episcopalian, and that he was really endeavouring to take his congregation over to the Episcopal fold. The accused did not appear when summoned to appear for trial. But the Presbytery seems determined to go on with the case. Now that he has gone it would seem about as well to let him alone.

—THE ARCHBISHOP of Canterbury is attempting some reforms in his diocese. Among them is one regarding curates. He directs that every curate is to have one day a week for private study or rest, and one or two hours for reading every day. He is to be expected to preach one and only one original sermon a month, and if he should be called upon to preach more frequently he is to take a sermon from Liddon or Farrar, publicly acknowledging the obligation. It is not likely the curates will object to this arrangement. And it is possible that rectors and even higher dignitaries might not object to a rule assuring them certain uninterrupted hours for reading.

—HERE ARE suggestions as to how to bring about a revival. They may be acted on by every Christian, and will bring the desired change quickly. It is simply a revival of yourself. And this is the way to do it: More prayer,

more Bible reading, having family prayer every day in the week with grace at meals, paying your debts, your presence at prayer meeting, forgiving and asking forgiveness, loyalty to your church and pastor, greater liberality, more hatred for sin and love for holiness, bad temper kept under by divine grace, more consideration for your fellows, some definite Christian work, informing yourself about missionary work, reading less unhelpful literature and more good books, giving up your membership of the critics' club and joining the encouraging society, learning the 12th of Romans by heart, and lastly, LIVING IT.

—"HEAT in the pulpit" is the subject of a late article from the pen of Dr. Cuyler. He closes with these earnest, practical words:

"A very distinguished lawyer once said to me, 'If I had a student in my office who was not in more earnest to win his first ten-dollar suit before a justice of the peace than some ministers seem to be in trying to save souls, I would kick such a student out of my office.' That lawyer voiced the popular judgment. Men demand of us ministers of Christ, that whatever else we are we shall be in earnest. A discourse that is very moderate in scholarship or intellectual stature, may be prodigiously powerful if the man who utters it is under the baptism of fire from heaven. 'Is the pulpit in these days losing its power?' Yes, wherever it loses that holy passion for souls that is kindled by the Holy Spirit. But the humblest pulpit may be strong when the strength of Jesus Christ is put into it, and when the thermometer of the preacher's heart is up to blood-heat. There is not a doctrine in God's Word that ought to be preached coldly; and the minister who puts his own soul into his sermons is the man who will bring souls to Jesus Christ."

—THE REPEAL of the C. T. Act in Charlottetown, P. E. I. has not improved the moral condition of the town, but has made it greatly worse. The pulpits have been moved to speak very plainly about the deplorable immoralities that abound. In a recent sermon, Rev. W. W. Brewer, formerly of this city, preached on the "Perils of our city." Speaking of the responsibility of citizens to further temperance and morality generally, he told his congregation that if they would look about them they would find in their city sinks of pollution sufficient to make the strongest stand aghast. He spoke of one building in which, he said, are huddled together men, women and children of nearly all nationalities to the number of sixty-seven, a number of whom are living lives of impurity. What an example to the youth of the city! The owner of the building, he said to his shame, is a clergyman, and has a knowledge of the terrible state of affairs existing in his 'house.' Something must be done, he said, to fumigate such places of iniquity. Mr. Brewer's outspoken condemnation of public evils has, as always is the case, provoked a lot of correspondence in the papers. While many commend, some, of course, condemn the faithful preacher. But he is not likely to be turned aside from his purpose by the criticisms of those who are weak enough to wink at, or those who are wicked enough to profit by, the sickening immoralities he has exposed.

## Parliament of Religions.

It is proposed to attempt to have what its promoters call a Parliament of religions during the great exposition at Chicago next year. The project has already received the approval of some leading men of various and quite widely differing faith. Whether the idea can be carried out successfully remains to be seen. Such a thing has never before been attempted. The novelty of the proposal will, perhaps, win it some friends; while for the same reason another class will regard it with but little favour.

Such a Parliament as is proposed cannot, as one writer has suggested, be a Protestant or a Catholic, or even a Christian, and not even a monotheistic Parliament. If it is a representation of the chief religions of the world, then every system of religion, those, at any rate, which prevail amongst peoples having any degree of civilization, will have to be there by accredited representatives. And that is the plan as we have seen it outlined. Protestants, Catholics, Greeks, Jews, Mohammedans, Buddhists, Confucians, Parsees etc., are to be asked to sit together and confer on religious subjects. They will probably be asked to set forth the facts upon which their general systems are based, and show their effects on the life of the people. It will probably be attempted to make clear what they hold in common; but it is not likely that the representatives of any one system will attempt to convince all the others of their errors.

Good may come of this exhibition of religions. One thing is sure, the Christian religion has nothing to fear by being "put on exhibition" with

other religions. And if God will use the proposed parliament to spread the saving truth all devout souls will rejoice.

The United States is one of the so-called Christian nations. In the management of the great exhibition it has a magnificent opportunity—the opportunity of a century, to show the power of the Christian religion. Pagan nations will be represented at the Fair. What impressions of Christianity will they receive if they find the Sabbath disregarded, the sale of intoxicants authorized, and other forms of evil carried on under the "Christian" auspices? They will say, and have a right to say, the Christian's Book may teach good things, but the Christian does the exact opposite. The Exhibition closed on the Lord's day, the sale of liquor forbidden within the limits of the Exhibition, and the prohibition of every other form of evil will be the best testimony the country can give to the power of the religion of Christ. It will be better a thousand fold, and more effective, than to have representatives of all the Christian bodies sitting in conference with the leaders of other forms of religion.

## Consecrated Money Needed.

An article in a recent number of the "Missionary Review" takes the ground that the present view of missions brings Christians face to face with these facts—the whole world ready and waiting for deliverance through the Gospel of God's grace; the Boards of the Church organized and equipped for the work of meeting this need; men ready and offering themselves to be the messengers of this grace, but the treasuries empty, the officers compelled to call a halt, and the whole line of Christ's army forced to rest upon their arms. Such a state of things suggests the problem of consecrated money. The attitude of the money power of the Christian Church contains the solution to the speedy evangelization of the world. There can be no doubt of this. Everything else has been accomplished; this alone lacks and is at present unworkable into its natural results of mission work. The enthusiasm which views with faith and hope the great field of foreign evangelization has not yet touched the wealth of the Christian world with corresponding power. It is not for lack of men or of means of reaching the remotest field that the work, enterprising as it is, does not go on more rapidly.

The one great lack seems to be that the wealth of Christians is not devoted to the cause, that the opportunities and advantages now existing may be turned into conquests.

The attention of the leaders in Christian work needs to be concentrated on this point. Greater wealth is not desired, but only a liberal, consecrated use of that which exists. There is enough in the hands of a few professedly Christian men, who could easily be named, to make the next five years memorable for their marvelous victories in foreign evangelization. The heathen are far more willing to receive the Gospel than we are to give it. Not only does the darkened and impoverished heart of the unevangelized cry out for the glad message, but the leaders and governing classes among the ancient religions of the world see and acknowledge the futility of their faiths and confess unwillingly the superior claims of Christianity. It seems as if every need, every despair, and every opportunity in the heathen world were waiting for the dispensation of Christian money. And surely that dispensation will come. All has not been gained to become less now by failure in this respect. There are beginnings—there are illustrations of increasing benevolence—which point to the general glad acceptance of Christian duty and privilege in relation to missionary claims upon wealth. And not till that time comes will the Church recognize and do its appointed work in behalf of the heathen.

## About Spurgeon.

For a long time there will be the publication of impressions of the late Mr. Spurgeon, incidents in his life, selections from his utterances, etc.

Many people have made the mistake of thinking him an uneducated preacher. He was far from that—he was really a highly educated man. Rev. Hugh Price Hughes, writing of him, says:

The extent of Mr. Spurgeon's scholarship has been greatly underestimated. He was himself largely to blame for this. He had a weakness for going out of his way to repudiate scholarship and to conceal his own scholastic attainments. He had the largest library I ever saw in a minister's private house. And it was varied as it was extensive. It contained a large selection of excellent and standard books of modern science, and these Mr. Spurgeon told me he had read diligently, and with great interest. There were signs of that on the margins of some of them. Again, he had a fine selection of the poets,

and books on questions of art. He showed me the whole of Mr. Ruskin's works, given him by Mr. Ruskin himself with very affectionate inscriptions. Before Mr. Ruskin fell under the yoke of Carlyle he was a devoted adherent and admirer of the great Baptist preacher. Mr. Spurgeon was an excellent Latin scholar, and knew something of Greek, Hebrew and French. I am not aware whether he ever mastered German or Italian. His theological library was very extensive, and he spoke to me with great admiration of some High Church and Roman Catholic writers."

He was always a modest man. This was true of him also in his younger days. When, supplying in an out-of-the-way place, he was asked to preach in London for six months, his reply showed his real modesty and his strong common sense. The following is an extract from his letter:

With regard to a six month's invitation from you, I have no objection to the length of time, but rather approve of the prudence of the Church in wishing to have one so young as myself on an extended period of probation. But I write after well weighing the matter, when I say positively that I cannot—I dare not—accept an unequalled invitation for so long a time. My objection is not to the length of time of probation, but it becomes a youth to promise to preach to a London congregation so long, until he knows them and they know him. I would engage to supply for three months of that time, and then, should the congregation fall, or the Church disagree, I would reserve to myself liberty, without breach of engagement, to retire; and you would on your part have the right to dismiss me without seeming to treat me ill. Should I see no reason for so doing, and the Church still retains its wish for me, I can remain the other three months, either with or without the formality of a further invitation; but even during the second three months I should not like to regard myself as a fixture, in case of ill-success, but would only be a supply, liable to a fortnight's dismissal or resignation.

The modesty and candour of this reply are quite charming, and the more so, the "Presbyterian" thinks, because the young Spurgeon presents such a contrast to the typical youth of today who imagines that scarcely any place is big enough for him to preach in. If pride comes before a fall and a haughty spirit before destruction, it is equally true that modesty often comes before world-wide promotion.

It has been widely supposed that his preaching was adapted only to "the common people." The vast circulation of his printed sermons amongst all classes ought to be sufficient answer to that. The *Guardian* says:

While, like his Master, "the common people heard him gladly," persons of the greatest intelligence listened with profit and delight. During Mr. Spurgeon's preaching in the Surrey Music Hall large numbers of the aristocracy attended his ministry; amongst whom were Lord Chief Justice Campbell, the Lord Mayor and Sheriffs of London, Earl Russell, Lord Alfred Paget, Lord Pannure, Earl Grey, Earl Shaftesbury, the Marquis of Westminster, the Duchess of Sutherland, Lord Carlisle, Earl of Elgin, Baron Bramwell, Miss Florence Nightingale, Lady Rothschild, Dr. Livingstone and many others of like greatness.

That he was a truly spiritual man there can be no question. Rev. Dr. Hughes, Episcopal, of New York, in an address on his character and work, said:

It is an undoubted fact that Mr. Spurgeon's great power came from the spirituality of his preaching. All his utterances were Christful. He never went in for cheap sensationalism. The great characteristic of all his sermons was that they regarded Christ and Christ alone. The famous London preacher always led men by the force of his sincere religious convictions, and his pulpit never echoed with vulgar topics that have no place in the church. The preacher's entire life was a protest against the rationalism and excitement which it is said are alone wanted in the pulpit today.

## Mission News and Notes.

Native Christian women in China have formed a society to discourage the custom of compressing the feet in childhood.

The London Missionary Society has thirty missionaries in Madagascar, and these report 828 ordained native ministers, 4,395 native preachers, 61,000 church members and 280,000 adherents.

At Lucknow, where so many were murdered during the Sepoy rebellion thirty years ago, thirty two thousand children, nearly all of Hindu-Mohammedan parentage, recently marched in a Sunday-school procession.

The Moravian Church has a hospital for lepers at Jerusalem, which has been in existence twenty-five years, and has been the means of greatly alleviating the distress of the sad victims of this terrible disease.

There are 1,300 Protestant missionaries in China, or about one to every three hundred thousand of the population. Two entire provinces with a population of twenty-six million, are entirely without missionaries; while there are nine hundred large walled cities where no missionary has ever been stationed.

"Run and missionaries," says the *Watchman*, "often go in the same ship." Unfortunately, they are kept apart. If the missionaries were only allowed to dispose of the rum, the Atlantic would be intoxicated with alcohol. But does not the fact show with sad irony the need of missionary work at home?

The first Baptist church was organized in Bulgaria at Rustehuk, in 1884, with 28 members. The number has since increased to 56. The missionary, the Rev. W. Christoff, has made some visits to Rasgard, a place new to Protestant effort, and hopes that he may be able to lay the foundation of a church there.

For years past the Reformed Episcopal Church has been conducting missions among the Alaskans, and with fair success; but its Mission Board has recently decided to withdraw from that field and to concentrate effort upon India as promising the best and most encouraging results. We trust that others will continue the work thus left, and that remunerative fruit will yet be gathered among the miserable inhabitants of that remote region. It is easier, however, to project and begin missions, in what seem to be neglected fields, than it is to keep them going when opened.

Three Centuries after Christ there were 5,000,000 Christians. Eight centuries after Christ there were 30,000,000 Christians; ten centuries after Christ there were 50,000,000 Christians; fifteen centuries after Christ there were 100,000,000 Christians; eighteen centuries after Christ there were 174,000,000 Christians; now there are 450,000,000 Christians. The followers of the three religions, Confucianism, Buddhism and Taoism, all combined, are less in number than the Christians alone. Including the latest division of Africa among the European powers, about four-fifths of the land of the world is under Christian control.

The "Independent" publishes a table of the latest attainable statistics of the missions of seventy-three societies representing most of the countries and Churches engaged in missionary work, of which the following is the general summary: Number of stations, 10,311; of men missionaries, 3,775; of women missionaries, 2,539; of native preachers 11,979; of churches, 2,419; of communicants, 605,807; of schools, 11,960, with 575,829 pupils; of Sunday-school scholars, 819,282. Of the societies 31 are of the United States, 4 Canadian, 18 English, 5 Scottish, 1 Irish, 8 German, 2 Swiss, 1 Danish, 1 French, 1 Hawaiian, 1 Melanesian. We miss from the table the Dutch, Swedish, Norwegian and Finnish societies.

A French missionary in China raises the question why it is that the Chinese, who care very little whether a man is a Confucianist, a Mussulman, a Buddhist, or a Taoist, should be so much aroused when their countrymen become Christians. The writer argues that it is not because of their religion, but because the Chinese see behind the apostles of Christ "Europe coming with its ideas and its civilization, which China does not want at any price, being satisfied, rightly or wrongly, with the civilization of its ancestors." Because of the belief that one can not be a true Chinaman and yet a Christian the opposition against Christianity has been developed. The opposition therefore is political rather than religious. A foreign church is to the Chinese unpatriotic. Just so soon as a native church, governed by native ministers, shall appear before their eyes, they will cease to antagonize Christianity. If this statement is correct, the lesson for foreign missionary societies is clear.

## General Religious Notes.

THERE IS A MOHAMMEDAN MOSQUE in Liverpool, Eng., with 350 worshippers, who have mostly been gathered it is said from the English people.

MR. SPURGEON'S DEATH recalls a characteristic incident of his life. It was after one of his great revival meetings that he was waiting at the door for his carriage. A drunken rowdy reeled by. There goes one of your converts, said a bystander. I thought so. He isn't the Lord Jesus Christ's, said the great preacher.

The following incident has its moral for all lands: There is a church in Bethlehem to which both the Catholics and Armenians have access, and the windows have been broken for fifteen years, and the two miserable sects can not agree as to which shall have the honour of replacing them. So they have remained broken until now the Sultan has ordered them replaced at his own expense. The head of the Mohammedan power compelled to repair a Christian church in the very birthplace of Christ, because the Christians cannot agree among themselves!

The statistics of the Reformed Episcopal Church show that the number of communicants is 9,969, a growth over the preceding year of about 600. There

are 1,734 Sabbath-school scholars, with 1,186 teachers. The contributions are \$193,691, an advance of about \$16,000 over last year, though the figures do not rise as high as in 1877-78. The property owned free of debt is worth \$1,496,712, exclusive of the theological seminary endowments, representing \$65,000 additional and the capital fund of \$400,000 for church-extension trusts. The total is thus nearly \$2,000,000.

Late efforts among the Jews in New York show that hundreds of them are seeking the real Christ, and led by the Holy Spirit, are turning to Jesus of Nazareth. Have we studied the prophecies enough to know what God has for his ancient people to do in the last days? The turning to Christ of so many Jews in America and Europe is a significant fact in the development of the divine plan for evangelizing the world.

The Secretary of the Committee of the Southern Presbyterian Church, which has charge of the work of evangelization among the colored people, reports that it is steadily advancing, and that loud calls for encouragement come every month. A few weeks since an independent presbytery was formed in Memphis, Tenn., with three ministers and five churches, having 279 members. It has been suggested that the three presbyteries in Mississippi, Central Alabama and Texas, being in contiguous States, might be organized into an independent synod, and this will undoubtedly be done during the present year, thus insuring the complete establishment in the near future of the African Presbyterian Church.

The growth of several of the colored churches of this country has been most remarkable. One of them, the African Methodist Episcopal Church, is a much larger body than is commonly supposed. It was organized in 1816 by a number of colored people who withdrew from the parent body that they might have larger privileges and more freedom of action among themselves than they believed they could secure in continued association with the whites. Rev. Richard Allen was elected the first bishop. The growth of the church was slow until after the war, being chiefly in the Northern States. Now it is widely distributed, the largest membership being in South Carolina, where there are 88,172 members—considerably more than the whole membership in 1866. There are in the denomination 2,481 organizations, with a total membership of 452,725. Of the congregations, 2,450 own their own churches, which have a total seating capacity of 1,160,838, and a valuation of \$8,468,280.

## Home Religious Notes.

—Bishop Courtenay, of Nova Scotia, who has been absent for many months on account of ill-health, is expected in Halifax in a few weeks.

—Rev. R. S. Crisp has been invited to succeed Rev. Wm. Dobson as pastor of the Woodstock Methodist church.

—It is intimated that Rev. L. G. Stevens (Episcopal) of St. John, N. E. may remove to Chicago, to become rector of a church there.

—Special meetings are being held in the Brussels St. Baptist church, St. John, conducted by the pastor, Rev. W. J. Stewart. There is a promising interest.

—Fort Massey Presbyterian church, Halifax, has voted Rev. Dr. Burns a retiring allowance of \$500 a year. Dr. Burns' health compels him to retire from the active duties of the ministry. He will soon remove to Scotland.

## Denominational News.

BEAVER RIVER, N. S.—Bro. W. S. Porter writes:

Rev. Arthur G. Jones is now labouring on this pastorate. We think he will be successful as pastor; he has already made a very favourable impression. He is also an earnest worker in the temperance cause.

REV. JOS. NOBLE went to Salisbury last Saturday. He will (D. V.) remain in that part of the country a few weeks. We trust that while our venerable brother helps the people, they will not forget to minister to him.

YARMOUTH, N. S.—Deacon A. Cook writes, Feb. 26th:

We are having special meetings in our church. The Lord is blessing us. A number have been reclaimed. About seventeen unconverted have desired the prayers of Christians; and several of them have found the preciousness of forgiving love.

KNOXFORD, C. O.—The friends at Knoxford made me a donation last evening, the 29th inst, at the house of Bro. Thomas Piper. There was a very large gathering. John Stewart was chairman. After a very enjoyable evening the amount of \$46.60, all cash,