

TERMS AND NOTICES.

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Religious Intelligencer.

Rev. JOSEPH McLEOD D. D., EDITOR.

WEDNESDAY, JUNE 6TH, 1900.

There are two hundred and forty Free Baptist churches in the state of Maine.

The Episcopal diocesan council of Milwaukee recently voted to give women the right to vote in congregational matters. This is a quite remarkable step for a church which prides itself on being very conservative.

Recent missionary statistics show that about one-tenth of the present income of the missionary treasuries of the world is contributed by Christians who were converted from heathenism. This is a remarkable showing.

To those who object to uniting with the church because there are some members not so consistent as they should be, a preacher recently said,—"Then you could not have been an apostle, one of Christ's chosen twelve, for you would have been in the same company with Simon Peter and Judas, both men of inconsistent life."

Last week a lot of Canadian Roman Catholics started a "pilgrimage" to "the shrines of Paray le Monial and Lourdes." Of course they expect all sorts of blessings in return for this form of devotion. They received the blessing of the archbishop of Montreal on the eve of their departure. This is the closing year of the nineteenth century.

An attempt was made in the Methodist Episcopal Conference to have a modification of the rule of the Church against dancing, card-playing, theatre-going, horse-racing, etc. One of the arguments in favour of repeal of the rule was the fact that many members violate it. The same argument may be used in favour of any wrong, and is used in behalf of many—men persist in doing wrong things, therefore they should be given the right to do them. The Conference did not yield to the pressure in favour of repeal or modification of the rule. Now let the Methodist church and all churches insist on observance of the rules to observance of which the members pledged themselves when they entered the church.

The question of the union of the Methodist Church North and the Methodist Church South, was considered at the M. E. Conference. The body divided many years ago on the question of slavery. For a long time there was a strong, and sometimes bitter, feeling between them. But that has passed away, and now there are the most cordial fraternal relations. The Conference formulated proposals looking to the union and the obliteration of remaining differences. Proposals were made for joint work on foreign fields, joint administration of publishing interests in China and Japan and an arrangement whereby a preacher of conference in either church may be received into conference of the other church without the formality of having his orders recognized.

In a few years they will be one body.

The Papal authorities do not like the Bible to get into the hands of their people. They fear its effect. Recently, in Cork, Ireland, a great ado was made by the priests because a colporteur distributed leaflets containing quotations from the Bible, without any comment. The colporteur's act was denounced as an outrage—"an open insult to Catholicity which no cause could justify and no excuse palliate." And the priest pleaded that it is "a sad state of things that there is no law to protect us poor Catholics."

Protect them from the Bible! He suggested that if such a thing should occur again his people ought to resort to violence to stop it, saying, "It is enough to provoke a serious breach of the peace. There is a limit to human endurance, and we must not confound meekness with cowardice." Which, of course, his dear people will understand to be an instruction to assail anybody who is, hereafter, bad enough to distribute the word of God.

GOD'S WISH FOR SINNERS.

One of the proof-texts of the people called Universalists is this,—"Who will have all men to be saved, and to come unto the knowledge of the truth." (1 Tim. II:4). They say, If God will have all men to be saved, then all men will be saved, either in the present life, or in the future state of existence, for what God wills to come to pass must surely come to pass, some time or other. But against this doctrine is the plain teaching of Christ that those who die in sin, will never be saved. Therefore Universalism cannot be the doctrine of the text, nor of any similar passage rightly understood. In addition to the teaching of Christ, see how in his 2nd epistle to Tim. III: 7, Paul spoke of some as "ever learning, and never able to come to the knowledge of the truth"—such an experimental knowledge of it as Jesus spoke of when he said to those Jews who believed on him, or professed to have believed, "If ye continue in my word, then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free." (John viii. 32).

It must be, then, that the word "will," in the passage first quoted, is not to be understood in the sense of God's absolutely purposing the salvation of all men, that is if the word "all" is to be understood as including the whole of the human race; and, that it is to be so understood, appears evident from the fact that the apostle goes right on and says,—"For there is one God, and one Mediator between God and men, the Man Christ Jesus, who gave himself a ransom for all, to be testified in due time."

Some, who do not accept the doctrine of Universalism, understand this word "all" in a restricted sense, as if the apostle said in the 6th verse, "Who gave himself a ransom for all the elect, and as if he said in the text, "Who will have all men to be saved" for whom Christ thus died. And he will have them all to be saved as an act of justice, they say, since Christ died for them. They cannot see how it would be otherwise than unjust that any should perish for whom He died, and beside, if any such should perish, He would have died in vain so far as they were concerned, and surely that cannot be in any case, they say. Therefore, since many do perish, it must be that for them he did not die. And so, they hold what is called the doctrine of Limited Atonement.

But against it is the plain teaching of several scripture passages, as the following, for example: "That He by the grace of God, should taste death for every man" (Heb 2: 9); "All we like sheep have gone astray, we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all." (Isa. 53: 6). Therefore, it seems that no man has any right to thus restrict the word "all." Why restrict the last "all" in this passage in Isaiah any more than the first? "The two alls in this verse," says Dr. Miller, editor of the Westminster Teacher, "are important. The first one tells us that all are sinners. The other "all" has the whole gospel in it. The sin of us all was laid upon Jesus." Hence the doctrine of Limited Atonement is erroneous, as well as the doctrine of Universalism. Both errors would appear to be the result, not only of misunderstanding the word "will" as used in the first passage quoted, but also of misunderstanding the real nature and design of the atoning work of Christ.

Rightly understood, the scriptures do not teach that the sufferings and death of Christ,—great as those sufferings were,—atoned for the sins of any man to such an extent that his salvation was thereby secured as an act of justice, but rather to such an extent that on account of it, God can and will save any man as an act of grace, through faith—faith in the risen, living Christ. The salvation of every true believer in Jesus will be an act of grace,—or free favor to the undeserving—rather than an act of justice, except in so far as relates to God's promise to save them to the uttermost that come unto him by Jesus Christ. Hence the words of the apostle John—"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." It would be an act of injustice if God did not keep his promise to them that take him at his word. It would be an

act of injustice to Himself as well as to them. "But he is faithful that promised. He cannot deny himself." (2 Tim. II: 13). At the same time he can, and will, justify every true believer "freely by his grace through the redemption that is in Christ Jesus," and still be just also in regard to his violated law, as stated by the apostle in Romans III: 24-26.

In being thus saved by grace, through faith, it is not necessary to understand the death of Christ as the exact payment of the penalty of sin, or the payment of "our debt," as it is sometimes said, but rather such a payment as Paul spoke of when he said, "Ye are bought with a price" (1 Cor. vi: 20)—a price sufficient in the interests of justice in the divine government for the forgiveness of our debt, and the remission of the judicial penalty as an act of grace, as soon as we repent of our sins, and accept the once crucified, but now living, interceding and reigning Christ as our Saviour and Lord, and doing so as the result of yielding to the grace previously manifested in the bestowal of so much of the convicting and drawing power of the Holy Spirit as God could wisely bestow for that end. Therefore, if, after all, we will not repent and believe on Christ, there will be no injustice in our being left unforgiven and unsaved, and having to suffer the penalty of eternal spiritual death for eternal sin. In fact, it would be a sacrifice of the interests of justice in God's government of the world if that were not done as respects all who reject Christ and continue in sin.

Thus understanding the death of Christ, as such an atonement for our sins that it will suffice as a ground of salvation for any man who will accept it by grace through faith; and as that which already sufficed for the divine offer of salvation in such a way to all who sinned—for nothing less than that is the offer of salvation as contained in the gospel,—can we not therefore clearly see how the apostle could say, "Who gave himself a ransom for all," and at the same time could speak of some as perishing for whom Christ died? And so, in itself, it was not the atonement that was limited, but salvation rather, and that simply because of the sinner's non-acceptance of Christ and His great work on his behalf. Of course, practically, such unbelief will always limit the atonement so far as its actual saving efficacy is concerned, but never so far as its all-sufficiency is concerned. Therefore, the apostle could truly say, "Who will have all men to be saved and to come unto the knowledge of the truth." God will have all men to be saved in the sense that he would save all men if all would only be willing to yield to Him as their God and Saviour by Jesus Christ. So much does he want to save all, he does for each and all, all he wisely can do to persuade them to yield to Him. He does all he wisely can do, apart from more earnest prayer, and more consecrated christian labour on the part of his people whom he calls to be labourers together with him,—such prayer was offered and such labour was performed on behalf of the barren fig-tree that deserved to be cut down because of its fruitlessness, after what had already been done for it, (Luke XIII: 6-9). That what has just been said is the sense in which the word "will," as here used, is to be understood, is evident because it is necessary to so understand it if the word "all" is to be understood as including all who sinned and, therefore, needed salvation. This view has strong support in the fact that this is the sense in which at least a large portion of the new revision committee understood the word as is seen in the appendix to the revised version. They proposed to substitute the word "would" for will, or willeth, so that the passage would read, "Who would have all men to be saved, etc.," just as in the authorized version we read that Jesus said, "How often would I have gathered thy children together as a hen gathereth her chickens under her wings." (Matt. XXIII: 37). Such a reading would most unmistakably convey the idea that it is God's wish that all men should be saved, rather than his will in the sense of absolutely purposing it. There is a passage in the third chapter of the Second Epistle of Peter which is very much like the one quoted above. It reads, "God is long-suffering to usward, not willing that any should perish but that all should come to repentance." In the revised version the words "not wishing" are substituted for the words "not willing." What is that but saying that God wishes all men to be saved and to come unto the knowledge of the truth.

What a blessed thing it is that such is the divine wish concerning us who are so unworthy of salvation. How such a manifestation of the divine goodness should lead all to repentance

who have heard concerning it. But, alas, how many there are of whom it is as true now, as when Jesus said, "I would—but ye would not." "Ye will not come unto me that ye might have life"—eternal life, as the free gift of God through Jesus Christ, instead of "the wages of sin, which is death." How that strange and lamentable fact shows the terrible blinding and hardening nature of sin! How it shows its present destructive power, as a deadly poison for the soul, to say nothing of its judicial punishment in the future as a most heinous crime. Therefore, that ought to be a most alarming fact, and enough in itself to lead sinful men to tremble, and to cry out in all earnestness, "What must I do to be saved?"—saved from sin now, as well as from its deserved punishment in the future, and all the more deserved if unrepented of now. Asking such a question, with a sincere desire for forgiveness and salvation from sin as committed against a God of such love and goodness, as well as against our own present and eternal interest, then to us will apply the apostle's answer to such a question as asked by the trembling jailor, "Believe on the Lord Jesus Christ, and thou shalt be saved," (Acts XVI: 31).

THE UNIVERSITY CENTENNIAL.

The celebration of the centennial of the University was, in attendance and in general interest in the proceedings, a success. It might, also, be said that as a spectacular affair it was a success, due chiefly to the gorgeousness of the toggerly in which certain of the participants were arrayed. The great majority were very modestly gowned. The addresses of welcome by Chancellor Harrison, Dr. Inch and Mr. Hazen were all that could be desired. And the responses by representatives of some of the Colleges were well expressed and hearty. The degree conferring was done, necessarily we suppose, in a wholesale way, but was not unimpressive. The speeches in the City Hall were, for the most part, of a high order, and elicited much applause. Dr. Chase of Bates College, awakened the greatest enthusiasm by his happy and hearty references to the Queen. His sentiments brought the audience to their feet, with cheers. The laying of the corner stone of the new science building, Thursday afternoon, closed the three days celebration, one on which, in many respects, the University is to be congratulated.

Certain features of the celebration suggest that the control which was thought to have been legislated out of existence when the old College became the University of New Brunswick, is in spirit and fact, there yet in a large degree. So far as could be judged by anything that occurred in the public ceremonies, no pastor in the city, except those of the Episcopal and Roman Catholic churches, received any recognition whatever. The President of the Methodist Conference is a resident of the city. Nobody would have known it, however, from any place given him in the celebration, while it might easily have been thought from the prominence given the official head of the Church of England and his ministers that the institution whose centennial was being celebrated belongs to that church.

Two Baptist institutions—McMaster and Acadia Universities—sent representatives, but neither of them was given a chance to speak at any of the meetings. Two Methodist institutions—Mount Allison University and Victoria College—sent representatives, but they were not asked to speak, nor take any part in the ceremonies, except that Dr. Burwash was mentioned as a second speaker in connection with the last toast on the list at the City's luncheon, when there was nobody to speak to.

On the Sunday preceding the celebration, and announced as part of it, there was preached in the Cathedral what was called the University sermon by Rev. Dr. Hackett. These are some of the things which make people wonder whether the University belongs to the Church of England, with the Church of Rome as its nearest friend.

A GROUP OF TEN.—The St. John Business College (S. Kerr & Son) continues to hear good reports of its graduates. Ten of them, employed in one establishment, are reported in another column.

CIGARETTES.—A careful reader of New York papers reports that in little over a year he found the following results "brought home" to cigarette smoking,—30 driven insane, 12 led to become robbers, 6 suicides, 6 murders, 3 poisoned, 2 convulsions, 1 made blind. The names of a number of murderers are given. Cigarette smoking appears to be more general than ever. The sensible boy who is determined "to be a man" will avoid cigarettes and tobacco in every form.

NOTES ON CURRENT EVENTS.

THE ANTICOSTI OUTRAGE.

The "King" of Anticosti, backed by the Quebec government, has succeeded in driving the Fox Bay Protestants away from their island homes—homes poor, but very precious to them. Menier became impatient of the slow movements of the people he was persecuting, and a week or two ago made a demand on the government to have them evicted by force, and the government sent its police to carry out the Anticosti man's will. Menier, also, asked to have Rev. Dr. Griffiths arrested on the charge of abetting the Fox Bay people in their attempts to retain their homes. Dr. Griffiths is the Methodist minister who has been looking after the interests of the little band of Methodist people against whom the power of two governments has been invoked by the French lord of Anticosti. This man who is exercising sovereignty, has the warm support of Mr. Tarte, whose paper strongly espouses Menier's cause and justifies whatever he does in his cruelties towards the poor people whose English tongue and spirit and Protestant faith make them so offensive.

MOUNTED TROOPS.

The minister of militia, in a speech in St. John last week, was understood to say that it was in contemplation to turn the Canadian Infantry into Mounted Infantry. This proposed change is suggested by the South African war, which has shown that one of the requisites of infantry is mobility.

FENIAN THREATS.

On their way to Kingston Penitentiary, one of the Welland Canal dynamiters remarked that "though the first attempt at the canal was a failure, more successful ones would follow." One of the witnesses at the trial—a Niagara hotel keeper who identified them as men who had stopped at his house, in whose room fuses and a dynamite bag were found—has received a letter threatening him with the vengeance of the Fenians. There is, it is now stated, abundant evidence that the three men were the accredited agents of the Clan-na-Gael—the Fenian brotherhood. These facts have been ascertained: That the men were accredited agents of the Clan-na-Gael; that their passage was paid to America by a subscription organized by Maud Gonne, the famous Irish woman agitator; that their tickets were purchased by Fred. J. Allan, the recognized head of the Clan-na-Gael in Dublin, and at present private secretary to the Lord Mayor of Dublin. The motive for the outrage was revenge for the sending of Canadian troops to South Africa. From the time of their landing in America to their arrival in Canada they were in constant communication with the Executive of the Clan-na-Gael and received money from that body.

A WORD OF WARNING.

Rev. Dr. Robertson is superintendent of missions in the Presbyterian church in Canada. He knows the conditions and needs of the Northwest Territories as well as any man. He has watched the incoming population, and has given careful attention to the class of people who are brought in. He believes there is danger in filling up our Northwest with an unassimilated foreign population. His opinion is that of an expert; and his warning should be heeded. Assuming, says the Westminster, that the forecast for 1900 is trustworthy we are receiving these people from Europe at the average rate of 25,000 a year. If this goes on for any length of time, and especially if these aliens in blood, experience and sentiment are encouraged or even allowed to segregate themselves into communities, then the problem of dealing with the political future of Canada will become a very difficult, complicated and uncertain one. Those who are eager to fill up that great country with any kind of people, provided only that it be filled up soon, must be kept severely in check as to the character of the immigrants. Dr. Robertson very properly calls attention to the fact that the Europeans are favorable to the Boers and unfavorable to the British on the South African question. They draw their inspiration from their friends in Europe not their neighbors here. The sooner we abandon all delusions about the possibility of assimilating any considerable number of them the better. It cannot be done within a time sufficient to keep Canadians safe in their control of their own political destiny.

"DEAR FRANCE."

It is announced that Mr. Tarte is not likely to return to Canada before the session of Parliament is closed. He is, evidently, having a great time

in his "dear France." Banquets and such things, at which he is a principal guest, are frequent; and in his speeches he always assures his hearers that "the French-Canadians love France, and will never forget it," &c. The attention he is receiving is probably due, mainly, to his strong opposition to permitting Canadian volunteers to become "soldiers of the Queen" in the South African war. France's feeling towards Great Britain is such that one who did all he could to prevent the proper expression of Canada's loyalty to the Empire is a great man and to be honoured. It would be a good thing for this country if Tarte and men of his kind were in their "dear France," to stay. They have no idea of being good British subjects.

THEIR "GRIEVANCES."

The Roman Catholics of Manitoba are again agitating the school question. They have recently tried to have their Winnipeg schools taken over by the Public School Board of that city, but have failed. Now they are talking of steps to lay what they call their grievances and "long-continued persecution" before the Dominion and Manitoba governments, asking for "reliance on the lines laid down in the Privy Council decision." It is quite probable that the Papal delegate, who, at the request of the government, represents the Pope in this country, is manœuvring this business. The Dominion general election is at most not many months distant, and the Pope's man is probably anxious to use it to secure some further advantage for his people. One party has already paid the penalty of an attempt to satisfy the Roman Catholic greed. And whatever party attempts to play to them should get punishment at the hands of the electorate.

DECEASED WIFE'S SISTER.

Last week Lord Strathcona moved, in the House of Lords, the second reading of the bill to legalize Colonial marriage to a deceased wife's sister. It, of course, met with quite vigorous opposition, but passed by a vote of 116 to 31. Among those who favoured it were the Prince of Wales and his son the Duke of York, and the Duke of Connaught.

THE FILIPINOS.

Our United States friends will need to hurry with their fighting in the Philippines, else the South African war will be over and the government of the new British territory well established before the lively Filipinos are made willing to accept the benefits which our neighbours are anxious to bestow upon them.

DEWEY.

It is intimated that Admiral Dewey would not be unwilling to be a candidate for the Vice Presidency. His open bid for the Presidency was not received with any enthusiasm. Not being able to get the chief place he may be willing to take the second. Bryan is sure to be the Presidential nominee of the Democrats. If Dewey should consent to be his running mate, it is believed they would make things very interesting for the Republican nominees—McKinley and somebody else. At any rate the Democratic managers seem just now to be planning to make a Bryan-Dewey ticket, if possible.

HE FEELS IT.

President McKinley is said to feel keenly the resolutions condemnatory of his course in the matter of the canteen law, passed by the General Conference of the Methodist Episcopal church. It is even intimated that he may eventually withdraw from the Methodist church. Of course, there was a strong attempt to prevent any censure of the President—just because he is President. But, fortunately, the Conference had too strong moral conviction to allow itself to be used to whitewash wrong done by a man in high place.

BELGIAN CRUELITIES.

The Congo Free State has been under the King of Belgium. The christian world has felt comfortable in the thought that the natives of that great and fertile region were being cared for in a christian way, enjoying in a good degree the blessings of christian civilization. But it has become known that the trading companies which, under the Belgian king, are the real rulers of the country, treat the natives most barbarously.

An employee of one of these trading companies has told of things done which, while they seemed to him only such things as had to be done, were horrible in the extreme. He tells of being ordered to take a party of armed blacks, who were under his command, and kill all the inhabitants of a certain village. He stole upon the peaceful settlement and faithfully carried out his work of death. Among the victims were twenty-one women and