

TERMS AND NOTICES.

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Religious Intelligencer.

Rev. JOSEPH McLEOD D. D., EDITOR.

WEDNESDAY, OCT. 4TH, 1899.

Before another issue of the INTELLIGENCER reaches its readers, the New Brunswick Free Baptist Conference will have held its sixty-seventh session.

The request made last week is repeated—that in all the churches and homes of the denomination special prayer be offered for the divine presence and direction in the Conference.

We expect in the next number of the INTELLIGENCER to give the first instalment of the report of the session.

The first Dominion Christian Endeavour Convention is to meet in Montreal on Thursday of this week.

The state of Missouri is to be pitied. More than one hundred Mormon elders are now doing their missionary work in the state.

To every breath inhaled into the lungs there corresponds a breath breathed out. So should it be in the Christian life. In proportion as he receives, he is expected to give.

We hope the ministers did not forget to make last Sunday "INTELLIGENCER SUNDAY," and that they may be bringing good lists of renewals and new subscriptions to Conference.

Whether what a man does is right or wrong does not depend upon the amount of money he may have, the social position he occupies, or the political power he wields. Some weak people, including here and there a preacher, may think so. But God does not so estimate conduct. He is "no respecter of persons."

The Roman Catholic Church is about to create a new saint—John Neumann, a former bishop of Philadelphia. He has been dead thirty-nine years, and now he is deemed worth of "beatification." This is the first case of an American bishop being "exalted" in this manner, and is expected to greatly impress the faithful on this continent.

Last month Rev. Dr. D. B. Randall died at Old Orchard, Me., at the age of 92 years. He was the grandson of Elder Benjamin Randall, the founder of the Free Baptist denomination in the United States. Dr. Randall did not follow in the footsteps of his distinguished grandfather as to his denomination. He was a minister of the Methodist Episcopal Church. He was abundant in labours, and, in his prime, a foremost man in that body.

A Roman Catholic of wealth in the South, who died a few days ago, left \$1500 for a monument at his grave, and \$1000 to pay for masses for himself and wife, to deliver their souls from purgatory. The masses are to be said for twenty-five years—\$20.00 a year for each soul. If the man believed purgatory an undesirable place, and that the masses will deliver them there from, less for a monument and more for the priests would have seemed the proper thing. Great is Romanism.

There are churches, even in this part of the world, not unlike the one told about in the following paragraph. The minister it wanted is described thus: "He must be under fifty, but not so young as to die a yearling; be a fine looking, without a thorn in the flesh, whether squinting eyes or crooked legs; come close enough to heterodoxy to be interesting and not incur its stigma; shrewd to engage fashionable sinners and not scold rich ones; never tripping in grammar nor pronunciation, nor in the

latest etiquette; and able to speak like an angel of light and love twice on each Lord's Day."

And it might be added that he must be able to live well, make a fine appearance and keep out of debt on about \$400 a year.

He has arrived—Mgr. Falconi, the Papal ablegate to Canada! He reached Quebec Sunday. Hundred, it is telegraphed, were at the wharf to meet and welcome him, among them many dignitaries of the Roman Church—which is not surprising, as he is the representative of the head of the church of the people of Quebec. He was met, also, by "representatives of the governments"—by which is meant the government of the Province of Quebec, and the government of Canada. The Province of Quebec being wholly controlled, politically and otherwise, by the Roman church, for its own purposes, it was natural that the government of that Province should be on hand to welcome the Pope's "ablegate." The Dominion government, also, was at the wharf, hat in hand, waiting the coming of the representative of the Papacy. He has come—having been sent forth to have a hand in the administration of the country's affairs, and has, therefore, been given an official welcome. The whole business of being governed from Rome is most humiliating.

Our neighbours are in the habit of boasting of their country as "the land of the free," and they do it in a way that seems intended to make the impression that there is no real freedom and equality elsewhere in the world. And yet there is, perhaps, no country in the world where class and colour distinctions are more marked. A story in the "Nineteenth Century" shows the cruel injustice of race prejudice in the United States. It was, it seems, discovered that a young lady in Vassar College, recommended by Mr. Moody, had a drop of African blood—one-tenth—in her veins, and "it seemed as though the very foundation stones of Vassar had become loosened, so great was the upheaval." Miss Banks wrote to the leading girls colleges of the United States and England inquiring the terms on which girls with a slight tinge of the African in them might be admitted. In every case, in the United States colleges, she was given to understand that a girl with a strain of coloured blood could either not be received at all, or if received, must live in a separate boarding-house with coloured or mulatto students, and would be able to mix only with them. The principals of the English colleges, we are glad to learn, uniformly wrote presenting their compliments, stating the terms, telling when the next term began, and assuring her that there was no necessity to have stated anything concerning the slight mixture of African blood. She could go to Girton, Newnham or other English colleges and find herself neither despised nor isolated.

In an address delivered at Chicago University, Rev. Dr. Hayes, of Garrett Biblical Institute pointed out some of the dangers of the ministry from the enlarged opportunities for education in these days. He said: "In a suburb of Boston, a bellfry bell suddenly changed its pitch and sounded out a note or so higher than before, till the people of the church grew dissatisfied, and finally sent to the manufacturers to complain. The company sent a man down to see what was wrong; and he found that the sexton had oiled the bell and had allowed two or three drops to fall on its rim. The two or three drops of oil had made all the trouble. Down in the country church there is a young man who speaks with no uncertain sound, who is full of clear-ringing gospel truth and experience. He goes up to the divinity school, and many manufacture preachers there—polished, finished preachers of things divine. They put on the drops of oil. It is noticeable in his smooth tongue when he gets home again. But somehow he preaches a note or two higher than he did before. He talks about higher criticism now, when he used to talk only of Jesus. He is full of social science and ethnical ethics, and Chaldaic paraphrases, and Greek roots, while he used to be full of Old Testament truths and New Testament teachings, the life and the words of the Christ. And somehow the people get dissatisfied with the tone. It is the drops of oil that have made all the trouble. They are all right in their place; but if they have replaced the anointing of the Holy One, they hinder more than they help.

AN OLD JOURNALIST.—Mr. George E. Fenety died in this city last Saturday, aged 87 years. Mr. Fenety was the founder of the St. John Morning News, which will be remembered by the old people. Later, he was for many years Queen's Printer. He was a public spiritual citizen, and up to the last maintained his interest in public questions.

"Go, and do Thou Likewise."

One of the finest of our Lord's parables is that of the Good Samaritan. It puts practical Christianity in a nutshell. Some have objected that it is not really a gospel parable because it tells only of help to a man's body, and that nothing is said about the soul. But there may be a good deal done for a soul even when nothing is said about it, and wholly through what is done for a needy body. The pressing need of the wounded man was care of his body. About the Samaritan one thing is certain—he had good sense, and his soul could not have been very far wrong. He gives us an exhibition of what is the very innermost spirit of Christianity—a readiness to help the needy. Jesus came "to minister." So His true followers delight to do. Among the practical lessons taught by the parable are that in helping we should begin where we are, that we should not be afraid of doing small and commonplace things, and that we should be willing to sacrifice to help others. Just at the threshold of service is the demand to do the thing near at hand. Our Lord emphasizes "love your neighbour." There are about us those whose lives and ours touch; to these especially we are expected to minister help. Failing to do what we can in the near-by opportunities, we are not likely to have any other opportunities.

Then the day of small things must not be lightly esteemed. Many think of all the trouble and misery and sin with which the world is burdened, and wish that they might do something to make it less. But they are apt to say to themselves that they can do so little that it is not worth while trying. Unless they can do a great deal they are unwilling to try to do anything. Probably the priest who passed by "on the other side," went on his way saying within himself that he would really have liked to help that poor fellow, but he didn't exactly know how, or that more important duties awaited him and he could not take time to try to help just one unknown man. Perhaps as he journeyed he tried to think out the plan of a new society for the relief of mangled and wounded travellers. His notion would be a big formal society—publicly started, with Pontius Pilate for patron, and the high priest for president—and an influential committee of Pharisees, and an active scribe for secretary, and a large staff of ambulances and nurses to go up and down the roads where such poor travellers were likely to be found. But while he is revolving his schemes a sensible, practical man comes along with his donkey, sees what needs to be done, and does it at once. And that illustrates the kind of doing we are all called to.

There is no telling what we may do if every morning we start out with the purpose that all through the day we will be ready to speak a kind word and do a kind deed at every opportunity. People are not so much helped by great organizations as by living men and women trying to help those about them in the small ways in which one can help another.

There is need of willingness to sacrifice something for the sake of helping.

There are many who would like to help their fellowmen, if only it could be done for nothing. Sydney Smith used to say that there would be many more good Samaritans if it were not for "the oil and the two-pence." That is what makes it hard for some. Listening to a story of distress and need, at the end of which a subscription for the suffering was proposed, a man said, "There is a pound, I shall never feel it." His friend remarked, "Then you had better make it five pounds, so that you will feel it." Service which is felt is effective, and makes the heart glad. We must be willing to sacrifice self—that we may do something for somebody.

ANOTHER MESSAGE.—Rev. M. Sheldon, author of "In His Steps," one of the most widely read books in the English language, has written an article which establishes the practicability of the teachings of Christianity as set forth in his book, which have been put to the test in innumerable religious bodies the world over. Mr. Sheldon declined to write for publication anything relating to his individual work in applying his teachings of "In His Steps," until others were convinced that those teachings were applicable to every-day affairs. He has now taken up his pen and shows that the question "What Would Christ Do?" may be answered by every Christian, and the precept followed. "Is Christianity Practical in Worldly Affairs?" will be published in the November Ladies' Home Journal.

The Financial Secretary of the African Methodist Episcopal Church, reported to the financial board at its meeting in May that the proceeds of the dollar collection for the year would exceed \$97,000; and that \$55,178 had passed through his hands, of which \$52,303 had been expended, leaving a balance of \$2,875, which he expected would be increased by \$5,000 from the contributions of three Conferences yet to report.

Notes On Current Events.

It costs something to secure judicial positions in New York. A recent investigation into election methods in that city brought out the fact that the judges paid for their seats in contributions to Tammany election funds, the prices ranging from \$4,000 to \$10,000. Most of the judges stated that they saw no wrong in such payments.

At the anti-trust conference, Mr. Bryan, the Democratic leader, took strong ground against the great trusts which are taking charge of every branch of business in the United States, and exercising all the tyranny of monopolies. In answer to a question put to him by one of the advocates of the trusts, he used this homely and effective illustration: "On the farm we used to protect property from the hogs by putting rings in their noses. Why? So that while they were getting fat they would not destroy more than they were worth. One of the great purposes of the government is to put rings in the noses of hogs. If I were going to try to find the root of the monopoly evil, I would go back to the Bible for an explanation, and I would find it in the declaration that the love of money is the root of all evil."

There are ten thousand foreigners in Japan. Nearly half of them Chinese; 2,000 are English, 1000 are American, and about 1000 are German and French. There are, on the other hand, many more Japanese abroad than there are other nationalities in Japan. Of the 59,000 Japanese in other lands than their own, 28,000 are in Hawaii, 13,000 in Korea, 7,500 in the United States, and 5,500 in England. Japanese students abroad are distributed thus, —2178 in America, 129 in Germany, 46 in England and 10 in France.

That capital punishment is a crime deterrent is demonstrated in the experience of Arizona. The "holding up" of trains and all sorts of crime against property were so common a few years ago in Arizona that they were almost regarded by many as among the correct ways of getting a living. But so soon as that class of crimes was made punishable by hanging, men began to go out of the business. Within a year from the passage of the law such crimes had fallen off one-half; in two years a "hold-up" was a very rare thing; and now there is scarcely an attempt made.

Mr. Edison's latest invention is an electrical process of extracting gold from auriferous sand. It is stated that "he will erect a plant in New Mexico. There are said to be large bodies of auriferous sands in New Mexico which will yield perhaps \$2 a ton in gold. If he is successful, and the enormous bodies of low grade ore or sand exist in Arizona, as supposed, the business will be very profitable. He hopes to work ore which contains one dollar of gold to the ton.

A report sent out by the Bureau of Agriculture of France gives some interesting facts about the relative amount of sunshine and rain in Europe. Spain has about three thousand hours of sunshine in the year; Italy, two thousand three hundred; France, two thousand two hundred; Germany, one thousand seven hundred; England has but one thousand four hundred.

The Russian censors keep busy. Somebody is always being suppressed or, at least, warned. In Finland they are very watchful. Hardly a day passes that some unfortunate Finnish newspaper does not receive a warning or a threat of punishment. One agricultural journal the other day published an article entitled "The History of the Potato," which was considered as a reflection on Russian methods of producing this excellent tuber. The result was a warning to the editor to confine himself to Finnish and foreign potatoes. The Russian gendarmes now swarming all over Finland are displaying great energy in detecting disloyalty in the Press, in newly-published books and in the utterances of Lutheran ministers in the pulpit. The other day a Finnish manufacturer of coarse linen advertised that his wares were much better than the corresponding goods produced by Russian traders. The editor of the paper in which the advertisement appeared was threatened with a fine if he again permitted such announcements to appear in his columns, and the linen-maker was informed that his license to trade would be withdrawn if he "mixed himself up in politics."

An Indiana man and his wife have been indicted for manslaughter. Their nine months old child died, after having been sick six weeks without medical aid. The parents were disciples of Dr. Dowie, of Chicago, the "divine healer" and had been sending money

to him in payment for long-distance prayers. Dr. Dowie should be punished for humbugging weak-minded people and securing money under false pretense.

While it has been denied that there is suffering amongst the Doukhobors, there seems, at least, to be considerable dissatisfaction in some districts in which Doukhobors and Galicians have been settled. A despatch says that from Yorkton district, Manitoba, a number of English settlers are moving, and that the English settlers generally are uneasy. Some of them claim to have been subjected to annoyances, and notwithstanding denials, they believe privileges have been accorded to the foreigners which were refused to British subjects. Merchants also allege that the presence of so many people of the Doukhobor class has a depressing effect upon trade.

The New York city schools opened a few days ago with 11,000 teachers and 400,000 pupils. Six new school buildings were used for the first time. Last year several thousands of children could not attend school owing to lack of school buildings. This year not more than 1000 had to be sent home; and they will be provided for soon.

The Roman Catholic bishop of the London, Ont. diocese, has declared his intention to establish separate schools in Windsor, Ont. The Catholic people there have, apparently, not desired separate schools. But the bishop has given them to understand that they must obey the laws of the church, and that if they refuse to support his schools they will have to leave the church.

The Department of Militia has refused to investigate charges that can. teens in militia camps in Ontario were violating the regulations by the sale of intoxicants. Accompanying the charges there was, it is said, evidence sufficient to warrant an immediate and thorough inquiry. For some reason the Militia authorities have decided that they will not investigate. There will, probably, be more heard of the matter as there ought to be.

Admiral Dewey reached New York on Tuesday, two days earlier than he was expected. He waited patiently for the great celebration in his honour, which took place as arranged on Friday and Saturday. According to the reports, it was a magnificent affair in every respect. It is a little difficult for people outside the United States to understand why the celebration is on so great a scale, but as our neighbours enjoy it, we all feel happy on their account.

War may be averted but it is not among the probabilities as things look at this writing. The Boers are massing their forces, and seem defiant. British forces are being sent forward speedily. Any day may witness the beginning of actual hostilities.

Why Christ Died.

"CHRIST DIED FOR OUR SINS."
1 COR. XV: 3.

There is no doubt of our guilt in the matter of sin as "transgression of the law." The word of God does not wrongfully accuse us when it says, "All have sinned and come short of the glory of God." "As by one man sin entered into the world, and death by sin, so death passed upon all men for that all have sinned." Of that poor Jew, Captain Dreyfus—whose recent trial in France was watched with so much interest—many say that, in their opinion, he was not guilty of what was charged against him as a subject of the French government, and, therefore, they also say that he has been most unjustly condemned and sentenced to imprisonment for ten years. But neither of him, nor any one else, can it rightly be said that he is not guilty of the charge of sin preferred by the word of God—even sin as is a most heinous crime against the divine government. Therefore it cannot be rightly said that the sentence of divine condemnation, "The soul that sinneth it shall die," is unjust. The death here spoken of is described, in Revelation xx: 14, as "the second death," and it will consist in "everlasting destruction," or banishment, from God's gracious presence and from the glory of His saving power, (2 Thes. 1: 9.) It will be the judicial consequence of persistent sin, and it is described as "the second death" because it is preceded by a death of the soul in the present state of existence, which is the natural consequence of sin as a spiritual disease. This present spiritual death consists in alienation of heart from God, and indifference to spiritual life, and this to such an extent that apart from special divine influence, there will be no more desire for such life than there is in a dead body for bodily

life. At the same time it may be in what would be worse than indifference, namely, enmity to God, utter aversion to spiritual things, that really the word "death" does fully describe it, and it would be a great mistake to think that the no more responsible under it the dead body is responsible for the death.

But while the word of God declares that all have sinned, and that wages of sin is death, "what a thing it is that it also declares 'died for our sins,' and that He in such a way as to be 'made a for us,' and thereby 'redeemed from the curse of the law' (Gal. III). We can have actual deliverance from the curse and will have it as soon yielding to the gracious drawing of the Holy Spirit, we penitently look such deliverance by faith in the crucified, but now risen and Christ, and only for the sake of death on our behalf. We shall such deliverance because we shall the forgiveness of sins through blood, and will also be justified in sense of being graciously treated Jesus' sake as if we had not sinned, and were not deserving of the death. How clearly the apostle this forth in his epistle to the Romans third chapter, verses nineteen, twenty-six, where he speaks of death of Christ as such a propitiation for our sins that on account of it can be 'just and the justifier of that believeth in Jesus.' And how in the eighth chapter he says: 'There is therefore now no condemnation to them that are in Christ Jesus who walk not after the flesh but the spirit,' and who thereby have righteousness of the law' fulfill them. Hence in the tenth chapter says, 'Christ is the end of the law righteousness to every one that believeth.' Because he died for sins, therefore believing on him our hearts unto righteousness we be accepted of God so that we are regarded as righteous in His sight just as righteous as if we had kept the law. But this is not great as it is. In receiving Christ and resting on his finished work shall also have an experience of a new life by the regenerating and saving power of the Holy Spirit, thus we shall have deliverance from the present death in trespasses sins, as well as from the second death in the future.

Is it any wonder, then, that in connection with the statement "Christ died for our sins" the apostle speaks it as a part of the Gospel which he preached to those to whom he writing. Hence in preaching Gospel it is evident that the death of Christ must be made very prominent. And it must be his death as a sacrifice for our sins, rather than martyr, or as an example men. While the apostle Peter spoke suffering for us, "leaving us an example that we should follow his steps," did not mean that that was the for which he suffered and died, rather than in His suffering for the that the apostle went on and about, he left us an example in way he endured that suffering example of patience, not reviling when reviled, not threatening if he suffered unjustly at the hands of wicked men, but committing himself to him that judgeth righteously. That was not the end for which he is evident from the fact that he went on and said, "Who his own bear our sins in his own body of tree, that we being dead to sins should live unto righteousness, by stripes ye were healed, for ye were sheep going astray, but are now turned unto the Shepherd and of your souls." That Christ died as a martyr merely is evident the fact that He is so often spoken in the scriptures under the figure of a lamb, and the ante-type of the sacrifice for sin in the old dispensation. In his death he suffered mere martyr ever suffered. He died in his soul, and to such an extent he died as the result of that suffering in his body on the cross, ever martyr die as he did? Of martyr was it ever said that in death he was "made a curse for us?"

The statement "Christ died for sins," and thereby was such an at sacrifice as will be a sufficient ground for forgiveness and justification soon as we are willing to receive great blessings through "repentance toward God and faith toward our Jesus Christ."—It is this that constitutes the gospel "glad tidings" and therefore it is to be preached all who have sinned, and preached as Paul preached it when he spoke he did about the death and resurrection of Christ, and especially about death. In addition to what he says in this 15th chap. of 1st Cor., see he says in the 1st chapter, preach Christ crucified, unto the

General Religion.

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