

TERMS AND NOTICES.

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Religious Intelligencer.

Rev. JOSEPH MCLEOD, D. D., EDITOR.

WEDNESDAY, APRIL 12TH, 1899.

Stating his objection to dancing, Spurgeon said, "It was through a dance that the first Baptist minister lost his head, and I may well be afraid of it."

It is a great thing to win people to Christ. It is important to get the newly converted into the church. It is equally important to care for them after they are converted and taken into the church. Many converts backslide because he is neglected by those who should give him care and help. Look after the converts.

The new Church of England Bishop of Calcutta participates freely in christian work with the members of other churches. The only remarkable thing about this is that it shows how much more christian the Calcutta bishop is than the majority of the bishops and clergymen of his branch of Christ's church.

Dr. Parkhurst has this to say for the enlightenment of those who think the secular paper fills the place of the religious paper when it contains occasionally a few items of religious news, or a sermon: "A secular paper does not become religious by secular publishing religious intelligence any more than a bear is made Christian by chewing the leaves of a Bible."

The Religious Telescope expresses the belief that one reason why many backslide is "the fact that they are not prevailed on at the beginning of their christian life to take and read their church paper. An examination of the records shows that the places noted for the great periodic revivals, that are soon followed by numerous backslidings, have a very low average circulation of the church organ. Brethren if you want your young converts to become strong, stable Christians, and ardent, intense, whole-souled members of their denomination, you must in some way prevail on them to take and read the denominational paper.

Protestantism has a hard time in Spain. A description of what Spanish Protestants have to endure is given by one of them in a recent article. He was turned out of his house in mid-winter through the influence of the priests, and when he sought another abode, one which would have suited him was refused because the owner ascertained that the applicant was a Protestant. It is extremely difficult to establish Protestant schools because rooms cannot be obtained in many cases even for gold. The poor people who dare to send their children to such schools are liable to lose their work or to be turned away when they apply for work. Protestants are exposed to insults with little hope of obtaining redress from the authorities.

And now a Germ astronomer, Prof. Falb, is fixing the date of the end of the world, and making it very soon, Nov. 13th of this year. He believes that we stand in danger of being hurled off this world by a comet in its transit across the earth's orbit. He says, "We know that this year, in the first half of November, the comet will cross the terrestrial orbit at the same point touched by the earth on the thirteenth of November." And he suggests the possibility of the earth and the comet touching the same point at the same time, in which event there would be an unpleasant crash. But we may as well comfort ourselves with the thought that the shock, if it come at all, may damage only that part of the world which the wandering planet may strike. And then it might strike a part of the earth which would be better off than the rest. If China, the

Philippines and one or two other places should be wiped out there might be a better chance for the Czar's Peace conference, and several vexed questions of an international character might get a quick and permanent settlement.

The Pope and the high ecclesiastics who are nearest to him are preached to during Lent, once a week. The question arises how can the infallible Pope listen to a fallible priest? Surely no human voice can address instruction or exhortation to "the vicar of Jesus Christ," as the Pope represents himself to be. This difficulty seems to be recognized in a way by the Pope and his attendants, for instead of sitting with the others in the presence of the priest, he is secluded behind a curtain. This invisibility signifies that "as the supreme master of truth he is not an ordinary hearer of the Word of God." And, of course, the priest must do reverence to his august and infallible superior. When the Pope enters, presumably before he goes behind the curtain, the priest who is to preach kneels and asks for his benediction, and when his sermon is ended he kisses the Pope's feet. Let us hope that "the extraordinary hearer" now and then hears a word in season.

Dr. Talmage's sermons are widely read, and he is much talked about. Probably his sermons, as printed, do some good; perhaps they do good to many people, in many places. But as a builder up of the Church of God, or a helper of missions or any branch of christian enterprise, Dr. Talmage is a dismal failure. His resignation, recently, of the pastorate of a Washington Presbyterian church, which he has held four years, emphasizes anew the fact that he is mainly a show preacher, and not a leader in real christian work. When he had a church in Brooklyn, which boasted the largest membership, it did not contribute as much for the spread of the gospel as many small and poor churches in newly settled country districts; and when the church building was burned the members were either unwilling or unable to rebuild, and made appeal to all the world for help. When they did build, and "the world" did not furnish the money to pay for the building, they made a disastrous and dishonourable failure. Now, at the end of four years in Washington, his resignation is a relief to the church which hoped to gain much by having him as pastor. The church still has its debt of \$15,000, the membership has not increased, and the only result of his four year's preaching was to give the city one more show place on Sundays. One lesson of Talmage's career is that the man who is most widely known is not necessarily, the most useful. There are all over the world men, working in out of the way places, and never heard of outside a limited circle, who are doing more to build up the Church of God and extend Christ's kingdom in the world, than a dozen like Dr. Talmage.

"Into All the World."

"The world lieth in wickedness," was said long ago. Even now, though we are at the end of the nineteenth century of the Christian era, the greater part of the world's population has not felt the saving power of the gospel of Jesus Christ. This fact is not realized as it should be. Did the Christian Church realize it, much more would be done to send the knowledge of Jesus to the heathen.

Often when the claims of the heathen world are presented, the needs of home interests are urged as an excuse for doing nothing outside the home field. We are not disposed to say that too much is done for home interests; we would rather urge that in most cases much more needs to be done, and could be done for the work at home. But let what will be said about the needs and the claims of home, the fact remains that God calls all His people to participate in the work of evangelizing the whole world. At home there are none who have not the opportunity, in some way, of knowing, at least, as much about Christ as may suffice for their salvation; while in the dark parts of the earth are millions who are almost as ignorant of the way of life as though Christ had not come to save them. The Lord, who came to seek and to save the lost, to whom the souls of men everywhere are equally precious, because alike bought with His precious blood—the Lord, who cannot be satisfied till the "ends of the earth" are His, is saying to His Church now, as He points to the great hosts who are yet in darkness and the shadow of death, "Depart, for I send thee far hence unto the heathen."

We wouldn't belittle anything that the Church has done, or is now doing. And yet, neither as a whole, nor in its local organizations, nor by individual members has there been as prompt obedience to the "divine command,"

"Go ye into all the world, and preach the gospel to every creature." Take the average church, and how many of its members are really moved to take a deep and self-sacrificing interest in the great work? The work which lies nearest the heart of Christ should command the thought and love and zeal, the prayers and labours and offerings of His disciples. He gave Himself to redeem and save the world. His Church must be deeply and constantly concerned for the accomplishment of His great purpose.

Lessons from Luke VII: 36-50.

From the application which Christ made of the parable of the two debtors, as described in this interesting passage, we may learn some very important lessons. In the first place, we learn the importance of right thoughts concerning Jesus as the Saviour of sinners. Lacking this, we cannot receive him as our Saviour and Lord, and especially, if we have such thoughts concerning him as Simon the pharisee had, when after, for some reason, inviting him to eat with him, he showed no love to him, and also "spoke within himself, saying, this man, if he were a prophet, would have known who, and what manner of woman this is that touched him, for she is a sinner."

And then, we learn also the importance of right thoughts concerning ourselves as sinners. The want of this makes a great many indifferent in reference to Jesus, even though they may have much more correct views concerning him than Simon had. He had very mistaken views concerning himself as well as concerning Jesus. He and his class hardly regarded themselves as even "fifty pence sinners," at all events, not so but that they thought they had plenty wherewith to pay. They thought they could and did pay it with their "works of righteousness."

But the sinners, who, like the woman, were conscious that they had nothing wherewith to pay, and at the same time, were desirous to receive forgiveness of their debt as a crime against God, were glad to accept the divine mercy and forgiveness proclaimed through Jesus Christ. They were glad to know that for his sake somehow their debt could be freely forgiven. They rejoiced to know that what the pharisees spoke in the way of reproach on one occasion was true, namely, "This man receiveth sinners, and eateth with them." They regarded this as something to glory in him for, rather than be thrown up as a reproach. For the same reason, sinners now as then should receive him as their Saviour, no matter whether they are "five hundred pence" sinners, or only "fifty pence." Great sinners, and sinners not so great, all need to see that they are on an equal footing so far as their insolvency before God is concerned. The man who may be but a fifty pence sinner, is just as truly "shut up to the faith," revealed in the gospel, as is the five hundred pence sinner. And unless he realizes this, and acts accordingly, he will never receive the divine forgiveness. At the same time, if men had a due sense of their sinfulness, how many who now regard themselves as only fifty pence sinners, or less, would see that they are a great deal more than that; and yet if they also had right thoughts of Jesus as the Saviour of sinners, they would rejoice to know that for the sake of what he paid in his sufferings on their behalf, God promises free forgiveness to all who come to him as this woman came. Yes, and they might well rejoice, even if, as in her case, they did not know how it was that through coming to him, they would be freely forgiven, no matter how great their criminal debt. This poor woman could not have known much about Christ's atoning work, because it had not then been accomplished; and probably she did not understand the prophecies concerning it. While as a Jewess, she could not have been ignorant of the necessity of an atonement for sin as taught in the sacrifice of the Levitical economy, yet, like his own disciples at that time she knew Jesus only as the promised one somehow should "bruise the serpent's head" and would save all who would believe on him with their hearts unto righteousness. When she came to know that he was "the Lamb of God," and therefore, even before being offered as the anti-type of the lambs of sacrifice for sin in the old dispensation, had been able to forgive and save her in coming to him, as he could not wisely have done it, apart from his coming sacrifice, then she must have regarded her sin as a far greater crime than she had ever seen it to be; and she must have loved Christ more than she had ever loved him before, even as was the case with Paul when he said, "I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me, and the life which I now live in the flesh, I live by faith in the Son of

God, who loved me and gave himself for me." Do we not, therefore, see that while it is possible for a person to be saved through faith in Christ without knowing much about his great atoning work, yet it is well to know and understand as much as possible about it as the result of human and divine teaching. It will tend to give us a better view of the evil of sin, and of the greatness of the love of Christ in dying for it, and of the love of the Father in giving him for that purpose, and to the end that he might be able to be "just and the justifier of him which believeth in Jesus."

It is important to have such thoughts of sin, as to see that it not only made us utterly insolvent before God, but also called for something to be paid, somehow and by some one greater and better than man, and that first of all in the way of promise, before God even as a loving father, could have wisely forgiven it in any case. It would be a great mistake to regard anything in this parable as teaching that no atonement for sin was necessary as a ground of forgiveness. While it says, "When they had not where with to pay (rev. ver) he frankly forgave them both," yet as well observed by Albert Barnes, "This is not designed to express anything about the way in which God forgives sinners. He forgives freely, but it is in connection with the atonement made by the Lord Jesus Christ. If it were a mere debt, which we owed to God, He might forgive as the creditor did, without any equivalent. But it is a crime which God forgives. He pardons as a moral governor. A parent might forgive a debt without any equivalent; but he cannot pardon an offending child without regarding his character as a parent, the truth of his threatenings, the good order of his house, and the maintenance of his authority. So our sins against God, though they are called 'debts,' are called so figuratively. It is not an affair of money, and God cannot forgive us without maintaining the honour of his government and law,—in other words—without an atonement."

Thank God, just such an atonement as was needed has been made by the voluntary suffering and death of the sinless Christ. It was such an atonement as sufficed to open the way for our receiving the forgiveness of our criminal debt, with all the other blessings of salvation, simply through faith in Christ in his risen life. And so it was that Paul could say, in his sermon at Antioch in Pisidia, "Be it known unto you, therefore, men and brethren, that through this man is preached unto you the forgiveness of sins; and by him all that believe are justified from all things from which ye could not be justified by the law of Moses."

Yes, there is forgiveness and justification, for all who will receive these great blessings in the divinely appointed way—forgiveness for the five hundred pence sinner as well as for the fifty pence sinner, if any such there really is. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." But, mark you, it is whosoever believeth in, or on, him. See then, also, the importance of faith in Christ. We need something more than right thoughts concerning him and his great work of atonement; and something more than right thoughts concerning ourselves as sinners. We need also the connecting link of faith in him—the faith by which we come to him and receive him as our Saviour, or, in other words, believe on him, as well as about him. Not until then will his great atoning sacrifice avail for our actual forgiveness and salvation. If we thought otherwise,—if we thought that because it already avails for the divine office of forgiveness and salvation through faith in him, and if we also thought that such faith consists only in believing about him as having thus died for us, and therefore concluded that having so believed, we are already forgiven and saved because the Word says, "Whosoever believeth hath everlasting life," then, so far, we would not after all, think rightly concerning his great sacrifice; nor would we think rightly, but very wrongly, in reference to what believing on Christ really means. "By his stripes we are healed" only when, as Peter wrote, we have "returned to him as the Shepherd and Bishop of our souls." John wrote, "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." Therefore believing on him includes receiving him. And so it was that Jesus said to this woman, "Thy faith hath saved thee, go in peace." It was really He who saved her; but as he did it only in connection with the faith by which she came to him and received him as her Saviour and Lord repenting of her many sins, and came to him, no without sinning the pharisee's holiness concerning her therefore he said, "Thy

faith hath saved thee." Her faith saved her instrumentally, as thereby receiving him, not meritoriously, i. e. it was not for the sake of her faith that she was saved, but only through faith, and for Christ's sake, or on account of the merit of his atoning work, which was soon to be accomplished, and which thus were before hand availed for her salvation the moment she truly believed on him, just as it afterward availed for the salvation of the Philippian jailor, the moment he believed on him as directed by Paul and Silas in answer to his question, "Sirs, what must I do to be saved?" And as he had the evidence of his salvation in his love to Christ and his desire to minister to his servants, so this woman had the evidence of her salvation in her love to Christ, and her desire to minister to him. Hence it was that Jesus said to Simon concerning her, "Her sins which are many are forgiven, for she loved much," which implied that as there was no manifestation of love to him in Simon's case, and that because there was no true faith in him therefore there was no evidence of his sins being forgiven, few as he thought they were in comparison with hers.

How is it with us in reference to this most important matter of faith in Christ? Dost thou believe on the Son of God? Hast thou the faith which "worketh by love, purifieth the heart and overcometh the world?" "If any man love not the Lord Jesus Christ, let him be anathema maranatha." J. B.

Notes On Current Events.

The report of Major General Hutton, commanding the Canadian Militia, is attracting a good deal of attention. It is quite apparent that he was sent to Canada to put the Militia on a better footing. He points out the defects of the system, and suggests how improvements may be made. He does not reflect on the character of the officers and men of the militia, nor charge the weaknesses of the force to anything in them, but rather to the lack of provision made for the better organization and training of the force. He says: "Valuable as such a force may be in the fighting qualities of its personnel, it is useless for military purposes in the absence of a trained general staff, in the absence of administrative departments and in the absence of an adequate supply of those stores of arms, ammunition and equipment which are indispensable to the maintenance of an armed force intended for militia operation. The militia force of Canada is not, under the existing system, an army, in its true sense. It is but a collection of military units without cohesion, without staff and without those military departments by which an army is moved, fed, or ministered to in sickness."

He says that \$2,000,000 a year, and a thorough reorganization will give Canada a good and efficient militia army. In cost, the question is one of a half million dollars, for at present the Militia is costing the country one and a half millions. If we are to have a militia force, we should have the best.

Father Morin, a Roman Catholic priest, is the agent of the Dominion Government in the Western States. His business is to induce French Canadians and Irish Roman Catholics, who have settled in the western states, to return to Canada and settle on lands in the Northwest set apart by the Government for the colonizing purposes of the Roman Catholic Church. Father Morin receives a subsidy from the Government, but is really acting under the orders of the Church. To strengthen the Roman Catholic Church in the Northwest is the chief object of the work he is doing. The feature of exclusiveness marks the movement; the intention is to set up in the Northwest district settlements, which shall be first of all Catholic, which shall not permit the intrusion of those of other creeds, and which shall be under the direct guidance and control of the Catholic Church.

The inquiry into the quality of the meat furnished the United States soldiers during the war with Spain, has substantiated the charges made by General Miles. There has, of course, been an attempt to protect the rich contractors and to shield those officers who, either by design or carelessness, were parties to the fraud, but the facts brought out are such that the people are convinced of the truth of the charges.

President Kuger of the Transvaal has been given to understand that he cannot longer disregard the rights and interests of British residents in his domain. And the President, under

standing that he must, at least, show of changing his policy, has cared his purpose to grant concessions to the Uitlanders, but has not yet done it, however some small thing may some day about serious trouble.

Of the famine in Russia, in several Provinces, with a population of several millions, the press suppresses reports. Yet known that the distress is very. No such provisions for relief made by the Russian Government by the British Government in the people, at such times, as sheep. But this year the Red and private agents are now doing relief in the Russian famine districts, and the Russian government being driven by stress of opinion to take some measures, a little food.

The Cuban Army is not so well supposed. The Government of different Cuban Provinces show instead of from 60,000 to 100,000. They did a lot of good against great odds, and kept a long time.

Crete is quietly settling down. Prince George, of Greece, is proving himself a prudent and able Governor. His great difficulty, re-establishment on their farms, ruined people, both Christians and Moslems, who cannot resume

pursuits without assistance. It proposed to the four Powers that each advance \$100,000 for land the peasants at one percent and two percent as annual repay

The anti-ritualistic feeling in land expressed itself in a bad few days ago. There was a riot procession to a church in Portsmouth on Sunday, 2nd inst. The attacked the procession, stripping robes off the acolytes, and thrust on the white robes of the clergy. The police had to interfere. The ritualistic movement, is, certainly justified; but when it resorts to violence it deserves severe condemnation.

Japan is enterprising. The industry undertaken by the Government is the iron and steel industry which is proposed to engage on a large scale. Over \$9,000,000 invested in the establishment work.

Reports of distress in Armenia. The latest give a description of need in many. One report tells that twelve people are absolutely without food, except such as can be procured by the scanty relief funds that the disposal of the mission, the Armenian patriarch. It is that this number will increase, especially during March and April, the distress will be at its height, supplies will then be entirely cut off, and not even roots and available. As far as their funds the missionaries are issuing rations to all hungry children, orphans or not, and are spinning work to some who are doing it.

The commission sent to the Philippines by President McKinley issued a proclamation to the effect that the cession of the Philippines to the United States, gives an end of the cordial good will of the people, and declares the obligation which the United States Government has assumed toward the family of nations by the acceptance of the sovereignty over the islands, well being, prosperity and happiness of the Philippine people as elevation to a position among the civilized people of the world, points of cardinal importance a declaration that the United States will be throughout the archipelago the Filipinos will be granted ample liberty and self-government, reasonable with the maintenance, just, stable, effective administrative administration of public and compatible with the sovereignty and rights and the of the United States, the of the Philippine people, guaranteed; religious freedom assured and all persons shall equal standing in the eyes of the law. The question of the collection and their proper application, proving of means of transportation, public works, schools, commerce, government reforms enlarged upon.

There is a strong feeling in against Sunday newspapers of all denominations including a bishop of Canterbury and

APRIL 12

Some of the in New York for consumption arcused the traffic was New York bill which selling license department

Cardinal possible is understood his name us Pope is yet and others candidates re forces for cessor.

Dr. Inc \$70,000 to his biography

North A missionary to Sahara has Soudan, and Africa one

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Home

The Ma church has a revival. The pastor, I nineteen co serve thirty received.

Rev. V week re ur Pacific coast of the Mon has been ca San Diego, stood, accept

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ACKNOWLEDGMENT \$30.00, he French Lak not present know of it prize charac of more gratify

St. JOHN, the Waterloo on the last closed on the. The meeting the first to steadily inc two weeks and brother very easy to were directed Spirit, and, Christians, evidenced that needed were capable word of truth God receive seal of His were given to it to say, nei in vain, nei vain." Eve by the Div supervision those who whose gifts, will, I feel others for gr make our pr We have toward the assisted us, an inspiration to G d, and gratitude and