

TERMS AND NOTICES.

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Religious Intelligencer.

Rev. JOSEPH McLEOD, D. D., Editor.

WEDNESDAY, SEPT. 6TH, 1899.

The great danger that threatens the Church of God is temptorizing with evil - because it is strong.

Sooner or later, when the case is made up, the righteous one is sure to win even against the tyrannous many.

It is a mistaken notion of christian charity which gives the hand of fellowship to one who is set for the destruction of the young.

On a recent Sunday a Mormon Elder preached on Boston Common. He stated that within a year about five hundred converts to Mormonism had been made in New England.

A conversion to Protestantism of more than usual interest is reported from Spain. The convert is a priest of fine culture and large influence. He was at one time a professor of philosophy and rhetoric, both in France and Spain. For several years he has been quite unsettled in his belief, having ceased to be a real Catholic. Fortunately, in his uncertainty and seeking after light, he met a devout Methodist who led him into the light of evangelical Christianity.

Three years ago a Canadian Council of Christian Endeavour was formed, and it was arranged that the first National Convention should be held under its auspices this year. The Convention will be held Oct. 5-9, in St. James Methodist church, Montreal. The programme committee has arranged for the presence of several well known Christian Endeavour workers, among them J. Willis Baer, Secretary of the United Society. It is hoped that the Convention will have accredited representatives of the Young People's societies in every Province.

Speaking of his failure to close the canteen, some one said: "If President McKinley knew that the churches would oppose him with votes in the next election as they are opposing him with resolutions, the canteen would be abolished within a week."

And the same is true of Canadian politicians in their attitude towards the liquor traffic. Let the Christian voters of the country once give them to understand that they will work and vote against every candidate for Parliament who does not faithfully represent their convictions concerning the liquor traffic, and they will soon have a majority of reliable prohibitionists in Parliament.

Of an old Scotchman who, all his life, had been a most vehement sectarian and controversialist, Dean Stanley tells that, just before his death he said: "If power were given to me, I would preach purity of doctrine less and purity of life more." Some one said: "Are you not growing a little heretical at your journey's end?" He replied: "I kenna. Names have not the same terror for me that they once had; and since I was laid by here alone I have had whisperings of the still small voice, that the wranglings of faith will never be heard in the Lord's kingdom, where I am going, and I'll, perhaps, find the place roomier than I thought in times past."

In a recent address at Ocean Grove, Governor Roosevelt, of New York, said some timely things about the "timid good man," who is, we regret to have to say, a good deal in evidence these days. He is, the Governor well says, the one individual who is not entitled to exist in our communities. Weakness in a man or nation, if not wickedness in itself, permits evil to live, thrive and propagate.

If people are really good, they must be strong; for virtue is a mighty force. A false liberality towards corporate and political vices has too long existed and the "decent people" as Roosevelt calls them, should have the practical patriotism to call maladministrators to halt and quietly, legally, but no less firmly, replace the evil with the good. The decent people can do it - if they only have the courage of their convictions.

The smallness of many offerings when a collection is taken for the Lord's work has often been hard to account for. But here is a story which may help to an understanding of why there are so many one cent pieces in the ordinary collection: A boy, on starting to church one Sunday, was given, by his father, a nickel and a twenty-five cent piece, and told that he could put either the one or the other into the contribution box. On the boy's return he was asked which coin he had contributed. He thereupon explained that the preacher had said that the Lord loveth a cheerful giver, and added, "I knew I could give the nickel a good deal more cheerfully than I could give the quarter, so I threw in the nickel and kept the quarter."

There are many men who find it easy to more cheerfully give the smallest coin than a larger one. Some of them, perhaps, construe the text about the "cheerful giver" as the boy did.

An Episcopal church at St. Agathe, a summer resort in Quebec, was the scene of unusual excitement on a recent Sunday. Rev. Mr. Garth, rector of an Episcopal church in the United States, was occupying the pulpit for the day. In the course of his sermon he said the Bible is not an inspired book, except in the sense that Shakespeare and George Eliot are inspired, and spoke of the story of Adam and Eve as a mere legend. When the preacher had ended his sermon, Mr. R. Wilson-Smith, ex-Mayor of Montreal, promptly rose and protested against the teachings to which the congregation had listened. He said that for himself he believed the Bible from cover to cover, and that he could not hear the sacred book spoken lightly of without earnest protest. The congregation was evidently in sympathy with Mr. Smith, and people whose voice had never been heard above a whisper in the church openly expressed their disapproval of the things the preacher had said.

"Christ Crucified."

Paul said,—"We preach Christ crucified." How many preachers in our time can affirm that in their preaching "Christ crucified" is the chief and characteristic fact. Let it be admitted that in some respects things are quite different from what they were in the beginning of Christianity, and that men generally know vastly more about the gospel of Christ and His salvation; yet it must not be forgotten that the only preaching which is the "wisdom of God" and the "power of God" is the preaching of the cross. No preaching is the fulfilment of the great work of the ministry - the true preaching of Christ, which does not put His cross in the foreground. Many men preach about Christ, and, in a sense, they preach Christ, because they honour his doctrines of morality, praise his benevolence, and applaud him as a teacher and an exemplar. But they make little or no account of his sacrificial death - which is the chief thing, giving character and effect to all the rest. To preach Christ as he would be preached, and to preach Him with power, we must preach him as "the crucified."

Some preachers dread having their preaching thought common-place; they fear being regarded as dealing in platitudes. They try to meet the desire of their hearers for something novel. Many a man who began his ministry preaching the simple gospel was successful in winning souls. He preaches differently now. He thinks of those early sermons with a blush; if mention is made of them he feels like apologizing for them as the product of an informed mind. His present aim is to lead his people into what he calls the higher realms of thought. "The cross" is not in his preaching. Conversions amongst his hearers are few. If he would take time to enquire he would probably discover that to the majority of his people his preaching is a weariness, as he finds, when he looks into his own heart, a consciousness of failure to accomplish anything worth while.

The only preaching the christian minister is authorized to preach is "Christ crucified." It is the only truth which can melt men's hearts, and reform their lives. The success of the first preachers was not in oratory, but in the doctrine of the cross. The doctrine was as unpopular then as now,

but by it the grandest victories were won. The power of the cross is not exhausted. It can still do for men what no human agencies can accomplish; in it alone is salvation. Let "Christ crucified" be the theme of every minister. So will the kingdom come.

Rome Being Looked After.

The "Morning Star" (Boston) tells of a gentleman who till recently has been an ardent advocate of the United States policy in the Philippines, but who now sees things differently. He is described as an intelligent man of wide experience, a writer for several publications, and a close observer of affairs. He says that he has come to see that the United States government "has paid twenty millions of dollars to Spain for the opportunity to confirm in the Philippines the hold of Roman Catholic priests and friars on vast extents of valuable possessions in those islands. It is well enough understood that the rule of the priests is identified in the native mind with the cast-off yoke of Spain, and that could Aguinaldo and his associates have established a native government they would have disposed of the priests of their hold on the property of the islands and so been completely rid of a terrible load, in which case the opportunity for Protestant missions there would have been an open door indeed." The Pope of Rome and the Catholics in the States and everywhere are delighted supporters of the government's course in the Philippines. The reason is evident. . . . To do aught in the Philippines against the Church of Rome's control of property and revenues would be to raise such a storm as would be raised should we do aught against Rome's property rights in the District of Columbia. . . . We are bound, on the course now pursued, to support, confirm, and strengthen the grip of Spanish priests on the islands the "sovereignty" of which we have bought for twenty millions of dollars and a terrible holocaust of blood.

The gentleman believes "that 'Uncle Sam' has somehow been misled; that the wily Spaniard is still in those islands to a much greater extent than some people suppose; that he is going to stay there in the persons of the representatives of the Church of Rome; that he is going to be upheld by Uncle Sam's power; that he has got twenty millions of our money and is no longer compelled to pay the expenses of a simulation, and that he is not going to lose very much in the long run except the glory of flying the Spanish flag at Manila."

The editor of the Star does not say whether he quite agrees with the view set forth. Of this he may be sure - that Rome is equal to anything, and that more than what is said about its machinations might easily be true.

The Three Millers.

AN ALLEGORY.

Messrs. Brown, Jones, and Smith were manufacturers, in a small way, of flour in the town of - The territory from which to secure grain for their mills was limited, and the market for their product was circumscribed. Year after year they struggled on, over-bidding each other for wheat and under-selling each other on flour and feed. The results of the business were to themselves unprofitable and unsatisfactory. Their machinery was getting worn by use and antiquated by age. Then, of course the product of the mills was inferior, and only the trouble, distance, and expense of transportation prevented their patrons from going elsewhere for a market. The prospects were discouraging. They could neither of them sell out and go away; nobody wanted to buy. They could not go into other business, because they knew the only one trade of milling. Furthermore, all their capital was invested in their present plant. Neither wanted to sell out to the others, because such a proposition would be a confession of defeat. If one of them could have the field, it would make a very fair business, and, having the whole, he could put in modern machinery and give to the public a much better article than it was possible to give under existing conditions. The problem was growing serious, and the situation created a good deal of anxiety.

In many, if not most places, there is one man who has more influence and discrimination than the others. At least it was so in the town of Robinson. He saw the drift of things, and set himself to find a solution of the difficulty. He made it his business to sound the several millers, to become familiar with their methods, etc., and to win their confidence. It is not the purpose of this sketch to give the details. The result of his negotiation was to have the three concerns united in one, making it possible to secure new machinery and conduct the busi-

ness more intelligently, more economically, and far more satisfactorily to the public, and from a purely business standpoint, far more profitably.

It would have been unfortunate if these gentlemen had been compelled to leave the town, for they were each of them prominent in all that goes to make up the best life of a community. Each of them was a member of a different church, and there were but three churches in the village. One would have been ample for all the needs of the public. Each of them was straightened and crippled for want of means, and each received aid from the missionary boards of their respective denominations. Each resorted to the usual methods of raising money. Rivalries arouse and then jealousies. The time and effort spent in trying to "keep alive" exhausted all the energies of the people, and very little church work was done.

When Messrs. Brown, Jones, and Smith had become associated in business, and had found that there was more comfort and more profit, and far better results every way, in one mill than in three, it came over them to ask themselves and each other "Why, if one good mill is better than three poor ones, would it not be better for this community to have one strong, self-sustaining church than three feeble, sickly ones? We all agree in the main object of a church. We pass from one church to another and are not troubled by the difference in forms and confessions. As millers, it is our business to furnish flour. As churches, our work is to preach the gospel. Let us do it in the best way."

And so the movement was started. The wisdom of the proposal was made apparent to all. The three churches were united, and became at once self-supporting, and the moral and spiritual influence of the church was increased in inverse proportion to the reduction of the number of churches.

Notes On Current Events.

It is now intimated that the Pope has had a conference with the head of the Jesuits with a view to having him persuade the French Jesuits to moderate their violence towards Dreyfus. The Pope evidently sees the drift of the case and wants to be on the winning side. How like Romanism: the Jesuits hounded poor Dreyfus to a living death; now that, in spite of all they could do, he is likely to triumph, the Pope wants his creatures to move to the other side.

The gold standard is rapidly becoming general. It is not long, says the "Journal and Messenger," since England was the only gold standard country. The standard of currency of other nations was either silver or bimetalism. Germany followed England after the Franco-Prussian war. Now the South American countries are adopting or have adopted, the gold standard and are ceasing the coinage of silver. It will probably be but a few years before every nation of the earth, including China, will have the gold standard for its currency. The vast amount of gold required to maintain such a standard in all nations in place of silver is appalling, yet fortunately, perhaps we may say providentially, the production of gold has wonderfully increased during the last few years.

At the National Council of Coloured Women, held in Chicago recently, the negro problem was pretty thoroughly discussed. Bishop Turner, of the African Methodist Church, set forth his views thus:

"I believe that the Government should establish a line of steamships between this country and Africa, to carry negroes at a nominal price. No people ever prospered which did not have a country of its own. The colored man should live in his own country, and have his own government and commerce. He has the brains to establish such a government. Such emigration would solve the race problem and give the colored man a chance to show what is in him, which will never be done under the present system. The Anglo-Saxon race never did and never will live with any other race without keeping it under foot. I believe emigration the only practical solution of the problem."

Another leader, Booker Washington, who has proved his right to a foremost place amongst the leaders of his people, took another view than that held by bishop Turner. He said:

"I believe that the negro problem can be worked out only in the South, and by education. This education must be along home, moral, and industrial lines principally, and will take time. We have already made great advancement and have only had thirty years to work in. The plan of transporting the American negroes to Africa I consider impractical. I gave the subject special study in London, and the result of my observations is that there is no part of Africa to which the colored man could emigrate in which he would not be under some

European power, except Liberia, and that is an unhealthy country. If we are to be under any government other than our own let it be that of the United States. Besides, when the next census is taken, it will be found that there are nearly 10,000,000 negroes in this country - too large a number to be moved to a foreign country."

The Pennsylvania Railway Co. has established a system of old age pensions for its employees. Men are to be retired at seventy, if they reach that age in the road's service; others who have not reached seventy may be retired when they have been thirty years in the Company's employ. The amount of the pension is graded by the length of service and the average wages received. Thirty years service will entitle one to a pension equal to about half pay. No deduction from wages is made to provide a pension fund; the Company assumes the responsibility. It is estimated that the scheme will cost the Company about \$300,000 a year.

In Southern Russia many of the people have got the notion that the end of the world is just at hand, and they are quite panic stricken. Workmen in the factories are quitting work, to be with their families in their village homes when the end comes. Some branches of industry are practically suspended.

Prof. Robertson, of the Dominion Government Agricultural Department, is now in the Maritime Provinces looking after the establishment of chicken fattening stations, and also, the establishment of creameries in some sections of Nova Scotia. Sussex, Antigonish, Truro, Kentville, Charlottetown and Summerside are the places at which the chicken fattening stations are to be established. The fattened poultry is to be sent to Great Britain, the object being to encourage a larger poultry trade with Canada.

The Provincial Crown Land sales last week brought a large number of leading lumbermen to Fredericton. Nearly 4000 square miles were offered, but not one-third of it was sold. The total receipts were \$24,000; the most of the lands sold went at the upset price.

Somebody has suggested - he was a Yankee, of course - that the easiest and cheapest way to overcome the Filipinos is to send them plenty of whiskey. That whiskey can do, in the destruction of any people, what armies cannot do, is well enough demonstrated. Immense quantities of whiskey are being sent to the Palippines, and also to Cuba, since the United States took charge. It would be a good deal better for the people to be under fire of the soldiers than to be given up to the unspeakable cruelties of the rum traffic.

We have several times referred to the Russian famine, which is much more widespread and severe than the Russian authorities want the world to know. A paragraph of description of a visit to one of the famine villages, from the pen of the pastor of the Anglo-American Church in St. Petersburg, confirms the worst reports that have been made. He says:

At 10 A. M. we were joined by our fellow-workers, who immediately took us around the village in two parties, one set visiting one-half and the other set the rest of the houses. There are over four hundred houses; so we had our work cut out for us. I became so sick at the sights that met us that I cried a half after two hours' work. During that time we did not come upon a single house which had escaped the plague; not one. In many houses, five, six, seven, or even eight people, being in some cases the entire family, were lying in rows on broad benches, which serve the Tartars as beds - all practically naked. On our entrance they simply bared their teeth, which were loose and the gums bleeding, to show that they could not speak, and pointed to their legs, which were crippled with pains, to show that they could not rise to greet us. Some of them had been lying in that state for months, with not a soul to tend them.

And this is only one of many like cases all over Eastern Russia.

The shoe manufacturers of Canada had a meeting a few days ago in Quebec. One result of the meeting was a decision to advance the price of shoes at least ten per cent.

Mr Charles Dick is authority for the statement - and he is excellent authority - that the area of the British Empire is now 12,596,608 square miles, and the population 414,410,000. At the beginning of this century the area of the Empire was 2,212,000 square miles, and the population 31,417,000.

The situation in the Transvaal remains critical. War is eminent, and yet there is a hope that President Kruger will, when he realizes that he must yield to the demands of Great Britain.

A Russian "Messiah."

The famine-stricken province of Samara, on the Volga, is greatly excited about a certain Prokopi Makaroff, a villager from the interior, who alleges that he is an incarnation of Jesus Christ, and has been sent to famine and pestilence stricken people to point out to them the true way to are to go if they are to avoid these current manifestations of the pleasure of God. The famine which periodically falls upon the land is according to Makaroff, the result of dry seasons, or of faulty systems of agriculture, or of a want of labour on the land, but is God's way of showing the Russian people that they have the true faith and are wandering idols. Makaroff is said to be a man of striking personal appearance, tall, majestic features, and with the beard which Byzantine artists have fond of giving to their delineations of our Lord. His voice is a commanding one, ready powers of speech, attributed to him, and an Oriental fondness for allegory and parabola. One may judge from the popular errors which the new Messiah is to castigate, he evidently belongs to one of the numerous ritualistic sects in communion with the Old Believers. He calls the Established Church of Russia Babylon, and all its ministers false prophets. The chief sin of people which has brought down upon them the wrath of heaven is that they permit the three instead of with two fingers. Upon this and a number of other ritualistic faults he lays the greatest weight, and promises yet sterner vengeance from heaven if the people do not turn from following the ministers of a false Christ. Makaroff has already succeeded in winning a large following, as people in their distraction are willing to turn to any one who promises succour and freedom from calamity. The new Messiah is assisted by twelve Virgins whom he has selected from the numerous women who have been attracted by his personal preaching. These he has made disciples, and in the elaborate ceremonial which he employs in his work they fulfil leading parts. The nature of his religious services is unknown, as none but the elect are admitted but it is whispered that they are not edifying, and that the secret police interfere the better to suppress them. The provinces have been long known as hotbeds for the raising of new sects, some of them with most revolting and horrible cruelties.

Mission News and Notes.

Robert Morrison, a native of China, ninety-one years ago, 3000 missionaries have followed him, and nearly 100,000 converts are reported.

The native Christians in the District of Uganda, Africa, are estimated to be more than five hundred dollars' worth of books and stationery, a large part of the books being Christian. In the mission of the English Church Missionary Society, fifteen native priests and deacons, wholly supported by the native Church.

A writer in The Presbyterian tells us that the value of foreign mission work in this country: The churches who are instructed in Sunday school in this country write home about the Christian work, which tends to increase the home sentiment in favor of Christianity. They bring idolatrous paraphernalia with them in coming to America, but, having lost their superstitions in this country, do not care them on the return voyage.

There are wonderful revelations of the work of the Holy Spirit in missions, says the Gospel in All Lands. A missionary in Manchuria reached a town of whose existence he had never heard, and there found thirty-six quakers. At the next village, where no foreigner had ever been, he found a chapel lifted up for Christian worship the fruit of a single convert who had migrated thither. These are samples of incidents that are ever cheering the heart of the missionary and witness to the fact that God is in His work.

This is a glimpse of mission life in inland China: "I wonder how you'd feel if you didn't go out your gate or door rather because we have got a gate, for fear your clothes would be almost pulled off by the poor folk here? How would you feel to be hauled to a wake at night listening to a groaning of a woman lying on a doorstep - dying of typhoid fever, then find her dead in the morning while at the door opposite her bed? I've been both in the last stages of such a process. Oh, it is sad. We buy the sheets to wrap the mother in, and no more of the children; the rest of their story is told by the dogs who play the part of scavengers. . . . Now I have all the medicine with me and it is very trying. From morning to night binding legs, fingers, hands, heads, besides eye washes, and medicines, it's a torment. I've got a great luxury, though, to see the people get well. . . . Never a day passes but several small patients come to me."

There has been lately held at Stockholm, the capital of Sweden,