

# Religious Intelligencer.

THAT GOD IN ALL THINGS MAY BE GLORIFIED THROUGH CHRIST.—Peter

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WHOLE No 2584

## PEACE.

Goodwill to men, and Peace!  
The world yet ready for the song?  
That we miss who strive and quarrel long;  
Nor bid the battle cease.

Christmas! and hate and strife;  
Parts of men for whom the Saviour came,  
Of those who dare to wear  
His name,  
Yet do not live His life;—

Hear, under the bells chime,  
Angels sobbing! Where are they  
Today?  
Do they come again to us, and stay  
Through all this sad dark time?

Christmas has come in vain  
To those who cannot pardon others' sin,  
Who would the only triumph  
Win  
Over great heaps of slain

The Christ-Child's eyes are sad,  
Of all the wrong and hate  
They see,  
Be merciful, and know that He  
By your love is made glad.

Bring him for myrrh and gold,  
Like His own, that can forgive  
And love;  
For your foes as He did. Look  
Above—  
Your Lord is there: Behold!  
Marianne Farningham.

## NOTES AND CLEANINGS

The people of the United States  
are meat than the people of any  
nation, excepting, perhaps,  
Britain ranks next and the  
countries come far below.

fair at Hutchinson's Kan.;  
are on exhibition three girl  
triplets—who possess the  
of Magdalene, Mandoline and  
line. With them are exhibited  
or silver cups presented to them by  
reco Stanley.

Cleveland judge recently dis-  
a prisoner who had been  
at before him to answer for a  
of brass from the Standard Oil  
any, holding that the company  
poor people, and that in rob-  
the company the accused was an  
of retributive justice.

Curzon, the viceroy of India;  
that temperance work in the  
is materially benefitting the  
soldier in India. Lord Cur-  
that, should he ever be called  
office in England, total abstin-  
will have a prominent place in  
public efforts.

wealthy citizen of Philadelphia  
his estate for the benefit of  
achers in that city whose lives  
been given to teaching for say 25  
and who need help. Each  
will get \$400 a year. The  
of Education is to hold the  
in trust for the benefit of aged  
teachers. This is a noble  
action. It will stimulate others  
likewise.

Christian Jew, while witness-  
Jesus, was reviled and struck  
face by a fellow Jew. Though  
to strike back, he remembered  
Jesus said, and turned the  
cheek. Being praised for his  
he explained that he only obey-  
Master, when one young Jew,  
out:—"Three cheers for Christ."  
the spirit of Christ attract, so  
who has lifted up draw all  
into himself.

elephant catcher rather than  
catcher seems to be needed in  
On the railroad between Ben-  
Assam, according to the Rail-  
Wazette, as the superintendent of  
was making an inspection  
while passing through the great  
forest, the train came to a  
with a jolt that threw the trav-  
out of their berths. The train  
into a herd of wild elephants  
were trotting down the track,  
of which had both legs broken  
was thrown into the ditch, while  
engineer counted seven others  
got away. This is not the first  
that wild elephants have got on

the track, and ordinary fences and  
cattle-guards are no protection.

**Bejukovschina, in Russia,**  
is probably the only place in the world  
that is run entirely by women. This  
state is made up of seven villages,  
each presided over by a mayress, the  
whole under the superintendence of a  
lady named Saschka, who acts as pres-  
ident. There are women magis-  
trates, women preachers, women  
policemen—in fact every capacity in  
the state is filled by women. The  
roads are made by women, and women  
sell milk and deliver letters. If you  
want to bring an action against your  
neighbor in this state you go to a woman  
lawyer; and if there is anything  
in your house to be stolen, then a  
burglar of the weaker sex steals it.  
No place of any importance is filled by  
a man.

**Of the 904 men and boys in the**  
Michigan penitentiary, according to a  
report of the secretary of state, ten  
only on being received replied to a  
question regarding early habits by  
saying, "I attended Sunday school  
regularly;" eighty five said they went  
irregularly and 809 said they never  
went to Sunday school. And here is  
still another testimony from Capt.  
Steele of the New York police force:  
"In twenty five years I never had a  
man or woman brought before me for  
that I did not ask the question,  
"Did you attend Sunday school?" Not  
one said, "I attended Sunday school  
regularly for thirteen years." If I  
could get parents to keep their children  
in Sunday School regularly until  
fifteen years of age, I believe they  
would be saved."

## BACK TO CHRIST.

SOME THOUGHTS FOR THE CHRISTMAS-  
TIDE.

REV. THEODORE L. CUYLER, D. D.

In these days we often hear the  
slogan sounded, "Back to Christ!"  
Whatever may be the peculiar mean-  
ing or the purpose of some who utter  
it, there is a happy appropriateness in  
these words at the Christmas season.  
They point us back through the ages  
to that wondrous scene in Bethlehem  
when the shepherds, coming to that  
lowly stable beneath the crowded inn,  
discover "a babe lying in a manger."  
That that infant, wrapped in its swad-  
dling clothes, is the actual incarnate  
Son of God manifested in human form  
is a mystery that at first sight over-  
whelms us. We cannot fathom it or  
explain it; nor is it necessary that we  
should. I cannot fathom or explain  
just how that tree before my window  
has been growing during this last  
summer; but I accept the fact of its  
growth. So with the unfathomable  
marvel of the incarnation. With the  
modus of it, or how it took place, we  
are not required to have any faith at  
all; simply are we to believe the re-  
vealed truth that the infant Jesus was  
the eternal Son of God who had be-  
come man and continued to be God  
and man in two distinct natures, but  
in one personage! From Bethlehem  
on to the ascension-mount he claims  
divinity; and every word, every step,  
every act confirm the claim. After  
nineteen centuries the unanimous  
verdict of Christendom only echoes  
the testimony of that century before  
the cross, "Truly this was the Son of  
God!"

As we go back to that wonderful  
scene at Bethlehem we discover that  
a name is given to the divine child.  
He is called Jesus, "for he shall save  
his people from their sins." They  
call him Saviour. That sacred, pre-  
cious name carries us as with a bound  
from Bethlehem to Calvary—from the  
manger to the cross. That the newly-  
born babe was yet to be an infinitely  
wise teacher, and an infinitely com-  
passionate healer, and on infinitely  
perfect example to us all was not  
enough; he must be a Redeemer from  
the dominion and the doom of sin, or  
else the supreme purpose of the in-  
carnation fails. Mark how that fear-  
ful word "sins" flashes and flames out  
over that Bethlehem manger! It re-  
veals the terrible fact of human guilt  
and wandering from God, and it fore-  
casts terrible retribution. That pul-  
pit and that Sabbath school commit  
a fatal mistake when they belittle that  
word sin; it is a mistake that lies at  
the bottom of a vast deal of shallow

and delusive preaching. If sin is not  
utterly damnable, why should the Son  
of God shed his blood on the cross to  
save us from its clutch and condem-  
nation?

Observe how close alongside of that  
gastly word "sin" beams out that  
glorious word "save! We seem to be  
hearing already the sweet bells of re-  
deeming love ringing over that manger  
in which the infant Jesus slumbers.  
The "faithful saying" starts then and  
there which Paul afterwards shouted  
at the top of his voice, that Christ  
Jesus came into the world to save sin-  
ners. This is the real message for  
the times. From the days of Luther  
on to the days of the Wesleys, and  
from their day on to the days of  
Spurgeon, that pulpit has had most  
of the power from on high which rang  
out the most clearly the glorious  
evangel of the Atonement. Tear that  
vital doctrine out of Christianity and  
you reduce it to an excellent system of  
morality, but nothing more. Even  
Bethlehem's manger never would have  
existed if there were to be no cross  
of Calvary.

I am well aware that some who em-  
ploy this formula, "Back to Christ!"  
intend by it to minimize—and in some  
cases to disparage—the teachings of  
the inspired apostles. They fasten  
upon those utterances of our Master  
which we call the "Sermon on the  
Mount" as the condensed creed and  
constitution of Christianity. Have  
these good people never read a certain  
remarkable conversation which our  
Lord had with a Jewish ruler who  
came to him by night as a searcher  
after truth? That evening the divine  
Teacher dropped his plummet into the  
deep things—the great truths that  
reach in to eternity. He told Nicodem-  
us about sin and its consequences.  
He told him about the redeeming  
love of God in the atonement—the  
Son of Man to be lifted up as Moses  
lifted aloft the brazen serpent. He  
told him the indispensable necessity  
of regeneration by the Holy Spirit.  
He pressed upon him the vital duty of  
faith as essential to salvation. He  
revealed to him the glories of "etern-  
al life," and showed him the road to  
heaven. A wonderful "inquiry meet-  
ing" was that, and the fruit of it ap-  
peared when Nicodemus brought his  
sweet spices to be wrapped with the  
crucified body of his Lord.

Now all these core-truths make up  
the warp and woof of the inspired  
teachings of Paul and Peter and John.  
Instead of being a Pauline and Petrine  
and Johannine theology, they are  
simply Jesus Christ's theology; for  
these apostles were Christ's spokes-  
men. He had promised them, "I am  
with you always," and that his spirit  
would guide them into all truth.  
"Back to Christ" ought to mean noth-  
ing less than a return to everything  
which our adorable Master taught us,  
both by his own tongue and by divinely-  
inspired representatives and witnesses.

Seldom has a Christmas Day dawned  
upon us when there was more need to  
turn our eyes and thoughts Christ-  
ward. Early in this year an interna-  
tional conference was held to promote  
the principles of righteous arbitration  
instead of an appeal to the sword.  
But the year closes with wars in which  
two or three Christian nations are en-  
gaged, and the music of Christmas  
bells mingles with the thunders of  
artillery. Every lover of humanity is  
praying that the century may close  
with a new advent of the Prince of  
Peace.

There has been over our land for  
some time past a lamentable dearth of  
revivals. Business thrives, wealth  
increases, our country is becoming  
enormously rich; but the vital busi-  
ness of winning souls to Christ has  
somewhat slackened. Pastors and  
people are raising the practical  
question, What shall we do? The  
answer would seem to be in three  
words—Back to Christ! Jesus in our  
homes, not only on Christmas Day,  
but every day, would revive household  
piety, establish family altars, sweeten  
the fireside, counteracts the rage for  
fashion and frivolities, and bring our  
children into Christ's fold. Jesus  
Christ, in the consciences of his rich  
followers, would check the mania for  
wealth, and teach them how to use  
money for the benefit of God's poor  
and ignorant, and suffering, and be-  
littled children. Back to Beth-  
lehem's manger among the poor

Back to Calvary's cross to save sinners!

The great want in the church, and  
in society and in civil life, in the pul-  
pit and the pew and everywhere else,  
is Jesus Christ. With him everything—  
without him nothing. The gift that  
includes all gifts, the blessing that en-  
wraps all blessings, is a present Savi-  
our working in us as a conqueror of  
sin, as a converting power, as a refiner,  
as a comforter, and as a quickener of  
the dead to life. A personal Jesus  
preached awakens sinners. A personal  
Jesus accepted means salvation. A  
personal Jesus obeyed is sanctifica-  
tion. A personal Jesus followed is a  
life of brotherly kindness and philan-  
thropy. A personal Jesus reigning in  
the heart is the fullness of joy and  
power. The bells of Bethlehem ring  
one note, and the Christmas carols are  
all calling aloud—"Back to Christ!  
Back to Christ!"

## CHRISTMAS IN BETHLEHEM.

It is interesting to know—and it  
seems fitting that it should be so—  
that in one obscure corner of this  
great world Christmas is a day of  
purely religious ceremony and worship  
with none of the social merriment—  
which is but the outcome of the Chris-  
tian heart and home so dear to us.

This spot is Bethlehem, the birth-  
place of the Saviour. There, in the  
Church of the Nativity, which is sup-  
posed to contain the grave or grotto  
in which Jesus was born, upon each  
returning Christmas Eve a vast con-  
course of bishops, priests, and people  
assemble and hold religious services  
all night long in remembrance of and  
thankfulness for, Christ the great  
gift which God in his love and com-  
passion for a benighted race bestowed  
upon it, and without whose presence  
in our hearts the Christmas which we  
love so well, the day when all is cheer,  
the day when self's cost aside, and we  
feel and know that "it is more blessed  
to give than to receive," would not be  
possible.

## DOES THE CHURCH OF ROME COMMIT THE HOLY SCRIP- TURES TO THE FLAMES?

Writing in the Canadian Baptist  
Rev. E. J. Stoho, of Quebec City,  
says:

It was my privilege to offer a word of  
explanation on this vexed question,  
at the Convention at Bradford, when  
the Grande Ligne report was before it  
for reception. Since that, several of  
my brethren have desired me to re-  
state it, that the matter may be in-  
telligently understood and fairly put  
when they have to speak of the Church  
of Rome's attitude to the Holy Scrip-  
tures.

1. "Does the Church of Rome  
withhold the Holy Scriptures from  
the people?" Generally, she does.

2. "Does the Church of Rome  
forbid the reading of the Holy Scrip-  
tures?" No. But she does not en-  
courage the reading of the Scriptures,  
unless accompanied with the Church's  
teaching in foot-notes.

3. "Does the Church of Rome ever  
commit the Holy Scriptures to the  
flames?" Yes and No. The Holy  
Scriptures used by Evangelical Chris-  
tians, translated from the original  
Hebrew and Greek texts, are forbid-  
den to be read, and when found in the  
hands of any have to be given up to  
the Cure to be destroyed. The Bible  
in common use by Evangelical Chris-  
tians is a condemned book and re-  
garded as only fit for the flames when  
found in the hands of a Roman  
Catholic.

4. "Does the Church of Rome ever  
burn its own version of the Holy  
Scriptures? Yes and No. The Holy  
Scriptures as used and authorized by  
the Church of Rome is a translation  
from the Latin Vulgate, and accom-  
panied with notes, and with these is  
a good book, and may be read by the  
common people, but without these  
notes, the same translation is pro-  
nounced a bad book, and condemned  
to the flames. The Church of Rome  
says, "We never burn the Holy  
Scriptures, we only burn bad books—  
defective and corrupted copies of the  
Holy Scriptures."

A Roman Catholic translation (with-  
out notes) shares the same fate as the  
Bible in common use by Evangelical  
Christians.

Mark, it is not the Bible that is  
denied the people, but the right of  
free examination, the right of judging  
as to Christian doctrine and practice.  
Bible burning is defended on the  
ground that in the Acts of Apostles,  
chap. xix. 18, 20, we read that bad

books were brought to and laid at the  
Apostles' feet to be burned.

I make this explanation to safeguard  
my brethren from being tripped up  
in this great controversy. May a  
better day and a larger liberty come  
to the people of this land, and may  
there be an open door for an open  
Bible. May every man have the  
Bible in his own tongue, and with it  
the rights of manhood.

## SUNDAY SOCIAL FUNCTIONS

THE KING VERSUS "THE UPPER TEN".

The following paragraphs from an  
excellent article in "The Acadian  
Recorder" of recent issue discussing  
the growing practice of holding sup-  
pers and other social functions on  
Sunday, will be read with interest:—

"This is indulged in by those even  
who profess to be good church-goers,  
who frequent our places of worship  
with becoming regularity. We were  
sorry, for instance, that on a recent  
royal occasion it seemed wise to some  
to have a dinner party on Sunday  
evening to the Duke of York. We  
are sure the visitors would not have  
been offended had this public violation  
of the Christian Sunday not been pro-  
posed. In fact it is by no means a  
function of royalty to violate the one  
Day of Rest that all should enjoy, for  
an English paper remarks "that King  
Edward has stanned society by plac-  
ing the ban on Sunday entertainments  
of every sort. The news came out as  
a result of his declining to leave Scot-  
land for London on Sunday. It is  
said he will not encourage Sunday  
dinner parties at restaurants or other  
diversions."

We all know what a potent influence  
for good Her Majesty, the late Queen,  
had on society, and we are glad to see  
Her Royal Son following in the same  
path, and even branching out for him-  
self as well. We would advise those  
folks in Halifax who of late have been  
starting "the fashion" by giving Sun-  
day evening suppers that they "follow  
the King." What is the use of Boards  
of Trade or other organizations trying  
to make arrangements so that the mail  
steamers will not leave Halifax on  
Sunday, if devotees to fashion break  
the laws that the community is en-  
deavouring to keep sacred? This law,  
written or unwritten, it matters not,  
is that all employees shall have one  
day of rest from toil. We try to give  
it to our laborers, which is recognized  
as right, and we learn with great sat-  
isfaction that the Allan steamers are  
to sail from Halifax on Mondays dur-  
ing the coming winter, instead of on  
Sundays as at first proposed.

But while the male workers are to  
get their rest, the maids at work in  
the kitchen must be kept busy all day  
preparing for Sunday evening suppers,  
that are not, we much fear, permeated  
with the spirit of the Sabbath Day.  
Horace Greeley said once that "the  
liberty of rest for each demands the  
law of rest for all. But the liberty of  
rest for each cannot be secured when  
in increasing proportions our Sunday  
evenings are being used as we have  
stated. We hope the practice to  
which we have called attention will  
not grow. We trust it will abate, but  
it will only cease when the Christian  
conscience, which is strong enough to  
dominate all avenues of society in this  
city, discountenances such practices  
as are growing too rapidly to be looked  
on as a matter of course. It is a prac-  
tice that our ministers can well afford  
to denounce in earnest and strong  
tones without fear or favor. Indeed  
we have been surprised that the pul-  
pit has not spoken out on this matter  
with greater fearlessness than it has  
in the past. Meantime, we would  
tender to one and all the advice to  
they do in others, and they cannot be  
far wrong."

## THE GOTHENBURG SYSTEM.

We are glad to notice that at the  
recent W. C. T. U. Convention in  
Montreal, there was intelligent oppo-  
sition to the Gothenburg system,  
which is, really, the worst form of  
license of which we have any knowl-  
edge. One speaker, Mrs. Rugg, of  
Stanstead, said:

The Gothenburg system is nothing  
but high license under another name,  
and we must protest might and main  
against it, push for better enforcement  
of our present laws and work for more

and more restrictive measures. This  
system which has been in force in the  
city of Gothenburg, since 1865, is one  
by which the sale of liquor in the city  
is under the control of ten men of high  
social standing. Each saloon has a  
restaurant attached, but the owner is  
understood to make no profit except  
on the food—all the profit on the  
liquor reverts to the government. But  
as far back as 1872 the city of Edin-  
burgh sent Baillie Lewis to investigate  
its working. Baillie Lewis went first  
on a market day to one saloon and  
counted eighty-three persons served  
with drink in seventeen minutes. He  
went home and reported that in the  
city of Gothenburg there was two and  
a half times as much liquor consumed  
as in Edinburgh, and two and a half  
times as many arrests for drunken-  
ness. And so in 1872 Edinburgh de-  
cided that the Gothenburg system of  
license was no improvement on her  
own. Are we then in Canada, where  
six provinces out of seven gave a large  
majority in favor of total prohibition,  
are we to spend time even talking of  
such a system as that.

The sentiment of the Convention  
was strongly opposed to the Gothen-  
burg system.

## Woman's Foreign Missionary Society

"Rise up ye women that are at ease  
Isaiah 32: 9.

[All contributions for this column  
should be addressed to Mrs. Joe  
McLeod, Fredericton.]

## GIVING AND GETTING.

One of life's paradoxes is that he  
who gives gets. The way to success is  
by surrender. They who are most  
lavish of their own life are the ones  
into whose lap the world pours the  
richest treasures. Thousands of  
hearts are starving to-day simply be-  
cause they are stingy. They have  
withheld themselves, and in the with-  
holding have grown lean and poor.  
The fat and prosperous soul is the one  
which is liberal with itself, and which  
offers itself as food and strength to  
every needy man and cause. There is  
no secret of greatness like the secret  
of giving—constant and unsparing  
giving of self's best.

Not they who seek to get—to  
gather to themselves the world's best  
things, and thus find satisfaction—but  
they who bountifully offer themselves  
in sympathy and service to the world,  
learn life's deepest joy.

How shall young men and young  
women secure greatest success? Simp-  
ly by offering themselves on the altar  
of the world's everyday needs. Largeness  
of life, fineness of character,  
honor of the honorable, love of all,  
will crowd toward the young person  
who unselfishly labors to serve man  
through commonplace days and weary  
nights. In ways humble and high, by  
means insignificant and great, give up  
your best talents to all whom you can  
by any means help, and reward in  
time and eternity is certain.

## JOYFUL SERVICE.

There is no worship like that of joy.  
We hear so much of the duty of self-  
sacrifice and the patient endurance of  
crosses that make young people, and  
even older ones, come not unaturally  
to think there is no service without  
hardship and no goodness without un-  
happiness. They conclude that an  
offering can be accepted at God's altar  
unless it is salted with tears.

"We should suspect some danger nigh  
When we possess delight,"

runs some old lines that have doubt-  
less burdened many a youthful heart.  
But heaven will be full of service, and  
it will be the service not of duty or of  
sacrifice but of joy. We shall do the  
things we like to do, and our gladness  
will be the sweetest praise we can  
offer to our Lord. We need not be  
afraid of happiness there or here, nor  
dream that to enjoy our work makes  
it less acceptable in God's sight.

At a missionary meeting, when some  
young teachers were to start for  
foreign fields, the prayers and remarks  
of the speakers were full of tearful  
allusions to the hard-hips and sacrifice  
of the undertaking until one young  
missionary spoke for herself: "Don't  
pity me," she said, almost with a  
touch of impatience. "I am doing  
what I want to do; I go joyfully!"  
Was her work any less noble for that?  
—Rev. J. R. MULLER.