

Religious Intelligencer.

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

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Notes and Gleanings.

Last year 21 women physicians received public appointments in England. In the same year 47 female students of medicine were matriculated in London.

In France, if a person dies leaving sufficient money to pay the debts, the doctor's bill is settled first and then the rest of the deceased's liabilities are dealt with.

An eminent professor of Perugia, Italy, has just operated successfully on a cataract upon a young lion which was chloroformed. What a useless trouble, when an absent treatment might have been given by a Christian Scientist!

Over in Holland the horseless carriage is known as the Snelpaars onderpoor weggetroolrijtuig. We can't see how anything of that kind is ever going to bring about rapid transit or serve to lessen the labors of the people.

In France's navy there are 45 admirals, 1,760 officers and 41,536 men. In the army there are 330 generals to 21,488 officers and 540,000 men, while the marines have 17 generals to 2,105 officers and 52,305 men. The marines complain of the inequality in the proportion of generals, they having but one to about 124 officers, while the army has one to 65.

The world owes Sir Benjamin Ward Richardson, M. D., a bigger debt than the memorial tablet unveiled recently in the London Temperance Hospital. He sacrificed to his temperance principles and work the prospect of a large fortune through fashionable practice and died poor in money, but rich in the gold that shines in heroes and martyrs.

A great tea case has been tried in London. Sir Thomas Lipton, whose business is immense, has included the weight of wrappers in parcels of which the tea is sold. He was fined ten pounds and costs. There was no charge of an intent to defraud, as the practice is general. The court holds that the practice is violation of law. This decision will make a difference of eighty-five thousand dollars per annum in his profits, unless he raises prices.

Certain fortgivings from the Vatican seem to imply that the pope thinks the next century begins with 1900 instead of 1901. The Times, commenting upon this, says: "It is a fact beyond intelligent doubt or argument that the next century begins Jan. 1, 2001. Of course this is a point which involves neither doctrine nor dogma, and therefore the venerable head of the Catholic Church might be mistaken about it without throwing any light on his claims to infallibility. But still in so simple a matter no mistake should be made by anybody, and least of all by a man with a mind as keen and quick as that of Leo XIII."

A table in Science shows that Canada leads all other countries in the extent of her forests. She possesses 799,230,720 acres of forest covered land, as against 450,000,000 acres in the United States. Russia is credited with 498,240,000 acres, about 48,000,000 more than the United States. India comes next with 140,000,000 acres. Germany has 34,347,000 acres, France 23,466,450, and the British islands only 2,695,000. The table does not include Africa or South America, both of which contain dense forests. It may surprise our readers to learn that the percentage of forest covered land is higher in several European countries, Germany for instance, than in the United States.

Lambert Lach an eminent physician, claims to have settled the question that a alarming disease, cancer, is not the result of a germ, but invariably begins with an injury. It was never believed by the majority of the medical world that cancer was caused by a germ, but it has been rather less so of late than prior to ten years ago. The bacteriologist contributed articles to the Health Department of this paper, which set forth facts about four years ago. The

London Pathological Society, an extremely conservative body, has lent its weight and influence to Dr. Lach. He is said to have stated that he would not submit to an interview, as he intended to give the whole matter to the medical world in the course of a month.

The Sin Of Unbelief.

"He that believeth not God hath made him a liar because he believeth not the record that God gave of his Son. And this is the record that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life, [the life, rev. ver.] and he that hath not the Son of God hath not life."—I John v: 10-12.

The word "given," in the eleventh verse, was used in the same sense as it was more than once in the book of Joshua. In the eighteenth chapter of that book, third verse, we read:—"And Joshua said unto the children of Israel, How long are ye slack to go in to possess the land which the Lord God of your fathers hath given you?" There was a sense, you see, in which the Lord had given them the land, even while they were not in actual possession of it. They did not have the gift until they received it in the way the Lord required them to receive it, namely, obeying Him in going in to possess the land, going in against their enemies, and trusting in God to give them victory according to His promise. Then, in the sixth chapter of Joshua, second verse, we read:—"And the Lord said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, and the mighty men of valour." But from the verses which immediately follow, we learn that Joshua and the Israelites were to receive what God then said He had given them, by obeying Him as commanded in those verses, which act of obedience is spoken of in Hebrews xi: 30 as an act of faith. "By faith the walls of Jericho fell down, after they were compassed about seven days." Just so, God's great gift of eternal life is to be received by means of the act of faith whereby we receive Christ as the One in whom the apostle says the life is for us. We are to receive Him as our Saviour and Lord, confessing our sins which caused us to be destitute of the life, and so under serving of it, that only the death of Christ for us could have opened the way for God's giving, or offering, it to us, consistently with the intersts of justice in His government. Just this receiving Christ in His risen life is what is meant by the "believing on Him" spoken of in the first part of the tenth verse, and in many other passages. In the first chapter of the gospel according to John, twelfth verse, we find that receiving Christ and believing on Him are the same thing: "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." They become the sons of God by regeneration, which is the beginning of eternal life in the soul by the renewing power of the Holy Spirit.

And then as they continue in the exercise of faith in Christ they experience the sanctifying power of the Holy Spirit, and thus have "life more abundantly"; even as Jesus said in John x: 10. This eternal life is already given them, in the sense of having been provided for us by means of the atoning death of Christ, and offered to us on the simple condition of our being willing to receive it through faith in the risen, living Christ. This faith is simply the hand by which we take the proffered gift. It is just the act of faith in God required of us, that compassing the walls of Jericho was to Joshua and the Israelites. In order to its exercise it is of course necessary first of all to believe what God says about Christ. If we did not believe what God says about Him, how could we believe on Him? If a sick man did not believe what one or more of his fellow men might witness or testify about a certain physician, then, of course, he would not go to, or send for, that physician. On the other hand, suppose the sick man did believe about the physician, and yet did not send for him, then his believing about him would not do him any good; and assuming that he really needed the help of a good physician would he not be more responsible for his continued illness than he would be if his not sending for that, or some other physician, was because he did not believe

concerning him, and that, we will also assume, because he thought he had good reason for such unbelief.

So, while it is necessary to first of all believe what God says about the Great Physician for our souls, it is also necessary to believe on Him, or, in other words, go to Him if our belief concerning Him is to do us the good we need. It is not until we believe on Him that we shall experience that good by His grace and power.

We may well believe what God says about Him because His testimony is true. If we receive the witness of certain men because we think we have good reason to believe that their witness is true, then because "the witness of God is greater," as the apostle says in the ninth verse, therefore all the more should we receive that witness. If we did not believe or receive that witness, then we would make God a liar, even as the apostle further, and most plainly, says. We may treat some of our fellow men in that way if we think we have a good reason for so doing, but we can never have a good reason for so treating God. If any man should ever think he had a good reason for so doing, he would think wrongly, and would do the Lord a great injustice, as well as himself a great wrong. "Let God always be true" in our estimation, even if some times, in our haste, we would say with the Psalmist, "All men are liars." The witness of God in reference to Christ and eternal life is indeed greater than the witness of any man in reference to any earthly physician no matter how true that witness might be as far as it could go, because even the best earthly physician could not heal every one who might send for him. But the Great Physician of whom God has borne witness, has never failed to heal and save any one who has gone to Him for spiritual healing and life. And He never will fail. Therefore, every one who does not come to Him after believing what God says about Him, thereby shows either that he does not care for spiritual healing and life, or is not willing to receive these unspeakable blessings in the divinely appointed way; or, at all events, he is not willing to receive them in the divinely appointed time. He practically says, "Go Thy way for this time, when I have a convenient season I will call for Thee." And, in either case, does he not practically make God a liar?

Therefore his unwillingness to believe on Christ is most sinful, as well as most unreasonable and foolish. It is much more unreasonable and foolish than a sick man's refusing to send for a good physician would be, because what is bodily healing and life in comparison with spiritual? The former, being only for the body, could be only for a little while any way, while the latter is for the soul, and that as under the crime as well as the disease of sin, and the salvation promised through faith in Christ is for eternity. Therefore it must be that a refusal to exercise that faith would be most sinful as well as most unreasonable and foolish, and especially if there was such refusal—or neglect, which would be practical refusal—after admitting that what God says about the Great Physician is true. It would be most sinful for any one not to accept Him, because it would be acting so much as if he made God a liar. Certainly that would be more sinful than if he actually made Him a liar, and therefore could not accept the Physician of whom He has borne witness; though, of course, his rejection of that witness or testimony without a better reason for such rejection than any man really has, would be no trifling matter. Suppose a man in debt should get a letter from a rich friend telling him that if he would come to his office at a certain time he would give him what he needed in order to his having deliverance from his debt, would not that rich man have good reason to be greatly offended if the poor man should tell him that he could not believe what he had written? As between man and man, that would indeed be a greater offence than not accepting such an offer might be, even though believing it was true, because the man owing the debt of money, might reply to his rich friend, thanking him for his kind offer, but, at the same, respectfully declining it, in the hope of being able in time to pay the debt by means of success in some business

enterprise. But it will never do for any sinner to decline acceptance of what God has offered, for any such reason as that. That offer includes what every one needs to have, namely deliverance from his debt as a sinner against God, so that there may be salvation through faith in Christ from the crime as well as from the disease of sin, and there cannot be this great salvation in any other way. We can not have deliverance from the debt incurred by sin, by trying to do something in the way of paying the debt, but rather in the way of receiving what God has offered in reference to its forgiveness, and on account of what Christ paid in His death for our sins. The forgiveness of sins is as necessary as the life. In fact the forgiveness is necessary first of all, for the life will not be actually bestowed, if the forgiveness is not received, and that cannot be, if Christ be not received. If it be true that "he that hath not the Son of God hath not life," it is no less true that he that hath not the Son of God hath not forgiveness. "The wrath of God abideth on him." (See John iii: 36.) Yes, he is under greater condemnation because of his unbelief, for Jesus Himself said, "This is the condemnation that light is come into the world, and men loved darkness rather than light because their deeds were evil." (John iii: 19.) They are a great deal more sinful than they would have been if they had never heard about Christ as the Saviour of all who believe on Him through grace. Or, having heard, and believed about Him, and having also been the subjects of so much persuading grace as God could wisely bestow in the convicting and drawing power of the Holy Spirit, still did not believe on Him. We read of some who, in their rejection of Him, went so far that they are described as having "trodden under foot the Son of God, and done despite unto the Spirit of grace," and then we are told that there is reserved for them a "much sorer punishment" than there is for those who have sinned under much less light.

Reader, "dost thou believe on the Son of God?" "All things are possible to him that believeth," because there is nothing too hard for the Lord to do, that He hath promised to do for and in them that believe on Jesus as their Saviour from the crime and disease of sin. There is one thing which is too hard for even the Lord to do, namely to break his own promise. "It is impossible"—morally impossible—"for God to lie." He is faithful that promised, he cannot deny himself. Therefore we should come to Jesus in strong faith, believing God that it shall be even as it hath been told us, (Acts xxvii: 25.) And so, having Christ, we shall have the life, and it will be manifest in our love to God, and our delight in his service, in contrast with that indifference toward God, and perhaps enmity toward Him and opposition to His service, which, in many cases is the result, and evidence, of spiritual death. Having "passed from death to life" by the regenerating and sanctifying power of the Holy Spirit, bestowed on all who receive the divine testimony concerning Christ, we shall be able, by this blessed experience of life, to "set our seal that God is true" (John iii: 33). And to the Triune God shall be all the glory.

J. B.

An Agnostic Church Member.

There are many church members, in all the denominations, who do not take their denominational paper. The Pacific Christian has the following questions and answers bearing on this matter, which some people might study with profit:

What Christian paper do you take? None. Why? Hain't time to read one. Take more papers now than I can read. What and where is our next Conference? Don't know. What is our foreign missionary society doing now? Don't know. Have we a foreign missionary society, anyhow? Think we have, but don't know for certain. Who is its secretary? Don't know. What is it doing?

Don't know. Is it doing anything? Spouse it is. Don't really know. How much money did it raise last year? Don't know. Who are our home missionaries? Don't know. Where is home missionary work most needed? Don't know. What is our membership? Don't know. Where are we strongest? Don't know. Who are some of our strongest men? Don't know. Is our cause making much progress at present? Don't know. What good are you to the church, anyhow? Don't know—that is, I—well, you see—

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. Jos. McLeod, Fredericton.]

India Letter.

Balasore, Orissa.

July 18th, 1899.

DEAR MRS. McLEOD:—I have several times asked Miss Barnes to write to our paper about her work. This week she has sent me the enclosed copy of which she is sending to the "Free Baptist." She has promised to write a letter at some future date especially for the INTELLIGENCER.

We are now in the midst of the rains. Already much has fallen. To-day it looks as though it may be fine.

I have the girls on the verandah, studying their lessons and am trying to watch that they study and at the same time get my mail ready for post.

The end of this month I expect to visit Mrs. Sander. I have promised to spend a fortnight with her.

The health of the Orphanage so far has been good. This is the time for fever, but so far we have had very little of it, for which I am thankful.

Sincerely Yours,
L. E. GAUNCE.

Pilgrims to Puri.

For this rainy season, on account of unfinished bridges, the trains on the new Bengal-Nagpur Railway can run only as far south as Bhadrachal. This is also the terminus of the high level canal. Steamers now go by it three times a week to Cuttack.

There are great numbers of pilgrims going to Puri this year to the temple of the idol Jagannath.

Before the rains came on the trains on the lines connected with the East Coast Railway and passengers could go direct to Puri.

A man who gathers up the pilgrims is called a punda. Recently, while the train stopped at Balasore a punda who had gone to a tank to bathe was struck by lightning and killed. During the dry season these pundas went straight through by rail, and returned and told the people all through Bengal that the line was completed, so for the past three weeks the daily average number reaching here, on the way to Puri, has been nearly 2,500, and still coming in great numbers every day! Our magistrate tells me ninety per cent. are women.

The steamers that come can carry only about five or six hundred at a time. A few go in bullock carts the sixty-one miles to Cuttack, where they get the train again. The others walk. There is no telling these days when heavy rains will come and often they get drenched. Some die on the road from cholera, and exposure before reaching Puri. God knows how many. A few days ago a woman died here at the station, and in Puri hundreds are dying. I am told.

All this for the sake of going to see a dumb idol!—"the god of the world," as the name means. Most of those who go and return, if asked what they have gained, say, "Nothing."

Our Postmaster is an intelligent Bengali. His mother, seventy years old, came from a distance, staid a few days, and then went on. He said, "I did not want her to go, she is too old,

but what could I do?" He and his wife read our Christian books, and are not prejudiced against reading them. He has read "Chundra Lela." Have you? How she traveled over this India, north, east, south and west to the great Hindu shrines in search of peace. At last she found it in accepting our Lord Jesus Christ as her Saviour. She had suffered much, but in Him found the One who suffered and died for her, and for all.

When the steamer is expected there are hundreds sitting on the roadside not far from the mission house. Sunday afternoon I distributed some tracts to those who could read Bengali. But that day they seemed to be mostly Hindustani speaking people.

This is a country of many languages you know. The names of the railway stations in this part are printed in four languages. In the centre of the sign board, large and plain, is English, on one end Bengali and Oriya, on the other Persian Urdu. As you go north or south the names are in the languages best known in those sections.

Pray for these thousands coming and going, and for us who are here to tell of Christ the living and true way of eternal life.

E. E. BARNES.

Bhadrachal, India. July 1899.

St. John West, Society.

A small, but very interesting, missionary meeting, under the auspices of the Woman's Aid Society, was held in the Free Baptist Church, St. John, West End, on Tuesday evening Aug. 15th. The meeting was presided over by Miss Lydia Fullerton. The object was to receive the contents of the "mite boxes" distributed in the homes of the church and congregation. An interesting programme was carried out, consisting of singing, addresses by the pastor, Rev. Dr. Hartley, Rev. C. W. Rogers and R. V. F. C. Hartley, reading by Josie Rogers, recitation by Ella Ames, and solos sweetly rendered by Edith Crawford and Edith Treacren. The money received from mite boxes and collection amounted to \$12 89.

A. J. SLIPP,

Secretary.

St. John, West, Aug. 18th.

Another Voice from India.

Two weeks ago we published a letter from Mrs. Burkholder, which was an appeal to New Brunswick Free Baptists to send missionaries for the new work now opening at Khad-gpur. We have just received a note from Mrs. B. enclosing the following additional appeal from Mrs. Phillips. Mrs. Burkholder writes: "Mother is now in her eighty-second year, but her interest in mission work is as keen as it was fifty years ago, if not more so. I certainly hope your people will heed the call and come to the rescue. Is not this the call from the Master?"

Jellalore, July 12th, '99.

DEAR MR. McLEOD, though a perfect stranger I am sure that your interest in this Mission will enable you to excuse the liberty I take in writing you.

Yesterday I received a letter from my daughter, Mrs. Burkholder, saying: "I am writing to Dr. McLeod urging him to do his best to send a man and his wife this fall for Khad-gpur."

My heart is so fully in sympathy with this new opening, and I see so clearly the advantage of promptness in action, that I wish to raise both hands in favor of this motion. But even both hands would be but a faint expression of my interest in the work and the need of the field. While wondering what I could do a little scene in the home of my eldest daughter occurred to me. Clyde and Daisy, of about eight and six years of age, while at play were discussing a point they could not settle, and one called for a vote. Daisy at once threw herself on her back and lifting both hands and feet shouted, "Majorities rule." Now if your people will set both hands and feet to work in this good cause, it will not be long ere the money for outfit passage and salary will be assured, and surely the Lord of the vineyard will send the needed laborers.

May the Lord greatly bless every effort put forth in this direction.

Sincerely yours,

H. C. PHILLIPS.