

Religious Intelligencer.

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

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Will all who have not done so do us the kindness of sending their subscriptions at once?

Notes and Gleanings.

The casualties of the war with Spain, from the official records of the War Department, as far as completed, were 264 killed in battle, 33 were officers and 231 enlisted men. The figures apply to the losses in the Philippines, Cuba, and Porto Rico. The percentage of officers killed is said to be unprecedented in the battles of the world.

In a small village near Canal Over, O., a few days ago the four sons of John Samers, industrious and thrifty young men, were married to the four daughters of James Schottel, a prosperous farmer. The quadruple wedding took place at the home of the four brides. The couples will live near each other and within sight of the houses of the parents.

Mr. Alice Merrill Horne has been elected to the Utah house of representatives on the Democratic ticket. She is a capable young woman, who has been a teacher in the public schools. The Hon. Martha Hughes Cannon holds over in the senate. There are now two women in the legislature of Utah, Mrs. Cannon and Mrs. Horne; two in the legislature of Colorado, Mrs. F. Lee and Mrs. H. G. R. Wright; and two in the legislature of Idaho, Mrs. Clara Campbell and Mrs. Harriet Noble.—The Union Signal.

The charge is now made that Mrs. J. J. the high priestess of the Christian Scientists, whose books are the oracles of their faith, is a wholesale plagiarist, having translated bodily to her books whole sections and chapters written by a certain old doctor, to whom Mrs. J. J. went many years ago to be cured of some disease that she imagined to be afflicting her. The doctor is now reported to be dead. We hope, for his own credit, though we do not know his name, that he never wrote such nonsense as is now charged against him.

Some of the great western railroads are discontinuing the use of passenger gates in station houses, and also the practice of requiring passengers to present their tickets before entering the cars, and is most satisfactory reform. The other of having to hunt up and present the ticket when a passenger rushing for train with hands full of baggage is something to which a traveller can ever become perfectly reconciled. The more simple railroad can render its service, and yet maintain a wise discipline on its employees and a proper regard for the protection of its property, the better its patrons are satisfied.

Probably the most difficult presidency to fill is that of the French public. This arises in a large measure from the peculiar characteristics of the French people, which tend to demand changes in the various departments of government as frequently as they do in positions. The average number of letters sent daily to the president of the French republic at the Elysee is 700. Of these, 250 are begging letters, 150 petitions on criminal affairs, 100 petitions from criminals, 80 complaints against various functionaries, 20 anonymous insults, 20 letters, and 20 threats of assassination. Verily, "uneasy lies the head that wears a crown."

The leper settlement in Hawaii is recently inspected by Surgeon A. Carmichael. In his report he speaks as follows relative to the precautions necessary for the prevention of the introduction of the fatal disease into the United States: "Restrictive measures should be adopted to control the departure of all emigrants suffering from endemic foci of leprosy at the point of departure, and these should consist of a careful inquiry into the family and sanitary history of each emigrant, a rigid physical examination, and disinfection of his effects. Similar procedures at the point of arrival should be adopted, and a record of the destination of the emigrant preserved."

A sad record in criminology is the fact that in fifteen years Russia has sent 624,000 persons to Siberia. The record is relieved of something of its sadness, however, by the consideration that many of these exiles were not criminals really but only adjudged so by the harsh Russian political system. The gloom of the experience was somewhat mitigated too by the devotion of the friends of the exiles, fully 100,000 relatives of prisoners having gone voluntarily into banishment, that they might share with their loved ones the perils and privations of a life in dreary Siberia. The story of Russian despotism is a tale of numerous and varied chapters, involving alike many horrors any many heroisms.

Would You Be a Christian?

BY THEODORE L. CUYLER D. D.

I wish to say a few plain and affectionate words to those who are agitating the vital questions: "Ought I to become a Christian? And if so, how shall I become one?"

Yes, you ought to be a follower of Jesus Christ, and for three good reasons.

It is your duty, for God both commands and invites you. It is for your interest; if you choose Jesus Christ as your Saviour and guide, you will be better, stronger, happier, and more useful in this world. You will secure the salvation of your immortal soul.

Whether you become a Christian or not depends upon your own choice; no one else can decide for you.

A loving God says to you in his Word, "I set before you life and death; choose life." When Joshua submitted the alternative, "Choose ye this day whom ye will serve," he addressed his hearers as free moral agents, and such are you. When Christ said to James and John, "Follow me," he talked to them as rational beings; for if they could not follow him, why did he ask them?

You have the power of choice; choose life! By that expressive word in the Bible is meant the favor of God, the pardon of your sins, the sustaining strength to do right; it is the union of you heart with Jesus in this world and an unending heaven beyond the grave. "Death" is the absence of all these; it means the dominion of sin in this world, and the punishment of sin in the world to come.

But you may say, "I am not choosing death; it is inconceivable that any sane person should deliberately decide to be eternally wretched when he or she might be eternally happy." I admit that people do not usually set success and happiness on the one hand, and ruin on the other hand, and then deliberately choose to be ruined. Yet it is equally true that multitudes are selecting and pursuing courses that inevitably lead to ruin.

Here is a young man setting out to life. Of course his preference would be to become rich and prosperous. But he chooses to lead a career of indolence and thriftlessness, which inevitably brings him to poverty and keeps him there.

Again, a man voluntarily chooses the disease, disgrace, and horrors of drunkenness. Yet tens of thousands do choose to tamper with the seductive intoxicating glass, and their own free choice brings them to the drunkard's self-damnation. Did that foolish girl who gave her heart and hand to the showy rake who stole her affections choose to become a wretched wife? Yet she did choose to marry him; and dearly does she pay the consequences of her choice.

In like manner, my friend, when you decide to refuse that loving Saviour, who is even now knocking at the door of your heart, you choose to risk the consequences. When you choose to continue on in sin, to follow the devices and desires of an unconverted heart, to refuse to be all that Christ would make you, and to grieve away the Holy Spirit of love, you are deliberately choosing eternal death; for you choose the path that leads to death.

You are not, and you cannot be in a position of neutrality. Not to accept Jesus Christ is to reject Jesus Christ, and thus throw away all the infinite advantages and blessings which he offers you. Instead of asking yourself the question, "Ought I to become a Christian?" you had better face the other question, "Have I refused to be a Christian?"

It is no unkindness to say to you that the only effectual hindrance to your becoming a Christian and securing eternal life, is your own sins. Until you break off from them, you cannot lay hold on Christ by faith and come into heart-union with him, and obedience to his commandments. No man can serve two masters; you cannot go in two opposite directions at the same time. Every day you spend away from Christ is a lost day. The longer you live as you are, the harder will it be to become a strong, happy, and useful follower of Jesus. Your habits of thought and action will become more deeply rooted. You will have just so many more weeds to pull up; sin is terribly self-propagating.

Some persons may tell you that it is a very easy thing to become a Christian—as easy as lifting your hand. Yes, it is an infinitely easy thing for the omnipotent Spirit of God to renew your heart in answer to honest prayer; and it will be a very simple and possible thing for you to become a Christian if you are willing to cut loose from your old sinful self and to fasten your heart hold on the divine Saviour.

Do not ask for any easier salvation than that; it will not be worth the having if it does not bring you a new character and a new style of daily conduct. Thorough weed pulling and thorough ploughing are essential to a good crop. "Some people," said the quaint Scotch Rutherford, "want to have Christ for about nothing and never have had a sick night over their own sins. This maketh loose work." It is just such loose work that produces the half-converted Christians; and it takes a great many half-Christians to make a single whole one. The gate into the path of purity and peace and power is too narrow for you to smuggle in a whole back load of sins, even if conscience would let you attempt it.

Repentance and cutting loose from the dominion of sin must be attended with a cleaving to Jesus Christ. A single contact of the soul with Christ has made many an one a Christian. The first honest approach to him, the first sincere prayer for pardon, the first act to obey and please him—these have been like the touch of that woman who had the long malady—they have brought the blessing.

A man who had shamefully wronged a neighbor was brought under conviction of sin and could find no peace. Attending a religious service where he espied his neighbor, he called him out into the vestibule and begged his pardon for the wrong committed. That was the beginning with him of a Christian life.

Conversion is the act of turning to Jesus as the only Saviour—the Saviour who died to redeem you. As soon as you begin to trust him and to obey him the healing comes. You must understand that faith is vastly more than an opinion or a right feeling. It is a transaction—it is the contact of a person with a divine Person, of a weak, sinful, penitent soul with an all-sufficient Redeemer. You need to be shut up to this one tremendous truth—either Jesus Christ must save me, or I am lost!

Attendance upon church service, Bible reading, or the best of sermons, or an "inquirer's meeting," or prayer, or any other good thing will be useless if you attempt to put them in the place of a personal grasp on Jesus Christ. Faith is indispensable, just as the bucket is indispensable if you wish to draw up water from a deep well; but it is the water that you are after.

True faith puts your soul into living contact with the loving Son of God. A touch is enough to begin with; it must be followed by a strong and constant cleaving. The graft that is inserted in the cleft bough of an apple-tree must become united to the tree before it yields fruit. Abiding in Christ, and only through that abiding, will you be a vigorous, fruitful, and joyful Christian.

And if you become such a Christian, your wonder and sorrow will be that you never became one before. Men have lived to regret almost every conceivable step; but I never heard of a person who repented of loving, obeying, and serving the Lord Jesus Christ.

Brooklyn, N. Y.

Have something to say? Say it, and stop when done.

Christianity in China.

[The following historical note of the progress of Christian missions in China will interest our readers. Christianity was first introduced into the country, now known as China, in the first half of the seventh century by Nestorian missionaries. There are evidences throughout the country that the activity of these early pioneers of our religion was most widespread. As late as the years 1271-1295 Marco Polo and other travellers found traces of their work in various parts of the East. In 1307 Pope Clement created an archiepiscopal see in Peking, and six years later another in Tientsin. These were both relinquished in 1369, owing to want of funds to carry them on. Really energetic Catholic mission work dates from 1580, in which year a powerful mission under the Jesuit Ruggieri obtained firm footing in Canton. Ruggieri was followed by Ricci, Francis Xavier and other well-known missionaries, and in 1696 strong foundations had been established, not only by the Jesuits, but by the Dominicans and Franciscan monks as well. In 1718 all missionaries except the Jesuits were expelled from China, and during the last years of the eighteenth century even the Jesuits were subjected to much persecution. It was not until 1858 that a treaty signed at Tientsin, followed by another signed at Peking in 1860, guaranteed to members of all Christianities full security of life and property, and the undisturbed practice of their religion. At the present moment eight Roman Catholic orders are at work in China—Augustinians, Belgian Semarists, Dominicans, Franciscans, Jesuits, Lazarites, and Milan and Parisian Semarists. Their work is superintended by thirty-five vicars-general. Protestant missionary enterprise dates only from 1807, and is at present conducted by thirty-five different societies. It is computed that the Roman church numbers about a quarter of a million converts. The total number of communicants belonging to Protestant missions exceeds 60,000.

The Opium Trade in China.

Rev. Arnold Foster, of the London Missionary Society, who is stationed at Hankow, in China, has made a very able examination of the Report of the Royal Commission on Opium, which was presented to Parliament in April, 1895, and by many people has been held to have settled the anti-opium agitation for ever. Any one who reads Mr. Foster's examination, in which he compares the findings in the Report with the evidence from China, which was submitted to the Commission, cannot fail to appreciate the remarkable divergence between them. The majority of the Commissioners—who included Lord Brassey, Sir James Lyall, Mr. Arthur Paase and others—declared that (1) there was no evidence from China of any popular desire that the import of Indian opium should be stopped, and (2) that the prevailing medical opinions were that opium smoking in moderation is not harmful, and that moderation was the rule. Mr. Foster quotes freely from the evidence to show that these two declarations were the reverse of the truth. Further, he shows that the real ground for the favourable report of the majority on the morality question was the argument that if India did not supply the opium somebody else—the Chinese themselves or Russians—would do so. Mr. Foster gibbets this argument as being unworthy of the British nation. He also points out the disingenuous use in the Report of missionary evidence by taking detached sentences, and omitting the context which qualified them, on the question of what would be the effect on the natives of China if the Indian supply of opium were stopped. The examination concludes with a powerful appeal, in which Mr. Foster declares: "The report of the Opium Commission must be overthrown. If accepted it will do much to rivet forever on China the chains which an earlier race of Chinese officials would have broken had they known how to do it."

WANTS TO REMEMBER.—A young lady teacher, in a community where there are no Free Baptists, orders the INTELLIGENCER, saying: "I want something to remind me, or I may forget that I am a Free Baptist. I wish you a prosperous year."

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.]

From Miss Gaunce.

We find the following in a late number of the Morning Star, from Miss Gaunce, addressed to the Free Baptist Young People of the United States:

What is it that makes life worth living to us? Is it not that we have heard of God, our Heavenly Father; that he loves us; that Jesus is our Saviour and friend, and that we have a glorious hope of life beyond the grave? If these are the things that are precious to us, then to whom does the command, "Go ye into all the world and preach the gospel to every creature" apply more strongly than to us? Whether we go or stay, we should all be missionaries.

At the present time what is the Christian church doing and giving to send the gospel of salvation on full and free to the heathen? It is estimated that out of every 5000 church members in Christian lands one goes out as a missionary to those in heathen darkness, and that the average giving of Christians in Christian lands to send the gospel to the millions of unsaved in heathendom is about five cents a month per church member.

God gave his best to us, and shall we consider anything too precious to give to Him? May we like Livingstone resolve that we will place no value on anything we have or may possess, except in relation to the kingdom of Christ.

I remain yours sincerely,

L. E. GAUNCE.

Balassore, Dec. 6.

The Faces of Christian Japanese.

I have been asked, says the Rev. F. S. Scudder, "What is the most beautiful thing you have seen in Japan?" The grandest vision is the scenery, but the prettiest thing to be seen is a Japanese lady riding in a jinrikisha and shaded by a paper umbrella. The whole effect of such a picture is bewitchingly artistic. But if I were asked, "What is the most impressive thing I have seen?" I reply, without hesitation, it is the faces of the Christian women of Japan, especially those who have been trained in Christian schools. There is an expression in their faces revealing a character and a purpose in life which one misses so much in the majority of faces, and one can tell, with a fair degree of certainty, from the face alone, what Christianity has done for women through its schools, placing its seal of nobility on what is otherwise but a Vanity Fair.

Missionary Hints.

The Missionary Intelligencer gives some items of advice to missionary committees; these among others:

Save all clippings that would be profitable to read in the meetings.

Make a missionary scrap book.

Keep a little note-book, and write in it the names of missionaries and their fields, and any interesting facts about them that may come to your knowledge.

Pray regularly for some missionary who is in the field.

In 1850 you could buy a man in the Fiji Islands for seven dollars, butcher him and eat him, without even public remonstrance. To day the Bible is in nearly every house, and on Sunday nine-tenths of the people may be found assembled in the churches for public worship. What about the power and profit of foreign missions?

There are more than 8,000 Christians in Bulandshar district in India, one half of whom are women.

Gladstone's grand-daughter has given herself to the foreign mission work.

Beware so long as you live of judging men by their outward appearance.

Telling Testimonies.

Drink stupefies and besots.—Bismarck.

The evil is the drink.—David Lewis, J. P.

The devil in solution.—Sir Wilfred Lawson.

That beverage, the mother of sins.—Southey.

Liquid fire and distilled damnation.—R. Hall.

I consider all spirits bad spirits.—Sir Astley Cooper.

The dynamite of modern civilization.—Hon. John D. Long.

Grape juice has killed more than grape shot.—C. H. Spurgeon.

He has paid dear, very dear, for his whistle.—Benjamin Franklin.

Drink is the mother of want and the nurse of crime.—Lord Broughman.

Every crime has its origin more or less in drinking.—Judge Gurney.

Drink is the great obstacle to the diffusion of education.—John Bright.

While you have the drink, you will have the drunkard.—George W. Bain.

Ninety-nine crimes out of every hundred are caused by drinking.—Judge Erskine.

Drink, the only terrible enemy whom England has to fear.—Prince L. opold.

Nine tenths of the cases to be tried are caused by drink.—Chief Justice Bovill.

Choose rather to punish your appetites than to be punished by them.—Epictetus.

Alcohol is the mother of sin.—Mahomet.

Every crime has its origin, more or less, in drunkenness.—The late Chief Justice C. J. Erskine.

The only terrible enemy Britain has to fear is strong drink.—H. R. H., the Duke of Albany.

Its ravages are greater than pestilence, war, and famine combined.—Rt. Hon. W. E. Gladstone.

Strong drink is not only man's way to the devil, but the devil's way to man.—Dr. Adam Clarke.

Wine is the most powerful of all agents for exciting and inflaming the passions.—The great Lord Bacon.

Ninety per cent of the crime in the army is through strong drink.—Lord Wolseley (commander in chief).

I dread the white man's drink more than all the assegaes of my enemies.—King Khama (African chief).

I never suffer ardent spirits in my house, thinking them evil spirits.—Sir Astley Cooper (the great surgeon).

Intoxicating drink is the greatest factor of crime, pauperism, orphanhood, disease, and insanity.—Prof. F. W. Newman.

The struggle of the school, the library, and the church, all united, against the beer house and the gin palace, is but the development of the war between heaven and hell.—Charles Buxton.

Among Exchanges.

GET WARM.

Be on fire, lots of Christians are shivering to death.—[Good Tidings.]

DANGEROUS.

It is a hazardous experiment trying to see how little of the Gospel we need follow and how much of the world we can get and still be saved.—Free Baptist.

WHAT HE BLESSED.

The Bishop of London recently consecrated the Hon. and Rev. J. Adderley to be a monk in the Church of England. Among other things, every part of the monk's robe was blessed by the Bishop by the laying on of hands and prayer. The Bishop in this seems to regard the robe as about as sacred as the man who is to wear it. Perhaps it is. One surely needs a good deal of training in ritualistic ideas to believe such a ceremony to be anything else than a solemn farce.—Can. Baptist.

TEPID CHRISTIANS.

Drink hot water and it stimulates. Drink cold water and it refreshes. Drink tepid water and it nauseates. So tepid Christians are nauseating to Christ, for he has said, "Because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth." Lukewarm Christians! what a miserable life they live! How useless they are! They go along holding on to Christ in a half-hearted way for fear they will go to the devil if they let go. Christ says to the lukewarm Christian, "I would that thou wert cold or hot." He pities and is disgusted with tepid Christians.—Rel. Telescope.