

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
guarrel long;
Nor bid the battle cease.

Christmas! and hate and strife;
Parts of men for whom the Savi-
our 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?
Not 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,
He is 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 GLEANINGS

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
Stanley.

Cleveland judge recently dis-
a prisoner who had been
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-
said, 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
trust for the benefit of aged
teachers. This is a noble
action. It will stimulate others
like-wise.

Christian Jew, while witness-
Jesus, was reviled and struck
face by a fellow Jew. Though
to strike back, he remembered
that 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-
gazette, 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.

Bejukovschschina, 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 mayoress, 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
rads 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
trial 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 chil-
dren 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 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
mystery 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, counteract 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-
nighted 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.

That 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. Stohs, of Quebec City,
says:

It was my privilege to offer a word of
explanation on this vexed question,
at the Convention at Brantford, 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 Curé 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-
deavoring 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
"Follow the King" in this respect as
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.

Women'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. Large-
ness 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 unreasonably
to think there is no service without
hardship and no goodness without un-
happiness. They conclude that no
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 fearful
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! I
was her work any less noble for that?"
—Rev. J. R. MILES.