

Religious Intelligencer.

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

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WHOLE No. 1699

AN INNOCENT VICTIM. Illinois furnishes an illustration of lynch law that points a pretty strong moral. A year ago one Fred Hollar, of Jacksonville, was charged with stabbing a Mrs. McLaughlin and her sister so that they were nearly killed. Hollar was arrested, and the next night after he was locked up masked men entered the jail and shot him to death. He died protesting his innocence, and now the husband of Mrs. McLaughlin, who had deserted her, proves that Hollar told the truth by confessing on his death-bed that he did the stabbing. Justice cannot readily reach the cruel murderers of an innocent man, but it ought. If men, moved by passion and excitement, may take the law into their own hands and execute summary vengeance, they should at least pay the price of such terrible mistakes.

INFANT BAPTISM. I saw a communication in the *Watchman and Reflector* on infant baptism and, as I am over eighty years of age and have been a believer in infant baptism since I came to years of understanding, the communication did not coincide with my ideas of the truth. I accordingly asked the Lord to inform me on that subject and reveal it to me in its true light. All at once the room appeared light and looked blue. There seemed to be no windows or doors to the room, nor any other objects. I was holding a beautiful infant in my arms, and I heard in a loud voice the words: "I baptize you in the name of the Father, the Son, and the Holy Ghost." I wonder if the people in the other part of the house heard the voice, which also said unto me, "You have had a vision." I am an old subscriber to your paper, and ask for a small space in it. I do not wish my name given to the public.

We find the foregoing in the *Baptist Weekly*, copied from the (Presbyterian) *Interior*. The writer is getting infant baptism on to the proper basis—visions. It is altogether visionary, so far as Bible authority is concerned. It is no wonder he asked to have his name concealed from the public. We only wonder that the editor did not suppress his nonsense as well as his name.—*Standard*.

THE PREACHER'S WIFE. A very serious question has arisen in a Massachusetts town where a Baptist minister, whose wife is an Episcopalian, has given his congregation to understand that she is his and not theirs, and that the best thing for them to do is to let her alone. Religiously and socially this declaration is bound to make trouble. In the first place it will undoubtedly be regarded as his duty to convert his wife, and secondly, very few congregations will admit that they have no control over their pastor's wife. Such ladies, instead of being privileged characters, are, as a rule, regarded with much jealousy, and the purchase by them of a new bonnet without consultation with the sisters has been known to throw some entire communities into hysterics. The young Massachusetts preacher will learn before many moons have waned that he has taken the wrong course. If there is anybody on earth that the average church society insists on owning and running to suit itself it is the preacher's wife, and she must be a very wise, pious, and diplomatic woman who in that position has her own way in all things, and yet escapes the criticisms of femininity.—*Chicago Herald*.

THE DUTCH GIRL'S WOODEN SHOES. Many of the honest citizens wear heavy wooden shoes, which render their gait laborious and ungraceful. A number of the belles of the lower class drag these heavy shoes along with them. The children seem to be able to manage their wooden shoes much easier than grown people. When a dozen or more little urchins indulge in a romp in the street they set up a clatter which can be heard for blocks. The mother who wishes to find her naughty child who has left its task for street play does not as first use her eyes in the search for the juvenile delinquent. She quietly sticks one of her ears out of the window, and when she hears a loud clatter which suggests the tearing down of houses in the neighborhood she rushes toward the sound, guided by her ears. When at length, breathing forth threatenings and slaughter, she leads home her shrieking offspring, the cries of the latter are drowned by the music of his companions' footfalls. The great advantage of the wooden shoe is its staying powers. Every one does not require a new pair of wooden shoes in his or her

lifetime. When the honest citizen is informed by the blooming daughter that she would like to have a new pair of wooden shoes he frowns and says: "My child, what is the matter with that pretty pair which your grandmother received as her wedding gift? They are still neat, although not gaudy. You must remember that times are hard, and that family expenses must be kept down." The common people seem to understand how to live cheaply. Many of the laboring men earn but 50 cents a day, and yet manage to support families and at the same time lay up enough money to give a decent burial to those members of their families who find themselves unable to keep up the task of trying to live.

LITTLE MORE than fifty years ago the East India Company, then the governors of India, issued a stringent order that "missionaries must not preach to the natives nor allow native converts to do so." The present Lieutenant-Governor of Bengal, Sir Rivers Thompson, says: "In my judgment Christian missionaries have done more real and lasting good to the peoples of India than all other agencies combined." Yet all is not matter for pure gratulation in the condition of India. Says Dr. Rouse:

"For fifty years British institutions have been gradually translated to Indian soil. Western thought has broken the continuity of thirty centuries of Hinduism, and two civilizations at every unequal stage of development are brought face to face with each other. The destructive influence of Western civilization is at present far more manifest than the renewing power of Christianity. A critical and scientific education, which trains the intelligence and not the will, has succeeded in upsetting altogether the religious faith of multitudes, and with it many moral and social restraints; a condition of things which, if uncorrected, must bring blight and death upon the nation. Losing a superstitious faith, they reject as a deception the supernatural altogether. Religious indifference is a more serious obstacle than speculative error. Some are positive in their opposition. They adopt the policy of the *National Reformer*: 'War against all religions.' Madras has its *Free Thought Journal*, Calcutta its *Anti-Christian*, while from England, America and Australia there comes a flood of greedily devoured infidel literature."

But the outlook is not entirely black. An Indian missionary of great experience writes: "There never was a time more full of hope of great and early blessing. Never were the indications of divine working and power on the hearts of multitudes so apparent as now. There is a growing desire to purchase and read the Gospels. Crowds listen with intelligence to the preaching of the Gospel. Any opposition comes from a spirit of mischief rather than hostility. There are many secret disciples met with. There is an increasing ferment and inquiry among the people as to the Gospel. Missionary brethren were never fuller of hope. This is the case not only in our mission but in all."

The missionary whom we have first quoted labors among the highly-civilized and educated classes; the latter among "the common people" who have always "heard Christ gladly."

THE BRITISH AND COLONIAL TEMPERANCE CONGRESS, LONDON.

The Rev. Mr. Lucas, who was present and took part in the work, writes to the *Christian Guardian* the following account of the doings of the "Temperance Congress" in London:

"The design of the Congress which was held in London in July was to call together temperance workers from all parts of the British Empire; that they might compare notes, make suggestions, encourage each other, and take any such action as might be feasible in furthering the cause of temperance."

There were delegates from Malta, Gibraltar, Ceylon, India, Burmah, Madras, New South Wales, Victoria, New Zealand, Queensland, Cape Colony, Central South Africa, Mauritius, Canada, Natal, Trinidad and Bermuda.

On the first day there was an immense gathering at Crystal Palace. About 50,000 persons in all were present to witness or take part in the various services. A choir of 5,000 voices charmed and inspired us with their singing. The perfection with which they performed their work showed great painstaking on their part, and on the part of those who trained them. The thousands who listened to them were most enthusiastic in their applause, and the singers were obliged to respond to several encores.

At 2 p.m. the delegates were invited to luncheon in the grand dining-hall of the palace. Some 200 in all sat down to the repast. Dr. B. W. Richardson, whose name is now so widely known throughout the temperance world, presided.

We had a thoroughly characteristic address from the doctor, in which he showed that alcohol was neither a good food nor a good medicine. With a slight change he quoted the words of the prayer book as appropriate to the history of alcohol, "It has done the things it ought not to have done, and left undone the things it should have done, and there is no health in it." Addresses were afterwards given by representatives from some of the larger colonies. Canada was represented by the writer, who felt a good deal of pride in hearing his native land credited again and again with standing at the head of the whole list of British colonies, and Britain herself, in her temperance legislation and work. Any allusion to Canada was usually followed by the most hearty applause.

The first and following sessions of the Conference were held at Prince's Hall, Piccadilly. The chair was occupied by his lordship the Bishop of London, who is not only an earnest temperance worker, but a very fluent and popular speaker. His sentiments respecting prohibition may be gathered from the following: "What we find spoiling almost all our efforts is the sad fact that, go where you will, the people are surrounded, they are beset, they are hunted by temptation. We desire, if we can, to set all men free from this besetting tyranny of the presence of temptation, for as things now stand, weak men are positively compelled to face temptations that have proved in so many instances too great for their strength. We thought," said the Bishop, "that the evidence in favor of the Durham Sunday Closing Bill was very strong; in fact, the great body of the people of Durham desired it, but Lord Salisbury declared that he was not satisfied with the evidence. It put him in mind of Lord Nelson putting the telescope to his blind eye, and declaring that he could not see any signal, and that he did not believe there was any signal. Of course we must go on until we have made the evidence so strong that even Lord Salisbury cannot help seeing it."

The later sessions of the Conference were presided over by Archdeacon Farrar, Cardinal Manning, and Dr. Norman Kerr, each of whom, in taking the Chair, gave an encouraging and interesting address. Cardinal Manning, although very nearly eighty years of age, takes hold of the work like a man of thirty. Some gentleman, moving a vote of thanks, reminded us that Moses was eighty years old before God regarded him as fully fitted for his great work, and he thought that perhaps the Cardinal was just now entering more fully into that great work which would lead us out of Egyptian bondage of alcohol into the glorious promised land of prohibition. It is very certain if nothing is done to restrain the terrible evil of drink it will be no fault of the good Cardinal.

I read a paper on the success of the Canada Temperance Act, giving the number of counties in which it had been carried, majorities in its favor, reduction of crime and drunkenness by its adoption, and the complete failure of its opponents to repeal it. A paper was also read by the Rev. J. Kines, who followed the reading of his paper with an earnest address. Australia, which was well represented, stands next in temperance legislation and work. She, like Canada, has a law for closing the liquor places on the Sabbath. The Australians are pushing the battle hard.

Very sad accounts were sent in from India of the havoc which rum is making among the native population. Dr. Pringle, for many years connected with the British Army in India, said some strong things on this point. He described the inhabitants of India before the avaricious liquor dealers of England sent in rum, as a nation of teetotallers. They looked upon water as a special gift from the Deity. The word which they use to designate intoxicating liquor signifies "shame water." He gave a legend which beautifully illustrates that passage in Isaiah, "Therefore with joy shall ye draw waters from the wells of salvation." A poor man lay dying by the

wayside, while in the field near by a husbandman was drawing water quietly and scattering it on his seeds and plants. When the Deity had learned what the poor man had suffered, he ordained that hereafter when anyone draws water he must sing, that all who thirsted might know that there was water.

He told us also of a rich Hindoo who left in his will a sum sufficient to dig and otherwise prepare five hundred wells along a highway one thousand miles in length, that as the people travelled that way none might suffer from thirst.

When an English company wanted the right to build a railway, all that was asked was that the company should furnish water free to all travellers, putting at each station a lad with a cup and pail, saying, as he walked about among the passengers, "Water, water, free for all."

Into this land, so free in the past from drunkenness, Englishmen have thrust their rum, and many of the native population have been destroyed by it. The Government must have revenue, and this is generally a very easy way of raising it. The right to issue licenses in a district is put up at auction and struck off to the highest bidder. It follows, of course, the purchaser puts forth every effort to extend the trade. All the delegates from India gave such strong testimony respecting the introduction and growth of this evil that the Congress passed a resolution appointing a committee to draw up a strong memorial to be presented to the Secretary of State for the Colonies, and another to Lord Dufferin, Governor-General of India, praying that this evil might be looked into and abated.

The same evil was reported from some parts of Africa, where the natives are not protected by the laws in this respect as they are in Canada and Australia. The attention of the Secretary of State was also called to these poor people, who are made the victims of liquor dealers. It is hoped the earnest remonstrance and memorial of the Congress will produce some effect in the abatement and abolition of an evil so injurious to the natives and so dishonorable to a civilized and Christian nation.

As a general result of the Conference, there was apparently a stronger determination to agitate for better law in the direction of further restricting and ultimately abolishing this terrible evil."

ABIDING IN CHRIST.

Doctor Boardman writes in the *National Baptist* upon this subject as follows:—

"The word 'Abide' is the pivotal word in the allegory of the Vine, occurring directly or by implication twelve times in the course of ten verses. Let us glance at some of the instances of the use of this term 'abide.'"

"Abide in me." But what is it to abide in Christ? It is to keep ourselves in living union with the heavenly root. And here the analogy of the Vine partly fails: for no allegory, however divine, can set forth the whole truth. The living connection of the branch with the root in the vegetable kingdom is not a matter of conscious choice. But we are conscious, rational, voluntary powers; having the ability to maintain or sunder our connection with Christ, according as we choose. What our Lord virtually says is this:

"Keep thyself, O disciple, in living union with me the root; see to it that all the channels of communication between me and thee are constantly open, free from every obstruction of sin and weakness and worldliness: so that the sap of my grace may flow freely and constantly through every duct to remotest twig and tiniest bud; abide in me."

"And I in you." Then Christ abiding in us is the blessed result of our abiding in Christ.

"As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me." For the branch, when severed from the vine, has in itself no inherent source of life; it has become simply a piece of dead matter; its capacity for bearing fruit depends absolutely on its abiding in the vine. Even so it is with the spiritual vine; he who lives apart from Jesus Christ has no inherent source of life and fruitfulness; he does not even live; he merely exists, just as a stone exists, but is not alive.

"He that abideth in me, and I in him, the same beareth much fruit." For it is not possible to live in union with Christ without bearing fruit; and the closer the union the more and richer the fruit. And when the Lord speaks of bearing much fruit, we must not think merely of the fruit of good works, or eminent successes in the field of Christian activity: we must also think

of the fruit of the inner life, or unfolding of the Christian graces in personal character; and here our obscurest invalid in our Home for Incurables may be as fruitful as the most successful missionary.

"If a man abide not in me, he is cast forth as a branch, and is withered; and they gather them and cast them into the fire, and they are burned." As a matter of fact branches do wither and die. If the other parts of the allegory are significant, this part must also be significant. As there is such a thing as a vine, and Christ is that vine; as there is such a thing as branches, and Christians are those branches; as there is such a thing as fruitful branches, and some Christians are fruitful; so there is such a thing as fruitless; withered, severed branches, and some Christians are apostates. Doubtless, there is a sense in which the doctrine of "final perseverance" is true. But with that doctrine I have nothing to do in expounding this allegory. I have no right to weaken my Master's warnings here by undertaking to save some other truth, however blessed. As he did not deem it needful in this allegory to guard the doctrine of "perseverance," it becomes me to follow modestly his example. Of only one thing touching this matter am I certain; abiding in Christ is the condition of perseverance, and so of salvation. In fact, the very phraseology in the conditional statement—

"If a man abide not in me,"—does in and of itself imply the possibility of not abiding in Christ. For the fact of my becoming a Christian does not annihilate my own freedom. As Christ did not compel me by sheer force of his will to become a Christian, so Christ does not compel me by sheer force of his will to remain a Christian. If he ever entered my poor heart it was not because he forced the door: it was because I heard him knocking and joyfully opened the door to him. If he remains in my heart, it is not because he bolted the door on entering, determined that I shall forever entertain him, whether I will or not: he knows I love him to stay; the door is still unlocked, and he can and will go whenever I tire of him. God's child though I am, I am fearfully free to fall, even as I am gloriously free to climb. I do not think the Saviour would have bidden me abide in him, if there was no possibility of my falling out of him. Jesus Christ, the true and faithful witness, God's Yea, and Amen, and Word, was no mere sentence-maker. Whatever he said he meant. If he said, "Abide in me," it is because he knew that there is a possibility of my not abiding in him. I know, indeed, that he himself has said: "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life: and they shall never perish, and no one shall snatch them out of my hand; my Father, who hath given them unto me is greater than all; and no one is able to snatch them out of my Father's hand." Blessed words these! Most profoundly do I believe them. Most profoundly do I believe that no power, earthly or hellish, can tear a single Christian out of the good Shepherd's hand. But that fact does not prevent the possibility of the Christian's falling out himself. That divine hand which is an impregnable garrison against hell is an open chamber to the Christian's free will; he can stay in or go out as he chooses. And just because he has this awful choice, his Lord says to him, "Abide in me." There is no doubt about the Saviour's willingness to stay: the only doubt is about our willingness to have him stay. Whatever "if" there is here, the "if" is not in him, but in us: "If ye abide in me." All turns on this word "abide." And if we do abide in him, we are absolutely eternally safe; the very nature and being of an eternally changeless Godhead is pledged to our security.

The soul that on Jesus hath leaned for repose, I will not, I will not desert to his foes; That soul, though all hell should endeavor to shake, I'll never, no never, no never forsake.

But to this end that soul must keep forever leaning on Jesus for repose. For without him, apart from him, we can do nothing. In Christ and in Christ alone does the Christian live and move and have his being.

The chief lesson, then, of this allegory of the Vine is: Abide, Abide, Abide! To abide in Christ is to have his life and his being in us.

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Among Our Exchanges.

BE CAREFUL.

The parent who is "too tired to go to Church" may discover ere long that his children are also too weary to attend Sunday-school and the services of the sanctuary.—*Christian Neighbor*.

PUSH IT.

Push the work of the church. No enterprise in which we are engaged in life is expected to go of itself. We must push all the enterprises which we hope to make a success. Why can we not learn that the same laws we apply to our temporal affairs apply to the interests of the church? Brethren, push God's work. He wants it done now. The King's business demands haste.—*Religious Telescope*.

WOMAN'S RIGHTS.

The woman's suffrage movement has made great strides during the last few years, and there can be no question as to its success at no distant date. Very soon there will be another reform bill, and its special object will be the enfranchisement of those women who fulfill all the conditions of citizenship which entitle men to vote.—*London Commonwealth*.

PEACE, GOD IS THE GOD OF PEACE.

God is the God of peace! Christ came to guide men's feet into the way of peace. One fruit of the Spirit is peace. The mind of the Spirit is peace, as well as life. The people of God are directed to be of the same mind, and to live in peace; and to follow after things which make for peace. And we have divine assurance that the fruit of righteousness is sown in peace for them that make peace.—*Congregationalist*.

A GOOD REVIVAL.

There seems to be a revival of Bible learning spreading over the country—we mean a revival of the all but obsolete practice of committing Scripture to memory. We instance recently the case of a Japanese boy of eighteen, who committed the Gospels, the Acts, and the Epistles to memory, and now the statistics are rolling in of what is being accomplished in various Sunday-schools. By all means, let us have such a revival; it is a work which neglected at home can be taken up and carried on in the Sunday-school. If you have any facts or opinions to deliver on this subject, send them along.—*Christian at Work*.

CHEER FOR THE PREACHER.

What worthy preacher does not mourn at times the little effect he sees of his labor in the Gospel vineyard? The eleventh hour of his toil perhaps has come. If his toil is to cease soon and forever, he is certain he has not earned his "penny." If he is to have it at all, it is to be a matter of sheer favor. "My sermons," he says to himself, "do no good; they are so poor, so feeble." Hear what Phillips Brooks, that master of assemblies, says, "Let a preacher once get the idea that every sermon, or any particular sermon, is to be a great sermon and he is all lost. The sermons of which nobody speaks, and the sermons which come from mind and heart, and go to the mind and heart, with as little consciousness as possible of tongue or ear, those are the sermons that do the work, that make men better and really sink into their affections."—*Star*.

DON'T GUSH.

Avoid extremes, superlatives and—gush. Don't exaggerate the significance of trifles. Don't describe mole-hills as mountains. If a rain-drop wets your face, don't say that the storm was terrible. If a person is polite to you, or does you a favor, don't immediately conclude that he adores you and would die for you. If, on the other hand, he seems somewhat unaffectionate, don't infer that he hates and would like to kill you. Appreciate all good things, but don't sentimentalize over them. Don't run, when walking would be just as well and probably better; and don't just pour yourself out when, perhaps, it would be better to contain yourself. Gush is doubtless enjoyed by an individual here and there who is himself effusive, but by the world in general it is usually received as one of the things to be endured with other inflections. Where gush does not awaken responsive gush, it is quite sure to arouse disgust in varying degrees. One of the commonest observations is that gush, whether spontaneous or responsive, is usually in greater or less part, insincere and mildly hypocritical. Moreover, it especially when excessive—and it always has a tendency to become so—implies more than usual selfishness and less than usual modesty. Nothing more surely exposes one to the ridicule of enemies, the pity of friends, and final dissatisfaction with self, than does gush. Therefore, don't gush.

But if it is my nature to do so, how can I help it? Such a question implies lamentable thoughtlessness and lack of moral purpose. Gush does not refer to depth and power of emotion, but rather to the expression of it. The type of character which Wordsworth somewhere describes, affords a good subject for the thoughtful reflection of persons who are liable to gush and would strive to correct the fault:

"A woman of steady mind, Tender and deep in her excess of love, Not speaking much, a pleased rather with the joy Of her own thoughts."—*Star*.