

# Religious Intelligencer.

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

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SAINT JOHN, N. B., WEDNESDAY, APRIL 7, 1886.

WHOLE No. 1677.

REBELLION against clerical authority is not peculiar to Romish parishes in the United States. Even under the very eyes of his holiness the democratic spirit reveals itself. In parts of Northern Italy, especially in Lombardy and Piedmont, the Catholics cling to their right of choosing their curates. The prelates, jealous of their authority, make constant effort to prevent such action. Often they succeed, but occasionally they meet notable check. This has just happened at Vercelli, where the archbishop, Mgr. Fissore, refused to recognize the choice of the parish, and appointed a curate of his own. The flock rose in rebellion, carried the priest of their section, Father Fileppi, in triumph to the church, and in the excess of their resentment threatened an attack upon the Archbishop's residence. The police had to be called out to protect the premises, and the case has gone to the Vatican for arrangement.

THE STUDENTS.—The rise of the Students, a Bible-reading, praying sect in the Greek church has been previously noted in these columns. It is now reported that they are spreading rapidly in Southern Russia in the face of severe measures of repression. The imperial law of Russia directs that all those who abandon the Orthodox Church shall be deprived of all their civil rights; that is, they are forbidden to vote or fill any public post; and, as to their relation to their families and property, they are placed in the hands of trustees. As to the "guilty," they are deprived of their personal freedom, being put either into a prison, or into some convent, or kept at home under arrest. And under all circumstances they are to be "enlightened and admonished" till they return to the Orthodox Church or die. It is said that there are several millions of Students. They are a thrifty, intelligent, law-abiding people. But the government seems bent on extreme measures in dealing with them.

A YEAR'S LETTERS.—Few people perhaps realize of how recent origin is the postage stamp. It was first issued by Great Britain in 1840. Brazil was the first nation to follow the example, which they did in 1843, and in 1847 the United States began the use of the postage stamp. There are now 211 stamp-issuing countries. It is estimated now that every year some 50,000,000,000 letters are posted in the world. America leads with about 2,500,000,000, and England follows with 700,000,000. Japan now mails annually 95,000,000 letters, and the cancelled stamps on these letters are worth an average of one cent each. Last year there were 26,000 letters posted in England without any address on them. In 1,600 gold coin in money was inclosed. The cancelled postage stamps of many countries are worth quite as much as unused specimens, and many are issued solely for collections, the revenue being an important item. Monaco is the latest to issue stamps; but Stellaland, with its "fifty houses and three stores," is probably the most insignificant, even more so than Heligoland or the Virgin Islands. Bhodai has the oldest stamp, Nicaragua the finest, Siberia the largest, Zealand the smallest, Guatemala the most striking, and Sarawak and Great Britain divide the honor of having the cheapest and meanest.

A QUEER COMMUNITY.—A correspondent of the *American* tells of a queer community. He says,—Perhaps the latest form of religious communism that the United States has seen is the obscurest and least attractive. Eighteen years ago the little town of Viorle, in the extreme southwest of Kansas was settled. Its pioneers were religious bigots who surrendered all personal ties to those of the community. They neither marry nor recognize family relations. They reject all civil law, and submit to their own regulations, even to the extremity of capital punishment, it is said. A body of twelve, a number suggestive of a renewed apostolate, have charge of all affairs, assigning labor to the different members, allotting them their dwellings, and apportioning their food and clothing. Luxury and fashion are repudiated even to the extent of sleeping on the ground. They are principled against trade and barter, and, of course, desire to cut themselves off from contact with a commerce-frenzied

age and race. The town was located in a place as remote from the likelihood of encountering railways and traffic as the country then offered, and as yet it is isolated from highways and settlements. Yet in eighteen years it has increased to an estimated population of 1,000. The community is unintelligent and unambitious, and its interest lies in the disclosure it makes of the extent to which dull minds are touched with communistic infection.

## Our Contributors.

CHRISTIAN UNION.  
NO. II.

I wish now to discuss the second idea named in my former communication, viz., the practical application of Christian union to a religious life. Christian union is the highest kind of union that can practically exist, for it embraces all the elements we have suggested, which included an affinity of Christian principles, in other words an inherent or an inwrought principle or power that without any opposition unites us to God and to one another. Christian union, then, is an internal union or a union of mind with mind, of heart with heart, of spirit with spirit. It is a union of elements which have in themselves the Spirit of God, the mind of Christ, and some of the principles of the divine moral nature. There is a principle in the heart of a Christian that responds to the divine moral nature of the Infinite Father, and so union is effected without let or hindrance. There is a harmony existing in some degree in each moral nature, and consequently a real and a vital union must exist. There is in reality no such thing as Christians striving to get a union with God or with Christ or with one another; if they are Christians and possess the Spirit of Christ, striving for such union is out of the question, for the union is present as the principles are manifested and engaged in the hearts of men. For consider: Moral qualities are alike everywhere; moral elements are the same in their nature in all intelligences, although in their quantity they may differ very much. In this degree, a diversity, vast indeed, is observable. For instance, a cup of water taken from the ocean is of the same kind and quality as the ocean, but the quantity of the ocean, as compared with the cupful, exceeds it in a vast degree. In physical or intellectual qualities the case is very different, for these qualities differ in their nature as well as in their degree, and so physical and intellectual qualities are as diversified as there are intelligences to possess them. And hence it is that we see so large a diversity in men and in things that surround us, displaying their power in various ways in accordance with the will of the Creator who endowed them all.

With moral qualities it is very different. If the nature of moral qualities were as diversified as is the physical or intellectual, then there could be no standard of right in the universe, and confusion and tumult would reign supreme through all the work of God. But, thank God, wisdom and goodness are seen here, and moral qualities are known by their nature which is always alike, and always correct, and, hence, a standard of right is always present in all the dominions of the Most High. Now, take the moral qualities of purity, of holiness and of love; observe if they are not the same in their nature everywhere and in all the relations in which they may be placed. The purity, the holiness and the love of God is the same in its qualities, although different in its quantities, as these qualities are manifested in the Christian heart, and in the heart of the Infinite God. In the heart of God these qualities are like Himself, and consequently infinite in nature and degree; in the heart of the Christian they are like himself, and consequently are finite in their nature and degree. In God these qualities are absolute and eternal; in the Christian they are derived and dependent. In God these moral qualities always existed and can know no eliminations or increase; but in the Christian heart there is a moment for their commencement, and that moment is in the regeneration of the soul from the power of darkness; and these qualities will also experience an increase in quantity as advancement in the divine

life and as a progressive upward movement is enjoyed for ever and ever. It is sure then that Christian union has its centre in God; its elements are like the moral elements of the great Father, and its true realization can only come and be enjoyed by faith in the Lord Jesus Christ. Men naturally are at enmity with God, and their hearts are in opposition to the qualities of love, of purity and of holiness. The elements of their nature are supremely selfish and antagonistic to God, and so the bad elements of men's nature must be not only overcome and subdued, but driven out and destroyed by the blood of the Atonement and by the power of the Holy Spirit; and an implantation of holy elements take the place of the selfish and the vile, and union with God, with Christ, with the Bible and with all Christian people will be enjoyed as a consequence.

Now, in whatever heart these moral elements of purity and of love exist there must of necessity be a Christian union, and it will make no difference in our union if we cannot pronounce the same Shibboleth as our brethren can, for the union is not in pronouncing a Shibboleth, but in possessing the elements of Christian character. And as holy living is pursued, and advancement in the divine life is enjoyed, vital union will be increased until the end of this present life, and, indeed, through the cycles of eternity. Our Christian union, then, does not consist in subscribing to a church covenant or adopting certain articles of belief, but it consists in spiritual attainments and in possessing principles or elements akin to those possessed by Jesus Christ. Also, as our Christian union is derived from Christ, it can only be maintained as we abide in Him (John xv. 5). Real heart union may be dissolved; it is possible for it so to be, but it is not very easily done, and it certainly involves a torture that few are ready or willing to endure. Christian union is not on the surface, but it is deep in the heart. It is not found simply in external honesty or upright actions (although all these things are good and greatly to be commended) but it is found in the humble spirit, and in those elements of love that purify and animate the heart. Believing certain doctrines, although they be truly orthodox, is not in itself Christian union, and yet its tendency may be to that; but the enjoyment of the love of God and the inspiration of the Spirit of Christ is union indeed. Now, if we are each and all possessed by the elements indicated in this paper, then union real and vital will be present, and there will be no need of searching for it. Then we shall love all Christian people, and be in union with them even if they do not come up to our measure of grace, indeed, if they fall far below what we consider to be great attainments. May our holy God give us true and vital Christian union. If we possess it in this vale of tears, we shall enjoy it together in the land of the blessed above, and with them reign in the kingdom of our God forevermore.

A. TAYLOR.

## PROGRESS—UNION.

NO. II.

One of the benefits arising from a union would be increased contributions with which to aid Christian work. When the Presbyterians united they gave one million dollars as a thank-offering to God to help His cause. May we not look for similar results, in kind if not in measure? Another benefit would be mutual help; each of the united bodies would receive help from the others; it would beget greater confidence in the hearts of the workers, and present a stronger front with which to withstand error. Among other benefits, which we will not mention now, we may have an increased circulation of Free Baptist literature. We anticipate some objections to the proposed union. First, on political grounds; this more especially in New Brunswick than in Nova Scotia. Numbers of Free Baptists in New Brunswick are descendants of loyalists; and the prejudices of the fathers have come down to succeeding generations. To act on these prejudices is an unworthy and unchristian motive. If Paul had acted thus he never would have "turned to the Gentiles." The gospel "field is the world," not certain political divisions. The North and South, so lately at war, are now

joined heart and hand in gospel work. "Go thou and do likewise." Another objection which some make is that the Free Baptists of the States, being more numerous than in these Provinces, would absorb us, we would almost lose our identity as a people. That need not be so. We would not be removed as were the "ten tribes" from Samaria, and another people put in our place. The Lord placed us where we are, and still has use for us here. Another objection might be raised on the ground that our ministers are so few, and the Free-will Baptist ministers of the States so many we would be overrun by them. Facts do not point in that direction. The chances for a living in the ministry in the States are more favorable than here. The Free-will Baptist ministers receive about twice the amount of salary we do for about half the work. There are no serious hindrances now to their laboring in the Provinces, yet it is not often the case that one of them comes here, but our ministers go there and remain there.

The steps to be taken to bring about such a union are easy and simple. Where there are no differences of doctrines or practice there is not much to be done; only a little voting on the part of each body intending to unite. The New Brunswick and Nova Scotia Conferences simply become yearly meetings sending representatives to the Triennial Conference, if that organization should continue. It would also require a little legislative help, as the various bodies are incorporated under different names. What name the united bodies might assume could be agreed on. The name spoken of in the *Star*, by Rev. E. W. Porter, concerning a union of the Christians and Free-will Baptists, would be appropriate and expressive, viz., Union Baptists.

I have stated in these papers what I consider a great desirability. The idea of our uniting with the Free Baptists of the States in some way that would be a help to us both and glorify God has been in my mind more than twenty years. I have conversed about it with some of the most prominent Free Baptist ministers in Maine; indeed they have proposed it. I have talked with numbers in New Brunswick and Nova Scotia about it for years past; and now for the first time I express my views about it in this public manner. I think I discern a little of the "signs of the times"; the religious atmosphere seems to be charged with union sentiment; and it seems to me we should take the tide of sentiment at its flood, and improve favoring providences. What a grand and glorious work would be accomplished by the uniting of all the Free Baptists and those of similar doctrines in North America in one body; what opportunities for doing good such union would offer; what possibilities are certainly within our reach. One strong body of Free Baptists from the Gulf of St. Lawrence to the Pacific Ocean, and from South Carolina to the far North-west. If it is the Lord's will may He hasten it on.

F. BABCOCK.

## OPIMUM AND ITS VICTIMS.

A Chinese missionary—Rev. H. A. Ramble—furnishes the *N. Y. Observer* with the following interesting account of the growth of opium, its use and its terrible effect:

The poppy is extensively grown in many parts of China, but it is principally cultivated in the western provinces, where it is used very mildly.

Indian opium, imported by sea, is more especially used in Eastern China. It is a much stronger and more expensive drug than the produce of the native poppy, and is greatly preferred by smokers accustomed to it. The Chinese are a nation of smokers, almost every man, and many women smoke tobacco. Having learned to smoke the milder narcotic, it is an easy thing for them to take to the stronger.

There are many temptations to the Chinese to smoke opium. They are (among themselves) a social people, and the opium pipe is one of the best accompaniments to a lounge and a tete-a-tete. They are a sensual people, and easily seek after anything that gives them gratification. These are two great reasons why they smoke, and when once they have acquired the habit, there are ninety-nine chances

out of one hundred that they will not give up the pipe, until death do them part.

To say opium smoking is a very bad habit would be mild language indeed. It is of a truth (to use poor Dr. Lamson's words about morphia) "denaturing, demoralizing and demoralizing." It gives rise to a continually recurring craving, which cannot be suppressed, except by taking the drug in some form or other—either smoked or swallowed—so that a man must smoke twice or thrice a day, according as he has accustomed himself to the vice, and that at regular times, or he would be subjected to aches and pains which would completely incapacitate him for work.

I once saw a man lying upon the streets of Ganking in the last stages of dysentery; he was clad in but one garment, with half a brick for a pillow. I learned that he was an opium smoker of thirty years' standing, and, for some reason, had not been able to get any opium for eight days, and his condition was the result of the enforced abstinence. I managed to get him up to my house, which was close by, reclothed him, nursed and doctored him to the best of my ability, but in three days he died.

Another man who came to me in Hurichau, the district where the misnamed Indian ink is made, had been a smoker for years, and begged me to cure him. He knelt down, bumped his head on the ground, wept, and told me a sad story. He only earned eight cents a day besides his food, and yet spent (and could not help it) twelve cents a day for opium. He had sold his wife away, and gradually used up the money; then sold one of his two boys, and said: "If you do not cure me, Mr. Foreigner, I shall have to sell my other son." Of course, I took him into my house, treated him as well as I could for some eight or ten days, and he went away cured of his craving, and was as grateful as I ever saw any Chinaman.

Two men, a tailor and a tinsmith, whom I nursed for nearly a month at Kinchan, had smoked, respectively, twenty-six and twenty-four years, and had spent \$700 and \$1,000 upon the drug during that time. These are great sums of money for artisans in China. I bestowed a deal of time and trouble upon these men, and the tinsmith was always grateful; but after the tailor was cured, he stole some of our plated spoons. We got both him and one or two of the spoons again, which the poor man explained, must have "fallen into his bundle!" This man was so ashamed of himself that he has always avoided me since, and when I last heard of him he was again smoking opium. When breaking off the habit, these men suffered, some of them very badly, tossing about in pain quite distressing to behold.

Opium impoverishes the already indigent working classes; they earn but little money, and some of them spend it nearly all upon opium—eight or ten cents out of every fifteen cents daily earned. If the victims to this drug are married, their wives and children endure a great share of the suffering involved. They live upon the commonest of food, and wear veritable rags for clothes. It leads to an immense amount of crime, particularly thieving and prostitution, to get the much needed money, and to family quarrels and suicides.

Opium does not make a man violent, as alcohol does Englishmen or Americans, nor would intoxicating liquors make the average Chinaman violent; his very nature is different. An American is naturally bold, blunt, and courageous; a Chinaman is as naturally crafty, deceptive, and cowardly. The same stimulant would have different effects upon the two people.

But opium does make a Chinaman daring. If he cannot get the money for the indulgence in any other way, it is quite clear to him he must steal it, and steal he will, fearing neither imprisonment or death.

It undermines and eventually destroys the constitution, makes the man impotent, injures his lungs, blunts his (already too little) conscience, and takes away the will (save the will to gratify). Everything, in short, is disregarded in view of this one thing. Sorrow or joy, pain or pleasure, he esteems lightly; opium he must and will have. It is a great evil nationally. For England to remedy it is impossible, to abolish it will only be possible against the greatest difficulties. It is a sad hindrance to missionary work. The great mass of Chinese know two things important about foreigners, viz.: That they import opium and teach Christianity. The one evidently injures them, therefore the other, though professing to be

good, is rejected by them. The fact that foreigners forced their drug upon them, fought with them about it, subjecting them to an ignominious defeat, makes them hate us with very deep-seated hatred. They are suspicious of our gospel work, and disbelieve our message. The Chinese universally—smokers and non-smokers—speak against opium, yet they universally smoke it. Though the mind and reason condemn it, the sense craves it; though conscience disapproves it, the carnal mind seeks the gratification it gives.

Many people take to smoking because they are ill, and imagine that the opium will cure them. Thus they begin, and never leave off. Numbers are tempted into it by companions or friends, whereas many are induced to smoke simply because they have nothing else to do.

Slaves to this poison are bound—not hand or foot, but body, mind, and will—with such deadly power, that emancipation is well-nigh impossible, for of opium smoking it may be said with almost literal truth, "none takes us unto it return again, neither takes they hold of the paths of life."

## Among Our Exchanges.

WON'T PINCH.

People who feel the power of the gospel won't pinch the man who preaches it if they can possibly help it.—*Canada Presbyterian*.

THE COMPLAINER.

The man who is always complaining about the inconsistencies of others is quite sure to be himself a bundle of inconsistencies.—*The Telescope*.

THE UNCONVERTED TEACHER.

If the Sunday-school teacher is unconvinced what hope is there for the pupil? If the blind lead the blind will not both fall into the ditch together.—*Western Adv.*

A GOSSIPY MINISTER.

In no one is a gossip habit so censurable as in a minister; and nowhere is it so vicious as in his own parish, except in another man's parish, and there it is almost a crime.—*Golden Rule*.

RECRUITING PLACES.

The ball-room and the theatre are recruiting places for the saloon and the brothel. All dancers and theatre-goers do not fall into drunkenness or prostitution, but all drunk themselves directly in range of these temptations.—*Cumberland Presbyterian*.

POOR EVIDENCE.

Calling attention to the delinquencies of others and pouring forth his lamentations seems to be the best evidence he has of his own spiritual life. He comforts no one but himself, and succeeds in weakening the faith and destroying the hopes of his fellow members. He is the wet blanket of all endeavors for revival.—*Baptist Weekly*.

MONEY CRAZY.

A man of great ability, worth \$1,000,000, lost a law-suit involving only \$1,000. It has driven him crazy. He had been miserly for years. There are many almost as bad. Some are in the Church. They are worth ten times as much as they can spend, but they are afraid they will come to want—so afraid that they cannot give more than \$20 a year to save the world, and some of them not so much. "They will come to want" when they appear before the judgment seat of Christ.—*Ch. Advocate*.

HOLINESS.

Some pray for holiness as if it were something entirely apart from their everyday life, something that had nothing to do with their conduct in their domestic, social and business relations. They sing, "Nearer my God to Thee," with glowing fervor, but never think that the prayer can be answered only by the uplifting of their own lives to the plane of God's requirements. Holiness is not a mere sentiment, not a vague vision of glory or hanging us like a silver cloud, not a rapture nor an ecstasy, not something that God sends down to wrap us like a garment in its radiant folds. If being holy means anything at all, it means being true, honest, upright, gentle, patient, kind and unselfish.—*S. S. Times*.

EVIL SPEAKING.

An Episcopal rector, in this vicinity, had a very desirable position, both of usefulness and emolument. Lately his wife surmised things to his discredit and told them confidentially, of course, to the wife of a vestryman. The evil report soon traveled through the parish and a resignation followed. Now, the wife has become convinced of the groundlessness of her accusations and makes humiliating acknowledgment of her error, but irreparable mischief is done. The Apostle James admonishes us "Be swift to hear, slow to speak." So far as hearing is concerned it would be good for some people if they were slower than they are, and multitudes have had reason to wish they had complied with the rest of this triad.—*N. Y. Baptist Weekly*.