

Religious Intelligencer.

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

VOL. XXXIII.—No. 35.

SAINT JOHN, N. B., WEDNESDAY, NOVEMBER 10, 1886.

WHOLE No. 1708

HEATHEN PUNISHMENTS. As a specimen of shocking heathen customs and cruelty in punishment of offenders, in contrast with the Christian nations, read the following horrible tale: At Canton, China, on August 27th, a Chinese girl, aged 18 years, underwent the "Ling Chi" execution, "which is that one piece after another of the victim's body is cut away until the body is divided into a thousand pieces. The victim, as in this case, always dies from the loss of blood before the horror is completed." The girl was charged with poisoning her husband and three relatives. "Although it was shown, on examination, that she was innocent of the crime, the people of the district insisted upon her execution, which the Viceroy finally ordered."

BOTH WRONG. There are two ways of dealing with one's country that are to be condemned. One way is to overpraise it and to suppress all disagreeable facts concerning it. The other bad way is to exaggerate all the defects and drawbacks of our country, and our condition. A Presbyterian minister who is laboring hard to secure help for the starving farmers of Texas complains that speculators are doing all they can to hide the sad condition of the people in order to sell Texan lands to persons outside the State. We need not say much about those who grumble against their own country as they are happily very few. But there should be no grumblers in a land of peace and plenty, where law and order prevail, and all should be happy and thankful to the Giver of all good.—*Presbyterian Witness.*

END OF THE ENGLISH SHAKERS. There is bitter wailing in the tiny community of "Shakers," says the *London Christian World*. A crushing blow has fallen upon the sect. "Mother" Girling, in whose immortality her followers devoutly believed, is dead. With her expires the new faith which she founded, and of which she was the single prop. The twelve women and eight men who looked to her as their guide, spiritual and temporal, now gaze despairfully in each other's woe-begone countenances, and see no hope for the future in heaven or on earth. Mrs. Girling was probably no conscious impostor, but a self-deluded fanatic. At all events she gained for herself and her followers nothing but continued hardship—exposure, derision, and doubtless what she considered as persecution. In some respects Mrs. Girling reminds us of Joanna Southcote. Like her, she announced a new revelation. Like her, she was the prophet and high priest of her sect. Like her, her sect must necessarily die with her. A peculiar feature of the Shaker creed was their belief that all disease was sent for some good purpose from God, and that therefore it was sinful to attempt to check its course by the intervention of medical aid. Mother Girling believed herself an incarnation of the Deity. Judging from various accounts the poor woman was crazy and her followers lazy.

"BEN HUR." Have you read Ben Hur? It is worth reading. Its author, Gen. Lew Wallace, told something of its history in a recent interview: "You may remember, perhaps, he said—that Ben Hur is divided into books. The first book, carrying the story down to the birth of Christ, was written with no distinct motive. I regarded it as complete and intended some day to send it to a magazine as a serial. At that time I did not trouble myself to inquire as to religious matters, and if I went to church it was to hear an eloquent speaker, for the sake of his eloquence. One day I met Col. Ingersoll and he began to talk to me in his wonderful way—for he is very wonderful in brain and eloquence. After that talk I determined that, cost what it might, I would investigate and decide for myself as to the divinity of Christ. It seemed to me that to continue 'Ben Hur' would give me a pretext and a system of work, and for five long years, I studied the life of Christ and the history, customs and traditions of his people and country. This I did by the aid of maps and books of travel, until I had accumulated what I believe to be the largest collection of maps of the East owned by any individual in America and had a knowledge of my subject which, I may say without egotism, was superior to that of many who

had travelled in the Holy Land. I had gone but a few steps in this work before I came to the conclusion that Christ was divine and entitled to respect and that all he claimed for himself he should receive. I am not now a church-member. When I arrive at a strange hotel on Sunday I ask the way to the nearest church, and it is always good enough for me. When 'Ben Hur' was complete I went to the Holy Land and spent months in visiting every place referred to in order to verify my work. Not one word required to be changed."

THE WORLD'S EARLY EVANGELIZATION POSSIBLE.

The Rev. Dr. Arthur T. Pierson, of Philadelphia, made a ringing missionary appeal at the Conference recently held at Northfield, Massachusetts. He cited the promulgation of the decree of Ahasuerus, authorizing the Jews to defend themselves, as an example of the swift diffusion of intelligence, and said:

Now, notice what was to be done here. This was one of the greatest empires of antiquity, reaching from the borders of the Mediterranean Sea to the Indus in India, and reaching from the Caspian Sea to the Persian Gulf. That is to say, it was fifteen hundred miles east and west, and a thousand miles north and south—about as large as the United States previous to the War of the Revolution, or as large as the Congo basin is to-day. They had to reach all those provinces with the utmost haste. They had no postal facilities, no telegraphs or telephones, no steam vessels or steam cars; nothing but dromedaries, camels and horses to depend upon. And they had to translate this decree in all the various languages in all the 127 provinces—not only translating it, but transcribing it by hand, for they had no printing presses. They transferred all this slow work to the messengers, who had to publish the decree to every individual in all the provinces. How long do you think it took to accomplish this world-wide work? By the thirteenth day of the twelfth month, the commandment had been published to all the people, and the Jews were ready on that day to fight for their lives. In other words, it took ten days less than nine months to do it. And we have taken nineteen hundred years nearly to carry the Gospel to one-quarter of the human race, when we have the command of the King of kings to do the King's business in haste. Now, I say that this is a burning shame to Christendom; and we shall not honor the Lord if we do not get stirred up on this subject to do our duty in the evangelization of the world.

I want you to know, first, the unoccupied territories; and then the perfect feasibility of reaching the whole world before the year 1900. Look at the unoccupied fields. I am not speaking of the fact that there is only one missionary laborer to every 60,000 of the heathen, but looking at the wholly unoccupied territory. Here, for instance, is Kurdistan with 3,000,000 Here is Afghanistan with 8,000,000 of people. Here is Anam with 20,000,000. There are large tracts in Africa—Senegambia with 50,000,000 of people, and nearly the whole Congo basin. Here are Tibet and Mongolia and Arabia—virtually untouched by Christian missions. To give you an example: In 1881, Stevenson, the Stanley of China—connected with the China Inland Mission—travelled 1,078 miles, from Bhamo, in Upper Burma, to Chang-Xing, in the province of Chuen. He didn't find one single missionary station; and if he had carried with him a scythe that would cut a swath a thousand miles broad, there wouldn't have been but one missionary station—the one at Kwei-Yung—in that belt of territory a thousand miles in breadth and length. That territory was crowded with hundreds of millions of unsaved souls, and he never met a man who heard the Gospel. When Stanley went from Stanley Falls across the continent to the rapids of the Congo, through the heart of equatorial Africa, he didn't see on his way one single man that was a Christian or had ever seen or heard a Christian missionary. And here we are singing about the Gospel, and praying about the Gospel, and talking about the Gospel, when we ought to get up off our faces and hear God speaking to the children of Israel—"Go forward!"

Now, can this be done? I have intimated that we can give the Gospel to every single soul on the face of the earth before the year 1900. People will laugh at the suggestion. An English preacher once said to a soldier who was accustomed to go forward at the risk of his life, and go promptly: "My good fellow, if Queen Victoria should issue a command to her soldiers to carry a decree to every portion of the known world, about how long would it take to do it?" After some calculation he said: "I reckon we could do it in just about eighteen months." There is no question that if we had a human imperial authority, we could go around the globe in a year and promulgate this Gospel decree all through the world. And yet we stand still when the King of kings is saying to us: "Go into all

the world, and preach the Gospel to every creature." I say it can be done. Now, look at a few facts. Remember that we are not responsible for the conversion of men, but only for contact between the Gospel and them. We cannot convert a single soul, but we can secure contact between the Gospel and that soul. It is counted that there are 100,000,000 Protestants. Of course many of them, ritualists, formalists, etc., are good for nothing. Suppose there are 10,000,000 consecrated souls. Suppose each one of these earns five hundred dollars a year. There you have \$5,000,000,000. Now, do you notice, the one-hundredth part of that sum is \$50,000,000; which, therefore is the one-hundredth part of the aggregate income of these 10,000,000 Christians. Suppose they all gave one penny a day. That would amount to \$36,500,000 every year. One penny a day from the ten millions of Protestant Christians!—and they but a tenth of the nominal membership of the Protestant community. Do you know what seven men did? About fifty years ago—in the year 1835—seven shoemakers in the city of Hamburg, said: "By the grace of God, we will give the Gospel to the people immediately around us." In twenty-five years they had established 50 churches, with 10,000 converts; they had distributed 400,000 copies of the Word of God, and 8,000,000 pages of tracts; and they had brought the Gospel to fifty millions of human beings—nearly as many as the population of the United States. All this by seven shoemakers!—not one learned man among them. Suppose those seven men had commenced this work in the unoccupied Congo basin, knowing the language; within twenty-five years they would have brought the Gospel to every single soul in the Congo Free State. Why, we don't know but 150 such shoemakers could have brought the Gospel to a thousand millions of human beings inside of twenty-five years. Do you admire those men? You can do the same yourself. The old monks of the Middle Ages used to go up and down singing: "Laborare est orare." "To work is to worship, to work is to worship." So today let us chant, in a consecrated "Laborare est orare." "To work for Christ is the highest form of worship."

SOME AUTUMN THOUGHTS.

BY KNOXIAN.

Not being ambitious to furnish autumn poetry for anybody's wastebasket, we put our essay on autumn in plain prose. We may be wrong, but we have an idea that plain prose in the contributor's column does more good than bad poetry in a wastebasket. Some people would perhaps prefer writing for the wastebasket in poetry to writing for their journal in prose, but that is not our way of thinking. There is neither gain nor glory in having one's verses put into a wastebasket. The literary companionship of a wastebasket is not good.

In the life of every good man who lives to his threescore and ten there is an autumn. Where it begins or ends you cannot exactly say, but everybody knows what you mean when you say about any given man that he is in the autumn of life. One cannot name any day in September and say autumn began on that day, nor can you name any year in a man's life and say his autumn began in that year. We know when the autumn of the year has fully come, and there are many signs which tell us when the autumn of life has come.

A good man should be at his very best in the autumn of life. Autumn is the fruit-bearing season in human life as well as in nature. A Christian man should be more useful, more influential for good, more of a blessing to his Church and to society in the autumn of life than he has ever been before. He has all his past experience to guide him; he has that faculty for dealing with men with the minimum of friction which can be acquired only by practice; he has the wisdom which years usually give to every man who wants it; he has a vast amount of useful knowledge picked up by the way; and, better than all, he has, or ought to have, more grace than he possessed at any previous period of his life. His autumn should be by far his best time. If a man is not a better Christian in the autumn of life than he was in life's spring and summer, it may well be doubted whether he is a Christian at all. If he has not more sense in autumn than he had in his earlier years, there is great fear that he may never have any sense. There is no hope for a fool at sixty.

Perhaps the finest thing about the autumn of life is its *mellowness*. The mellow character is no longer hard—no longer harsh, no longer sour, no longer green. A man in that stage does not try to do everything by force. He

does not try to make drunkards sober by abuse, nor to convert Catholics with a club. He knows that you never make a liquor seller better by calling him hard names, nor turn a Catholic into a Protestant by breaking his skull. A preacher in the mellow stage never consigns men to everlasting perdition in a tone of voice as destitute of feeling as the tones of an auctioneer. The autumn of life brings mellowness in the case of every good man, and mellowness of character means moderation, charity, kindness, patience and many other qualities that make character lovely.

Men in the autumn of life are as a rule the safest men to do business with. A doctor in the autumn of life is not very likely to give you heroic treatment unless your case is really bad. He knows that "horse doses" shake up the system terribly. He nurses nature, helps nature and gets you through as easily as is compatible with safety. All young doctors don't give "horse doses" by any means. Many of them are careful, prudent, fine fellows, who treat their patients with great care and skill. Some of the old ones, even in the autumn period, give very strong powders for very slight ailments. But still the general rule remains true that a good physician in the autumn of life gives as few "horse doses" as he can help, especially to weak people and children.

A good lawyer, in the autumn of life, is very careful about advising people to go into lawsuits. He knows by long experience that litigation is slow, tedious, expensive and terribly uncertain. A young lawyer, brimful of fight, and anxious for promotion, may not always be so careful.

A statesman in the autumn of life, if a good man, always becomes more moderate in his opinions and feelings. He has lived long enough to see that there are good men, patriotic men, on both sides. He has also found out that there are selfish schemers, pinch-beck patriots, howling hypocrites, and a few thieves on both sides. A young man starting out in public life is apt to suppose that all the good men are on his own side and all the bad ones on the other. When he comes to the autumn of life he knows better, and becomes more moderate in his feelings and opinions.

A business man in the autumn of life has usually some marked qualities. He is not very apt to enter into wild-cat speculations. He doesn't see half as quickly as a young man. In fact he never sees at all if he can get his own in any reasonable way. As a rule it is much easier to do business with a man in the autumn of life than at any other period. He is more reasonable, more sensible, more kindly, and does not believe so much in force as he did when young.

A pastor in the autumn of life should be at his very best. If he has kept up his reading, he is at his best. Having children of his own, he knows better how to deal with the young of his flock. Having lost some of his own, he can sympathize with others when similarly bereaved. If he has been a good student and has had the discipline of the pen, he should preach better in the autumn of life than at any other time. His sermons will be more mellow. He may preach less about hell than he once did, but he will preach more about the cross. His sermons will be more sympathetic, more helpful, more useful than they ever were. His prayers will be the best part of his service. There is nothing that shows the spiritual growth of a minister or any other Christian so much as his prayers.

Reader, are you in the autumn of life? If so, are you better than you were at any former period? Have you outgrown all hardships, harshness, sourness, bitterness? Have you that mellowness of character which should come in autumn and which, while it adorns the possessor, is a benediction to all around him? If not, why not?—*Can. Presbyterian.*

THE INWARD LIFE.

Spiritual growth depends wholly on the living, healthy principle of godliness within the soul. Where there is no inward, organic life, "death reigns," whether it be in the State, the Church or the individual. Spiritual life enriches spiritual growth. The deeper, the truer, the holier that life, the more rapid and vigorous the growth

in dimensions and effective usefulness. All true spiritual growth is *from within*. It depends on the inward principle of holiness and faith in God. Piety is power. Piety is beauty. Piety is growth. Piety links to God, and God is omnipotent. The strength of a Christian is to be measured by his participation in the life of God, by his vital union with the Lord Jesus Christ.

How often the members of our churches seem to forget that there can be no legitimate increase for the church beyond its increase in inward holiness. All other mere enlargement of bulk is like the padding out of a tree with foreign material. There is a swelling of dimension, as the human body may bloat under the influence of stimulants. There is no genuine and enduring growth. Let us not be deceived. There can be no substitute for vital piety. No pretentious swell of numbers in the pew, or of rhetoric in the pulpit; no cunning devices of architecture or bewitching music; no multiplications of sermons or services; no special allurements to "draw" people to the sanctuary or the altar; no associations for sociality or for charity—nothing—nothing can take the place of *over-mastering love for Christ*.

Without this inward principle in healthy exercise, there will be no godly activity, no increase of spiritual power. There may be occasional spasms of faithful exertion; but like the tides, they will soon ebb away and leave only the worthless "track" of broken resolutions and decaying projects on the strand. But godliness is perennial. It is better than numbers, for it attracts the best into itself, and manufactures good men out of the worst material. It is better than wealth; for it includes the industry that makes money, and the benevolence that bestows it on praiseworthy objects. Franklin empties the contents of his purse on the plate under the irresistible appeals of Whitefield. But it is better to have a greater than Whitefield always in our hearts, who will prompt us to give, even though no fascinating eloquence play upon the ear. Godliness, too, is better than prayer. For it inspires devotion; and without it the most fluent repetition of liturgical is but sounding brass and a tinkling cymbal.

Would you grow? Then grow in godliness. As Paul wrote to the brethren at Thessalonica: "We beseech you to increase more and more." We beseech you by the tender mercies of our God; we beseech you by the love of Jesus that plucked you from the pit of woe; by all the luxuries of doing good; by all the bliss of a heaven begun on earth and consummated on the sea of shining gold before the throne; by all the glorious deeds you may achieve for God and humanity; we beseech you to increase more and more still, until Christ becomes not merely the measure of your holy aspirations, but the fulness of your perfect joy.—*Morning Star.*

STRAIGHT ARROWS WANTED.

An evangelist whose methods of presenting the truth have been the subject of much criticism, and are sometimes said to be more noisy than wise, is credited with saying that if a man's heart is right with God it does not matter what he says. If that statement means that the bow from which the arrow is shot is of primary importance, we shall not take much exception. If it means that the very simplest preaching from a heart dead to sin, and alive unto God and holiness, will be powerful, we would not express a doubt of it.

No Christian worker has a right to expect the accompaniment of God's power in his labor if he has not first sought and secured a pure heart. In such work purity is an element and preparation for power. God never manifested himself in power to Israel, and for Israel's deliverance, unless there were first a sanctifying unto the Lord. They must be true themselves who would preach truth. Only he whose bow abides in strength, the strength of a conscious separation from sin and consecration to the Lord, can be a true gospel archer. In these are the hidings of God's power.

But the arrows are of account also. A crooked arrow discharged from a straight and taut bow will hardly be likely to reach the target. Surely the warrior of the Lord should make good choice of arrow as well as bow. There is a lurking suspicion in the mind that

the statements quoted is intended to convey the idea that if a man's heart is very zealous for the Lord, it little matters whether good taste be offended, whether the words be studied or not, whether the conclusions drawn from the Word of God be legitimate or not. Such doctrine we cannot accept. If out of the abundance of a purified and heaven-endowed heart the mouth speaks, the words will be wise. There may be lack of learning, there may be little of the grace of elocution, rhetoric may be conspicuous by its absence, but there will be something in the words that will prove them to be the true offspring of a heart right with God. Carelessness of speech is not in accordance with the apostolic advice sent to Timothy when bidden to show himself approved unto God—a workman that needeth not to be ashamed, rightly dividing the word of truth. The preacher's art is first and conspicuously a matter of the heart, but the live coal from off the altar of God must touch and sanctify the lips of him who is to be a true messenger from the Lord.

Words are to be weighed as surely as hearts are to be searched. Wise words from warm hearts will win, and we do not see how any man who has a heart right with God will ever deem it needless to pray "O Lord, open thou my lips; and my mouth shall show forth thy praise."—*Observer.*

Among Our Exchanges.

TWO CLASSES.

There are two classes of Christians; those who live chiefly by emotion, and those who live chiefly by faith. The first class, those who live chiefly by emotion, remind me of ships that move by the outward impulse of winds operating upon sails. They are often in a dead calm, often out of their course, and sometimes driven back. And it is only when the winds are fair and powerful that they move onward with rapidity. The other class, those who live chiefly by faith, remind me of the magnificent steamers which cross the Atlantic, which are moved by an exterior and permanent principle, and which, setting at defiance all ordinary obstacles, advance steadily and awfully to their destination, through calm and storm, through cloud and sunshine.—*Prof. Upham.*

SIN DECEPTIVE.

Sin, when seeking its victim, wears a mask of beauty which dazzles the imagination and charms the passions. But when it has conquered the sinner, its mask drops off and it stands revealed to the conscience in all its shocking deformity. The guilty one is then appalled at his own act, and often exclaims—

"Yes! I've done a deed Will blot my honor with eternal stain." Therefore, the way to resist temptation is to hold the sin before the conscience in its true character, and to say, as Joseph did, "How can I do this great wickedness and sin against God?"—*Zion's Herald.*

WHO ARE GUILTY?

When church members prove resentful, when they rend the church into factions, when, instead of love to each other, and a consuming desire to help on the work which is as grand as the worth of souls is tremendous—when they appear utterly unconscious of the gravity of a life pressed by claims from Christ and from perishing men, and allow trifles and personal piques and prejudices to render their lives harmful rather than helpful to the great work of the church; is it any wonder that unbelievers wag their heads and scoff, and they become proof against the preaching of the Gospel, if a deep-seated scepticism does not take possession of many.—*Messenger and Visitor.*

SIN AND HOLINESS.

Sin and holiness are antagonistic forces. They cannot dwell together without a perpetual strife which never ceases until one or the other is expelled from the heart. Both seek exclusive dominion. God's love in the soul strives to expel sin. Sin struggles to bring the whole mass into captivity. Hence it has been compared to a fierce marauder sweeping over the soul destroying all its spiritual tendencies, its ethical sympathies and its moral beauty, thereby rendering it a desert tiled with dark deep pools of iniquity reeking with feelings which make it offensive to God, and breeding nothing but misery and death for the man himself. Therefore all the real evils which threaten the soul may be summed up in that one dreadful word—sin. And since there is no power equal to its conquest but the love of God shed abroad in the heart by the Holy Ghost, it behooves every man desiring of being freed from sin to lift longing eyes up to that embodiment of divine love, the cross of Christ, and believingly cry, "Shed Thy love abroad in my heart, O Lord!" The birth and reign of that love will be the death of thy sin, O man! It will give the freedom of the kingdom of God.—*Zion's Herald.*