

# Religious Intelligencer.

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

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Those subscribers whose payments for the year have not yet been made will confer a great favour by remitting at once. The business of the paper requires every dollar due. Please send it along by next mail.

**A THREATENING EVIL.**—Youthful vice is a threatening evil of our country. Most young persons are not reared under religious influences. Many who are, go astray from the family and the Sunday-school at an early period. Many who are kept from recklessness of conduct are yet poisoned by corrupting literature and infidel criticism. Not five per cent. of our young men are in the churches, and a large majority of them never go to the Sunday-school nor to a house of worship. What can be done? What must be done? Who are to blame? Who more than parents?—Star.

**THE BALL ROOM.**—Evangelist 'Sam' Jones answers the question, "What is a ball-room?" in his own peculiar way. He tells much truth in few words, thus: "A ball-room is the ante-room to a german. And what is a german? It is the ante-room to eternal disgrace. I wouldn't let my cook go to a german. Dancing is hugging set to music. No sir; she can't go. I have some sayso as to how my daughter is to be hugged. I would put my children into the coils of the worms of the Nile before I would put them into the hands of a dancing master. I wouldn't wipe my feet on the rotten rascal. I will never deliberately turn my children over to any man, and pay him by the month to train them up for damnation."

JOSEPH COOK doesn't believe in what he calls "a soft religion." He says,—"It is trifling with reason as well as with revelation to assume that any thing less than deliverance from the love of sin and from the guilt of it, can be an adequate round of spiritual peace. From the rapidity with which character crystallizes, it follows inexorably that whatever we do to secure this double deliverance must be done quickly. I care little for science or philosophy. I should care little for revelation itself, if they did not answer, and answer in harmony with each other the supreme question. What saves men and why? and what must I do to be saved? Science, philosophy, revelation, all give fathomless emphasis to the word "now."

**THE STUMBLING-BLOCKS.**—A writer in the Presbyterian undertakes to show that the prevailing idea that a revival cannot be expected until things in the church are made ready by "taking the stumbling blocks out of the way," is not true. Two instances are cited. He says: "One of the sweetest revivals the writer ever passed through was in a church where there had been an old church carpet feud for years which had resulted in alienating families and bringing reproach upon the church; and yet God poured out his Spirit and saved souls, and healed the old wounds. So in another of great power the devil had got into the choir, as big as a hog, and it was said, 'no revival can be had until that matter is settled,' and yet, God's Spirit utterly ignored such contemptible actions—too small for God to notice—and it was carried out and buried in the grave of forgetfulness."

**PRAYER MILLS IN THIBET.**—One is at once struck with the extent religion enters into the daily life of these simple people. Asia is pre-eminently a devout quarter of the globe, and as the religion of the Hindoos is the most ancient, so Buddhism is the one professed by the largest portion of the human race, China, Ceylon, Siam, Tartary and Thibet containing in the aggregate, according to Harley's "Eastern Monarchisms," upwards of three hundred and seventy million of people, votaries of Buddha. They believe in the transmigration of souls—they associate everything with Buddha. Several hundred copies of a prayer to him are struck off on rice paper, and enclosed in a small copper cylinder mounted on a wire spindle, which serves for a handle as well. This praying mill, as it is called, is held in the hand, and swung around by means of a small chain and ball attached, and their belief is that every time it goes round so many hundred prayers are offered up to Buddha. Not a hillman

is to be met without one of these in his bosom, which on every opportunity he works, muttering the while the mystic sentence of Thibet—"Houm mani pan houm" ("Oh, the diamond in the water lily. Oh, the jewel in the lotus. Amen"). This causes him to contemplate the joys hereafter to be found with Buddha. These praying mills are constantly to be found erected under cascades and turned by water power, the benefit of the prayers thus turned off going to the constructor, and in the temples and monasteries huge mills filled with thousands of prayers are kept forever turning. Incrusted stones are also to be met with on the roadside and everywhere, the same mystic sentence appearing on each. Their explanation for writing on these stones is that at the last day the recording angel will pass through the land and place the names of all the contributors to these stones in his book, and as the inscriptions thereon are looked upon as a meritorious way of spreading their own peculiar gospel, each one will be rewarded according to his contribution, whereas those who have sent in no "copy" will be equally certain of condign punishment.

### Our Contributors.

#### HOW TO RETAIN YOUNG CONVERTS.

It is sad that any percentage of the young converts brought into churches should lapse, and especially so, when the percentage is large. Faithful pastors, who watch our souls as those who must give an account, spend many anxious hours thinking and planning how they may keep in the church converts whom the Lord has given them. Nothing is more painful to the feelings of a careful pastor, and nothing is more harmful to his future work, than the backsliding of those whom he has baptized and inducted into the church. Having had quite an extended experience in pastoral work, I may take the liberty of giving to my younger brethren especially, some hints and suggestions that may prove helpful to them. By giving the benefit of our experiences we may greatly aid each other in our common work.

1. Get the converts well out. I mean well out of the world, and well out of self and self-reliance. Don't get excited and over anxious at the first peep you hear, and break the shell. Such birds seldom if ever live. Let the chick squirm, strain, kick and break its own shell. It will be stronger for it. If the soul is in deep trouble and suffering under conviction of sin, don't give it false comfort. Impress deep penitence and faith as essential to pardon, and pardon as essential to peace. It is to be feared that, in these days of superficial teaching, many persons profess religion who have never felt a pang of soul for sin; who know nothing of the revival of sin in the soul. Paul said, "When sin revived I died." When the soul has been under the burden of sin, and God has truly delivered it, so that it has passed from death unto life and is fully out in experience, then the convert should make a public confession of Christ, and a Scriptural profession of faith in Him by His baptism. This is starting fair and well. But his consecration should be complete, reserving nothing. The convert who does not break fully with the world, stands where he can easily be reached and lured. The farther the young convert can be led from the world and the nearer he can be brought to Christ, the better for convert, church and pastor. Young Christians should be taught that they are not of the world for "the whole world lieth in the evil one" (1 John v. 19). But as the apostle Paul saith, "Our citizenship is in heaven." Pharaoh reluctantly consented for Moses to lead Israel out of Egypt, but he wanted them not to go "very far away." He said, "I will let you go, only ye shall not go very far away" (Ex. viii. 28). The mission of Moses was to bring them out of Egypt into the promised land, and he had to refuse such terms point-blank, and insist that not only the men, but the women, children and every hoof of cattle should go "three days' journey." That would take them well out of Egypt. When converts are brought into the church they should be taught to bring "every hoof." The Lord hath need of their possessions as well as of themselves,

and anything left behind them in the world may prove a snare to them. This "not far away" policy, is a most dangerous border land life. At the time of war, the people living in the border counties, (as in the times of the wars of the Scotch and English for instance) have by far the most wretched time of any people in the whole country. It will always pay a pastor to be persistent in demanding separation from the world, and an unconditional submission to the will of God. The voice of the Lord will always be heard saying, "Come out from amongst them, and be ye separate." Insist upon it, that they never be allowed to pitch their tent or settle in the border land. They need to get well into the kingdom. Something may be learned from the little girl who fell out of bed, whose mamma, after picking her up, asked how she came to fall out. To which she replied, "I s'pose I must gone sleep too near the place where I got in." That is just it, too near the place where they get in. No growth in grace. No going forward. No pressing towards the mark. To be safe the child needed to get well into the bed. Christian children to be happy and to enjoy and love the church need to get well into it. Converts who are gotten well into the warmth and very heart of the church will be a comfort to their pastor. Let there be no compromise with the world.

2. Converts to be strong must have care. Care from the pastor and care from the older members of the church. The pastor who succeeds in keeping his church in a united, loving, healthy, strong condition will thus indirectly do much towards keeping his young members healthy. A divided, wrangling, cold, lifeless church is a hard place into which to take young converts. These brilliant ice palaces are not just the place for such plants. Our Lord in charging Peter in the care of the flock, bade him twice to "feed my sheep," and once only to "feed my lambs." Some might almost think that in consideration of the weakness and tenderness of the lambs, the charge should have been twice to feed the lambs and once the sheep. But our Good Shepherd knew, as every shepherd knows, that well fed sheep do much towards feeding the lambs. Well fed ewes will have strong lambs. Starved ewes will have poor scrawny lambs. A well fed church, fed on the Bread of Life, the Word of God, will be strong and will do very much in helping the pastor care for the converts. The pastor who concentrates his strength, and gives over attention to the young converts, to the neglect of the old members of the church, makes a mistake, and fails to see the most important thing he has to do in feeding the flock. And then the deacons and old members should be careful to show uniform care and love for these little ones. Co-operation and timely care will do wonders to prevent converts backsliding.

3. Give them plenty of work to do. They are of importance to the church, and let them see that they are so regarded. Activity will produce growth. As this paper is already long, I will not even name the kinds of work they may do, but just say, keep them full of the spirit of work and they will be ready for every good work and will do much for their church honor.

G. A. HARTLEY.

#### THE LAW OF CHRISTIAN LIFE.

If one thing more than another is taught by the Divine Master concerning Christian life, it is this: "That its true law is not spiritual enjoyment but usefulness." As illustrated in the restored Gadarene (Luke viii.), had our Lord regarded his mere comfort he would have granted his request and taken him with Him into Galilee. But He sends him away to be a blessing to his countrymen.

It is so with the Christian. If the end of his conversion were his own spiritual enjoyment, then the great change of regeneration would instantly be followed by his translation to Paradise. But this is not the grand end, and therefore he is not translated. If we could separate in our thoughts things that belong philosophically together, and are therefore inseparable, we might declare that a man is not converted that he may be happy, but rather that he may be useful. "That others may see his good works and

glorify his Father which is in heaven." There is nothing false than that low, narrow, selfish idea of conversion, which regards it only as the condition whereby a man escapes from hell and gets into heaven. If such conversions make a man good, it is goodness out of harmony with all other good things. God's great law of goodness is not absorption but diffusion. All God's glorious things, from a flower of the field to a star in the firmament are not receptacles, but fountains. God's angels are called "Ministering servants." Of one thing we are certain, that every converted soul is designed by Jehovah to be "the light of the world." And its use, like other light, is not to keep itself safe and warm under a bushel, but to burn itself out on a candlestick, that it may give light to all that are in the house. How fearful the exclamation of our Lord in regard to all selfish and inefficient piety! "If the light that is in thee be darkness, how great is that darkness." There is no image more terrible than this—an eclipsed luminary! A star in the night, or a sun at noon-day, ceasing suddenly to shine! Nay, an orb that should be radiating light, absolutely radiating darkness!

Oh, careless and inactive and slumbering professor of religion, regarding your Christian hope as a fragment of the mortal wreck whereon you are to be floated to glory, and not a buoyant life-boat, with which you are to save your fellow-castaways from the raging water. I would this truth could more fittingly be brought home to your mind and heart: "Ye are the light of the world!" And a light is kindled to shine. So true it is that the law of all holy life is usefulness.

C. F. PENNEY.

#### PROGRESS IN FIJI.

The Sydney Herald prints the following from its correspondent in Fiji: "The world has heard of such a metamorphosis as that of the idol car of Juggernaut in India being used as part of the woodwork of a printing press for publishing the Scriptures. Just such another interesting conversion has taken place at Bau. There is a monolith in that antique Fijian city which has a history grizzly as that of "Moloch, horrid King." It stood in front of the chief temple Vata mi Tawaki, which, on a high foundation, towered loftiest above the many temples of Bau. This stone stood upright in an inclosed ground, and had a distinctive name, Vatunimbokola. To this were dragged the corpses destined for a cannibal orgie. These were trailed in their gore along the dusty soil, and dashed by the head against this stone, thereby being presented as an offering to the divinities before being devoured by the lordly chief and fierce warriors of Bau. How many scores of victims have been presented at this grim altar no man knoweth; they are said to have been innumerable, and could Vatunimbokola but speak, what a tale it would unfold.

Well, for at least thirty years this stone has had no stain of human blood upon it; the pure breath of the trade wind has blown upon it, and the rains of heaven have washed it for many a long year; hurricanes have swept around it in furious whirlwinds, and the blazing sunshine of Fiji has bathed it in light and laved it with heat, and so the ministering agencies of nature have purified it. And now it has been converted into a christening font.

By the consent and with the co-operation of the chief, this weird relic of the past has been uprooted from the spot which it had occupied from the misty past, and was borne into the great Bau Church and set up there. Here a cavity was hollowed out in it by the unpracticed hands of the oldest missionary, and of the latest recruit, which have used the stone-mason's chisel upon the hard stone with such effect, if with little science, that it is now an admirable font, but with such associations as few church fountains possess.

Herefrom the crystal drops of Christian baptism were sprinkled for the first time the other Sunday upon a native child and upon an English infant, the baby daughter of Rev. W. W. Lindsay. Some curiosity hunters have already complained of the removal of this heathen monument, as their occupation is restricted, and the further carrying away of the stone in pieces is prevented; but the history of this fragment of the past, in contrast with its present position and new uses, throws a light on what mission work has done in Fiji.

#### FAITH CURES.

In one of his recent lectures Dr. A. A. Hodge, after showing the nature and efficacy of prayer, dealt with the subject of "Faith Cure" so called. He shows, what all freely admit, that we ought to pray for the maintenance of bodily health just as we pray for any other temporal blessing. If we pray aright the true prayer of faith, with perfect submission to the will of God, our prayer will be answered in the way that God sees is best for us. No sensible Christian will use means without asking God's blessing on them; and none will pray without at the same time using such means as are available. The Faith Cure people teach that all sickness is the immediate result of some particular sin or sinfulness of some persons directly or indirectly concerned. Of course if there were no sin there would be no sickness; but on the other hand we know that in the case of Christians, sickness is a kindly discipline, not a punishment of sin. It is a proof of God's love to us, not of His anger. "Whom the Lord loveth He chasteneth and scourgeth every son whom He receiveth. It is Satan, the accuser of the brethren, who says that sickness is proof of individual sin. Some of the holiest saints have been the greatest sufferers and for the longest time. Dr. Hodge says, emphatically,—"I would infinitely rather suffer the worst sickness my Heavenly Father sends than be cured at once by the help of those who regard sickness as a proof of want of faith or as evidence of God's displeasure." The faith demanded by the "Faith Cure" people is an unconditional confidence. They do not say "Not as I will but as Thou wilt." They say that if the disease is not removed it is a proof that the sick man lacked faith. They err in declining to use the means to secure health. God prescribes to us in all our concerns the use of means. A miracle is wrought without means; God's answers to our prayers are His blessing the means we use. The reported "Faith Cures" are as much as possible like the mediæval "miracles" of the Roman Catholic church—miracles which are rejected by all sober minded critics. The Faith Cure people say truly that Christ "bore our sicknesses;" but, we answer that in like manner Christ died for us. If bearing sickness for us should prevent our being sick, His dying for us should save us from temporal death. The miracles of healing in the primitive church were appropriate to the time and they ceased when no longer needed as evidence of the divine authority and mission of Christ. As to the testimony of cases healed, it is just as valuable, no more, no less, as the testimonials attached to quack medicines—perfectly sincere for the most part but still really worthless. The "Faith Cure" business is founded on false principles, and it leads to dangerous issues.—Pres. Witness.

#### THE PITH OF "PERFECTION."

What avails preaching on entire sanctification if we are petty, peevish, touchy and testy? It will only give others to think, if they dare not say, that we had better practice what we preach. What avails glowing and gushing professions if we are selfish, self-complacent, self-conceited, self-righteous, and self-seeking? Such professions only make the hearers wonder into what self-deception we have fallen, or to think, or to say that, if that is entire sanctification, they don't want it. What avails our running to meetings far and near for the promotion of "full salvation," if the more we see and hear the more we are given to evil-thinking, evil-surmising, evil-judging, and evil-speaking? Our appearance in public only attracts attention to our spirit and words, which will weigh more against the doctrine we preach, the experience we profess, and the movement we are striving to push forward, than all we can do in its favor. What avails our prominence in holiness meetings if our home lives, our business practices, our imprudent idleness, or our church relations are anything but satisfactory? Will not people wonder what entire sanctification has done for us? And will they not significantly inquire if it will do no more for them? Of what avail to edit and publish a paper advocating entire sanctification if our pages do not overflow with saintly sweetness, if our fidelity is not fraternal, if we are not careful to know that a matter is exactly true (just as we put it) before we give it to the world, if our Christianity is only Churchianity, or if catholicity is only carelessness, and our liberality only looseness? Will not our readers say that we are rejoicing in iniquity rather than in the truth, and that we are putting permanently into type our own photographic unlikeness to our principles?—The Christian Standard.

#### Among Our Exchanges.

**PAY UP.**  
Let the people pay their debts and put out their money. Have the little jobs of repairing done about house and store. Buy a new overcoat or cloak. Look cheerful. Do not be extravagant, but stop pinching.—Pres. Witness.

**WEIGHED.**  
Human decisions may not be just; but God's decisions are infallibly true. He weighs us in just balances. No one can escape those balances. The weights are found in the commandments of His Word, and we must be weighed by them.—Independent.

**"CLEAR OUT."**  
A converted Chinese, when in America on a visit, was deeply impressed with the little difference he saw between the style of living of many professing Christians and the people of the world. Adverting to the matter, he said, making at the same time a sweep with his arm, "When the disciples of my country come out from this world, they come clear out."—Ex.

**HOW AND WHAT?**  
When the builder of his fortune stands before God there will be two questions asked: 1. How did you make that money? 2. What did you do with it? These are tremendous questions, but let all remember that they will be asked of the possessor of thousands as well as the possessor of millions.—Presbyterian.

**DON'T WAIT.**  
When your pastor calls, do not wait for him to ask whether he may pray in your home. Suggest it to him, and then ask the children in and any others who may be within call. If it is convenient to do so, ask the servants also, and let the pastor's visit be made as effectively religious as possible.—Western Advocate.

**PARALYZED.**  
Some revivals are almost paralyzed because two church members who have differed vigorously, and to the knowledge of the public, now persist in their antagonism. What shall we say of the love of the church which is not strong enough to melt and reconcile the stubborn alleged disciples of the lowly Jesus!—N. W. Advocate.

**WATCH FOR THEM.**  
It is easy, under some public excitement, to take part in a movement, to play the reformer, to join the general hurrah in favor of something good or in opposition to something bad, but these, having their claims, present only a part, and usually a small part, of the responsibility. There are quiet duties waiting us, low doors standing open, and these, which it may take close scrutiny to see, we are not to refuse, but rather to seek and make the most of. And it is surprising how they will increase for us as we learn how to watch for them.—United Presbyterian.

**PRAY FOR THEM.**  
If our churches would remember to pray for such, as they pray for their pastors, God would render this agency tenfold more powerful for good. But the opinion seems to be cherished that an editor, like a clock, is wound up and warranted to run, spiritually and financially, without any special care or prayer on the part of those to whom he ministers! Some who are prompt to pay their part of the minister's salary would suffer their editor and publisher to carry burdens that are needless, cruel and crushing, for the want of a little thought and prayer in this regard.—Religious Herald.

**IT WILL LIVE.**  
The influence of a man's work outlives him. Both his good and evil deeds bear fruit long after he is counted with the dead. Take the case of Abraham for an illustration. His wonderful faith still lives as an encouragement to Christian believers, and his sins will furnish an excuse for evil to those who seek excuses for their own offenses. This continuity of one's influence on earth—and who dare affirm that it will not act everlastingly!—is a startling fact. Were it veiled, it would say to each and to all, "Put nothing but good deeds into your lives!"—Zion's Herald.

**THE LOST WATCH.**—Mr. Beecher's pocket was picked of his watch. The story of his loss was widely circulated by the newspapers, and naturally afforded material for journalistic wit without end or bounds. The sequel is not so generally known, and is quite as interesting. A day or two after the loss Mr. Beecher purchased a low-priced watch for immediate use. The next day the President of a well-known watch company sent him a watch, with the compliments of the manufacturer; a few days later a friend surprised Mr. Beecher with a present of a very handsome watch of the best make; then the city of Boston, by way of recognizing the service rendered in the admirable address on Grant, sent on a watch of beautiful finish and workmanship; and, finally, the stolen watch itself was returned in exchange for a reward. Mr. Beecher is now anxious to have something else stolen from him.