

Religious Intelligence.

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NOTES AND COMMENTS.

—STANLEY has been offered \$50,000 to write a book descriptive of his present trip into Africa.

—A NEW RENDERING. A writer in the N. Y. *Christian Intelligencer* suggests a new rendering of 1 Cor. 16:2, which, he says, is in better accord with the practice of beneficence, as generally exemplified in the present day. He would render the passage thus: "Occasionally, when impulse moves you, let some of you, who are so disposed, lay by a little something, according as may seem convenient." A contemporary quotes the proposed rendering, and inquires, "Is not that the general reading of the passage?"

—THE OLDEST. It is generally believed, says the *Pall Mall Gazette*, that the *Times* of London and the *Gazette de France* of Paris are the oldest newspapers in existence; but this appears to be a mistake. The honor belongs to the Chinese, who possess a journal started nearly a thousand years ago. Its name is the *King-Pan*. It was founded, says the learned bibliophile, in the year 911 of the Christian era. At first it was published at irregular periods; but in 1361 it became a weekly. In 1804 it underwent another transformation, and appeared daily. It costs a half-penny, and issues three editions. The morning edition, printed on yellow paper, is devoted to commerce; the noon edition, printed on white paper, contains official acts and miscellaneous news; while the evening edition, printed on red paper, is taken up with political information and leading articles. It is edited by six members of the Academy of Science, and the total sale of the three editions is 14,000 copies.

—THE RULING PASSION. Attached to the wrist of a man recently buried at Dunham, Me., was a key. The *Lewiston Journal* tells the story of the man's life and death. He was a very determined and a very penurious man. He died at an advanced age. On his death-bed he kept his right hand closely clasped. As he drew his last breath he tightened his hold. Everybody there knew what he held. It was the key to the chest in which he kept his gold. As his nerveless hands unclosed, the key dropped from them and clattered against the bedside. As if to hold it even after his soul had passed away the miser had tied the key about his wrist by a strong cord, and he grasped it as long as life remained. He had wanted to take his gold with him. They buried him as he was, with the key to his money-chest dangling about his wrist, and the key is laid in his grave to rust. "And what became of the gold?" "O, the heirs have taken care of that just the same! They split open the chest with an axe, and divided the gold, and let the miser keep the key about his wrist." There was grim irony in leaving the key to the broken chest on the body; it was a symbol of the vain passion of the dead man's life. The key is not more useless to him now than the treasure would be if he had it.

Reminiscences of my Early Life and my Religious Experience.

XXX.

This paper closes the Reminiscences; they have been brought as near to the present time as they well can be. It will be noticed that I have said nothing about the present phase of the Sanctification movement as it is at present felt among us, as a denomination. I have done this purposely, as this doctrinal question has as much to do with other brethren, as with myself. This paper will review, in part, the ground gone over in the Reminiscences. How very different the City of St. John looks from what it did when I first looked upon it in Fall of 1823. It has grown more than one half in that time, and is naturally altered in every way. Indeed the material condition of the province has undergone a great change since that day, and I think the change has been very much for the better in many respects; but whether there is more real enjoyment among the people at large is a question that I shall leave for others to answer. Then, there were in the province only a few great roads, and not many by-roads. The great carrying way was the river by canoes and flat-bottomed boats. On the roads people went

on foot or, at best, on horse back. Carriages were few and far between; and what few there were were poor enough; the bodies were placed immediately on the axles, and all the spring they had was what was afforded by the arms of the seat. After some years the thorough-brace or leather spring came into use; some time elapsed before the elliptic spring was introduced and even that was rude and by no means what it is at present. The Linch Pins that held the wheels on the axles was a rough contrivance. The class of dwelling houses was of an inferior kind, and in most of the country districts the Log Cabin prevailed. How very different now; the neat cottages and beautiful mansions everywhere in town and country, tell the story of the change. The whistle of the Locomotive was not then heard; and the first steamer that ploughed the waters of the St. John river took from 20 to 30 hours to go from St. John to Fredericton. The moral condition of the people is also altered very much and for the better. Horse racing, Cock-fighting, and rum drinking used to be the order of the day. Almost all families keep liquor on their side boards to treat their friends when they made a social call and even the Ministers of the gospel had to have their spirits before they went to their pulpits of a Sabbath morning, and some of them showed before they got through that they had imbibed too freely. Rum was everywhere; congregations would sometimes adjourn from the church to the tavern after service and have a jolly time, perhaps ending in a row. Rum was cheap, and a man could get drunk for a shilling. Now all this is changed; one has only to look around him to see the alteration. Stream-driving, ploughing, haying, harvesting &c., &c., could not then be done without rum, and to attempt to raise a house or barn without the help of the ardent was considered an outrage upon good-breeding, and a sin against society. All this is changed; the temperance work done has been, under God, the great instrument in affecting it. It is true all has not yet been achieved that is desired, but much good has been done and the work will go on until alcohol is dead or banished. Many noble men have fought in the Temperance ranks; a number of those whom I remember have passed away to their reward, but a number still survive, who have done a good work for God and humanity. Among the latter is our respected Governor, Sir Leonard Tilley, who has won for himself an honorable name and a large place in the hearts of the Temperance people everywhere. I did not have the pleasure of the acquaintance of the honorable gentleman until recently but I knew him in my boyhood days when he was clerk in the drug store on King street, St. John. Since then I have watched his career closely; and have ever seen him battling for the right and as a champion in the Temperance cause. All honor to such men, they are the stay of our country, and will surely reap their reward.

How places of worship have multiplied. At the time of my arrival in this country they were very few; now they abound on every hand. Even our own denomination 46 or 47 years ago had only a few places of worship, and those of a very inferior description; perhaps they numbered six in all. School houses too were very few, and a dwelling house was usually the place of meeting for worship, and many a good meeting was held. Now look at our places of worship scattered all over the province, and you can appreciate the change and improvement. When I first became acquainted with the denomination our ministry numbered about six, and now see what we number. Then our communicants did not number a thousand, perhaps, not more than seven hundred; now see what God has wrought. The land-mark of our denomination have always been these: Free Salvation, free communion and the freedom in the use of the gifts of God's people; and these should never be removed. It is only the union of the body and the spirituality of the people that can preserve these in their place. All the church of Jesus Christ is the ministry of his word, and it is only union in doctrine and practice that can keep us up to the work of God. As a denomination we have had our share of trouble, caused, as in other bodies, by the unstable and dissatis-

fied people, who always wish something new. We have met and dealt with this as wisely as we knew; perhaps are not done with it yet. A few reflections now will close these papers. They have provoked in me a spirit of thankfulness. For what has God not done for me? I am satisfied that but for the grace of God I never could have stood. Others may think that they can get along in the path of right of themselves, but for me I am confident "That it is not in man that walketh to direct his steps." Unwise, wayward, and many times disobedient I have been, and yet I never, since I professed the religion of Jesus, desired to disobey my God. Some say that they never go astray, and I am very glad for them, but for myself I have to acknowledge that I have made many blunders and done wrong many times. I have not taken care of myself, God has taken care of me, and helped me when I was unable to help myself. To his great name be all the glory. I have suffered, but it has always been by my own disobedience, and, wonderful to tell, I have learned lessons of wisdom by the sufferings of my disobedience. As a king once said, "We never should have learned to fight, if we had not been beaten," so I can say I have learned to fight because I have been beaten. I have learned lessons of obedience by the things I have suffered. I wish to be distinctly understood, I do not plead for sin, I cannot believe that man must sin, and I have but little patience with those who say they cannot help sinning; sin is always wrong and never can be made right. Christ's atonement for sin has made a provision for destroying it, and he has begun the work in his people and he will carry it on to completion; but he can only carry it on to completion in conjunction with the exercise of our moral agency, our free deliberate choice. Yet we have infirmities, and the Saviour Himself has said, "The spirit indeed is willing but the flesh is weak." I have learned that a religious experience is different in different persons. The religious experience of no two persons is alike in every particular. It would be impossible to have it so. People are different in many ways, and any attempt to bring them to the same lines of thought or of action in their religious life is folly. Each person must have an experience for himself, and this experience can only serve him for his own advancement in the christian life. Of course our experience in religious matters must be in agreement with God's word. The word of God, not the experience of men, is the standard of right. What folly to dogmatize on the strength of an experience. The experience of persons may corroborate a dogma, but never can establish it as a fundamental truth that all persons must possess. True religious experience centres in Christ, and that is as far as it can go to be consistent with itself and the word of God. I have experienced a good deal of God's love and his power. Now suppose I should say that all persons must experience the things I have experienced or they are not the children of God, would I not be doing a great wrong to my fellow christians? I do believe my experience has been given to me in a great degree by the Holy Spirit; but if I should urge that every one else should have the same feelings and exercises and leadings in the same way would I not be making myself ridiculous? Who is like me? No one. And who is situated just as I was? No one. I have had visions and revelations from God, and they have done me great good as they were intended to. But I must not insist that others shall be similarly exercised. Perhaps this recital may help a fellow pilgrim in the path of life; more than this they cannot do, and they have been written to that end.

The reminiscences show what God can do for us and with us, when we are submissive to Him. God can take worms and thimble mountains. He has often done so, and will do the same again. But we must be given up to his service, and our wills be subject to His will. If we insist on having our own way in any given case, we shall fail. If we take God's guidance we shall in calmness and confidence; go forth and be used to accomplish great things for God. It is true we are free moral agents, and our agency will be preserved intact, but God

must lead us if we are to persevere in Holiness. Religious graces cannot help a person in the right way, it is only Christ that can help. Another thing my experience has taught me is to be careful of excitement. Now excitement may be right, but it must be excitement of the right kind. Some kinds of excitement appear to be God-like, but in exercise it is simply a spirit of delusion, leading people astray and into all manner of extravagance. I have heard of people becoming stiff and rigid in body and when they came to themselves they concluded that state had made them holy. Now all this kind of physical excitement leads to excess and ends in delusion. It is spiritual religion we need, not physical excitement or simply a form of mesmerism. We may be happy, very happy, and still be only under the influence of mesmerism. My experience has taught me that religion is a growth in divine life. A process of advancement and not a state in which to rest and be satisfied. And I cannot understand religion without real growth. God may, and indeed often does, bestow blessings in an instant, but a lift in the divine life is something different from an instantaneous communication: It is better to get things understandingly than to be carried away by a mere excitement.

And now I am done writing this paper. I have enjoyed myself while doing this work. I think God led me to undertake it, and my prayer is that they may be blessed to those who have read them.

A TAYLOR.

Faith Cures and Mind Cures.

The following extract from a sermon by Rev. Dr. Ray on "mind cures," "faith cures" &c., contains sound sense:

"Apparent cures are often followed by a relapse, temporary improvement by permanent decline. From reported cases of cure we must deduct many of 'unreported relapse.' It is not in human nature, when a wonderful cure has been published abroad, to follow it up with an account of the relapse coming afterward.

"Mistaken diagnosis accounts for many supposed cures. Physicians often, patients more often, mistake the nature of a disease. Temporary swellings are called malignant tumors or cancers (thus cancer doctors get their reputations); hysteria simulates almost every other disease, so as to deceive even the most elect of doctors; dyspepsia produces symptoms of heart-disease, or other deadly illness. There can be no question that a large proportion of faith-cures and mind-cures, and a considerable proportion of cases under ordinary medical treatment, are cases of mistaken diagnosis, the disease being less serious in its nature than was supposed.

"Mistaken prognosis accounts for many cases; mistake as to what would be the outcome of the disease, if no curative methods were employed. It is a truth seldom recognized by patients, though well known to physicians, that, in most cases not hopelessly fatal from the start, there is from the start a strong tendency toward recovery. Dr. Austin Flint, Sen., than whom perhaps no able physician has ever lived in this land, always urged upon his students, that not drugs, but *vis medicatrix nature*, the healing power of Nature, is the means of recovery. The wise physician and nurse seldom attempt more than gently and humbly to assist Nature in her curative processes.

"Let me add the statement of a conviction derived from some years of such close scrutiny of medical practice of various schools as a pastor has good opportunity for—a conviction agreed to, I think by most physicians. The benefit of medicine is often not its direct action upon the disease or upon the body, but its action upon the mind, and through that upon the nervous system and the whole body, stimulating faith, hope, expectation of recovery, good cheer, which are probably Nature's mightiest remedial assistants."

Discussing the question whether Christians can properly accept the theories and theological inductions of the supporters of faith and mind cures, Mr. Ray says:—

"In view of the positions thus far taken, I am clear that faith-cure and mind-cure make no reasonable demand upon us to accept their theories of philosophy or of theology.

It is clear to my mind that both the faith-cure and mind-cure theories are, though in widely different degrees, perversions of the Gospel, and injurious. A Christian may hold either one, and still be a true child of God; for, happily, theological views are of far less importance than heart-love for God and man; but, unfortunately, perversions of the Gospel always do serious harm to other hearts and lives.

"It is also abundantly in evidence, that, while faith-cures and mind-cures, by their influence over the patient's hope and courage, often cure disease, yet, being ignorant of the human body, of anatomy, physiology, and pathology, and depriving sufferers of intelligent and skilled medical and hygienic advice and needed medicines, they not seldom cause death in cases which might have been relieved by proper treatment. They assume, in their fanatical ignorance, a responsibility which is fearful, and sometimes produces results inexcusable and criminal."

It is not often that such sound doctrines emanate from our brothers of the cloth.—*The Medical Record*.

Fifty Years.

At the late anniversary of the British and Foreign Bible Society, the president, the Earl of Harrowby, in his address from the chair, referred to the progress of the society's work within the reign of Queen Victoria. The story is most cheering:

"Fifty years ago our receipts were £100,000, now they are nearly £225,000. Fifty years ago that great test of the interest taken in this noble work—the auxiliary societies—amounted at home to 2,370; now they are over 5,300. If there is any proof of the spread of the interest taken in the circulation of the Bible, that is one. Abroad you had 260 auxiliaries and branches fifty years ago. You have now 1,500. Fifty years ago, what was the issue of the Bible and portions of it from this great society? The annual issue was 600,000; now it is about 4,000,000. The cheapest copy of the book half a century back, was issued at about two shillings; now the price is sixpence. The cheapest Testament then was tenpence; the cheapest is now Lord Shaftesbury's and the price is a penny. And that not done by any grinding of the people who produce these works. In how many tongues and languages were the Scriptures circulated fifty years ago? In 136. That figure is actually doubled for now they are circulated in 280. Fifty years ago, fourteen fresh languages of Europe had been honored by Bible publications. Now the Bible has been published in 12 fresh languages in India, 14 in China and Mongolia, 19 in the Pacific, 30 in Africa, and 30 in America. That surely is a most marvelous record, and, curiously enough, in this fiftieth year of the Queen's reign there is only one great language which has not a complete translation of the Scriptures, namely, the Japanese. I am told that by midsummer the complete Bible will take its place in the Japanese language."

Modern Jerusalem.

It is quite common to see accounts of the remarkable growth of Jerusalem,—the great increase of population during the past ten or twenty years,—and there are those who see in it the fulfillment of those prophecies which seem to teach that the city is to return to her former splendor and greatness. But Rev. Solah Merrill, D. D., recently consul at Jerusalem, who is more familiar with the city than any other American, says that the growth does not indicate any increase of wealth or enterprise on the part of the people, any improvement in the agricultural or commercial interests of the country. On the other hand, the people of Jerusalem and of Palestine are getting poorer rather than richer. The new buildings in or near the ancient city are erected principally or entirely by foreigners, as hospitals or convents, or asylums for the devout; and the improvement in the condition of the people as a whole is purely imaginary.—*Journal and Messenger*.

CIGARETTES.—Here is the report of what occurs too often, of a young man named Knevals, who died of what is called a "smoker's heart." He smoked cigarettes nearly all his waking time. What is strange, he

was a physician, and must have known the danger of the practice. That which gives tobacco its "virtue" is its deadly poisonous alkaloids; and while one can, by careful abuse, overcome the first toxic effects of tobacco, and seem to be uninjured, yet even those who appear to have hardened themselves most are liable to fall victims to the smokers' special diseases. Of all forms of tobacco the cigarette is the most dangerous. This is not because, as was at first thought, the paper is poisonous, but because the poison of the tobacco is not intercepted. In smoking a long and closely packed cigar, much of the alkaloids is absorbed and deposited before it reaches the mouth, and the end of the cigar is generally thrown away, because it becomes disagreeable. So a long pipe condenses in its stem much of the nicotine. But a cigarette is loosely packed, is short, and is smoked up close to the mouth. Nearly all its poison gets into the system. We sometimes hear it said that the Turks are great smokers, and yet are a healthy people. The Turks are not much of a people to boast of, but it must be remembered that if they are the greatest of all smokers, they smoke in the least unhealthy way. Their pipes have very long stems, and often the smoke is first washed in water, and then passed through several feet of a flexible tube before reaching the mouth. The injury is thus reduced to a minimum, just as the cigarette raises it to a maximum. The law should forbid boys to smoke cigarettes or cigars, and good sense should prevent their elders.—*Ev.*

Among Exchanges.

REASONS FOR UNION.

Two influences are actuating Christian churches everywhere to move in the direction of more sympathetic relations with each other. On the one hand, growing enlightenment makes them more tolerant of each other's peculiarities; and on the other, the influence of secularism warns them that if they would continue to hold their place in the world they must sink minor differences and unite their forces to meet the common enemy.—*Moncton Times*.

ABSDUR.

To open the Bible at random, expecting to learn the will of God by the verse that first strikes the eye, is as absurd a superstition as any held by Romanists, Russian peasant, Spiritualist, or South Sea Islander. As well might a sick man go into a drug-store and catch up the first bottle his eye rests on and expect to be cured. In times of past superstition men of sense, in other things, so used the Bible; but there is no excuse for it now. Yet not long since a woman moving into a city attempted to determine which church to join in this way. On opening the holy Book the first passage her eye saw was, "Grace * * * reigned." Whereupon she joined Grace Church. As most of the churches in that city are named after the streets on which they stand, the rest would have no members if that lottery were used by all. "Howbeit in malice, be ye children, but in understanding be men."—*Advocate*.

\$500 FOR THREE.

It is said that Sam Jones charges \$500 for three sermons, to be delivered in three days, at a camp, or other meeting, and it is thought that he "comes pretty high." But it is said, on the other hand, that he is offered \$500 a night by a lecture bureau, and that the people at Saratoga offered him \$750 for one sermon. When Sam gets down from the pulpit to the lecture-platform, he will find it a very short step to the ground whence he ascended. And now that his services have become a matter of bargain and profit, it looks to us as though the end were drawing near.—*Journal and Messenger*.

THE BETTER WAY.

As a rule, there is more wisdom in holding up the right than in denouncing the wrong. Doubtless the latter must sometimes be done; but he who makes denunciation the staple of his preaching makes a mistake. Often the only way to uproot evil is to plant the truth beside it, and then quietly let it grow.—*Chris. Standard*.