

The Religious Intelligencer.

AN EVANGELICAL FAMILY NEWSPAPER FOR NEW BRUNSWICK AND NOVA SCOTIA.

Rev. J. McLEOD.]

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

[Editor and Proprietor,

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ALBION HOUSE.

The Intelligencer.

READ THIS AGAIN.

The increase of our list of subscribers within a few months has been encouraging. Our friends, one and all, have our hearty thanks. They have done the paper good service, have aided in circulating good, sound reading, and have proved what can be done when effort is made.

There is still room for more subscribers though; and we respectfully ask the continued efforts of the INTELLIGENCER'S friends to further increase its circulation.

To aid in the canvass the following offer is made: FOR ONE DOLLAR THE "INTELLIGENCER" WILL BE SENT (post paid) TO A NEW SUBSCRIBER TILL JANUARY 1ST, 1872!

Each present subscriber can send at least one new one. The INTELLIGENCER contains a large amount of good reading, besides the news of the day. It can safely go into any family.

That every Free Baptist especially ought to have the INTELLIGENCER is acknowledged. That very many do not take it is also a fact. Those interested in the denomination, particularly the ministers, may aid largely in remedying this wrong. Our only object in offering reduced rates to new subscribers is to increase the circulation, and thus the usefulness of the paper. We look to our friends to use the liberal offer; and we are confident, if they do so, that there will at once be a large addition of subscribers. Let us hear from all!

N. B.—There are a good many renewals still due. We are expecting them every day. Do not disappoint us. They are more easily paid now than when allowed to grow larger by neglect.

THE GOVERNMENT OF INDIA.

The Hindoos claim for their country and nation an antiquity which ought to satisfy the most enthusiastic advocates of the long geologic periods. They make it out that things have been going on somewhat after the present order for indefinite periods,—four or five thousand millions of years,—that in the early days of their race people used to live a hundred thousand years, that they were the matter of thirty-five or forty feet in height, &c.; but the records of those ancient times are not very authentic.

Nothing satisfactory is known either of the country or the people before the time that Alexander the Great crossed the mountain barrier on the North and extended his arms onward toward the peninsula. This was a little more than three hundred years before the Christian era. From that time down to the present we have more or less authentic accounts; first of the Hindoo rule of about thirteen centuries, and then of the Mohammedan, including the reign of the Mogul Emperors, exceeding in splendor all that the world has seen out of Hindostan, and reaching down to the complete occupation of the country by British power. It was the wealth of the Mogul dynasty which first led European cupidity to turn its eyes toward the East. The discovery of the passage to India around the Cape of Good Hope, six years after the discovery of America by Columbus, opened up the whole of India in the course of the following century to the commerce of Europe. In the year 1600 a commercial company was chartered in England under the name of the East India Company, which continued to increase in power and to extend the objects and limits of its sway until, at length, it had taken possession of all India, and was then compelled to turn it over completely to the crown of Britain. The East India Company, which had been a mine of wealth and an engine of almost unlimited power to its incorporators, was abolished by Act of Parliament in 1858, the year after the great mutiny, having been gradually shorn of its privileges and power by the same authority in successive renewals of its charter.

The Empire of India, which includes a number of Provinces, or Presidencies, such as Bengal, Bombay, Madras, &c., and extends over a territory of a million and a half of square miles, with a population of two hundred millions of people, is now administered by a Viceroy, or Governor General, who has under him, in the several Provinces, Governors, Lieut. Governors and Commissioners, some of the native princes retaining a semi-independent position in their own territories. All the great native rulers were dethroned, and their territory appropriated in the conquests made by British arms.

The Viceroyalty of India is the highest office under the British crown, and considering the extent of its sway, and the population over which it is exercised, is the most important delegated office in the world. The power is not as absolute as was that of the Governor-General in the palmy days of the East India Company. Being directly responsible to the Home Government, the Viceroy is under statutory checks; general legislative power also is in the hands of Councils, provincial and general, so that a uniform and complete system of government, and one which might be called constitutional, extends over the whole of India. The outward dignity of government is maintained by a liberal provision for its support. The Viceroy has a salary of £25,000 (\$125,000), five times that of the President of the United States, an extensive palace and complete establishment at Calcutta, with provision for a country residence. Of late years the government, including the Supreme Council and all the higher officers, removes bodily at the commencement of the hot season to Simla, a sanitary town perched on one of the ranges of the Himalayah Mountains, about 8,000 feet above the plain of India, and twelve or thirteen hundred miles from Calcutta, where it remains until the cool season returns. A comparatively low temperature is there enjoyed, while the thermometer stands at 120° and 130° on the plain below, not more than a hundred miles distant. The salaries of officials in India are generally large, and the immense army of office-holders employed in all the departments of government, the revenues for their payment being drawn

from the country itself, makes this possession one of incalculable value and importance to Great Britain. It is the source from which a large representation of the higher and middle classes obtain their support. The younger sons of the aristocracy who cannot be maintained in affluence, and a large force of others who are able to obtain appointments, are sent to India to fill the offices in the various branches of the civil service. There is a charm about oriental life which makes it attractive. The pay is liberal, some officials receiving enormous salaries, with the promise of pensions after the term of service has expired, and at the end of seven years, as a rule, officers high and low have a furlough of a year on half pay, with the expenses of a journey homeward paid. This rule, in the form of a custom, extends even to clerks in banks and other private corporations. It is not strange, therefore, that India is regarded at home as a sort of El Dorado.

This custom of sending public servants home every few years to recruit, has a lesson for the church. An unreasonable prejudice prevails among many of the friends of missions, against the return to their own country of those missionaries whose vigor and health must, of necessity, become impaired by long residence in torrid regions. The children of this world are in their generation wiser than the children of light, and it is a species of penny wisdom and pound foolishness to keep men and women at work for twenty or thirty years, without respite, in a trying climate, when their efficiency in the service would be vastly increased by a year's sojourn in their native land. They are not sent on missions to the heathen to be immolated, but to live and labor for the salvation of the people; and the same means for prolonging their lives and usefulness should be employed, as if they stayed at home. There is scarcely a missionary field in Asia, from west to east, in which a residence does not tell injuriously upon the constitution of a foreigner in the course of a few years.

I have spoken of the complete change which has come over the government of India, in its being made directly responsible to, and dependent on, the British Crown. A still greater change has taken place in the objects for which the government is administered. For two centuries and a half, India was ruled for the benefit of the East India Company. It was a commercial enterprise, undertaken for the sole purpose of making gain; it did not pretend to establish itself for the purpose of doing good to the inhabitants of India; trade and gold and diamonds were the objects sought, while the welfare of two hundred millions of people was among the last things considered. Even the claims of religion, humanity and justice, were too often treated as if they had no binding force in that longitude. Not the splendors of successive conquests of territory from native kings and princes, nor the brilliant administration of such men as Warren Hastings, can blind the world to the wrongs and crimes which marked the progress of the British Empire in the East, under the old regime.

But that is all changed, or if not all, the purpose of the government is changed. It is ruled now for the good of India, for the sake of the people of India. I take the greatest pleasure in bearing testimony to the high character of those who have the administration of affairs in that Empire, and to the aspect of the country in its material, educational, social and religious interests, as being full of promise. I doubt if any country has more conscientious and intelligent public officers controlling its destinies than has India. There are reforms yet to be consummated. The extreme caution of rulers prevents them from entirely giving up a sort of complexity with idolatry; the great work of education which the government is carrying on, to which I shall again allude, is confined too much to a privileged class; but it has been a great pleasure to me to find this land making such rapid progress in all that is calculated to promote the highest good of the people who dwell in it, to whatever race they belong. Overlooking all the past, I heartily rejoice that India is to-day under British rule. Long may that rule be undisturbed. May it not be broken until the tribes of the land shall be able, intelligently and wisely, to govern themselves. The effect of the present system will be to develop their powers of self-government. In addition to the native princes who are still recognized as the heads of their limited territories, natives are admitted as members to the Supreme and the Provincial Councils. The government is doing nothing directly to advance the Christian religion, (though as much as our own government is doing,) and many evils growing out of the peculiarities of the people, the varieties of races, the inveterate nature of hoary prejudices, yet remain to be removed or remedied; but judging from the promise of the present, India bids fair to become again a mighty Empire in the East, and to outshine in its glory the splendor of the old Moguls.—*Excerpt in N. Y. Observer.*

THE COMFORTER.

Christ and the Comforter are precious names to the Christian. Jehovah incarnate redeems, the Comforter renews. It was precious for the disciples to walk and converse with Jesus; but the presence of the Spirit promised was better still. And what does that Spirit do for us which made it better for Christ to go away than the Comforter might come? He is the Guest of the saints, dwells in them, makes them his temple, and abides with them always. He is not an occasional visitor, intermittent in his work, but constant, unvarying in his presence. Is not that fact misunderstood? Do not Christians usually speak of him as above, in heaven, and only sent down now and again, as gentle showers come from the clouds? Do they recognize him as a guest making a temple of their bodies, and working in and through their souls in all their experiences? But he is ever with them, and never leaves them so long as they are Christians at all. They may grieve him, restrict his influence, neglect his suggestions, fail to enjoy his presence; but their fault is their lack of perception. He is with them and they know it not. They should be admonished that he inhabits their

souls; that they can speak to him, and have familiar intercourse with him if they will.

And what does he do for us? The first thing is to shed the love of God all through our hearts. No man ever loves God until the Spirit changes the heart, renews the affections, puts life into them, makes them go out to God with tender yearnings. This is the "Spirit of adoption whereby we cry Abba Father," the power which breaks up the coldness, cures the paralysis of the heart, and makes love to God spontaneous and tender.

He helps the intellect, the conscience, the will. He leads us unto all truth, by imparting mental vigor and clearness of perception. He is by no means confined to the emotions, to imparting peace and happiness; he helps to choose, and makes the conscience tender. He is called the "Power from on high;" and Paul speaks of being strengthened with might by the Spirit; and the very word which is interpreted Comforter, signifies *Strengthened*, so that we may be sure that he re-enforces all the active powers of the mind. He dwells in Christians to increase their moral strength, to give them right and clear thoughts, noble and steady purposes, pure and divine aspirations, strong resolutions, and eagerness to do and suffer for the Master's cause. Are their burdens great? They should ask their Guest to give them strength to bear. Are they perplexed and in doubt? The Comforter within will direct their thoughts, and lead them into all truth, if they ask him. They are troubled and crushed with sorrow? They have the author of peace, the great Consoler, within, and he will give peace as the world cannot give. There is no great want of the soul which he is not more than ready to meet. But the condition is faith in a present Helper, a Guest, a friend within. There is much more truth in the old baker notion of the indwelling Spirit than is usually thought.

"Led by the Spirit" is Scriptural, and ought to be more experimental than it generally is. The full privilege of Christians in this respect is not appreciated. But the work of the Spirit cannot always be distinguished from the action of our own minds. It does not act separately but with our mental powers, imparting a peculiar tone, strength and warmth and elevation. We cannot tell just what is our own action and what the Spirit's, though we may know that all our good purposes, aspirations, hopes and joys come from him, though they come through our natural faculties, in a natural way. The natural and supernatural are so perfectly blended, that no act is wholly either of one or the other. So that we should never doubt the presence of the Spirit, though no separate, and distinct, and recognizable acts are done by him, as something superadded to our personal life. We may observe nothing of this, but he is with us in us nevertheless, as a guest and comforter, if indeed we are Christians.

But sometimes his help is very manifest. He lifts the soul to the third heavens, and reveals to it things which cannot be uttered in human language. Paul was caught up in that way, thousands of Christians have been thus blessed. One of the more common manifestations of this kind is the power of prevailing prayer. Paul speaks of that in the eighth of Romans. The Spirit maketh intercession for us, with unutterable groanings. When this travail of soul comes upon us, we may know that our guest is in a struggle for a blessing, and it will surely come. Such an agony of prayer is a prophecy, a revelation that forever sought will be granted. The soul is thrown into such perfect harmony with the mind of God that it prays just as God purposes. It is glorious to be enabled to pray thus; the soul gets hold of the secret cords of Jehovah's plans, "the secret of the Lord is with those who fear him," and as it wrestles, the Lord helps and the victory is secure.

Oh that Christians did but comprehend the truth of an ever present Comforter! It would bring them infinite relief in times of distress, shield them in the hour of temptation, lead them into all truth, purge selfishness, pride, and stubbornness away. How could they sin, yield to passion, lust, and pride? how could they become careless, stupid, formal in worship, and neglectful of duty, while the presence of such a guest is fully recognized? Faith in the fact of this presence puts the soul into a frame to receive help from him, while unbelief grieves him and prevents assistance. Would that all realized this presence of the Comforter.—*Baptist Union.*

THOUGHTS FOR LIFE-WORK.

We are never to be weary in well-doing, but aim to surpass the inventor or the student in application to the work of doing good. Despond not over the ingratitude you meet. If so inclined, look in upon your weak self, and upward to Him who is all strength. After seventy times seven, you may still find continued work and prayer necessary. Forgive your ungrateful brother as often as you your self ask and need forgiveness.

Examining ourselves thoroughly by the Bible, and observing this rule, our brother will seldom suffer at our hands. We daily ask God to forgive us our debts as we forgive others. If God would only make our conduct the rule, as it is here implied, it would not be well with us. How have we forgiven in the past, and how do we propose acting in the future? Let us not longer mock God with the words of our lips. At your morning and evening prayer, when alone with God, think of this mockery, and pray for help. We follow our erring brother with vengeance. We must, having entered the glorious service of Christ, deport ourselves towards all our fellow-creatures in the same tender, solicitous way that a parent loves his child. How grieved he is when he hears aught bad of him. Have we any tears for the woes of others? An erring daughter, after years of sin, again approached the country cottage. It was night. She finds the door open, and her sorrowing mother awake, who greeted her with the welcome and forgiving words, "Aye, Janet, you door has been left open for you every night since you went away." Can you comprehend the thoughts and prayers behind that open

door? Have we the same anxiety? Are our hearts open to erring ones? If not, I am afraid we are deceiving ourselves. Let us fight the hard battle of smothering, rather than circulating scandal. There is joy in the earthly homes and the heavenly, over fallen and prodigal ones retracing their steps homeward.

As we have opportunity, and that occurs every day, let us teach men that God, with outstretched arms, is ever ready to forgive, and waiting to be gracious. Heaven's door is ever open, beckoning wanderers home. Our Heavenly Father and Elder Brother have a more effectual and tender pity for straying ones than is possible with earthly parents. Let us, then, with more zeal and steadier purpose, labor to bring men to God. In order to do this, we must ourselves be often with God. The lives of Enoch and Timothy are not ideal pictures, impossible of attainment. The same pool is open and the same Divine agency at work. By nature, and of ourselves, we are like Enoch—helpless. Like Peter, without the Divine arm, we are undone. If we will walk with Christ, our eyes will be opened. There has been no change in the mode or the power.

Of what use our three-score years and ten, if we have not earnestly laid hold of the Gospel, and with its divine power lifted some sinking fellow creature up out of the depths of sin and sorrow to the dignity and the security of true Christian discipleship. Of what use the sublime example of Christ and the eloquence of St. Paul, if our eyes are sealed and our ears shut? Let us remember in every act, that our chief end is to glorify God. This we do well enough with our lips, which too often resemble the smoke of our chimneys, which is best seen when the fire slumbers, and is low.

But what of our acts, for it is through these that the world takes knowledge of us. On a promissory note, the careful banker looks well to the endorsement. The world looks at our acts as endorsements of our words, and oftentimes finds both perfectly worthless.

How lightly is the man esteemed who talks one way and acts the opposite. We are as accurately weighed and known by God and men, as was Ananias. So be assured, that it is our kind acts more than kind words, that live for ever and do good. The heart working in secret, is the real power which gives character to the act. In reality, man's life is but the writing of his epitaph. At death, he disappears in the sand or lives in the Rock of Ages. He is attempting to end only in failure Ananias or the rich man, to end only in failure and torment; or he is walking with God, as did Enoch; or with his faith making continual sacrifices for others, as did St. Paul making many safe and happy.

THE BIBLE FREE IN SPAIN.

BY THE REV. J. P. THOMPSON, D. D.

The story of the Bible in Spain within recent times has almost the interest of romance. Indeed Barrow threw around it so much of the charm of romance as, in the opinion of many, to discredit his narrative, though it had a substantial basis of truth. The later experiences of Matamoros and his friends, the devices for smuggling the Bible across the frontier, the covert printing of the New Testament in a cellar at Malaga by night, the condemnation of Bible-reading to prison and the galleys, imparted an almost tragic tone to the story that Barrow had so enlivened with his picturesque sketches. The latest chapter of this wonderful story is now to be told.

It has been taken for granted that the proclamation of religious liberty by the Cortes, directly after the revolution of 1808, fully opened Spain to the Bible; but though removal of restrictions from the press left it free to the friends of a pure Christianity to print the Bible within the boundaries of Spain—which, in their poverty, they could not undertake—there remained upon the statute books very stringent restrictions upon the importation of books printed in Spanish, amounting almost to prohibition; and these were applied to the exclusion of the Bible, by Government officials who were influenced by the priests. All imported books must be approved by a council of the hierarchy. Mr. Henry C. Hall, of this city, when in Spain two years ago, succeeded in obtaining from the government at Madrid the free admission of large invoices of Bibles and other religious books sent out by the Bible and Tract Societies, and also permits for future importations. But as soon as he left the country, the subordinates in the Customs, prompted by the priesthood, interposed so many quibbles and difficulties that these permits were practically of no value.

Mr. Hall then addressed himself to our government at Washington, and Mr. Secretary Fish kindly interposed his good offices through Mr. Sickles at Madrid. The result has been the abolition of the odious restriction, upon the ground of free trade in literature; and every port and depot of Spain is now fully open to the admission of the Bible and other religious books in the Spanish tongue.

The abolition of the decree was placed by the Regency upon grounds of political economy; but in addressing our government the Minister Echegaray pronounced the principle of the old law absurd,—a powerful arm for reactionary governments, which through the instinct of self-defence, through fear of ideas, through love of darkness, and in order to crush every germ of intellectual progress in Spain, were gradually isolating her from Europe.

Now that liberty is the rule, and the principle of free trade has been proclaimed, it would be absurd to maintain such a literary prohibition. On the contrary, if a new life is about to commence for science and learning, it is important to open our frontiers in order that all the intellectual movements of Europe may flow in upon our country. A prohibition which is incompatible with liberty and progress, and which was an outrage upon science and literature, will cease.

Upon this declaration the Regent issued this decree:— Approving the statements of the Minister of Fomento, I decree as follows:—

Art. 1. The second paragraph of Art. 15 of the law of literary property is abrogated.

Art. 2. All printed books, and books printed in the Spanish language abroad, may be introduced into Spain on payment of the customs required by law.

Art. 3. The authors or publishers of works in Spanish, printed abroad, shall send to this ministry a memorandum of the printed books which they introduce into Spain. This memorandum shall be published in the *Gaceta*, and the said importation shall not take place for fifteen days thereafter.

Art. 4. The provisions of this decree do not prejudice any questions which may be pending with regard to literary property, which have been commenced in accordance with previous legislation.

Done at Madrid, Sept. 4, 1869.

FRANCISCO SERRANO,

Regent of Spain.

It may be that the advisers of the King will seek to stay the operation of this decree of Serrano, though it can hardly be doubted that the King will be true to his own training in the freedom of religion and the press. The Churches in America should use this new privilege to the utmost, and without delay.

A GIFT TO A PRINCESS.

One of the most beautiful and appropriate gifts to the Princess Louise, of England, on the occasion of her marriage to the Marquis of Lorne, was made by 4,755 young ladies from various parts of the realm, each contributing one shilling for its purchase. It was a BIBLE, the title-page, inscription, &c., on vellum, illuminated with exquisite taste, all done by hand. The following is the inscription:—

"LOUISE CAROLINE ALBERTA,

"With the loyal, loving, and prayerful wishes of the maidens of her native land, on the occasion of her Royal Highness's marriage."

The binding is in morocco, with gold mountings, and it was enclosed in an oak case, beautifully carved. It was presented with the following address:—

"May it please your Royal Highness.—We, maidens of Great Britain and Ireland, desire to approach your Royal Highness on this deeply interesting occasion, with the expression of our respectful, but heartfelt congratulations. The feeling of lively interest with which the maidens of these Islands must regard the daughter of their Queen, is further increased by the circumstance that your Royal Highness is to remain among us, and, while continuing to be a comfort to our beloved Sovereign, will also adorn the position in which it has pleased Providence to place your Royal Highness in this, our highly favored country. The memorial which we are permitted to offer for your Royal Highness's gracious acceptance, is unostentatious as a gift. Nevertheless, its value is priceless. It contains the pearl of great price, and is a mine of wealth to those who search within. We desire that this light to the path may continually shed its bright rays upon your Royal Highness's way, and we pray that your happy lot here may be crowned with everlasting glory by your name being written in the Book of Life."

The Princess, in accepting the gift, replied as follows:—

"I am deeply grateful to the maidens of Great Britain and Ireland who desire to present to me this beautiful copy of the Bible, and for the kind expressions contained in your address. I shall always value the book, not only as being the Word of God, but as a memorial of the good feeling shown to me on this important occasion of my life, and I trust I may so act that under the blessing of Providence your prayers for my welfare will be granted."

BIBLE-BURNING IN SPAIN.

"It is highly ridiculous to revive the fires in the midst of the nineteenth century; the priests will produce a result completely opposite to that which they seek." So speaks the *Independiente*, of Barcelona, Spain, in reporting a priestly burning of Bibles and other Protestant books in a neighboring village. And what a sublime fact does such a passing newspaper utterance express! Nothing less than that the civilization of our age is triumphant and indefeasible. A few generations since, not merely books, but men, were burned in Spain by hundreds, sometimes by thousands a year, the dignitaries of Court and Church and the hosts of the people witnessing their agonies with devout gratification. Now, if it were announced that the obscurest heretic were condemned to the stake, all Europe would ring with protesting outcries, and the diplomats of all foreign courts would be instructed to remonstrate against the inadmissible barbarity. The progress of Christian civilization has wrought out this progress, first in the Protestant States, and, by their indirect influence, in the Catholic ones, and, secondly, by the actual spread of the Bible in the latter within a few years. Tens of thousands of the sacred book are circulating in Spain, producing Protestant churches in many places. Two congregations, each a thousand strong, assemble now in Madrid, the capital, where a few years since such a possibility would have been inconceivable. Bibles are now circulating all over Italy. They have been lately sold openly to eager crowds in the very portico of St. Peter's, and when an official came from the Pope's neighboring palace to stop the sale, he was driven back again by the people with derisive shouts. "Let there be light!" Let the Bible advance, for with its advance march all the columns of civilized humanity. It is the oriflamm in their front.—*Methodist.*

BRETHRENING YOUNG PEOPLE.—When John Wesley saw a young man in danger of falling into the snare of evil associates, he did not watch him sharply at a distance and speak of his shortcomings to others, predicting that he was "on the high road to ruin." He invited him to his table, and by a gentle, affable manner, sought to give him good subjects for thought, or hints for conduct. Advice thus hospitably enforced was very impressive. He would draw out a young man in conversation, and learn what studies he was most proficient

—JUST RECEIVED—

ONE CASE COTTON FLANNELS,

THREE CASES COTTON BATTS.

Will be sold low.

To arrive per Steamer CALEDONIA, from Liverpool, due at St. John, 10th inst.:

30 Cases and Bales of

New Goods,

personally selected by J. THOMAS, in the English markets.

Balance to arrive per TROJAN, from London, and the

ALEXANDRIA, from Liverpool, comprising,

A SELECT ASSORTMENT OF

CHOICE GOODS,

and will be sold at

Lowest Living Profits.

JOHN THOMAS.

Fredericton, April 7, 1871.

THOMAS LOGAN

Has received, and now opened, per "City of Dublin," via Halifax:

SIX BALES

NEW CARPETINGS;

ONE BALE

HEARTH RUGS

AND

Door Mats;

ONE CASE

ENGLISH OIL CLOTHS,

1, 1½, 2 and 3 yards wide;

ONE CASE

NEW DRESS GOODS.

An inspection is solicited.

THOMAS LOGAN,

Fredericton, April 7, 1871.