

tinged to change his character and open to him a wide field for usefulness and enjoyment. From that day forward he showed the resolution, the activity, the diligence, the earnestness, the hope that is needed in order to secure success in the battle of life. He became a minister, occupied a wide sphere of usefulness, winning souls to Christ. How small the seed. How high the tree. How wide-spread the branches. How abundant the fruit.—*Am. Mess.*

POSTAGE.—To prevent any misunderstanding or difficulty, be it remembered, that no Post or Way Office keeper can collect any postage on the delivery of the INTELLIGENCER, as we have paid in advance the postage on our whole issue!

TERMS AND NOTICES.

The RELIGIOUS INTELLIGENCER is published weekly, at the Office of Messrs. BARNES & CO., St. John, N. B. TERMS.—\$2.00 per annum. PAYMENT IN ALL CASES IN ADVANCE. JOSEPH McLEOD, EDITOR. All Communications for insertion should be addressed, JOSEPH McLEOD, Fredericton. Remittances may be sent to either Messrs. BARNES & CO., St. John, N. B., or to the Editor, at Fredericton.

MARKED PAPERS.

For three weeks,—commencing with the present issue,—the number to which each subscriber is paid will be marked on the wrapper of his paper. A good many are in arrears. Some may have forgotten it; others may not know their standing exactly. For the information of these we number the wrappers. We are in need of funds just now, and hope those who are indebted will respond promptly to the call.

Religious Intelligencer.

ST. JOHN, N. B., AUGUST 11, 1871.

RELIGIOUS INSTRUCTION OF CHILDREN.

The responsibility of parents is no small matter. For the proper training of their children they are accountable. Such education is to be given them as will fit them for business pursuits. To school they must be sent, and the expense must be considered a secondary matter. At home they must be taught the necessity of applying themselves diligently to their studies. Not only must they be taught to study, but they must also be taught to be industrious, for they need also the teaching of example, which will impress them more than words. So soon as they are old enough they ought to be induced to turn their attention in the direction of some business or trade, to which they may devote themselves. It is one of the greatest evils to allow boys and girls to grow to manhood and womanhood without any fixed, definite purpose in life. If a lad is inclined to a professional life, encourage him to persevere, aid him all in your power, and he will succeed. If he is disposed to mechanics or mercantile business, let the same be done, and the result will be the same. Let this be the rule. There are exceptions which need not have special treatment.

But in addition to responsibility in secular matters is another and a higher, the accountability of parents for the religious instruction of their children. Many parents, themselves "diligent in business," train their families to like habits. They grow to be active, energetic men and women; in many respects they become valuable members of society, deserving, as they receive, the respect and commendation of their fellow-citizens. Yet many such parents are in the "weightier matters" sadly negligent. They forget to train those whom God has given them to "the nurture and admonition of the Lord." What must be the result of such neglect? The Scriptures distinctly declare that good shall come to those who wisely teach as well as to those who are taught. It is also averred in the same Divine Word that they who are negligent and they who are neglected shall have sadness therefore. Abraham taught his household to fear the Lord, and he was commended. Another old servant of God avowed that he and his household would serve the Lord God irrespective of what others might do, and the Lord was well pleased with his determination. Many other households have been diligently instructed in the fear of God, together they have loved God and honored Him, and in consequence their dwellings, as their hearts, have been the abodes of the peace of God. How lovely the sight of a family whose hearts are knit together, not in the bonds of earthly affection only, but in the love and grace of Christ Jesus! On the other hand, many families, good in many particulars, have no such experience as we have indicated. In too many instances the cause is found to consist in a neglect on the part of the parents to give the religious instruction which is their plainest duty to give. Poor old Ely, good man and all that he was, was brought down in sorrow to the grave because of neglect towards his family; his sons were guilty of ungodliness, and he restrained them not. We do not believe that the whole responsibility of a child's course through life devolves upon the parents, for there are many instances where the child, notwithstanding religious instruction and holy example, when arrived at mature years, became godless and continued godless, causing grief to the hearts that for long years prayed and labored that he might be truly religious. We believe, however, that the command, "train up a child in the way he should go" is just as binding, and the result, "when he is old he will depart from it," is quite as general as ever they were. Religious instruction does not make a Christian. A higher power is needed to change the heart. It is a means, though, and should be carefully and persistently used. Christian parents ought to have an anxiety for the conversion of their children, overtopping all other solicitudes. And with this in view they should constantly bring to their attention those truths which attest of man's sinful state, God's love, Christ's atonement for sin, and the necessity of repentance towards God and faith in the Lord Jesus Christ. While they are anxious for their welfare temporally, let them be taught to seek first the kingdom of God. Are Christian parents faithful thus at home? or do they leave the religious training of their children to the minister or the Sabbath-school? From professedly Christian households the church reasonably expects large additions. Are Christian parents so instilling religious truth into the minds of their children, that the church shall not be disappointed in this anticipation? We fear. Too many daughters are educated for vain, fashionable display, and too many sons for the rapid acquisition of wealth, rather than for the faithful discharge, in a Christian-like manner, of the solid duties of life. Too many are allowed to believe that in this life, with its idle show and vitiating amusements and follies, they may find full satisfaction, rather than directed to the eternity of despair or happiness just beyond, with instructions how to escape the one and win the other.

How is it, Christian parents? For your own sake, for the sake of the church, for the sake of the loved ones, use every means to lead them Christward—Heavenward.

OUR INDIA LETTER.

CALCUTTA, INDIA, May 13, 1871.

My writing day finds me at the house of Rev. George Pearce, the oldest missionary in India. He entered the field in 1826, both he and the wife he brought with him have lived and laboured through all these eventful years. What wonderful changes they have witnessed in this time. How greatly the whole scene of Christian operations in India has changed. It does one good to sit down and talk with such a veteran toiler as Mr. Pearce. A young man gathers faith and courage from such an interview, and learns how to toil on more cheerfully and more hopefully for the heathen.

It is good to find these aged workers still busy in the Lord's vineyard. Mrs. Pearce is able to do very little, her health having almost completely failed. Still her life and help are a constant blessing and inspiration to her husband. Mr. Pearce is engaged in instructing an interesting class of young men, who have the Gospel ministry in view. There are now fourteen persons in this class. How good it is to find this aged man, worn by so many years of toil, devoting his remaining days to the rearing of a native ministry in India.

The month has been a cheering one in our work. On the first Sabbath it was my privilege to baptize another of our school girls, one who came to us during the famine. She is a Santal, and bids fair to become a good worker among her own people. This child cannot be over twelve years of age. I should like to tell the dear boys and girls who read the INTELLIGENCER something about her. Her name is Phula, which is the Bengali word for flower. Her father died a leper, so we watch the child very anxiously lest this fearful disease begin to show its unmistakable marks on her body. May God save her from the dreadful malady! Phula came to us in 1867 with quite a company of girls from famine-stricken Orissa. She was very thin and wasted by hunger, and we were very often, that it was no hope of keeping the poor child alive. Several of her companions died, but it pleased God to spare her and raise her up. Now she is to all appearances a healthy, happy girl. Like others who came in during the famine Phula was addicted to lying and stealing. It was more than a year, if I recollect right, before she began to try in real, hearty earnest to give up her wicked ways. Of course we were all the while teaching the child, but she seemed slow to learn. I think the wretched condition of their poor bodies had much to do with making the minds of some of these famine children very dull and stupid. Certainly as their bodies gained strength, their minds grew more intelligent, and more ready to receive the truth. I well recollect the last time little Phula stole. We were living then in a small bungalow, thirty orphans and ourselves in one large room, with verandas built around it. One day that old famine hunger, that fearful craving, I suppose, took her, and she stole a loaf of bread. Nobody saw her do it, save the great God above. None of the children charged her with the theft, but her sad, long face showed that all was not right. Every child denied the theft, and Phula as stoutly as any other one. But there was hope for the child. She had learned enough of Christ to feel how great a sin it was to steal. But her pride was high and her will very strong. That evening in the beautiful moonlight I took her alone and tried for two hours to make her see her sin and confess it. Thank God, she did see it and did confess it too, and that with tears. How she prayed that night for grace to conquer her wicked heart! I believe the Lord heard her prayer. She never stole again.

This child has cheered us much for the year past by her loving ways. She has been a peacemaker among the children, and has been loved by them all. For several months she had been going out to the bazar close by with some of the elder girls to teach the poor ignorant children. Her work has pleased us much, and her spirit has been truly Christian. Some time ago she asked to be baptized, but we thought it well for her to get a better idea of church obligations. We have a short catechism which every one joining the church is required to make, and we always like to have this well understood beforehand. It is written in easy Bengali, so that even the children can understand it. Phula had read it carefully and answered the questions asked her very intelligently.

It was a lovely Sabbath morning when we all went down to the tank by the mango grove, and this Santal girl was baptized. The orphan children, boys and girls, sang so sweetly as we went down into the water. Phula's face was so sweet and happy. That evening she received the right hand of fellowship, and came with us to the Lord's table. Will every good boy or girl, who reads this, pray daily for little Phula. May God make her a blessing to many!

THE MISSIONARY WORLD.

THE LATEST NEWS.

INDIA. At Bombay, India, there is a "Western India Native Christian Alliance," with native members and officers, designed to promote the evangelization of India purely through native effort. Foreign missionaries have labored in India nearly a century, and through their endeavors, blessed of heaven, all India is now in a transition state, mentally and spiritually. Thousands have been converted, and hundreds of native churches have been organized, and many native preachers have been raised up. The time has come when native laborers ought to bear the burden of the work.

A preacher of the new advanced sect of the Brahmins has lately been converted in Northern India, and admitted to the church. He met with the greatest opposition from his friends, and as a last effort, a delegation of thirty persons came in a body with tears and embraces to dissuade him from his purpose. But his resolution remained unshaken. He is full of love and zeal, and probably will not long stand alone in his Christian profession. A female teacher is said to have been the chief instrument of his conversion.

A learned Pandit in Northern India has lately embraced the Christian faith, who, as a writer of Hindu books, might have enjoyed a life of wealth and ease, but he has chosen to give up all for Christ. He first heard the gospel thirteen years ago, and has continued to read Christian books and to tell others of Christ. He seems to have been for many years a believer in secret, and has just now found courage to make an open profession of his faith.

TELEGRAMS.

Mr. McLaurin, in view of the necessities of his field, earnestly pleads for additional aid. He says, "We want more men! More men! Morning and evening we call for men! This is the burden of our prayers."

Mr. Clough gives an interesting account of a priest, who came as an applicant for baptism from a place 185 miles west of Calcutta, nearly half way across the peninsula of Hindostan. He had heard of the gospel, and travelled over the mountains infested with tigers that he might hear more of it. The missionaries had expected to confine their work to the territory east of the mountains. But the gospel had thus crossed the Eastern Ghats, and the Macedonian cry from the interior must be heeded.

CHINA.

The church at Shanghai, in charge of the Southern Baptist Convention, it is said, seems thoroughly aroused to the importance of doing something for the cause of God. Six of the male members meet every evening for special instruction in the Scriptures. At Canton there are 90 members, and occasional additions.

Two women were recently baptized at Ningpo—one of them the wife of a native preacher. The Sabbath was stormy, but more than fifty assembled at the Lord's table. Mr. Goddard presided upon the occasion, and the real disease with which he is afflicted, which it was, in fact, the primary cause. Some very able men of the medical profession, of large experience, decline to avail themselves of the use of alcohol even as a palliative, asserting that they have found reliable substitutes for it in all cases. If the result of further investigations shall lead to the general exclusion of it from the sick room, in this as well as other countries, the most serious obstacle to the advancement of the Temperance cause will have been removed. We may not look for aid, while laboring in that direction, to men who make a mere trade of their profession, and who, reckless of the influence of their example, habitually indulge themselves in the use of narcotics—blunting their sensibilities and saturating their tissues with opium and the oil of tobacco, until they fumigate every sick room they enter, or who patronize drinking-salons and bar-rooms as regularly as any common laborer; but may we not hope from the moral, well-educated Christian, and progressive part of the medical profession, a careful revision of the whole subject we have briefly considered in the steadily increasing light of true science and experience, accompanied with an earnest zeal for the elevation, health, purity and happiness of the human race.

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The Sabbath services and school are still well attended. A day school of 40 scholars is also associated with our work. In a school for Cretan refugees, but has fallen into our hands. It is sustained on the principle of faith. When the means for its support are exhausted, a new supply ever comes in from some unexpected quarter.

AFRICA.

In connection with the Mission of the Niger there are five stations, native pastors, and thirteen native helpers. No European missionary has ever laboured at any one of these stations. After thirteen years labour, there are 92 communicants, more than 600 regular attendants on religious services, and nearly 150 pupils in school. New fields are opening. A station labour in King Zool's country, a powerful chief living back of the Liberian territory. He and his people are anxious for the coming of a Christian teacher. Among the Gambia people, allied to the Bassa by blood and language, an enterprising and industrious tribe, there is a loud call for missionaries and teachers. The king of the country, on a recent trading visit, begged for an American teacher for his people, and proposed to build a house for the teacher and for a school.

MEXICO.

A wonderful work is going forward in Cos and vicinity in Mexico. There are 120 communicants, and thirty-one have been added within two months. The attendance on religious services during Easter week was from 350 to 400. Several persons, attracted by curiosity, came from Zacatecas, fifty miles off, to see the work. They returned home with a new faith. They have come from distances of more than a hundred miles, to see for themselves the work of God. Some of them remain long enough to be instructed, converted, received to the church, and then return home to be new converts to their kindred. Some have been persecuted and their lives imperilled, but they steadfastly adhere to their Christian profession.

COSLETON.

In the East and the West, the North and the South, the continents and the islands, there are tokens of God's going forth to redeem to himself the nations. The work grows as time advances, and the triumphs of science are equalled by the triumphs of the cross. Let every believer pray fervently for the give liberally, and cheerfully, with all his heart, discharge the duty of a co-worker with God.

For the Religious Intelligencer.

THE MIGHTY POWER OF HABIT.

The devil has power as well as God. God's power is seen everywhere in nature, in the thundering hurricane, and in the river, which the lightning has touched. Yesterday I saw a human being—a man—God made and devil made. He was once a little guiltless child, with the Divine impress. Now he is a man, a sinner, a slave, with him here this beautiful morning, with the blue sky above and the wide, winding valley below. He looks as if he had been the subject of blasting and midew from the crown of his head to the soles of his feet. This air, at forty fathoms of eyes, red spots over the cheeks and forehead, an expression of countenance indicative of just one thing, and one good English word sums up the whole—Disipation. This face, apart from the ragged clothes, patched and repatched, speaks of abandon. Home comforts have been exchanged for poverty. Oh! the mighty power of evil! I was driving the other day along the brow of a precipice, and a thought flashed into my soul like lightning, which has had a tendency ever since to lead me to look up to the Lord Jesus Christ. The knife, the poison or bullet stops temporal misery, and the Bible says that just here begins the misery of the hereafter state of being, whose end will never, never be. Do we believe it, my brothers, in this Temperance reform? Do we believe it? What is the remedy? None! There is no remedy for this evil! Yes! One all potent for good—the grace of the great God to change the heart. Young men, readers of this paper, dare to say no, if you are tempted to drink rum. It is an old story, but it needs constant repetition. Don't let this venomous serpent, bad habit, coil around you and sting you to the death. Oh! how many opium eaters and smokers are proving the fearful effects of this original drug throughout this continent to-day. It gains way among the inferior classes, and nothing is more delusive than the primary effect of this mental exhilarant. A day of rosy-light is succeeded by a night of despairing gloom. Professor Miller, of Edinburgh, is reported to have remarked in a public discourse, a short time before his death: "Alcohol, gentlemen, does nothing—it does a great deal." The confirmed drunkard secures to

himself, with each returning day, temporary relief from suffering by the use of alcohol, or, if that is not to be had, with opium; but so far from doing any work, his case, of a real curative agent, it intensifies the real disease with which he is afflicted, which it was, in fact, the primary cause. Some very able men of the medical profession, of large experience, decline to avail themselves of the use of alcohol even as a palliative, asserting that they have found reliable substitutes for it in all cases. If the result of further investigations shall lead to the general exclusion of it from the sick room, in this as well as other countries, the most serious obstacle to the advancement of the Temperance cause will have been removed. We may not look for aid, while laboring in that direction, to men who make a mere trade of their profession, and who, reckless of the influence of their example, habitually indulge themselves in the use of narcotics—blunting their sensibilities and saturating their tissues with opium and the oil of tobacco, until they fumigate every sick room they enter, or who patronize drinking-salons and bar-rooms as regularly