

Religious Intelligencer.

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

VOL. XXXIII.—No. 7.

SAINT JOHN, N. B., WEDNESDAY, FEBRUARY 17, 1886.

WHOLE No. 1670.

NOW IS THE TIME.

The friends of the INTELLIGENCER have been doing well for it. They have our hearty thanks.

There remains, however, much more to be done. Some hundreds of present subscribers have not yet renewed for this year. We are anxious to hear at once from all of them. It would be a great pleasure and a needed help to us to have all present subscribers renewed for 1886 before the end of this month. Why not? If possible, let the next mail from your post office bear your subscription. TRY!

Our friends are saying very kind things about the INTELLIGENCER. Their good words cheer us. We trust they will not cease their efforts to extend its circulation. If each one will do a little the number of subscribers can be greatly increased. With a systematic effort in every church in the two Conferences it ought to be possible to double the number of subscribers in a month. Keep at it, friends.

Our Contributors.

THE THREE TEMPLES.

The Scriptures speak of three temples, a Trinity of temples, and like the Trinity Himself, these three agree in one. Three temples for one God. That built by Solomon was called "The Temple at Jerusalem," being in an especial way the temple of the Father. The Body of Jesus was the temple of the Son. In testifying of Himself He "spoke of the Temple of His Body." He was Emmanuel, "God with us." The Church, or Christly souls, are the Temple of the Holy Ghost. They are a "spiritual house," fitly framed together for an habitation of God through the Spirit. While in an especial way the Triune God in His three manifestations had a temple for each person of the Godhead, yet in a general way each temple was for all the persons of the Trinity. There are several striking similarities between them, and one grand leading purpose or use for all three. The similarity is to be seen in their origin. Each was quiet and silent in its beginnings. Solomon's was built without the sound of "axe or hammer," the material being prepared and brought from distant quarries and forests, and when brought together, "like some tall palm the noiseless fabric sprang." There was a very hush of quiet and silence in the obscure village of Bethlehem when Jesus was born. No cannon roared to announce the event, and save the sweet angels, song, and this heard only by a few wakeful shepherds, all was sublimely quiet. And so is the building of the temple, the church. The inwrought work of the Spirit in quickening dead souls is viewless and silent. "The Kingdom of God cometh not with observation."

They were also similar in glory. The temple at Jerusalem was magnificent, within and without. Gold, silver, fine brass, precious stones, and fragrant woods, in abundance, entered into its construction. The Jews called it "our beautiful house." They thought it "the joy of the whole earth." It contained the symbol of the Divine presence. The Temple of Christ—His body—was also glorious. It was conceived of the Holy Ghost, born of a Virgin Mother, and called that "Holy thing." He was altogether lovely. What glory! In it God was incarnated.

No less glorious is the third temple. It has Apostles for foundation stones, the Christ for chief corner stone, and the souls of the most godly of all generations and all lands, "living stones," for walls. A Temple of temples, each being a temple for the Holy Ghost, "built together for an habitation of God through the Spirit."

But in the one use and purpose of these temples, is their unity even more strikingly seen.

The essential idea of a temple is a

meeting place for God and man, where God reveals Himself to man, and where man dedicates himself to God, and a place of sacrifice and worship. The Temple on Mount Moriah was distinguished as the presence chamber of the Almighty. It was the place of meeting between God and man. The place of sacrifice. It had many altars, and many offerings, such as the Trespas offerings, Peace offerings, Heave offerings, and others, but pre-eminent amongst them was the "burnt offering," whose altar fire was never to be allowed to go out. The burnt offering was always God-ward, and meant self-surrender and consecration to God. In it the sacrifices were wholly consumed, and in temple service they were first, both in order of time and in importance. Here man came, and by laying his hands on the victim, the act of confession and identification, found acceptance with God, and enjoyed tokens of the Divine favour. The second Temple was eminently the meeting place of God and man. In one person, God was manifest in the flesh. Deity and dust blended. Immanuel. And here we have sacrifice: Jesus offered Himself a burnt offering to the Father, as well as a sacrifice for sin. The primary aspect of Christ's death was that of a burnt offering, or God-ward. "He offered Himself without spot unto God." He exclaimed: "Lo, I come to do Thy will, O God." His will had never before been perfectly done. His was a self-emptied devotedness to God. Both as a burnt offering and as a sin-offering it might well be said of Him: "No man knoweth the Son but the Father." Jesus, as an offering, was to the Father as an odor of incomparable fragrance, and yet He was "made a curse for us." Truly here was the meeting place. Here was sacrifice. And here was devotion to the Father's will. The Temple of the Holy Ghost is now the place where God and His people meet. Where two or three meet in His name, there is He. He in them and they in Him. Blessed fellowship. The Master and the disciples meet and enjoy sweet communion. The altar fires of God's people burn perpetually, and here we have sacrifice. We offer our bodies living sacrifices. Here burns the steady glow of daily duties. A church without self-sacrifice would be as incomplete as would have been a Jewish temple without an altar. Every Christian should fully consecrate and make a burnt offering of himself to God, trusting Him for all the grace that may be needed. While we trust He keeps. And while we consecrate He sanctifies. We should lay all upon the altar and regard ourselves as not our own. They reach the true end and declare the highest glory of Christian life, who are always manifesting God in the world, and in the Spirit of Jesus are serving God in sacrifice. May we both sacrifice and worship in the beauties of holiness; "For we are the temple of the living God;" even as God said: "I will dwell in them and walk in them; and I will be their God, and they shall be my people." Let us remember that the first temple was destroyed, and be warned; may the devotedness of the second permeate us; and may we ever keep clean the third.

G. A. HARTLEY.

PAY OLD DEBTS.

How? Not by the graceless friend, apology; or the child's refuge, excuse. If you are an editor, or a minister, you are, occasionally, benevolently handed over to the Lord, and reminded of the "ravens," and told to trust. It is excellent counsel but slightly misapplied. Faith that works by excuse is not so much as named in God's word, much less commended as a virtue. Faith that works by "good intentions," said to be the "macadam" to a certain place, is, we are told, faith dead—a corpse. God has united "faith and works," and what He has united let none put asunder.

Born in a Christian country we inherit both blessings and obligations. We reap the fruit of the labors of others. We owe something to the past, to the present, and to the future. We have "debts" to pay, debts of love, sacrifice and service. Laziness and selfishness may think to be able to pay "old debts," by apology and excuse, but the debts remain. There is no discharge from obligation according to ability. To live for self is mere-

ly to exist; to live for God and duty is—to live.

It is an inestimable blessing to be "free born," to enjoy civil rights; but to barter one's vote is a wretched way of showing appreciation of his birth-right and discharging its obligations. To live in a community where are "Free Schools," and "no rumshop" is a great blessing; but it is poor return for the boon to avoid paying the tax for the one, and to abuse temperance leaders or withhold support to temperance organizations for the other. To have the means of grace, the church, the Sabbath-school, is a blessed privilege; to make return by neglect or indifference is most unworthy. We withdraw respect from the man who acts the coward in the hour of need. Is it not cowardly to shirk responsibility and disregard obligation in either church or state? To endeavor to pay what is owed to God and man with lame apologies and blind excuses is mean.

We have looked one way at our subject, but it has another side, a brighter one. Many harbor petty spite, family grudges—the "white rose" and "red rose," fends—reaching far back and handed down with care from one generation to another. But a member of one of the families comes to commonsense and returns good for evil. A better way of paying old debts; the Christian way. David sets a pleasing example of the good way in his care of Mephibosheth, for Jonathan, his father's sake. That was a good way which a church not long ago in Great Britain adopted, when it undertook to maintain the widow of a former pastor. Admirable! all-wisely. Yet that church simply acted the "faith that works by love." An aged pastor toiled hard many years for the church and saved nothing, for he had nothing to save. What does the church do? Tell him his usefulness is done? No! He tells the church they need a younger man, and the church provides for him that he may spend his closing days in peace and rest. That church had a soul; and acted in the spirit of the New Testament. A pastor had served a church faithfully for nigh twenty years; a change was needed; both pastor and people realized it and mutually agreed to sever cherished ties. The time comes when the "farewell" must be said. How? In sadness, but somewhat brightened by substantial tokens of good will on the part of the people. The general way is not that way. But some will say, he must have been an exceptionally good man. Yes, he was made so by good people. A merchant, under stress of hard times, failed in business. He paid fifty cents to the dollar. Hope didn't leave him, neither did honesty. Seven years pass and he seeks out each creditor with the due fifty cents with interest. Good! So say we all. Why not? It was but common honesty, and noticeable only because, unhappily, it is rare.

T. H. SIDDALL.

BUDDHIST MORALS.

The leading principle of Buddhism is to acquire merit. There are a good many ways of doing it; some of which are good and others not quite so good. You may lay up a store by giving abundant alms to the yellow-robed monks as they come round in the morning with their alms' bowl held before them in their clasped hands, and you may add to it by flinging stones at the unregenerate who walk about at the unboots on in places where they ought not to. You may build a rest-house, or a monastery, or a pagoda, or have a bell or an image cast, and enter a goodly sum on the credit side toward another existence, and you do not lose any of this if by chance your plan should have been too ambitious, and you find that you are unable to pay for the material you employed on the task. The purveyors should be content with the share they have had in a good work. To take any life at all, even that of a scorpion that has bitten you, or any smaller and less dangerous creature that may have done the same thing, would be a grievous sin. The Manchians say that the souls of farmers become herbs, so that they may be cut down and threshed out. The baker becomes bread, and is eaten. The killer of a fowl becomes a fowl, and of a rat, a rat. The Buddhists go nearly as far. Fishermen are represented as dangling by the tongue on a fish-hook, while demons draw him up and drop him down again into a lake of boiling pitch; but though you may not catch fish or kill animals for your self, there is no demerit in buying the flesh of them, if a fore-doomed hunter or fisherman, or any of those who have not become Buddhists, should offer it to you. There is no sin in setting

apares to catch and kill tigers or cheetahs that may come after your oxen or fowls; you even gain small merit by doing so. You must not tell lies, on pain of torture in one of the eight hells; but if you are brought up, whether you like it or not, to bear witness against a man being tried on a capital charge, you are held guiltless if you diverge from the truth in order to save the life of a fellow-creature, especially if that man be a co-religionist. It may be concluded that the more pious a Buddhist is, the more capable he is of demonstrating that any religious matter is entirely right or entirely wrong, and that whichever way he acts he is sure of deriving merit from it.

"UNSEEN RESULTS OF THE PASTOR'S WORK."

While the faithful pastor is permitted to see results, small or great, from his labors, he does not by any means see them all. All that he sees is not all that he does. His unrecognized work may be as large as that which appears to his vision. Much of the effect of his ministry never comes in time to his notice, and he must wait until that day when all the results of human work are gathered and reviewed, before he can know the full extent of the work he has done for his Lord. There are persons who attend his ministrations, perhaps but a few times, or it may be only once, whose faces he does not recognize and whose needs he does not know. They feel the helpful influence of his words, receive the stimulating impress of his hand, and then leave his presence to go their ways, and he sees them no more. They have been blessed by his ministry though he did not know he blessed them. Unknown to him, they carry in their hearts a tender and grateful memory of him, and in their prayers thank God for the word that did them so much good. While, then, in the glad acknowledgment of some new born soul, saved by his endeavors, and in the tender expression of thankfulness from souls helped by his ministrations, the pastor has deep and abiding joy, this joy may be increased by the reasonable belief that others beside these have been helped and saved by his ministry.

Especially may this be true in the matter of conversions. The pastor is accustomed at times to count the number of conversions that he knows have occurred under his labors, and he considers these as the complete results of his efforts. But may there not have been more? May there not have been souls secretly born of the Spirit under his ministry and he did not see their faces nor hear their cry? When the Augustinian monk of Italy had finished his sermon, he did not know that his burning words had moved young Savonarola to decide to become a monk, and that thus he had directed to a course of life one who in following that course became the greatest reformer of the fifteenth century, the most powerful preacher of Europe and one of the saintliest characters of history. The illiterate layman preaching in a barn in Ireland and telling in simple words the moving story of the cross, did not know that young Topliya was one of his interested hearers, and that out of the experience of that hour there should be born one of the sweetest lyrics of the church, "Rock of ages, cleft for me." And when the plain preacher in England, with uplifted hand and tearful eye, was exhorting his hearers "to look and live," he did not know that a heart long burdened with sin would find in his fervent exhortation the counsel that it needed, and the peace it had so long desired. Neither did he know that the young Surgeon who then "looked and lived" would become one of the most useful servants of the Lord and the mightiest preacher of his day. Such are some of the unseen results of the preacher's work; such some effects that we must wait for the future to disclose.

Sometimes the results of the pastor's ministry come unexpectedly to his knowledge, and he is surprised and delighted at effects of whose existence he was not aware. A recent incident furnishes an impressive illustration of this truth. A pastor in an eastern city preached a sermon on the "Prodigal Son." It was prepared with care and delivered in hope, but so far as the preacher could tell it produced no result. Sometime afterwards a young girl called upon this pastor and made the following statement: "Last winter a friend of mine, Annie G., made me a visit and we went together to hear you preach a sermon on the 'Prodigal Son.' Under that sermon Annie was converted to God. Soon afterward her visit ended and she returned to her home in a distant part of the city. A few days ago she was taken very sick, and one day she called

her mother to her bedside and said: 'Mother, I am going to die; my friend whom I visited last winter will be at my funeral, and when she comes I want you to ask her, as my dying request, to go and see the pastor and tell him that I was converted under his ministry. Tell him, also, that I was a happy Christian, and died trusting in Jesus for my salvation.' Of all this the pastor knew nothing; but oh, how it gladdened his heart to know that her precious soul was saved and saved through his ministry.

We know that the experience of childhood is a series of surprises. The new facts of nature, of science, of history and of domestic life, that are revealed to us in that period, keep us in a state of continuous wonder. When the fact is one that causes delight, that delight is all the greater because it is a surprise. And so we believe that much of our joy in the other world will come from its delightful surprises. To meet there with one who was saved through our ministry; to greet another whose lovely character was developed through our instruction, and to look upon the face of another who in the trials and sorrows of life was sustained and comforted by the words we spoke, though all unknown to us on earth, these things will excite a joy that words are inadequate to express. —Dr. Juttin, in Standard.

THE HEROIC IN MISSIONS.

There is something peculiarly daring in the missionary spirit. We expect the hazardous and unlikely to be undertaken by him of the sword. His mind is intent upon his cause. He is sure that failure to-day can seldom be remedied to-morrow. Hence he casts everything away but his cause, and risks his life on faint possibilities of triumph. He is intoxicated by his faith in his one chance of a thousand. Kingdoms have been won and great nations founded by the indomitable will of one heroic spirit. Who does not remember that Clive built up the English dominion in India by his daring spirit? He never counted his foes or his own soldiers; on the contrary, he went straight toward his mark—which was, driving the French out of the country. But the history of missions shows plainly that there is just as much daring, as heroic a spirit, and as burning zeal for conquest, though of a different order, in the preaching of the Word, as can be found in the life of Cyrus or Alexander, or any modern leader of armies.

It is difficult to tell which land furnishes the most striking proofs of the heroic missionary. If we go back into our Colonial period, and witness the labors of Eliot and Brainerd, and a host of others, we observe the same dauntless spirit which Paul exhibited when he traversed Asia Minor and the Greek peninsula. It was labor, too, of the very kind which belongs to the idea of sublime conquest. Eliot's Indian Bible, and the many other literary undertakings of the same period, show that the missionary of that day had the true conception of the difficulties of triumph and of the real and sure way to achieve it. No language has been too rude and limited to arrest their defiant spirit. They have gone into wild tribes, and mastered their limited vocabulary, and reduced it to grammatical power, and cast the Gospel into it and built up Christian communities.

We have lately seen a triumph of this very style of work in Jenische's *Tibetan and English Dictionary*. This man was a humble Moravian missionary in Tibet, a little-known kingdom lying north of India, and the highway between Russia and China. He and his devoted wife spent a long life among that people, and his literary achievement adds a new triumph to the marvellous record of missionary work in philology. This very recent instance of the manner in which the fearless missionary takes hold of the colossal difficulty of an unrecorded language shows that the same work is steadily going on everywhere. He defies all linguistic barriers. If he finds he cannot be understood, he gets an interpreter, and in a year's time he knows how to talk the Gospel to the natives, and to train them in Christian life. The missionary has thus been the herald of the scholar. He has smoothed the way for science, and brave and strong has been the scholar who has been able to keep up with him in his steady march.

In dealing with the savage and grosser nature of the barbarian the missionary has adopted the same cool and careful methods. His manner has been kindly. He has caught the secret of conquest. He has established schools, awed the cannibal by his sublime composure, transmuted his crude habits into the sweet rhythm of love, and built chapels over his dens of

infamous idolatry. No real history of missions has yet been written. Many a record of their outward work has been published, but the subtle forces that have been bound up in their hearts, and have inspired their life have defied all efforts at description.

We know how common a thing it is to suppose that the missionary, in the more advanced fields, has an easy time. It is alleged that he can have servants at low cost, and can surround himself with comforts that he may not have at home. Give him every comfort that one can imagine in an unevangelized country, and he is still far behind his brother preacher at home. Look at his children. The atmosphere in which he lives is grossly corrupt. The abominations are not to be described. Paul, in the first chapter of Romans, has alone depicted them. They are too sensual to be brought within the limits of language. Children brought up in such an environment have such dangers to encounter as are not known or dreamed of in a Christian land. To say nothing of the danger of climate, the moral conditions make it necessary to send the children home that they may have some chance for a Christian life. Their chances for success and good morals are increased by sending them back to be educated by strangers instead of keeping them in a heathen country. No. The missionary, when he bids farewell to his home, parts with the innumerable blessings of a Christian civilization. Every day he spends away from these would be a bondage, but for his unconquerable zeal, his thirst for souls, his belief in the certain triumph of the Gospel in every land. —Chris. Advocate.

Among Our Exchanges.

NOTHING PAYS SO WELL.

An evangelical pastor who is a blessing to the whole city in which he is settled, said lately of his Methodist colleague: "He is so absorbed in bazaars and other outside matters, that he has no time for revival work." We trust our brethren will learn soon that nothing pays so well in a church as religion. —Christian Witness.

HIS GREATEST FIND.

Sir Humphrey Davy said his greatest discovery was not the safety lamp, but his discovery of Michael Faraday. Many a pastor and Sunday-school teacher will do his best work and live longest life in finding out, in discovering to themselves and others, young men and women with powers for usefulness. Let each pastor look over his flock and feel that he is called upon, under God, to help them find their vocation in life. How many he may lead into the pastorate and ministries of usefulness. —Religious Herald.

THE WORK DOES IT.

We have always believed that the increase of subscribers depended more upon the zeal and fidelity of the ministers than upon the character of their fields of labor. We have sometimes got good lists from poor circuits, and poor lists from wealthy circuits. Other papers seem to have a similar experience. The N. Y. *Christian Advocate* of last week says: "When Dr. J. O. Peck, of Trinity, New Haven, more than doubled the number of subscribers to the *Christian Advocate* last year we wondered what he would do the second time. The report thus far is, nearly all the old names held and thirty-five new ones. It is not the place nor the paper entirely, but work that circulates it." —The Guardian.

THE "BEST PEOPLE."

Some of the best Baptist people of New York attended Mr. Burdett's lecture in Chickering Hall lately. So says the correspondent of the *Standard*. We object to the term "best" so applied, and speak of it because it is getting into frequent use. The best Baptists are they who visit the fatherless and widows in their affliction, and keep themselves unspotted from the world. Such people may have been at the lecture referred to, it is true, but we judge it was not these characteristics which called forth the superlative of the writer. The best Baptists are found just as often among washerwomen and soil delvers as among those who attend fashionable lectures. Comparisons are especially invidious when religiously applied. —Canada Baptist.

"A HEALTHY CHRISTIAN." (1)

In a crowded car a man put his baggage in the end of a seat nearest the window and took his own position next to the aisle. He had a book in one hand and a pencil in the other to make notes withal. People came, and stood, and looked for seats, but the man of the book and pencil did not see them nor move to make them room. At length a lady with a little child came in and stood close by the man with the book, but he gave them no room. She stood in the aisle, until the writer of this arose and gave her a seat. Then he went back to see what the man was reading, and it was a book entitled "The Healthy Christian." He was absorbed in it; it engrossed him. If he sees this we wish to make him this "healthy suggestion," that to be a really "healthy Christian" one must be a gentleman; heaven is no place for bores. (Our wonder is that such a pig assumed to be so pious.—Conference News.