

Religious Intelligencer.

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

VOL. XXXIII.—No. 3.

SAINT JOHN, N. B., WEDNESDAY, JANUARY 20, 1886.

WHOLE No. 1666.

WHAT THEY SAY.

Our contemporaries have said some very kind and complimentary things about the INTELLIGENCER since it changed its form. It may interest our readers to know what other papers think of the changes made in this one. The extracts we give are from the secular papers only:

The RELIGIOUS INTELLIGENCER begins the New Year and its 33rd volume enlarged, changed in form to eight pages, with a new dress and otherwise improved. Its prosperity and progress cannot fail to be satisfactory to the many patrons and friends of the paper and its energetic editor and proprietor, Rev. Joseph McLeod. The Daily Telegraph extends its congratulations.—Telegraph.

The RELIGIOUS INTELLIGENCER has started on its 33rd volume as an eight page paper. It is much improved in appearance.—The Sun.

The RELIGIOUS INTELLIGENCER, commencing its thirty-fourth year, appears in a handsome new dress and quarto shape.—Globe.

The RELIGIOUS INTELLIGENCER appears this week as an eight page paper and in an entirely new dress, which much improves its appearance. The INTELLIGENCER is, and always has been, a well conducted journal, and the Gleaner wishes it every success in the future.—The Gleaner.

The RELIGIOUS INTELLIGENCER has begun the New Year and its 33rd volume as an eight page paper. Its typographical appearance is greatly improved, and we predict for its editor and proprietor increased prosperity and popularity as week by week the many readers of the INTELLIGENCER are furnished with the news of the church and world.—Reporter.

The RELIGIOUS INTELLIGENCER begins the New Year and its 33rd volume enlarged, changed in form to eight pages, with a new dress and otherwise improved. Its prosperity and progress cannot fail to be satisfactory to the many patrons and friends of the paper and its energetic editor and proprietor, Rev. Joseph McLeod. It is an excellent family paper, and the Transcript begs to extend its congratulations.—Moncton Transcript.

Our ever welcome exchange, the RELIGIOUS INTELLIGENCER, has changed its form to an eight page sheet and put on other adornments which, while taking away its old familiar appearance, gives it on the whole a much improved look; we wish it continued success.—The Carleton Sentinel.

The RELIGIOUS INTELLIGENCER has developed into an eight page paper, and No. 1, Vol. XXXIII., comes to us in pleasing appearance and well filled with interesting reading matter.—Woodstock Press.

The RELIGIOUS INTELLIGENCER has begun its 34th year, and appears in 8-page form and a new make-up. It looks decidedly better.—The Maple Leaf.

The RELIGIOUS INTELLIGENCER, of St. John, the organ of the Free Baptists of the Maritime Provinces, opens the New Year by enlarging and greatly improving the paper. It is now an eight page paper printed with new type. Among the very interesting contributions on "The Prophets as Exhorters," from the pen of Rev. Edwin Crowell, Yarmouth.—Yarmouth Times.

SHOW IT.

Will the readers please show this and other numbers of the INTELLIGENCER to their friends and neighbors who are not subscribers? If this were done many might be induced to become subscribers. Try it, please.

RENEWALS.

We have to thank those subscribers who have promptly renewed their subscriptions for 1886. They have helped us very much.

There are many hundreds from whom no word has yet come. We are expecting to hear from them now. They will greatly oblige us if they will remit without delay. Please do so by next mail.

DON'T LET US DOWN.

About this time of year there are always some who are tempted to discontinue the paper they are taking. They feel the hard times and think they cannot afford to pay for the paper. It is well to economize. But is it true economy that shuts the religious paper out of the home? There are many things that can be dispensed with better than the religious paper. The parents need it, and the children need it. It tells what God is doing in the world; it tells what is being done in the denomination to which they belong; and it furnishes instructive and comforting reading for all. Resist the temptation to give it up. You need it.

THANKS.

Our hearty thanks are due those friends of the INTELLIGENCER who have so much and so successfully interested themselves to secure new subscribers. You have done us good, brethren.

There are others from whom we are expecting to hear. It would give the work of the paper a great impetus if each subscriber would send at least one new name; and if each minister would canvass his congregations for new subscribers. The present is a good time for such work.

Our Contributors.

WHAT TO LEARN.

We cannot learn everything. Life is too short. We cannot learn everything that it would be profitable to know. Life is too short for that. But we can learn something. Not to learn anything because we cannot know everything, is as absurd as to refuse a peach because we cannot possess the products of the whole orchard.

Here, on earth, where what might be learned is so vastly disproportionate to the time at our disposal, what we should learn should be to each of us a question of the profoundest gravity. Our allotted time of life is but three score and ten years. The maximum of our capacity to learn is irreversibly fixed by our length of life. If, then, during that time we learn a fact of no value, or one of less value than some other, it only needs the simplest knowledge of arithmetic to show that it must be to our total ignorance of the latter and more important fact.

Many, whose aim it is to possess a vigorous and healthy mind, make little or no choice of the food which is to nourish it. He who feeds his mind on what comes to hand, and without a prudent choice, may be justly compared to a clam or an oyster which eats what is tossed to it by the vacillating wave, asking no questions. Unless by an exercise of the will we deliberately conclude that one thing is worthy to be learned and we will learn it, and that another is less or altogether unworthy and we will not learn it, our education will be seriously defective; in that the "well balanced many sidedness of interest," which it should be the aim of an education to produce, will wholly fail to appear. Would that we were as careful in our mental as in our bodily tastes! A. B. B.

FOR NONE OF US LIVETH TO HIMSELF.

Many forget this truth, or do not duly consider its importance. A disregard of the relations they sustain to God and their fellow men prevents the performance of duty, the discharge of existing obligations. The Creator in humanity obligates us. The Lord Jesus manifests the law of living helpfulness, the Holy Spirit inspires the human soul to obedience, and every true Christian is a practical example of its need. The abiding love for the Master's cause and service, expressed by his faithful servants, even when not able to work, proves the urgent need of faithfulness. Surely the Kingdom of God would come in power if all would heed this truth. One would not be eased, and others burdened. The distressing burdens of some would be lightened. The regular and special work of the church increase its power more gloriously, and enlarge its ever widening sphere of usefulness. The strength of union and agreement of all would bring gladness to the Church, and world. The light of obedience, the vision of heart purity, would scatter moral darkness. Thus the Church, became the true center of saving power. The essential efficient power of the Spirit dwells there, leading forth his people to the whited fields. Then will the gladdening truths of the gospel, more faithfully voiced, adorn the pulpit. "Precious Faith," that involves all moral truths, must encourage every good work. Thus the religious press, all benevolent institutions and moral movements receive the co-operation of every true child of God. In his people Christ would go forth comforting the sorrowing, imparting strength to the weak, and affording deliverance to the captive. The great salvation would become the constraining power to Christian activity in an increased measure. Increased love for redeemed, unsaved souls, would impel the Church to seek their salvation by

every proper means. But unsaved men should take heed, and not forget that they are "bought with a price," and owe themselves to God, and their service to the world. They must give an account in the judgment. Now as we are entering upon this new year, let us seek greater devotion to our Master's service, that we may "glorify him in our body and spirit which are the Lord's"—"bearing one another's burdens, so fulfilling the law of Christ." J. I. PORTER.

HOME.

NO. 1.

Home! This name is one of the dearest known to human nature. Thousands of tender associations cluster around this magic word. Recollections that touch every nerve and strike each chord of the human affections. The dearest and most interesting memories, and the most potent influences of our lives are linked with home.

What constitutes a home? Not splendid architecture, nor beautiful surroundings, nor expensive furniture, nor sumptuous fare, nor gorgeous wardrobes constitute a home. Not all these combined make a home in the true sense. Home is a divine institution. God established it in Paradise. It was the dwelling place of the first man and woman, the pair that became the first father and mother. Home is the corner-stone of all social, political and religious institutions. It is the first form of society; it is a little commonwealth in which we first lose our individuality and learn our relations to others; and it is the foundation of all our relationships in life. It is the training school in which are formed the dispositions that accompany us in all our associations in church and state. It is there that those habits and principles are developed that largely constitute us a blessing or a curse to those with whom we may mingle in every department of human association. We all live to develop the impressions and perfect the ideas we receive in childhood under the impress of parents or guardians, to a greater or less degree.

In this age of extreme individualism, we have almost lost sight of the true mission of home as the first form of society, and of the important bearing it has upon the formation of character. The foundation of home is laid in the marriage union of loving, congenial souls. The loving soul is the central fact of home. It is in this element that body, soul and spirit are disciplined into their highest possibilities.

"Home's not merely four square walls, Though with pictures hung and gilded; Home is where affection calls— Filled with shrines the heart hath builded."

Love is an essential element of home. Without it we have but the form of a home without its life. Love to the home is what the soul is to the body, what the steam is to the engine, what the sunshine is to the earth. It is love that gives to home the silken cords that bind its members so closely together, and awakens those tender sympathies and endearments that give to home its magic power. It should dwell in the breasts of the parents, and then it will be transmitted to the children, and will make up the sunshine and loveliness of domestic life. Home may have a palatial dwelling, delightful surroundings and all that art and wealth can confer, but without love it is but little better than a den or stall where animals get food and sleep. Love is the mother of "home-sickness" and the parent of the "home-feeling"; it is the guardian angel of the cradle and the ministering spirit of the sick.

The mother is the magician of the home. She works most of those wonders in our families by which home is made so attractive and influential. Her love glows in her sympathies and reigns in all her thoughts and actions. And even when she is dead the sainted mother does not cease to influence those she left behind. In many instances the memory of mother has suddenly stopped the wayward husband or child and compelled reflection and wrought reform. When far away in distant lands or out upon the sea, men pine for home and loved ones. There is no voice there like mother's, no sympathy there like wife's, no loved one there like child, no resting place there like home; and we cry out "Home! sweet, sweet home!" W. DOWNEY.

THE INDIA FIELD.

The present crisis in our field in India demands the serious attention of every friend of our missionary interests. Mrs. Burkholder's timely paper in last week's Star must have touched many hearts. If heads and hands are reached through hearts, I hope there will be more earnest thinking and more hearty working for the India mission this week than last week, this year than last year. The only two things before us in that field are growth and death. And seventy thousand Christians are called upon to vote now whether the Mission our fathers planted on pagan soil across the seas shall grow or die. There is no other alternative. Let every one look the facts squarely in the face.

That is a fine picture to hold up to the view of the world and to the eye of God,—three and a half millions of people, our own by choice and allotted to us by the unmistakable providence of God, left with but four men to minister to their spiritual wants, the oldest in the service only seven years in the field and the youngest still tongue-tied from lack of language. Can God or man look with favor on such a picture? Is it right, is it honest, for us to hold on to a field for fifty years that we do not till, that the majority of our church members don't care enough for to pay one cent a week for its welfare? That fertile soil in India calls for more faithful husbandry, and we could not wonder, were the Lord of the vineyard to take it from us, and give it to more diligent tillers. Are we ready to give up the India mission?

The plain facts should be known and hiding them never pays. When I made over the Mission treasury to Bro. George last July there was a very small balance in hand; I think less than fifty rupees. The remittance for the third quarter of 1885, due at Midnapore the first week of July, did not reach there till some time in August, and it took not one cent of the \$750.00 which is the quarter of the \$3,000.00 that we depend upon every year for paying native preachers, supporting orphans, keeping up bungalows, sustaining schools and defraying all sorts of incidental expenses. Since reaching America I learn that the remittance for the fourth quarter of 1885, which also was weeks late in reaching the field, took nothing, like that for the third quarter, for the general work. Just the bare salaries of missionaries were sent.

Here then we have a deficit of fifteen hundred dollars, and what our brethren have done without this money I'm anxiously awaiting to learn. The remittance for the first quarter of 1886 was sent last week, fully a month late, and it took the salaries of the Missionaries and about \$500.00 for general expenses. The Bible school fund had been entirely exhausted when the session closed last year. So far as I know, nothing has been sent for this school in the last three remittances. It should open its annual session in March next, but there is no money in Midnapore for the teachers and students, and Dr. Bicheler has not yet left America to take charge of it. And so I might keep on giving the mere outlines of a picture that makes my heart ache and my lips cry out in the words of the litany, "Lord have mercy on us miserable sinners."

What shall we do? Could I have the ear of every friend of our India Mission I should say that the first thing to do now is to send Dr. and Mrs. Bicheler back to Midnapore. There are three things about it. One is that they are greatly needed there. Our chief station should never be left so destitute. There are two departments of work, if not more, that must stand still till Dr. Bicheler's return. The Dispensary, which has done a noble work for many years, is now closed, and the Bible School session for 1886 can not open without him. Again, as Miss Millar is gone an additional worker is needed in the woman's department. The second thing is that Dr. Bicheler is willing and ready to go back to India now. We have great reason to thank God that in his advancing years he feels young again and as eager as ever to devote himself to the field of his early choice. The third thing is after all the one we need to think most of now, that money is needed at once for sending Dr. and Mrs. Bicheler back to India. Probably full two thousand

dollars are needed for this purpose. And adding in the fifteen hundred deficit cited above, we should have fully thirty-five hundred dollars over and above current receipts to meet the present emergency. Is not this a loud call for a special effort all along the line? A dime each from half our seventy thousand, or a dollar for three and a half thousand members would be enough. How our India Mission would rejoice! How our Heavenly Father would reward us! Am I asking too much? Am I indulging a vain hope, when I do hope that Treasurer Given's letters may bring him within ten days the money for Dr. Bicheler's return, and the rest of the \$3,500.00 within twenty days?

In answer to many kind inquiries, I add a personal word in closing. My duty to my family has brought me here, and it is very clear that I am needed at home. How long it may be necessary for me to stay away from my work in India cannot now be determined. While in America I wish to earn my own bread like my brethren, hence I have accepted the first call that came, and hope (p. v.) to begin my work as pastor of the church in Auburn, R. I., this week. Should it please God to open the way for our return to the dear field that our hearts love best, we shall go back as cheerfully as we went twenty one years ago. Moreover, while working here, we shall gladly do all in our power for promoting the interests of the India Mission.

We are not giving up our life work, nor do we wish to suspend it even. Will all our friends pray that we may be guided by an unerring hand, and that even sooner than we can now hope the way may open for our return to dear India?—J. L. P., in the Morning Star.

CHRISTIAN WORK IN FRANCE.

The following facts concerning Christian work in France were written by Rev. M. Mourou, a minister of the Evangelical Society of France.

"Two recent events have thrown new light on the state of religion in France—the elections to the Chamber of Deputies and the Bi-centenary of the Revocation of the Edict of Nantes. The elections, which were, in part, a success for the ultramontanes, have shown what hold religion has still kept on the mind of this nation, for it was to rescue religion, as they understand it, that the people voted. The ultramontanes have turned this feeling, which existed in many minds, to their advantage.

"It belongs to Protestant Christians, in our turn, to make good use of it for the advancement of the cause of true religion. The Bi-centenary of the Revocation of the Edict of Nantes has called the attention of the less bigoted Romanists to Protestantism, and has excited through the press and among the public at large, much sympathy towards our institutions and past history. The ultramontanes had the wisdom to keep silent; but the nefarious character of the Edict, and its effect upon the material prosperity of the country and its moral progress, has been generally admitted.

"With the Protestants, a sense of their duty towards their fellow-countrymen, and of their obligation to the divine Head of the church so marvelously protected, has taken new strength. Here are a few facts gathered in the field of work of the Evangelical Society of France, the oldest among the French evangelizing societies, which give an idea of what is done at present in the religious sphere, of what ought to be done, and of the hopes we may cherish.

"In the Correz, where Popery had an almost unbroken sway for centuries, the population is, of course, superstitious or atheistic, or often both together, and always very ignorant. Here Pastor Cremer gathers around him in Brives a small congregation, most of the members of which have left the Church of Rome. Besides this he endeavors to spread the glad tidings in the whole Department by frequent visits to other towns. His conferences have chiefly for their object to call the people's attention to the long-neglected Book. The British and Foreign Bible Society have lately published a large-type Gospel according to Saint Luke, in paragraphs. A great number were sold by Pastor Cremer himself. Thus, in one excursion of four days, in Ussel and Mayenne, he sold 280 copies; in another excursion of four days, in smaller towns, 155 copies. This Gospel, once read, will lead to the reading of other parts of the Bible. At Brives, a lady, a member of the little flock, a Protestant by birth, and a teacher in the Sunday-school, lately died, leaving a noble testimony to the sustaining power of her Saviour. As she was the wife of a superior officer her funeral gave opportunity for preaching the Gospel to some three hundred persons, among whom were nearly all the officers of the gar-

rison. In the Yonne, at Auxerre, a man who attends no place of worship was present at the service of the Revocation. A funeral of a Russian belonging to the English church brought together three hundred and fifty persons to hear our pastor.

"In the Nièvre fervent prayer-meetings are held among the new converts. We are asked to hold services in many places where the want of money prevents us from going. Two men who had found hope in Christ in Paris, through the instrumentality of some Christian people whom they met there, asked our evangelist to come to their relatives in the village. He held a meeting there, and they all invited regularly their neighbors and friends to attend. From four at the first, the hearers numbered more than eighty at the fifth meeting, held quite recently. Thus the Gospel is preached in apostolic times 'from house to house.'

"In a village of Poitou, at Neuville, our two schools are so well attended that in spite of the competition of the excellent government schools we have been obliged to open a third school, and to engage a new teacher. In the Creuse at Gueret the headquarters are not, as at Auxerre, favorable to our reading-room for soldiers. In the neighborhood, at a funeral presided over by a priest, a young man who had some time before been converted in his heart and life, gave his testimony to the Gospel in a striking manner. At Aubusson, celebrated for its carpets, and where formerly there were many Huguenots, a Protestant funeral creates quite a sensation, and gives opportunity to our evangelist to preach the Gospel to almost the whole town. This was the case lately on the death of a professor of the college."

Among Our Exchanges.

VERY BAD.

Pity the individual who can see nothing good in others, who is always picking out flaws and foibles, who attributes every good work done by others to selfish motives. Such a person must have an intensely bad nature by the standard of which he measures his fellows.—Michigan Advocate.

A SAD THING.

It is a sad thing to see a minister of the gospel more anxious with regard to the estimation in which he is to be held by his fellow men and his position among his brethren in the ministry than how he is to stand in the esteem of his Master.—Journal and Messenger.

THE SPIRIT OF PRAYER.

In all work that is intended to be evangelistic, or of a revival character, the spirit of prayer must be manifest and active. It lies, indeed, at the bottom of all. If there be no prayer, there will be no prolonged, deepening work, nor will there likely be a blessing upon the work done, whatever its measure or outward appearance may be.—United Presbyterian.

FOOLISH MEN.

Some men are foolish enough to try to kill a newspaper simply because the paper is not run in their interest or to their liking. A man who has a rejected communication sometimes feels called upon to spend the remainder of his life in trying to break down the paper that rejected it.—Richmond Adv.

THE PRESIDENT'S OPINION.

President Cleveland has a poor opinion of the newspapers. He was recently so indiscreet as to tell an editor so in a letter not intended for publication. Wrote the President: "I don't think there ever was a time when newspaper lying [Of course he means political papers.—Ed.] was so general and so mean as at present, and there never was a country under the sun where it flourished as it does in this." And now the President "is displeased because his very severe and uncalculated reflections upon the American press, which he intended only for the private consolation of the aggrieved editor to whom he addressed them, should have found their way into print." Moral: Be careful what you write to an editor. When the trumpet call for "copy" comes, there is no telling what he will do.—Morning Star.

THE GREAT NEED.

The great need of our churches is the manifest presence and power of the Holy Spirit. As the natural body without the spirit is dead, and decay and corruption surely follow its withdrawal, so a church without the Holy Spirit is dead and must be offensive to Christ. That in many churches the Spirit's presence is not possessed is fearfully apparent. The worldliness which characterizes so many church members and their indifference to the welfare of souls show how completely their sensibilities are deadened. Not a few have lost faith in the power of the Gospel to save, and many seem to be altogether oblivious of the world's need of the Gospel. The only hope we can have of a true revival of God's work in the Spirit's fulfilling his mission in sanctifying believers, and enlightening and converting them that are "without." The Spirit is promised in answer to prayer. To pray and wait for Him is the imperative duty of every Christian.—Baptist Weekly.