

Religious Intelligencer.

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

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WHY THIS DUNNING?

Occasionally somebody suggests that the religious papers are a little too much given to what is called "dunning," and ask why it is. If they were in charge of the business department of one of these papers a few months they would never ask the question again. But, since they lack the experience, the following bit of verse in which the *Lutheran*—which evidently knows all about it—tells the story, may be satisfactory:

Should you ask us why this dunning,
Why these sad complaints and murmurs,
Murmurs loud about delinquents
Who have read the paper weekly,
Read what they have never paid for,
Read with pleasure and with profit,
Read of Church affairs and prospects,
Read of news both home and foreign,
Read the essays and the poems,
Full of wisdom and instruction,
Should you ask us, why this dunning?
We should answer, we should tell you:

"From the printer, from the mailer,
From the kind old paper-maker,
From the landlady, from the carrier,
From the man who takes letters:

"From them all there came a message,
Message kind and firmly spoken,
'Please to pay us what you owe us.'
Sad it is to hear such message,
When our funds are all exhausted,
When the last bank-note has left us,
When the gold coin all has vanished,
Gone to pay the paper-maker,
Gone to pay the tolling printer,
Gone to pay the landlady tribute,
Gone to pay the nimble carrier,
Gone to pay the faithful mailer.

"Would you lift a burden from us?
Would you drive a spectre from you?
Would you taste a pleasant slumber?
Would you have a quiet conscience?
Would you read a paper PAID FOR?
SEND THE MONEY THAT YOU OWE US!"

THE MAHDI.—It is stated that a monument has just been completed over the Mahdi's grave, at Omdurman, opposite Khartoum. It is about fourteen and one-half feet in diameter, of stone and brick, whitewashed on the exterior, with an inscription in black letters to the effect that the "ambassador of God" rests beneath. The Mahdi's sword and silver helmet are placed upon the grave within the cross, and four dervishes watch these continually, reciting prayers.

JAGARNATH.—The waning influence of heathenism, directly attributable to Christian teaching, may be judged by the following from the *Star*:

Not long since, at the anniversary of the Calcutta Bible Society, statements were made, showing that reverence for the old East Indian idol Jagarnath was fast waning away. Not that there are not people enough who make pilgrimages to the temple of the false god, but the priests can not extort from their superstitious folk the vast sums of money they were wont to pay in less enlightened days. We are told that a wealthy Rajah, having recently performed the usual rites, asked the head Brahmin what he should pay. On being told that he must give 25,000 rupees—about \$12,000—he turned on his heel and departed without leaving the value of a farthing in the hand of the grasping priest. Some time ago what is called the "annual givings" were given the idols. The ponderous car of Jagarnath was dragged out several miles. No coaxing or threats, however, could induce the natives to restore it to its usual place. It is said that the priests were most effectually frightened, for it was a law that if it was not taken back in seven days, it must remain where it was for five years. At last they were forced to apply to the government collector, who came to the rescue. "The people are becoming too enlightened to volunteer to drag the car of the hideous idol as formerly and to throw themselves beneath its wheels."

Our Contributors.

PLAIN TALKS TO PARENTS.

NO. 1.

Having written some papers on "Home," we propose to pursue the subject in a few more articles of a similar character; but think we can more easily express ourselves on the subject by some "plain talks to parents."

Dear fathers and mothers, I want to say a few plain things to you that have lain heavily on our heart for many months. You are all missionaries, God-appointed; your mission is divine, and it is designed to subserve the highest interests of your household, and the glory of God. This was evidently David's view when he returned to bless his household. Joshua also felt that his service of God must include his household, "As for me and my house we will serve the Lord."

What, then, is your mission with reference to your household? It is two-fold; it has reference to time and eternity—the present and eternal well-being of your off-spring. As parents you sustain a physical, intellectual and moral relation to your children; and it is your mission to provide for their physical, intellectual and moral wants. "He that provideth not for his own house hath denied the faith, and is worse than an infidel." Natural affection will prompt to this.

Children are born in a more helpless state than any other animal, and are entirely at the mercy of the parent, hence it is a part of the parent's mission to provide for the physical wants of these little dependents. This part of your mission includes the proper education of the body with all its members and powers, and providing them with appropriate nutriment, raiment and shelter, and all suitable provision for the development of the physical life. Another part of your mission is to provide for the intellectual wants and welfare of your off-spring. Children have minds as well as bodies; and the former need nourishment and training as well as the latter; it is, therefore, as much the duty of parents to minister to the well-being of the minds of their children as to that of their bodies. But the most important sphere of your mission is found in the spiritual and eternal well-being of the members your family. The souls as well as the bodies of your children are committed to your care. It is the duty of parents to provide for the religious wants of their children. Mere physical maintenance and mental culture cannot supersede nor excuse spiritual training. For you to neglect such training is as much greater guilt than neglecting to feed and clothe the body, as the soul is of more worth than the body. All the wants of their moral natures and spiritual faculties are to be supplied so far as you have the ability to do so. Your mission is to prepare your children to fill in the best possible manner their places in the state and the church, and to secure for them the best possible preparation for eternity. It is these considerations that make your mission so sacred and responsible. Strip the Christian family of its mission as a nursery for the soul; wrest from the parents their high prerogative as stewards of God, and you heathenize home, yea, brutalize it! You may provide for the body and mind of your children; you may amass for them a fortune; you may give them a thorough education; you may introduce them into the most refined society; you may establish them in the best business; you may fit them for honorable and responsible positions in life; you may be careful of their health and reputation; and you may caress them with all the tender ardor of the parental heart and hand, yet if you provide not for their souls, if you seek not their salvation, if you minister only to their temporal and not to their eternal welfare, all will be vain; may be even a curse to them and to you.

In succeeding talks we shall endeavor to point out how your important mission can be best performed. May God direct us to wisely teach and you to lovingly learn and faithfully practice.

ADAPTATION.

"Adapt yourself to circumstances." Who has not heard that old adage? It is a very "wise saw," easily picked up, hard to practice; especially if you want a bigger garment than you have a cloth. It is no uncommon want to a preacher—hard pressed for time—towards Saturday afternoon. What's to be done often? Brush up the old text? Oh, yes! that will do. But, somehow, in the inspiration of the moment, the old garments come along, the same illustration, the same everything. So that is not good. Well, try something brand new. But it won't do to show the "little coat," after last Sabbath's "big mantle." That would expose the "nakedness of the land." What's to be done? Tell the folks you have been busy and have not been able to get ready for them; that you had a pattern but the cloth ran out; or that the loom got out of order and exhausted. That will do once; only once. To repeat often there will have to be adaptation. The good old adage is not always easily worked out. The "how to do" in

given circumstances is the difficult part. The "don't do" we can get off quite readily; we can see the "don't" quicker than the "how."

A preacher called upon to preach at an elderly "Ladies' Home," took for his theme: "The folly of sowing wild oats." The "eternal fitness of things" is not very apparent in such a theme on such an occasion. The lack of adaptation is self-evident. Doubtless the good man said much that was excellent, and if he had had the right congregation his preaching would have been to "edification." As it was, the good people felt constrained to do, what, alas! so many good people have done, visit dreamland by a relapse into "nature's sweet restorer."

A curate of the Episcopal Church, who once a month visited a poor house, on one occasion took as his theme, "The snares of wealth." A very good theme, but how at such a time and to such a congregation he could make it profitable it is very hard to see. Had he studied the fitness of things he would surely at once have discerned that the theme was untimely.

There was a lack of adaptation in that good brother, who being called upon to start an appropriate piece of music as the collection was being taken for the benefit of missions, sang out, "Why do we mourn departing friends?" Perhaps it was true. If so the better way seems to us not to have been quite so candid.

To some the foregoing incidents would seem extreme examples of "how not to do it." Perhaps they are, but they set forth something to be avoided. "The gift to see ourselves as others see us" is not inbred. Dr. Johnson used to say, "Observe, young man, observe." Observation in knowledge of self and the needs of the passing moment, call for reflection and wise adaptation. "Avoid extremes," for every wise rule is hedged around by that danger. When we talk to the people, we should consider both the theme and the people. If we have but thought to exhaust twenty minutes, why should an hour be taken? If the theme demands—and the circumstances permit and the interest in it is manifest—more or less time, why not let good sense rule as to what is best. Some subjects calling for attention from the pulpit do not demand the same amount of time as do others. To picture the beauties of spring in mid-winter, or the tints of autumn in mid-summer, can be done—and, perhaps, very well; but it is better to have surroundings and circumstances aid and give force to the truth uttered.

To grumble about our income in hard times, and forget to lessen expenditure were not help us far.

If we are called upon to speak to children let us not overlook the fact that they are children.

In company it won't hurt us to keep in mind that other people are present. Should we have nothing to say, do not attempt to say anything.

If it is wash day and we call upon our neighbor without warning either let us stop and help—if we can—or be brief in our visit. If we have no work on hand ourselves we should be thoughtful enough not to hinder those people who have.

In social meeting, should we have little to say, let us say it, and not wait until somebody else has said it; and if we have little to say, it's well to be brief. Should we feel called upon to say much and others who desire to speak have not spoken, would it not be better to give them an opportunity?

In all things "wisdom is profitable to direct." BETA.

PURNA CHANDRA BASU.

OUR BENGALI BROTHER MINISTER.

After but a brief illness, he fell asleep in Jesus. His dying testimony was clear and strong for Jesus Christ and in his very last breath he committed his wife and children to the love and keeping of our covenant God. For several years he had been in feeble health but we did not look for his death so soon. He could not have been over forty years of age. In the prime of his life and in the midst of usefulness he has been cut down.

Our departed brother came to us from the training school of our English Baptist brethren, then under the care of their veteran missionary, Rev. George Pearce of Calcutta. He was brought to Christ through the labors

of our English-American brother, one of the ablest men Oberlin College has sent to the foreign field, Rev. Isaac Allen, M. A. I have often heard him say that he was Mr. Allen's convert, and from him he received not a few helpful hints for his future work. Purna came of a good family, belonging to the Kaista caste, which ranks very high in Bengal, next to the Brahmin. So far as I know he was the only one of the family to become a Christian. His father remains a liberal Hindu, and his brothers have entered government service. So far as this world is concerned our brother renounced bright if not brilliant prospects upon joining the disciples of Christ. He forsook all, cheerfully giving up his claims to ancestral wealth, social standing, influential friends and all else that men count dear in this life. He at once upon his conversion began to fit himself for Christian work. Having completed the course in Mr. Pearce's training class he accepted Dr. Bachelier's invitation to join our staff. Marrying one of the choicest Orissa girls, he soon settled down to regular work in our field.

Our brother had his weak points like all of us. Some thought him rather too easy going and not enough in earnest for his countrymen. Perhaps I had as much to do with him during the seventeen years he has been preaching with us as any other missionary, and I am bound to say that in spite of foibles to which all flesh is heir, he was a useful minister of Christ. I call to mind no grave fault of his ministry, and I am happy to recall some of his good points that often cheered me much. His word could be depended upon, and even the heathen trusted him. He could handle missionary money without its sticking to his fingers. He was not known as a lover of money, and he don't plunge into debt. No green grocer or cloth merchant, I venture to say, will be dunning his poor widow, now he has gone. He was remarkably right in all his relations to the other sex, and leaves an untarnished name as a most precious legacy to his children. He was a clear thinker and an apt and cogent speaker, everywhere commanding attention and respect. He had a good gift, too, for peacemaking, and not a few offended ones will remember him as a skillful healer of heart-bruises and sore wounds. He understood human nature, and knew how to talk to erring brethren so as to win them. As a chapel preacher he hadn't his equal, in my estimation, for he could so wisely blend heart power and head power in his discourses. And he could take truth as well as give it. He proved this when he quit the use of tobacco, and, what is harder, perhaps, for some, when he kindly received admonition and cordially thanked us for reproof.

Our brother's work has been almost entirely for the Bengali-speaking Hindus of the Midnapore district. For several years past, however, he has been the pastor of our little congregations at Dantone, Dainmari and Babagadia. He had many friends, and, so far as I know, leaves not an enemy behind him. We have had stronger men, in some respects, in our native ministry, but some of them have had more marked defects of character and life. In India we like "less of a man," as the phrase goes, who is free from conspicuous inconsistencies of conduct, "than a brainy man," as Yankees say, who is bad enough in any line to serve as a target for our enemies to fire at. Our departed brother was a man whom we shall miss in many ways, and it will not be easy to fill his place. A devout believer, a kind husband, a faithful father and a true toiler in the Lord's vineyard, he has been early called to his reward. Would that we had a full score of native workers ready to enter the great field from which one so well fitted by nature and grace for effective service has been removed. Let us pray more for our students in training, and for those just beginning their work.

The death of Purna leaves but three ordained native ministers in our India field. The corps of younger men has been recently increased by the Bible school graduates of '84 and '85. There are, now that Dr. Bachelier has reached Midnapore, five men from America in the Mission. How utterly inadequate to the wants of our great field is this

little foreign force, no words of mine can possibly express. Our chief need now is MORE MEN. It is hoped that Mrs. Bachelier will be leaving our shores for India next September. Is it too much to hope that at least two new men may be found to accompany her? The grand Christian pluck of dear old England, God bless her, should stir our young men. Twenty young men have volunteered for service in the African field where the Anglican Bishop was murdered but the other day. *Where are our volunteers?*

J. L. PHILLIPS.

THE REVIVAL OF ROMANISM.

The changes of public opinion in England concerning Romanism during the last half century will furnish a very interesting chapter to history. "Punch," when it pictured Earl Russell as a naughty boy, chalking "No Popery" on Cardinal Wiseman's door, and running away, pretty well laughed Ultra-Protestantism out of existence. But things have greatly changed since then. A Roman Catholic hierarchy is now planted in England with Cardinal Newman as its most interesting member and Cardinal Manning as its very astute chief.

A few years ago Romanism even became fashionable, and notable "conversion" followed each other in rapid succession. That fashion has run itself out, but Popery has not gone out with it. Romanism, as an English writer has recently said, though the most "bigoted of all Communions, is taking advantage of the present carelessness about dogma to make itself a social and political force. Cardinal Manning wields a power in politics second only to one of the great political leaders. He stands, socially, above any of the English bishops. Intellectually he has few equals, and no one questions his deep devotion and piety. Just now he has to run politically with Mr. Parnell. But wherever he goes his church will go with him. In England as in America the Roman Catholics must be reckoned within politics. They play their game for Papal supremacy in Ireland first and then in England, and hitherto they have not lost.

To many observers this change of condition seems to be due to a change of front on the part of the Roman Catholic leaders rather than on the part of English thinkers. This seems all the more plausible when one ceases to confine his attention to the British Islands. The Pope himself is a Liberal—and his priests are Nationalists in Ireland, "Labor" advocates in America, moral reformers in England, and Socialists in France. It is an open question whether for a century the Pope has been as forceful a power in European politics as he is to-day. Certainly as a spiritual influence the Papacy was never more active than it is now. Intelligent, large-minded Protestants really find themselves embarrassed when they mingle with the equally large-minded, courteous spiritual leaders of Romanism. We have already noticed editorially the strong words recently uttered in this country by their bishops in behalf of the Sabbath, temperance, and social purity. The Romish Cardinal and the "Salvation" General worked side by side in the recent moral agitation in London.

Let it not be forgotten, however, that the system these men represent is the same as ever—a spiritual tyranny. The subsidence of the logical and dogmatic teaching is in their favor, and by ways of charity they will persistently work for ends of utter bigotry and narrowness. The war is not over. Romanism and Protestantism are absolutely irreconcilable. The divine organization and infallibility of the church is as clearly taught and as profoundly believed by the Roman Catholics of to-day as ever. Protestantism is not defunct. If the claims of the church are not true, then surely protests are in order, and the purer the church becomes the louder should the protest be against so inexcusable a claim.

The *Christian Commonwealth* (London) closes a thoughtful discussion of the present attitude of Romanism with these suggestive words—which are quite as applicable in every other part of the English-speaking world as in England: "This one thing is certain. The old hot-headed anti-Romanist, full of texts as to the Mau of Sin, Babylon, and the Scarlet Lady, is worse than a fool as the opponent of such men as Manning and Newman. The old battle-field of theological warfare belongs to the past. If Romanism is to be met, it must be outmarched and surpassed by Protestants in two ways. Socially, in a larger care for the poor; and politically, in a more spiritual and devout method of dealing with the aspirations of the classes hitherto outside of the area of political power." *Advocate.*

Among Our Exchanges.

FOR THE WORLD.

A church should not grow strong for its own sake, but for the world which needs it.—*Advance.*

HAVE NO CANDIDATES.

If you don't want your church split up, and next to endless dissatisfaction started, have no candidates in your vacant pulpit.—*The Interior.*

GIVE IT A TRIAL.

A good antidote against becoming a miser, when one is making money, is to give freely to charitable and religious causes. One who does this will not be morally harmed by increasing riches.—*Independent.*

MOULDING THE PASTOR.

It is especially important that the people remember their moulding influence upon the pastor. As they may easily and speedily take all energy and hope out of him, so they may make him eloquent, efficient, and successful as their leader, if there be at all in him the foundation for such development.—*Herald and Presbyterian.*

SMALL BEGINNING.

Everything great in this world has had a small beginning. The man who is not willing to begin low will never rise high. Trees of slowest growth are of the finest and most enduring grain; so men of the noblest parts take time to strengthen and develop their powers. A mushroom comes up in a night, but it is a mushroom still.—*Methodist Recorder.*

"A HOLY SHAM."

That is a very pious church that will use concerts, bazaars, fairs, suppers, raffles, and almost everything of a doubtful character, to build their house, and then all at once become too religious to have a lecture on temperance, or a talk on the Bible lands, even in their basement. Pahaw, such a church is a holy sham.—*Arkansas Methodist.*

SLOW TO BELIEVE.

Be slow to receive an accusation against another. A hasty prejudice once formed often mars through a whole life, and causes one to act from a wrong impression all the way. He may be honest, but still mistaken in his hatred of his brother till at the bar of God he learns that he let a scandal-monger lead him in error all his life.—*Telescope.*

HOW TO DO IT.

An important truth is well expressed by one of our exchanges in its answer to the question, Is it not the duty of a minister to denounce sin in the church? as follows: "Oh, yes. But if he does not do it with a loving heart he deserves denunciation himself. No man ought to have what some call 'an unction of damnation.' Some of the worst ranting and most slanderous talk has been uttered in the pulpit under cover of denouncing sin."—*Telescope.*

GOD'S SHARE.

The *Central Christian Advocate* brings the New York *Advocate* to hook for teaching that the "net profit" of a man's business is properly his income; that is, that he is to take out all the expenses of his business and of his living before he reaches his income to tithing it for God's use. The *Central*, after showing this to be arithmetically wrong, proceeds thus to show it morally wrong: "God does not ask us to give Him a portion of what we have left over after supplying all our needs as we understand them. Just the opposite doctrine is taught in the Scriptures. God is to have the first fruits and the best of all we have."

WHAT TO DO.

We have often talked over what we would do if we were preachers. It takes a maiden lady to tell a matron how to raise children, and it takes a layman to tell a preacher how to preach to comfort himself. Ministers are in a position where they are almost under compulsion to be silent under sharp tongues in the congregation. And, brother minister, we will tell you what we have concluded on, after full debate. We would stand a reasonable amount of it, not a large amount, in silence. When it went over that reasonable limit we would take the owner of the sharp tongue in hand and setting forth his sins with entire and sincere kindness, we would tell him to reform and repent, on penalty of being compelled to answer for it to Christ, the judge of all.—*The Interior.*

THE DOUBLE-MINDED.

In the church some men are "pillars," as Paul said James, Cephas and John were in the church at Jerusalem. "And some are reeds that one time sway to the current, and to the wind another." These double-minded ones, being weak-willed, add nothing to the strength, consistency, or growth of the church. They rarely succeed in overcoming either themselves or the world. But the former, being "strong in the Lord," are the glory of the church, and are destined to conspicuous honor in the world to come. Of such the Christ says, "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out forever." Remember, therefore, O fickle disciple, that God does not make the "reeds" of the present life into "pillars" of the eternal temple.—*Z. Herald.*