

Religious Intelligencer.

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

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Renewals Now!

Many hundrens of subscriptions expire with this issue. We are hoping to have immediate renewals of them all.

Our friends can help the INTELLIGENCER much by prompt payments. Will each one start his renewal this way, by the next mail? Do it if at all possible.

NOTES AND GLEANINGS.

A St. Louis doctor has discovered that the banana is the very best food for typhoid fever patients. Unlike other solid foods it does not show any tendency to perforate the intestines, while it contains 95 per cent. of nutrition. The pity is that good bananas are always so dear.

It is not generally known that the snuff used by the head of the Roman Catholic Church is made especially for his use in Baltimore. It is the highest-priced snuff made anywhere in the world, and its value is increased several times above the original cost after the customs duty has been paid to the Italian government. It is manufactured from the pick of the finest Virginia and Kentucky tobacco. Before it is packed it is flavored with the costly attar of roses.

The Archduke John of Austria, the youngest son of the Grand Duke Leopold II., of Tuscany, in the year 1889 abandoned his rank and titles and went to South America under the name of Johann Orth. He deposited 1,000,000 francs to his credit in the Bank of St. Gall, Switzerland. About a month ago the court of the canton decided that the money should be handed over to the relatives of his wife. Seven years have elapsed since the Archduke was heard from and all trace of him is lost.

In the Colorado desert they have rain storms during which not a single drop of water touches the earth. The rain can be seen falling from the clouds high above the desert, but when the water reaches the strata of hot, dry air beneath the clouds it is entirely absorbed before falling half the distance to the ground. It is a singular sight to witness a heavy downpour of rain, not a drop of which touches the ground. These strange rain storms occur in regions where the shade temperature often ranges as high as 128 degrees Fahr.

A meeting of the Presbytery of Chicago, recently held at the village of St. Anne's, sixty miles south of the city, recalls, says the 'Can. Presbyterian,' some interesting incidents respecting the Church there. Forty-four years ago, Father Chiniquy was appointed priest to a small colony of French Canadians who had established themselves there. In 1858 Chiniquy and his people renounced Romanism, and formed themselves into a Protestant church, and in 1861 it was regularly organized as a Presbyterian church. Father Chiniquy remained its pastor for several years, resigning his office that he might give himself to evangelising among the French Canadians. The Church at St. Anne's has a membership of four hundred, and is ministered to by the Rev. M. Boudreau, who as a boy of ten years, followed his parents out of Popery into Protestantism, and has now been twenty-six years pastor. Dr. Chiniquy is now in Britain, and, though he has attained the venerable age of eighty-seven, he is actively pleading for the work to which he has devoted his life.

For good or for evil, says the 'Canada Baptist,' compulsory vaccination has, probably, seen pretty nearly its last days in Great Britain. The Special Committee which was appointed by the Government some years ago to report upon the subject, has, after full investigation, submitted its report, or rather its reports, for there is a minority as well

as a majority report. But even the majority, composed of eminent men who are evidently favorable on the whole to vaccination, advise a course which is equivalent to the discontinuance of compulsion. They propose that those who object on conscientious grounds to being vaccinated, or to having their children vaccinated, shall no longer be subjected to persecution. If their recommendations are acted upon, it will henceforth be necessary for objectors merely to affirm that they have conscientious scruples in regard to the matter, to secure immunity from the penalties provided by the Act. Some of the facts and statistics brought out in the Report will be a surprise to many who have been accustomed to regard vaccination as an almost certain safeguard against danger of infection from smallpox, and will strengthen the objections of those who have always felt a strong repugnance to the operation. Some of these facts and statistics we may give at another time.

Self-denials for Jesus Christ.

BY THEODORE L. CUYLER, D. D.

The first lesson to be learned in the school of Jesus Christ is the lesson of self-denial. He placed it at the very gateway of his kingdom. "If any man will come after me, let him deny himself, and take up his cross and follow me." These words, if translated literally, would read—if any man wishes to go the way I am going, let him say no to himself. The reason for this command is that "self" is naturally so selfish and monopolizing, and Christ as King will not accept the mere corner of any one's heart. He demands the throne.

If self-denial is the first lesson to be learned, it is always the hardest grace to practice. It treads on your corns; worse than that, it often cuts us to the quick. The daily battle with every Christian is to subdue that artful, greedy house-devil, self; and the highest victory of our religion is to keep our divine Master enthroned in our heart. "Simon, son of Jonas, I vest thee me?" Peter's noble answer to this test question ran on through a long life of toil and sacrifice, and ended up with a sublime martyrdom for his Master. The occasions in which you and I can make a sacrifice that deserves to be called heroic are very few; but in the little acts of our humble everyday lives we can put Christ above self, and we ought to do it, and to love to do it. The business man who is content with a smaller profit rather than even seem to be grasping or overreaching, practices a Bible self-denial. The Christian who suppresses a joke or a witticism because it might burlesque sacred things practices the same grace. When we speak out a bold but unpopular truth, we honor our Lord at the expense of cowardly self. It is easy to swim with the current; a dead fish can do that. Christ's injunction to his followers is to "come out, and be separate" from the world. That often requires us to cut loose and be accounted singular, and provoke a stare, or a sneer, or a scoff. Slavery to a false public sentiment and to worldly fashions is a subtle snare from which the Church is suffering most sadly. This world can never be converted by a compromise.

We frequently meet in the street an old hero who limps on a crutch, or carries an empty sleeve. These are the honorable witness that these daimed patriots counted not their lives dear that the nation might be saved; it was sublime self-sacrifice. Yet there are thousands of professing Christians who are unwilling to deny themselves the paltry gratification of a glass of wine on their tables or at a social entertainment. They cannot but know that this use of intoxicants is an evil example to others, and may cause a "weak brother to stumble." They know that they are aiding those drink-usages which underlie all the drunkenness and drowsing and misery which flow from those usages. Because it is fashionable to partake of wine or other enervating drinks and to offer them to others, they do not hesitate to do both. They actually countenance and practice what is manufacturing drunkards and damning human souls! The Apostle laid down an infinitely nobler principle when he said: "It is good neither to drink wine nor anything whereby thy brother stumbleth or is

made weak." He enjoins self-denial for the sake of our fellow-men; and until those who profess to be followers of Jesus are willing to give up every indulgence that is a direct temptation to others, Christianity will be shorn of much of its power. When every pulpit trains its artillery against both decanter and dramshop, when every Christian realizes that he is his "brother's keeper," when Sunday-schools teach total abstinence, and parents banish the temptation from their own doors, we shall see a revival of the temperance reform that will revolutionize society and save countless souls.

If we look facts squarely in the face we must acknowledge that the chief hindrance to the progress of Christianity is sheer selfishness; and the only real progress in saving our fellow-men lies in the road of self-denial. A witty minister once said to me: "I have no trouble in getting my people to do—everything they like to do." It is the duties which pinch the hardest that pay the best. No pastor finds it as agreeable to spend an hour in a squalid tenement house, or beside the bed of a fever-patient, as to spend it over a new book on a lounge. Christ is pleased in the one; self is pleased in the other. Gifts are weighed in this same pair of scales. The newspapers chronicle the donations of certain millionaires as 'munificent'; in Christ's sight they are not as large as the hard-earned dollar which the poor needle-woman drops into the collection plate. Out of the slums will come heroes and heroines who will find a seat alongside of Judson and John G. Paton and David Livingstone. All crucifixions of pride, and covetousness and love of ease, all immolations of self for Jesus' sake are a sacrifice that has the savor of a sweet smell. "Ye did it unto me" is the benediction with which Christ pays his servants on the great day of reckoning. He will be the richest who surrenders most for Him.

"Lovest thou Me more than all these things?" is Christ's scale of measurement. Giving up in order to please him counts as much as any taking up; in fact, the pinch on selfishness often comes in the former way than the latter. Paul's keeping his body under for Christ's sake was as grand a service as his sermon on Mars Hill. One of the hardest things for selfishness is to give up having our own way and to let God have his way. The essence of loyal obedience lies just there; and it is just there that selfish pride and wilfulness must be met and conquered. We have got to say "no" to self before we can say "thy will, oh Lord, be done!" Whoever is perfectly willing to let Christ give every casting vote has attained to the much-talked-about "higher life."

With Christ enthroned in the heart, everything becomes tributary to him. That is the search-light to be turned on your heart; do you love him more than your money? Then he will hold the key to your purse. Do you love him more than your ease? Then you will be found at some tough mission work on Sunday afternoons rather than on your sofa. Pray for the grace that pinches self! If it cuts down pride and cleans out covetousness all the better. This battle with self will go on to the last; and it is not to be a mere "beating the air." Every victory makes you stronger. Every blow that gives self the "black eye" will make you look better in the eye of your Master. Whatever you and I may gladly lose for Christ's sake will be laid up for us as our eternal treasure in Heaven.

Moody at Sing Sing.

PRISONERS SANG HYMNS AND WEPT WITH HIM.

There were tears at Sing Sing Prison Wednesday—tears of hope and joy that flowed from the eyes of convicts affected by the appeals of Moody and the singing of Sankey.

It was an eager array of faces that greeted Moody when he walked to the hall. Some of them were well-known faces too.

Sankey sang hymn after hymn. "I Shall See Him Face to Face" made the convicts look serious; "The Ninety and Nine" brought an expression of enthusiasm to their pale faces, and "Come Unto Me, Ye Weary," brought the tears.

"Now the chorus, gentlemen," cried Moody, addressing that regiment of felons. The appellation surprised and pleased them.

Come, come, come unto me;
Come all ye sore distressed,
Come, come, come unto me;
Come and I'll give you rest.

Softly they sang at first, then more strongly. Scores were weeping, even Moody himself. You could have heard a pin drop when he had begun to talk after reading his text from Peter "That we become partakers of the divine nature."

"Why," he began, "we've got a fallen nature. All of us have sinned. You hear of people naturally good—no such thing! We're naturally bad."

"When a man gets a new nature he hates his old self; he gets away from his old haunts. That's the greatest thing a man ever gets this side of heaven—self-control. From this day you can be the happiest men alive if you will only get it. When you get out of here you'll be tempted by old things. If you have the incorruptible seed you'll shun them. If I should tell you all that I had a pardon for every one of you in my pocket—which I haven't—you would think it great news. It isn't half as good news as the news I am telling you."

Slowly Moody was working up his hearers. He spoke of the homes they had left. He said there was something better than whiskey and a dishonest life. He told of his sermons in the Baltimore Penitentiary, which had a thousand convicts when he went there, and after two years the number had dwindled to 500. This provoked great applause.

He told the story of Valentine Burke of St. Louis, who spent twenty years out of forty in prison. When he died last year St. Louis mourned him as one of the most honest, God-fearing spirits in the big city. He had been converted by one of Moody's sermons. The audience threatened to raise the roof with their applause.

"I've come," cried Moody, "to find another Valentine Burke here! If God can use me to bring one man, just one, as Burke was, I shall be the happiest man in the world. Your past can be wiped out. Are you willing to be laughed at, sneered at? Who wants to be a Valentine Burke here? Raise your hands."

One hand popped up. Over in the corner two more. Then three, five, a dozen. Moody was weeping, and Sankey was waving his hat. Everybody was enthusiastic.

It's a beautiful sight!" cried Moody. There were thirty-one hands up. The service was over.

A Synagogue of Satan.

The above is the name Rev. T. H. Blenus applies to the theatre. Writing in the 'Christian Standard,' he says—"The licentiousness, the common vulgarity, the suggestiveness and the impurity of the average theater, are provable. The glaring bill-board pictures, conspicuous on some of the most prominent thoroughfares of our towns and cities, would shock the undeveloped modesty of a heathen. And yet some, yes, many church members, will frequent these places of amusement, and sit for hours and listen to indecent allusions, and behold spectacular plays, who would in private life pre-empt to feel deeply insulted at such vulgarity and profanity. Theater frequenters soon find the prayer-meeting, the Lord's day service, and church work generally, irksome duties. A young man or a young woman having taken the name of Christ, and who can find time and money to attend the theater two and three times a week, but who can not find time to attend the mid-week prayer-meeting, or the Y. P. S. C. E., or the Lord's day service, needs some wholesome admonition. Theater going will invariably produce aversion to the serious concerns of religion. The object of this place of amusement is to work up the mind to a feverish and useless, as well as harmful excitement, which is succeeded by a state of mind which, for a time at least, forbids anything like useful exertion. To my mind this evil should receive more than a passing notice from our pulpit and press."

A BEECHERISM.—One of Henry Ward Beecher's characteristic illustrations was this: "Many professing Christians are like railroad station houses, and the wicked are whirled indifferently past them, and go on their way forgetting them; whereas they should be like switches, taking sinners off one track and putting them on another."

WOMAN'S FOREIGN MISSION SOCIETY.

"Rise up ye women that are at ease." Isaiah 32: 9.

[All contributions for this column should be addressed to Mrs. Jos. McLEOD, FREDERICTON.]

Special Prayer.

Our sisters will, we are sure, with all their hearts comply with the touching and earnest request of sister Gaunce. She is evidently, feeling more deeply than ever the great responsibility she has in the matter of teaching and winning to Christ the Ujurma people, and her heart is crying out for rich blessings on the Christians there, and for the conversion of those who are still heathen. Her request for special prayers for herself and for the work will not be forgotten in any January mission meeting within our borders; it will, also, certainly be the burden of many prayers at the family altars and in the hours of secret prayer of our sisters.

Letter from Miss Gaunce.

DEAR SISTERS:—I intended to have written the week I returned from Ujurma, but could not find time. While among the people there, I was impressed, as I never had been, with the responsibility given me. I was strongly moved to plead with God for them. The desire to see our Christians strong in Christ, and to see Hindus coming unto Him, is such that I feel like requesting each society, in the monthly meetings in January, to pray and plead especially for the Christians and the work at Ujurma. We are so largely dependent, under God, upon your help for deliverance and blessing.

Do you realize it? See what the Apostle Paul writes to the church at Corinth (2 Cor. 10-11), "In whom we trust that he will yet deliver us; ye also helping together by prayer for us." If such a man as the Apostle Paul was dependent upon their prayers, how much more do we need yours. To the societies who seldom, if ever, hold monthly meetings I would say, the people here need your prayers. Give yourself up to God, to pray definitely, for some special work and blessing. May God help us, everyone, to pray more definitely and more believingly.

On the 5th inst. I left home to attend the Yearly Meeting, which convened with the Midnapore church. The meeting lasted one week. The session was interesting, and many of the native brethren received a spiritual uplift. Thursday was devoted to Young Peoples Societies. The walls of the church were decorated with banners, of different societies and with texts, etc.

Dr. McLaurin, of the American Baptist mission, spent two days with us. He gave a brief outline of the work in his field. It may be pleasing to our people to know that Dr. McLaurin, although belonging to the American Board, is a Canadian.

There has been but few changes made in the field this Y. M. I have heard that the next Y. M. will meet with the church at Santipore.

On my way to Midnapore I spent two days in Calcutta; I had the pleasure of being the guest of Mrs. J. A. White whose husband is General Secretary of the Y. M. C. A. Through his labours a fine large building, known as the Dufferin Hospital, has been purchased for the work. The building is in the vicinity of many Bengali students. Prof. W. White, of the Bible Institute, Chicago, is on his way out to assist his brother in the work. One evening, while there I attended the song service. The room was packed to overflowing with native young men. The music was in English and Bengali. A little Bengali boy played the accompaniment to the Bengali selections. The outlook of this branch of Christian work looks bright and full of promise.

The nights and mornings are quite cold now, although I do not believe we are going to have as cold a season as usual. These last two days it has looked very much like rain. Farmers are cultivating their crops of rice. Some of the heads are partly filled, and some are not. Orders have been given to stop shipping it.

I wish to thank you all for the money you have appropriated for the work

this year. May I have wisdom from above to use it aright.

You will have celebrated Christmas before this letter reaches you. I trust all have had a very pleasant Christmas, and most heartily wish you all a bright and happy New Year.

Yours sincerely,
L. E. GAUNCE.
Balasore, Nov. 23rd, 1896.

Week of Prayer Topics.

The following is the list of topics suggested for the week of prayer: Sunday Jan. 3. Sermons. "The Lord is good unto them that wait for Him, to the south that seeketh Him."

Monday Jan. 4. Thanksgiving and Humiliation. Praise and Thanksgiving: For the countless mercies that have crowned the past year. Humiliation and Confession of Sin. Prayer for more entire consecration of heart and life.

Tuesday, Jan. 5. Prayer that the whole church of Christ may be more separate from the world; that there may be more true oneness of heart among her members, and that there may be a soul-thirst for God.

Wednesday, Jan. 6. Prayer for sovereigns and rulers, and for all that are in authority; that cruelty and oppression may cease; that protection may be extended to all who are suffering grievously for Christ's sake. That all the momentous events happening among the nations of the earth may only tend to the more rapid growth of the kingdom of Christ.

Thursday, Jan. 7. Foreign Missions. Praise to God for the "open doors" in nearly every part of the world; for the success which has attended the proclamation of the gospel; for consecrated lives given up to Christ's service in heathen lands; for the large number of faithful native laborers in various countries, and for the spirit of liberality existing among the native Christians generally. Prayer that the hearts of the heathen may be opened to receive the gospel; that the church of Christ may fully realize her responsibility with regard to those in darkness.

Friday, Jan. 8. Home Missions and the Jews. Praise for increased activity amongst God's people, and for many tokens of the power of the Holy Spirit. Prayer for the blessing of God upon all evangelistic efforts. Praise for the encouraging work amongst Jews. Prayer that there may be an outpouring of the Holy Spirit upon the Jews.

Saturday, Jan. 9. Families and Schools. Thanksgiving for families bound together by the love of Christ; for the earnest work carried on by many students in universities and colleges. Prayer that parents may more seek to bring up their children in the fear and love of God; that greater prominence may be given in Christian households to the study of God's word and to united prayer; that a special blessing may be outpoured upon universities, colleges and schools, and that the religious teaching given in them may be thoroughly Scriptural; that Sunday-schools may increasingly become nurseries for God's Kingdom.

Sunday, Jan. 10. Sermons. "They that trust in the Lord shall be as Mount Zion which cannot be removed, but abideth for ever. As the mountains are round about Jerusalem, so the Lord is round about His people from henceforth even for ever."

Among Exchanges.

NOT A FAILURE.

The church is not a failure, though her members have come far short of their privileges and duties. Many of the church's critics are like the ministers' critics—they do not properly estimate the task set before the church, and so expect that which is unreasonable.—The Outlook.

THE WRONG PLACE.

Too many Christians seek for the answers to their prayers in their feelings. This is a sad mistake. Feeling is largely dependent on physical and physiological causes. The poor dyspeptic cannot feel bright and cheerful so long as his bad stomach is sending bad blood to his brain. The right way is to pray, and then take God's word for the answer—believe that we have the things we ask for, as he sees best to give them. As certain as God's word is true, so certain it is that "every one that asketh receiveth." On this assurance the praying Christian can well afford to rest.—Rel. Telescope.

"MANY A MICKLE" &c.

The 'American Builder' tells us how much is lost by the leaking of a faucet if the washer is not tight. A chemist found that about fifty drops fall every minute. This in ninety minutes would make four thousand five hundred drops, which is equivalent to a quart. This would make four gallons per day, or about one thousand five hundred gallons per year. Apply this principle to lost cents; to lost minutes; to lost opportunities; to lost property by slow decay or neglect; to time wasted; to life itself. Riches, knowledge, virtue are all within the reach of those who will economize. But "he that dealeth with a slack hand shall never be rich" in anything of real value.—N. Y. Advocate.