

Religious Intelligencer.

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

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WHOLE No. 2243

Renewals Now!

December is the month when many renewals are expected. We have a great many subscribers whose payments have never failed to reach us in December. From all these we are expecting renewals now. And we are hoping that many more will join them in their praiseworthy habit of prompt paying.

Renewals for 1897 should be coming in in large numbers every day now. START YOURS THIS WAY BY THE NEXT MAIL IF POSSIBLE.

Lists of subscribers have been sent to pastors. Every pastor is an authorized agent, and arrears, renewals and new subscriptions may be paid to them if to do so is more convenient than sending them direct.

We will be glad if the pastors will remind their people of the importance of the quick payment of arrears and renewals, and do what they can to hasten them. We hope they may be able, also, to secure good lists of new subscribers. There are families in all our congregations—in some of them many families—which do not get the INTELLIGENCER. It is worth an effort, we think, to induce them to subscribe. We depend on our brethren in the ministry to give special help to the INTELLIGENCER—their fellow-helper—just now.

NOTES AND GLEANINGS.

A whole village of well-to-do Italians, speaking English with an accent, is one of the most astonishing things that Italy offers to the tourist. They are retired organ-grinders, who have acquired comfortable fortunes in this country.

The appointment by the Chinese government of two Chinese women as delegates from China to the Woman's Congress, to meet in London in 1898, is a great innovation on the part of the Chinese government. Both of the ladies were educated in the United States. One of them graduated from an American medical college.

Helen Keller, the deaf, dumb and blind girl, has added to her other achievements that of riding a bicycle through the streets of Cambridge. It is, to be sure, a tandem, and her companion does the steering, but, as showing the possibility of a new pleasure for the blind, this latest triumph of the famous mute is regarded as an important as well as interesting one.

Austria last year brought a bill into the Reichsrath for the erection of inebriate homes for those who, owing to habitual or periodical abuse of alcohol, endanger the moral, physical, or financial security of themselves and their relations. There is also a law, applicable, however, only to certain provinces, by which money owed for spirituous liquors is not recoverable by legal proceedings, and which also provides that any one convicted of drunkenness three times in one year is forbidden to visit any public house in his own neighborhood for a period of one year, under penalty of fine or imprisonment.

A missionary in Ashanti, speaking of the result of British rule in that country says: In Ashanti there has been such an upturning of things as I never dreamt of. Kumassi, the capital, is, in fact, a picture of what has taken place all over Ashanti. As one that dreams I stand in the street. Where there was formerly a whole complex system of houses and streets, everything is cleared away, and a number of labourers are busy taking out the roots of the fetish trees that have been cut down under which so many poor creatures were slaughtered. The Place of Skulls hard by the market place is cleared. Only a beautiful row of trees remains. The people were so glad when I told them that the missionaries would now remain in Kumassi, and that now the time of peace had come. They told us that the whole country rejoiced at the arrival of the English. Every one wished it but no one could have dared to say so.

A teacher of a public school in Chicago found that eighty of her scholars smoked from two to twenty cigarettes a day. Six only of these boys were able to do good work in their classes. The victims of the cigarette habit confessed that they were suffering constantly from headache, drowsiness and dizziness. Many declared they could not write well because their hands trembled. A number were "shaky" when they walked, and unable to run for any distance. They could not rouse themselves to meet the examination test. The teacher reported that they were sure to fail if asked to memorize anything. Several of the smokers were from four to five years too old for their grade, and it was found that after they began to smoke their progress ceased. Except in three instances the scholars hardest to discipline were smokers. Truancy and theft were directly traced to indulgence in the habit. Boys who had reformed and joined the Anti-Cigarette Society said they "felt like different boys." The power and perniciousness of the cigarette habit are revealed by this fresh testimony from a competent and careful observer.

Mr. Moody's Work in New York.

For these bits of reports of the meetings led by Mr. Moody we are indebted to the N. Y. Examiner which devotes large space to the good work.

In this reference to Mr. Moody's preaching there is a hint for other preachers. After listening to him a number of times, one is led to ask the question: Wherein lies the secret of his great power over an audience? To the writer, it seems to be not so much in the man, nor in what he says and his way of saying, as in the power of the plain, simple Gospel, directly and urgently presented, to reach and convert sinners.

Last week Mr. M. talked a good deal about the Holy Spirit—his work and what he came to do. In the first meeting of the week he said:

I would like to have you spend at least thirty minutes every morning this week studying the subject we have in hand. Spend all the time you would give to devotional reading on this one subject. Nothing will quicken the world but the Spirit of God. I do not believe it is God's will that we should toil all night and catch nothing. Let's get the net on the other side of the ship. If we have not had success, let's find out why.

The Holy Spirit was given as we live in the days of the Old Testament as in the days of the New, though with less power. The Spirit worked in the days of Noah and in the days of Joseph. Pharaoh said of the latter: Can we find such a one as this is, a man in whom the Spirit of God is? If the heathen king could recognize that the young man Joseph had the Spirit of God with him, don't you think we can so live that people will recognize that we have the Spirit of God with us?

The Holy Spirit is a person. Christ always speaks of the Spirit as a person, and not as an attribute. The reason that the churches lack converting power to-day is because they do not recognize that the Holy Spirit has a work to do. Many of you could tell what Christ came to the earth for, but few of you could tell anything about the work of the Holy Spirit, yet it is under his dispensation that we are living. His work is "to reprove the world of sin, and of righteousness and of judgment to come." People wonder why we have so few conversions in our churches when we have such eloquent sermons and able preachers, and fine music and beautiful churches. The trouble is we look too much to eloquent sermons. If the angel Gabriel or the apostle Peter should come to the world again, they could not make a single conversion unless the Holy Spirit worked with them. Many people don't like to go where the Holy Spirit works because his work is "to reprove the world of sin," and they don't like to be told of their faults. Ministers do not make their sermons sufficiently pointed to stick. The sermons are passed right on over the heads of the congregation out of doors.

Three things lead to conviction—conscience the Holy Spirit, and the Word. How we condemn the rich, the poor, our neighbor, one another? The thought never occurs to us that we are guilty of the same thing ourselves. We can find out to-day what is keeping God from using us, if we are honest and really want to know. If there is any secret sin that is hidden from us, do we want to know what it is? If there is anything wrong between you and God, are you willing to have that thing straightened out? So long as preachers preach smooth things, people like to hear them. If people get mad at the truth, it is because it hits them. May the Holy Ghost go through our churches like fire! We have got to get some of the people out of our churches before we can get others.

We want a revival of righteousness. What this city needs is Holy Ghost preaching and Holy Ghost power of belief. A man has no Bible ground to stand on when he says he can't believe. A man cannot be filled with the Holy Ghost as long as there is any cursed sin in his heart and in his life.

In other meetings during the week he continued his talks on the Holy Spirit. The following are some of the things he said:

The work of the Spirit is to convince and convict. Personal preaching often casts a coldness over the congregation; but it is a good thing. If you have not got grace enough to be told your faults it is time you got it. Herod didn't have a better friend in the world than John the Baptist. If there is anything wrong in our lives let us pray God to set it right. Smash your idols and you will get untold wealth in return. If you are perfectly satisfied with yourself this is no place for you. You had better go out, for you are wasting your time.

After the Holy Spirit has convinced a man, he sheds abroad the love of God in his heart. Meekness, temperance and many other virtues are simply manifestations of the Spirit. All the graces in Galatians may be summed up in the one word—love. When a man is really born of God he is full of love. A church without love is like a clock without hands. What is it good for?

Speaking of the commandments of the Bible, he said:

When Jesus came down from heaven he brought a new commandment to add to the original ten. "That ye love one another as I have loved you." What days we would have here if we could just get the Christian people into that commandment! Do you suppose all the Christian nations of the earth would be armed to the teeth if they believed in that commandment, if they lived in it? If it were carried out, there would be no mission churches for the poor, but rich and poor would all come together to worship God. But it is one thing to talk about love; it is another thing to carry it out.

Of the lack of liberty in churches he said sometimes the fault is in the pulpit, sometimes in the pews. A church quarrel will make itself felt in the very air of a church. We have fallen on to an age of grumbling and fault-finding, and the Spirit of God can't work in such an atmosphere. I don't believe there would have been any conversions on the day of Pentecost if the 120 had been engaged in criticizing Peter: instead of that, they were holding him up in prayer, and 3,000 were converted in one day. May God sweep this spirit of criticism out of this building and out of our lives.

Of the need of the indwelling of the Holy Spirit he said,—"Unless the Holy Ghost works in us we shall have the form and not the spirit of Christianity. God wants to fill every one of us, and then we shall be qualified for work."

"Instead of looking out for a man filled with the Holy Ghost we look out for a man with a pocket full of money, and we expect money to do the work. That is dishonoring the Holy Ghost. Money power is one thing, intellectual power is another thing; but Holy Ghost power is quite different from both. When we follow out the lines laid down by God in his Book, then the church is going to have the power it had in Apostolic times."

The other topic which he chiefly dwelt upon during the week was "the grace of God which bringeth salvation." He said:

Men are trying to save themselves by the law. The law never was given to save men by it.

The law tells me how crooked I am. Christ comes along and he straightens me out. The law tells me how vile I am. Christ comes along and cleanses me. That is the difference between law and grace.

The trouble with this people is that they think that they can pay 99 cents on the dollar. They think the law will make up the rest. That's what comes of a man trying to save himself by the law.

If you want eternal life you must take it as God's gift, and on God's terms.

Speaking of the lack of spiritual growth in many people he said "they are living on old, stale manna, living on their past experience." He said:

I know a man in Chicago who is yet living on the revival of 1857. He always says, "Oh, you should have seen our revival in 1857; we never had a revival like that." But I say that 1858 was better, 1859 better still, and 1860 was a little better again, and it has been growing better ever since. The God of the future is greater than the God of the past, and he has not done his best yet. We don't want to be living at this dying rate. I want to be living at a living rate; let the dying rate go.

If I had not more grace to-day than I had a year ago, then I have been backsliding. Have you more control over your temper and the spirit of covetousness? Are you more liberal than a year ago, kinder to your ser-

vants and to those you meet? If you are not, then you are backsliding.

The nearer you get to heaven the younger you become. I have not seen my heyday yet. I expect to sing as well as Sankey when I get to heaven. My heart is full of song day and night. My garments are going to be grace and glory by and by. Just take that in.

If you take up a paper some day and read that D. L. Moody is dead, don't you believe it. The grave may get this body, but it cannot get my soul. My treasures are up on high. That is a good place to keep them. It is better to have them there than in railroad bonds.

He insisted that a man should have grace enough to live uprightly, do business honestly, take advantage of no man, and pay his just debts. Otherwise his religion is only a name. He said:

Christ died to make us a peculiar people, zealous for good works. He created us for service. But we must serve God willingly. We must serve him from the heart. Love should be the motive power, not duty. I have seen the thermometer go down fifty degrees in a church when a minister talked of his duty to preach. If you sent your mother a Christmas present because it was your duty she would send it back. If you told her you would care for her because it was your duty, she would feel like going out to work for herself.

Paul sums up the five things that God uses. They are weak things, the base things, the foolish things, the despised things and the things that are not. If God can use these low things, he can use you.

A Thanksgiving Meditation.

"The Lord hath done great things for us, whereof we are glad."—Psalm CXXVI: 3

In view of the great things which the Lord hath done for us, we have great reason to be thankful, rather than complain as if some things He hath done had been very much against us. We have great reason to say: "The Lord hath done great things for us," when we remember how little He has done even seemingly against us, in comparison with what others have experienced during the year. No terrible cyclone has swept like a besom of destruction through any of our cities, or scattered our country districts, as was the case in St. Louis a few months ago.

No fearful tidal wave, nor earthquake has been permitted such as we have read of in other places. From famine, pestilence and war, we have been most happily delivered. Also from such cruel massacres, as for some wise reason have been permitted under the rule of that despot, and "great assassin," the Sultan of Turkey—the men who were, and still are, his instruments in that matter, acting like fiends incarnate. We dwell, "every man under our own vine and fig-tree" none daring to make us afraid. A dark war-cloud did loom up less than a year ago in connection with the Venezuela difficulty. Surely the Lord hath done a great thing for us, in that through the recent settlement of that difficulty, or agreement to settle it by peaceful arbitration, that dark cloud has passed away. Another thing well worth mentioning is the recent agreement to settle the Manitoba Schools difficulty.

"The question was an exceedingly dangerous one," says the "Montreal Witness," and if coercive legislation had been passed there would certainly have been trouble of a very grave character. The settlement is evidently one which has been achieved only by some sacrifices on both sides. It was not ratified by the Manitoba Liberals without much discussion and long consideration. It will probably be received with similar reluctance by the representatives of the minority. But a settlement which would satisfy in all points both sides could not in the nature of things be hoped for.

For what has been accomplished, surely men of all political parties and religious creeds throughout the Dominion should be agreed in thanking God to-day. And then there is that "silver question which seems to have been such a trouble to the people of the neighboring Republic. Perhaps the recent settlement of that question, for the present at least and in the way it has been settled, is better even for us Canadians than if it had been settled differently, and so, while those who by their votes, succeeded in thus settling that question, may, to-day, be thanking God for that, among other things, may we not then unite with them in giving Him thanks for that, as well as for the prospective settlement of the Venezuelan difficulty, and the con-

sequent continuance of peace between the United States and the Mother Country.

The mention of the "Mother Country" reminds me of another thing we should not forget in calling to remembrance the great things the Lord hath done for us. This last year, as you know, our Queen has attained to a period upon the throne, greater than any of her predecessors, so that while our neighbors, or the majority of them are to-day thanking God for the election of Mr. McKinley as their next president, we may well give Him thanks for a Queen we do not want to change for another, and shall not need to change until it be His will. From Ocean to Ocean, to-day, let loud thanksgiving and praise be given for such a Queen, and that she has so long been spared to reign over us.

But now think also of the great things the Lord hath done for us in the way of spiritual blessings, and especially in "the unspeakable gift" of the Lord Jesus Christ as the King who above all others is to rule in righteousness, and reign without any change. He is also the Bread of Life, and must be so received first of all, so that in a spiritual sense we shall live by Him. Not until we do so live, can we live to Him, saying day by day "Lord what wilt thou have me to do?"

"What wilt thou have me to do for Thee who hast done so much for me, and hast promised still to do for all who believably trust, and loyally obey Thee." As it is through Him that other spiritual blessings are received—such blessings as pardon and justification, peace with God and eternal life, therefore how great these blessings must be. Think how they cost the Lord Jesus His life to procure them for us as so undeserving of them, and how in His risen life He entreats us to receive them through faith in Him. Is it not indeed a great thing that God gave Him to be made such a sacrifice for us, and such a Saviour on the ground of it for all who accept Him.

"Thanks be unto God for His unspeakable gift"

J. B.

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. J. S. McLeod, Fredericton.]

Letter from Miss Gaunce.

DEAR SISTERS,—It is very pleasant to sit by the window this morning, listen to the cooing of the doves and watch the sunshine and shadows on the river, as it silently flows onward. Everything is so calm and peaceful that one would fain muse the morning hours away. But I am reminded I must do my writing, as this afternoon I shall be going out among the people.

A week ago yesterday, with Uma as a companion, I left Balasore. After travelling all night, we reached Guid Kal in the morning. I intended to make right on for Ujarda, but coolies to carry our food, bedding, etc., were not available, so we were obliged to wait, and send word to the people of Ujarda that I was on the way, and needed men. Towards the cool of evening they arrived, and we were soon on our way across the paddy-fields. It was dusk when we reached the river, where we found one of the men ready to convey us across to the people, who were waiting to receive us. I was too tired to talk that evening, so told them I would see them in the morning. Early next morning I was up to see the new house. More work has been done on it than I had expected. When I return the last of Dec or first of Jan. (D. V.) I hope to have one room ready to live in. At present, I have a room in the native pastor's house, and am faring very well. If we had good water here it would be a great improvement. The river water is so muddy that I do not much relish having my food cooked in it, or using it for bathing; but it is the cleanest water found in Ujarda.

The first two or three days the people came to me with their troubles and trials. Mrs. Boyer used to be the "ma. bap" of the whole community; now, it has fallen upon me. Frequently I did seek the Master's presence, to

know His will and be led and directed by Him, for the welfare, both temporal and spiritual, of these people. Faith in Him whom we both love and serve, asks for still greater blessings,—that Christ may dwell in their hearts by faith, that they may be rooted and grounded in love.

On Sunday morning Rev. Jos. Fullerton preached a very helpful sermon. At the close, the sacrament of the Lord's Supper was celebrated. In the afternoon I attended Sabbath School. Among the women only one can read. The few days I have been with them I have been teaching them to read. They are anxious to have a pastor, whose wife is capable of teaching. I am hoping their request may be granted. Sunday evening, a Hindu woman called us to her house. The men were busy making ropes, and the children were bringing home the cows. Fifty people, men, women and children, gathered around. We did not stay very long, but told them we would come the next day, which we did, taking our Bibles, hymn-book, and a large picture with us. The picture at once attracted their attention, and Christ healing the man who was born blind was carefully explained, and practical truths presented. Yesterday we had prayer-meeting with the women. Most of the women engaged in the service.

Tuesday evening I was invited out to native dinner. It seems wonderful to me, the quantity of rice Oriyas consume at a single meal. Of course they eat very little meat.

The people are saying that there will be a famine, if rain does not come within a few days. I know many prayers must be going up that such a calamity may be averted. There are clouds in the sky to-day, God grant they may contain the much needed blessing.

The other day, native Christians came asking for work. They had no rice, nor any money to buy it. I tried to get a carpenter, so that some work on the house might be carried on, but failed. There are some repairs to be made on the mission house, and ditches to be filled. At present some are working at it, and are paid daily; they receive at the rate of two annas (about four cents) per day.

Yesterday Joseph Babu left for Balasore, to officiate at a marriage. He has arranged the work so I may have no trouble. It is noon, and I must cease writing. Next week I hope to write you again.

Yours in Christ,
L. E. GAUNCE.
Ujarda, Oct. 22nd, 1896.

"FAT WITH INFORMATION."—A brother who has been several years a reader of this paper writes: "The INTELLIGENCER is more interesting than ever. It is fat with information. It certainly stands first among our religious papers."

Young Exchanges.

GOOD ADVICE.

Work for your Temperance Society, your Agricultural Society, or for your political party, but not at the expense of your work for the church.—Pres. Wieress.

THIS WORLD.

Healthy preaching deals vigorously with the diabolism of this world, and does not expend all its energies in painting glowing pictures of the glories of the world to come.—The Telescope.

THE CIPHERS.

A minister of the gospel, out of his intense love for his brethren, may sometimes waste his time on trifling church members who have no higher use for a preacher than to be amused and coddled by him. Some of these may form a sort of personal attachment for the preacher, but remain entirely useless for any real church purposes. To neglect any one is not urged here, but the best disposition of the minister's time may suggest less thought and effort upon chronic worthlessness, and more upon securing new material of the right sort for building up the church. These ciphers in Christian life should stimulate the ministry to so preach, that in the future a greater proportion of converts will be helpers rather than hinderers in the church of God.—Chris. Standrd.

BE A TRUE FRIEND.

Don't make it your first aim to make people about you complainant and comfortable. There is a deeper love than this. Solomon says, "Faithful are the wounds of a friend." This is one of the hard conditions of friendship. It is easy enough for us to be critical with those we do not like, but to affectionately remonstrate with those that are dear to us requires the highest type of love.—The Lookout.