

# Religious Intelligencer.

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

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## NOTES AND GLEANINGS.

of the novelties of the Paris Exhibition is a complete set of bedding made from silk produced by silkworms, but by an enormous spider found in Madagascar.

of the colored people of Cuba protested to General Wood against the use of the term "colored" and "mulatto" and "brown," and asked that the Spanish papers be compelled to use the word "citizen."

fewer than 12,000,000 acres of land have been made fruitful in the Sahara desert, an enterprise representing perhaps the most remarkable example of irrigation by means of artesian wells which can anywhere be found.

Probably the smallest monarch in the world reigns over the Hindu kingdom of Bhopal, a government of more than 1,000,000 people. This dwarf is a woman, named Begum by name, but, although she is about 50 years old, she does not appear larger than a child of 10. Her diminutive size does not prevent her, however, from holding the reins of government in a firm hand and in her realm order and justice are supreme.

Paris is presented to France as at present an interesting feature of the exhibition, a uniquely constructed map of France. The ground of the map is neither paper nor parchment but white marble. The towns are marked by precious stones. The map is framed in iron which serves as a fall to the light and effective materials forming this bird's-eye view of France. When the exhibition is over it will be kept in the great historic show place of Paris, the Louvre.

The Catholic clergy of Brazil are now engaged in a systematic campaign against Protestant influence. They are demanding the union of church and State, suppression of religious liberty and the abolition of civil marriages and secular cemeteries. That is, they want the right of withheld marriage and the privilege of burial from any they please. It sounds strange that in the last year of the nineteenth century a so-called Christian Church should put on record in a pastoral letter, its desire for the exercise of such medieval tyranny. The Presbyterian Standard suggests that the Church in Brazil grant the right of some sort of marriage to the adulterous priests as the first step in reform.

Dr. Fritz of Nansen, who has been in Berlin for a day, states that the Norwegian Government is fitting out a scientific expedition, the leadership of which has been conceded to him. "This," he told a journalist at Berlin, "will take me to the Northern seas, but not far. Iceland will be about the latitude where we shall make our excursions, and these will principally be directed to examining the state of the ocean currents. A special ship will be built for this voyage, the Fram, according to my designs, but only of from 300 to 400 tons, but there will be a larger vessel than on the Fram. Then we were 15, and now we shall be 20. He hopes to leave Christiansa soon.

Dr. Josiah Strong, of New York, president of the league of social service, thinks that nothing short of federal interference can prevent Mormon influence from becoming supreme in every state west of the Mississippi. He points out that while the Mormons are only one-fifteenth the number of Presbyterians, Methodists and Congregationalists, yet in a given period they have increased more than all of those denominations put together. Mormon missionaries are at work everywhere, more than 13,000 of them being active in the southern States alone—while their proselytes have even known to have been at work in Maine—and their energy and zeal override all oppressions and discouragements.

Nearly everybody in the track of the coming total eclipse of the sun, May 27th, will be interested in the article written for the May 3rd issue of The Youth's Companion by Sir Norman Lockyer, K. C. B., F. R. S. He has the unusual distinction of having observed more eclipses of the sun than any other man, and he speaks therefore, with authority.

## THE ECUMENICAL CONFERENCE.

No. II.  
How do you pronounce Ecumenical? and what does it mean? are questions quite often asked. It is pronounced ec-u-men-i-cal, (with the accent on men) and means general, universal, applied particularly to the counsels of the church. The one just closed is the third missionary one held. The other two were held in England one at Mildmay in 1878, the other in London in 1888. Why are they held; what is their object? is another question asked. The delegates number about two thousand, and represent every land that has been reached by evangelical mission workers. The presence of so many Christian workers is an inspiration of itself. And as the story of their failures, mistakes and triumphs is told, those tempted to discouragement take heart, and go to their work with renewed zeal, and courage. But the answer to that question will be satisfactorily given in future letters.

As early as January preparatory devotional meetings were held. Jan. 11th an all day meeting was held in New York by those interested in the Conference. The forenoon meeting, without previous design on the part of anyone, was entirely devotional. I have before me, in a book of fifty-five pages, an account of that meeting—the prayers that were offered and the addresses given. No one thought at the time of their publication, but the ubiquitous reporter was there, and the papers published prayers and speeches. Then, since they were a blessing to those present, it was thought God would use them as an inspiration to others if they could be read, and so the little book was sent on its mission. I wish there was space in the INTELLIGENCER for the prayers and addresses. I am sure they would be a help to every reader, as they have been to me. The prayers were so simple, so earnest, so direct, that the Spirit must have indited them.

I want you to read carefully the following words and the prayer of Dr. Pierson. I have read them twice. And, as I heard him speak, I can imagine the intonation of his voice, his simple gestures, and his quiet and impassioned manner. "I would like to give two verses from a passage which has made more impression upon my mind than any words within the compass of the Scripture in connection with such meetings as this. Matthew, the eighteenth chapter, nineteenth and twentieth verses: 'If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them.'"

The double thought I want to call your attention to is the peculiar meaning of the word "agree," and the force of the word "for" in the twentieth verse. The word agree, in the Greek, as you will all remember, is "symphony." It does not refer to an agreement which we make among ourselves, but it is the agreement which the Spirit causes among us. A symphony is a musical chord. It depends upon two things—that the keys of an instrument shall be in tune with each other, and that they shall be touched by a master hand. And that is the force of the word for. "For where two or three are gathered together in my name, there am I in the midst of them," producing this agreement, this symphony.

It is a marvellous conception. Most of us have been accustomed to think of this as an artificial agreement. You say to me, and I say to you, "Let us pray about a certain thing." That is an artificial agreement. But when the Spirit moves on you and on me, and lays his hand upon us, as you lay your hand upon a well-tuned instrument, the keys are brought into a chord, producing a symphony. When Jesus Christ is in the midst of us, touches your mind and some one else's heart to pray for the same thing, there is a musical symphony.

In years ago, I do not think anything has produced a greater effect upon me in connection with these matters than my studies of the eighteenth century. You will remember that at the beginning of the eighteenth century, from 1700 to 1750, there was

a most awful state of things, in Great Britain and in America, too, in the churches. Deism in the pulpits; sensuality and formality and secularism in the pews, until Christian men, and men of deep spirituality said that religion seemed to be idle. When I went into the Lincoln College in Oxford, and stood in the very room where John Wesley and the Holy Club Men—Charles Wesley, George Whitefield, Mr. Corcoran—met, I felt as if I was in the most solemn place I had almost ever touched on earth. Out of those conferences between a few men that felt the awful decay of religion in Great Britain and out of Jonathan Edwards' prayers in Northampton and the appeal in 1747 for a visible union of believing children of God all over the world, for a speedy diffusion of the Spirit on the whole habitable world, you see nearly contemporaneous from 1734 to 1744, in Northampton and Oxford, a John Wesley there and a Jonathan Edwards here—they were the fountains, under God, of the revivals of the last half of the last century. Humanly speaking, they were the fountains. They were the channels at least of God's Spirit. In reading in Finney's life about his wonderful work in Western New York, he attributes it to two men—not to his preaching, remember—Ethan Nash and Abraham Cleary, one of them a consumptive, lying in bed. He would draw a little table to his side, writing in his journal day by day. "My heart has been moved to pray for Utica, for Syracuse, for Binghamton, for Rochester, for Rome," and Finney, after his death, got hold of this memorandum book and found that in the precise order of the burden laid upon the man's heart was the order of blessing poured out in his ministry in those places, and among others he found a memorandum about Ceylon, and looking into the records of the American Board, he found that at the time he was praying on his sick-bed, they had a great revival in Ceylon. Dr. Scofield, Mr. Moody's pastor, was telling us, in Dr. Nixon's church, of this very fact in connection with a common, unlettered man, who was moved so to pray about the awful lethargy and apathy in the town in which he lived. In the middle of the night a man came and rapped at the door, and he looked so wild that he thought he was going to be shot, but his visitor proved to be a plain farmer from the country. He came in and got down on his knees and began to weep and pray and confess his sins. He had been a formal, nominal Christian, and together they besought God for that town, and they had scarcely ceased praying when they received news of a marvellous outpouring of the Holy Spirit on that town, and it taught me a tremendous lesson on this matter of prayer.

There is a motor that is slumbering unused in the Church of God. It is the motor of Prayer. We talk about praying, but the fact is, and I make my solemn confession here as I made it among the ministers of Brooklyn yesterday, God has shown me the duty and privilege of prayer and I have not used it. I know very little about prayer, especially about intercession, and I feel condemned before God that I know so much about what prayer is in theory and so little about it in practice, and to-day I laid everything aside at the busiest time of my life, because I wanted to do what I could to strengthen my heart and the heart of my brethren in this tremendous matter.

I tell you, beloved, that wisdom and power and might and grace and strength and everything else, depend, in this coming Conference, upon the measure of the fervency and faith of our own prayer, and if we take hold upon God, there is nothing but will be adjusted and rectified in conformity with His holy will. To think that a few men in Oxford College could transform English spiritual life, and one man in Northampton could do the same thing in America! We have all read about Mr. Edwards' sermon in Enfield upon "Sinners in the Hands of an Angry God," read every word of it, and people got up and held fast to the pillars of the meeting-house because they felt their feet sliding into hell, but we do not know that the night before that sermon was delivered the officers of that church spent in prayer for the power of God to rest on him the next day. I say again, the greatest

motor on earth is like a motive power down in the cellar of a building that is not geared onto machinery, and there is nothing, in my judgment, that God means that we should learn more than that Christ is in the midst of two or three. It is not a matter of large numbers; and that where he is, He is the master musician, and all we have to do is to put the keys of the instrument in tune with each other and in tune with God, and then let the Lord Jesus lay his hands that were pierced for us on the keys of the instrument, and produce the divine symphony there.

Let us pray. Oh, Almighty God, we thank Thee that concerning the work of Thy hands, we may command; not simply ask, but claim. This thing is too big for us; we cannot manage it; it is a stupendous undertaking. It requires more than all human wisdom combined to make arrangements for this Conference to project its programme, to determine those who shall take part in it audibly; to prepare for its various meetings. It requires something far beyond us to determine who shall come to it and shall contribute by their presence, their prayers, their sympathies, their counsel to what is done and said, to what is determined, and what shall be the final outcome. Thou canst lay Thy hand upon some one that may be chosen to come here, but would bring no blessing, and Thou canst detain such and prevent their coming. Oh Thou canst peculiarly anoint, with the power of the Spirit, those that are appointed to come, so that they shall come, not in their own might, not in their own wisdom, but in the power of God. Even the things that seem to be untoward and disastrous, disappointing, discouraging, Thou canst take out of the way, or turn to the glory of Thy Name.

And now, our Heavenly Father, we beseech that whatever else takes place here this morning, there may be the most thorough prostration of heart before God, the most absolute humiliation; that we may see how far our divine knowledge has been above our practice, how far our conceptions have been beyond our expectation, how far our instruction has outrun our actual practical contact with Thee. Oh, our God, we beseech Thee, bring to naught any of our thoughts which are not according to Thy thoughts, and now grant that we may be like a musical instrument that is open to the touch of God, that is in tune with the divine purpose, the keys of which are in sympathy with each other and prepared for God to use us in this symphony of prayer, that because Christ is in the midst and touches our hearts with His own divine power, we respond to the divine will, and our will is lost in the will of God.

Now, if we have had any thought that we could guide this Conference, or that we could contribute anything to the wisdom of these counsels, we pray Thee that we may abandon all our self-complacency and self-conceit, and that we may come before Thee this morning, and maintain this attitude throughout the day and the weeks and months that are to follow; that we may come before Thee in absolute renunciation of all dependence upon anything but God, that it may seem first best to the Holy Ghost, and then to us, what shall be done and what shall be planned; and we beseech Thee, Lord, that Thou wilt so cover us with Thy presence as that we may go forth from this place to-day with the deep and abiding consciousness that we have met God, that our hearts have been moulded together before the Shekinah flame, that we have been taught what God would have us to do, and that we have simply sought to follow as the Spirit leads, and as the pillar of cloud went before Israel to search out the place where the tents should be pitched, we pray that the Spirit of God may distinctly go before us to search out the place of our rest, the modes of our activity and the paths in which we walk.

Now, Lord, unite our hearts in prayer, in holy counsel, in holy submission to the word and will of God, and may this be a wonderful meeting that shall be the forecast of unpeakable blessing throughout this great Conference, and shall assure an issue, an ultimate issue, that shall be to the glory of God and the salvation of men and the quickening of everything that is most according to the will of God, through our Lord Jesus Christ. Amen.

THADDEUS.

## Woman's Foreign Missionary 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.]

### WOMAN'S WORK.

Among the speakers at the Women's meeting of the great Conference, was Miss Shattuck, a heroic helper of the Armenians. She spoke of the

### ORPHANS IN ARMENIA.

"Having been early in life left an orphan myself," said Miss Shattuck, "I have always had great sympathy for and interest in orphans, but I did not suppose it would be my lot to serve orphans in a land where there are 50,000 orphans of massacred fathers, and in a city where I found myself at the time of the Armenian massacres there are alone 3,000 of these orphans." She told of the slow progress of the relief work. Germans in Smyrna being the first to respond, and the United States being the last; but when the response of this country came through The Christian Herald, it was an offer to take care of all the orphans in Orfa. For months the children slept in all parts of her mission, and even on the roof and in the court.

### GOOD KURDS AND GOOD TURKS.

She told many stories of the aptitude displayed by the children as developed in the mission industrial school, and said she meant to keep them all in that country, not only because they could be reared more cheaply, but that their influence might extend through the Ottoman Empire when they go out into the world, as many have already done. She did not think their future was hopeless, for she said, "there are good Kurds and good Turks."

She and Miss Wheeler, who followed, made a strong appeal for money to carry on the orphanage work, saying that \$7,000 was an immediate necessity.

Miss Wheeler was at Harpoot during the massacre, and she told of a father about to be put to death who asked what they were going to do with his sons, twelve and seventeen years old. The answer was, "Make them Moslem." He said "Make them Moslem before I die." The lads were brought one at a time. Each refused to forsake his Christian faith and was killed on the spot. A last opportunity to embrace Mohammedanism was given to the father, but his answer was, "No; I shall go to heaven all the more happily since I know my boys are there."

### BLIND CHILDREN IN CHINA.

Mrs. White said: "Probably some of you know that when I landed in Canton, twenty years ago, there was not the slightest work being done for the great numbers of blind children there."

"The evening after I arrived I stood on the front of the veranda of a friend's house and counted sixteen processions of blind girls wind through the streets. Each was led by an old woman who could see, playing on a stringed instrument. They were walking in precise lock-step and they were all prettily dressed. Satan always makes things beautiful. My hostess told me stories of them that I never dreamed of. I cried like a baby. Each of the old wretches walking in front of the processions owned those girls body and soul and she left them at houses—none here, one there, another somewhere else, to a night of such infamy and immorality as only you men can dream of."

Mrs. White told of fruitless appeals for help to this country. The reply was that blind girls could not be used in the work, and the money had better be spent upon others.

### DR. MARY NILES'S REWARD.

She rescued a few of them herself, and kept them, but no substantial aid came until 1891, when Dr. Mary Niles, a medical missionary, saved one of the chosen wives of the Viceroy who was thought to be dying from illness.

A servant of the Viceroy came and said that his master wanted to make some return for saving the woman's life, and Dr. Niles asked help for the blind girls, and just a week after received \$1,000, with which the

present hospital was started. The girls are now printing their own Bibles in raised characters in Chinese. The boys are not so much objects of sympathy, as they are sold to the priests, who make fortune tellers of them. So much blindness is caused by a climate disease.

### OF INDIA.

Among the Native Christians at the Conference, one of the most notable was Miss Lavati Singh, M. A., professor of English literature in Lucknow College, India, who won all hearts by her charming personality, her burning words, and her sweet singing. At a reception to foreign delegates held at the Hotel Savoy, General Harrison paid her this remarkable tribute, "I have never at any time in my life owned as much as a million dollars; but, if I had, and had given it all to missions, and it had produced even one such woman as Miss Singh, I should feel that it had been well invested."

Miss Lavati Singh spoke very wisely. The women of India should owe everything to the people of England and America. Fifty years ago there was but one women's college in all India. Now there are numbers in India and in various countries. In India 35 women attended government colleges with men, a thing impossible in the past. A warm tribute was paid to Lady Daffin for the starting, at the Queen's request, the great medical mission movement in India. Girls are now students in the medical colleges—girls that have passed through the high school. Miss Bose the daughter of Dr. Duff's convert, is at the head of the best women's college in India, and has gentlemen in professorial chairs under her rule. English is unifying the people of India. "God is marching on" and we will conquer the whole world through Him. Miss Singh was received with great applause. She sang sweetly a little song.

Two notable little figures, who several times appeared on the platform wearing the native Hindoo dress, were the sweet-faced young daughter of Pundit Ramabai and her friend, a child-widow from her mother's famous school. Both are being educated at a school in New York City. Great interest was manifested in the former for her gifted mother's sake, and in the latter for her rare attainments as a linguist. Though only about fifty years of age, she is familiar with five languages besides her own.

### OF CHINA.

Mrs. J. Howard Taylor, of the China Inland Mission, said that in the work of making converts, native Christians are usually more effective than the missionaries themselves. She told a number of stories in illustration of this fact. Many women in the central provinces of China had gone into missionary work for themselves. "Scores and scores of native women" she concluded, "are now preaching the Gospel to their countrymen with an earnestness and life, and power that leaves nothing to be desired."

Striking pictures of Emilio Castelar, Canovas del Castillo and other distinguished Spanish statesmen are drawn in an article entitled, "In Madrid Before the War," which will be in The Youth's Companion of May 24th.

### AMONG EXCHANGES.

#### THEY NEED MIND.

Most people who believe in the mind cure need one.—Free Baptist.

#### LONG AND SHORT.

It is easy to write a long article or a long sermon. It takes time to write a short one.—Chris. Register.

#### GOSSIPS.

"The Devil's mail-bag—a gossiping mouth."

#### BE TRUE TO-DAY.

The deepest peace is to rest in the thought that to be true to duty is more than all earthly gains or honors, and to have a consciousness of having chosen that better part.—Southern Methodist.

#### COULDN'T DO IT.

Few of our people, especially in farming communities, would be willing to live on what their pastor gets. Few of them could. They don't know how.—Re's Telescope.