

Religious Intelligence.

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

VOL. XLVIII.—NO. 5

FREDERICTON N. B., JANUARY 31 1900

WHOLE No 2429

Notes and Gleanings.

It is already necessary to reconstruct a considerable portion of the Siberian Railroad, because of poor work, light rails and cheap bridges. The expense is estimated at \$25,000,000.

In the reign of Edward III, there were eminent clothiers and woollen weavers whose family name was blanket. They were the first persons who manufactured that comfortable material which has ever since been called by their name, and which was then used for peasants' clothing.

The government of Chile has leased the island of Juan Fernandez, the scene of Robinson Crusoe, to the Germans, who are using it for a tanning factory, and also for raising goats and cattle. The island lies about four hundred miles west of Valparaiso, and is about twenty three miles long and ten miles wide.

Siberia has boundless forests, but none of them are available to supply the timber for the construction of the Russian Railroad through Manchuria. It comes from Oregon, and is shipped across the Pacific to Vladivostok, thence transported by rail to a tributary of the Amur, and by water routes to the line of the road.

Four Puerto Rico! Its population is 918,926, the daily average indigent between Sep 25 and Nov. 30, 1899, was 221,087; the average weekly sick, 17,372; and the average weekly deaths, 632. These are the figures of the War Department made public on Christmas. Altogether 16,548,342 pounds of food had been distributed in the period above mentioned.

The empress of Russia spends more on her wardrobe than any royal lady in Europe. Until, and for a short time after her marriage she dressed with almost severe simplicity, but the grand ladies of the Russian court took no pains to conceal their disapproval of the empress' indifference to regal splendor of attire, and the result is that her majesty is gorgeous now in raiment which might be likened to "wrought gold."

When England went to Egypt she found the natives about the poorest material in the world for soldiers. They would run from the Derivishes, and were little better than a mob. Steady British training made the force which Kitchener led to Khartoum. Indeed, the British officers believe they can make soldiers out of anybody with proper time and training. The success of the Boers in resisting the British is largely due to the same kind of training by German and French officers.

Virginia adopted over a year ago an act granting pardons for those who, under certain conditions showed by exemplary conduct and industrious habits that they are worthy of freedom. Over one hundred have received such a pardon and not one of them has been arrested for breaking any law. The officials are congratulated upon the happy outcome of their experiment, and they will make the act more liberal by amendment. Hope for freedom has wrought great change in the conduct of the prisoners.

An amusing story is told of a recent incident at Holloway College, London. The institution is entirely devoted to the education of women, and consequently the attendance at the chapel on Sunday consists exclusively of members of that sex. The other Sunday the preacher—the only male in the chapel—selected as his text, "What is man that Thou art mindful of him?" A suppressed laugh ran through the congregation, but there was no open outburst of merriment.

JOURNALISTIC.—We have received copies of the St. John "Monitor", one of the two papers recently started in St. John in the interests of the Roman Catholics of the Province. It contains much matter that must be of interest to the people of the church to further whose affairs it is published. Historical and biographical papers and portraits of bishops and other leaders help its attractiveness. It is neatly printed.

Three Critical Months.

The period which affords the best opportunity to pastors and people for united efforts to save men is the three months now before us.

To lead men to "seek first the kingdom of God and His righteousness" is to save them. It guarantees forgiveness for the past; Christ will "save His people from their sins;" it makes them true in every relation; it admits them to communion with God; it gives them a moral fitness for every duty; it strengthens them for every battle with temptation; and it drives away the tormenting fear of the unknown future of this life and the next. The decision to seek Christ's kingdom first is a crisis in every man's life; a crisis whose intensity, and often duration, increases in proportion to previous neglect and conscious resistance to truth. Deny thyself: Take up thy cross: Keep My sayings: Confess Me before men;—these are Christ's terms. To those who hesitate He exclaims, Count the cost! To persuade men to meet these conditions requires the solemn warning cry from pastor and people, "Awake, thou that sleepest, and arise from the dead." But when that cry is heeded there cometh at once the promise, "And Christ shall give thee light."

The holidays are past, also the Week of Prayer. In some churches this week of united devotion has been accompanied by local spiritual awakening, but seldom where the church had not been for months in an increasingly spiritual frame, and very rarely when the program, which scatters the mind and distributes the sympathies over so vast a field, has been strictly followed. It has often been a cover for culpable indolence, and the minister who had done nothing to deepen the spiritual state of the church, after two or three weeks of what is often misnamed "united effort" shields himself from responsibility by the intimation that "for some strange reason all the churches in the town could not secure a revival."

In most of the churches never was a true revival so necessary as to-day. When, deducting those who are added to a church by transfers of membership, its average accession of thorough conversions is less than the number of deaths and backslidings, it is a dying church. Every true pastor is already in an agony of soul if he sees no evidences of deepest concern among his people. If no inquirers present themselves to him, or to the church, large Sunday schools, fine congregations on special subjects, concerts (misnamed praise services) have no charms for him. So long as he can read the last books, spend hours over the daily papers prepare his sermons as intellectual piece work, hoping for "a good time" in preaching, and makes no heart-searching pastoral visits, a pastor is a stumbling stone to his church. But as Christians have sometimes "left their first love" without apostatizing from the faith, so are there pastors who, being as individuals in a similar condition, have lost that concern for the souls of others, sometimes even for their own children, that concern which is an essential part of every true call to the ministry. To such a pastor comes the word of Paul: "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." And here are stern words for those who persistently neglect to warn the people: "His blood will I require at thine [the watchman's] hand."

But the most earnest pastor can do less effective work without lay co-operation in heart, life, and special effort than would be possible to him if he went forth alone as one crying in the wilderness. Every layman should ask himself, "Am I in a mood to cooperate?" If the answer to the heart be other than an emphatic and joyful affirmative, he should examine himself as to how and for what he is living. If the answer does not rouse him to action, he is but an impediment to the Lord's host. But when at so critical a time as this the pastor is perhaps preaching on topics which neither alarm the guilty, guide inquirers into truth, nor stir those who are at ease in Zion; or if preaching

pertinent truth, is doing so in a way so lifeless, diffusive, or indirect that no heart could ever be moved; or preaching one apparently awakening sermon on Sunday, and another on "the times," what should an intelligent, spiritual layman do? He should pray for him with an earnestness begotten of the deepest anxiety; should spark with him face to face; should not accost him in the presence of others, nor take advantage of vocal prayer in the congregation to lecture him, but he should converse with other living Christians upon the situation. Even before it comes to those who are crying mightily to God for a time of refreshing from His presence should converse with the unconverted; teachers should concentrate their powers upon the conviction and conversion of their scholars, parents should overlook or tear from its fastenings that unnatural barrier of silence which on this subject only, exists between them and their children. Family devotion should be established or made a heartfelt supplication; friends and neighbors should hear private appeals and discern secret anxiety in their behalf; inquirers should be led to the pastor, and by loving, not bitter, pressure his heart should be reached through his sensibilities, and his conscience through his heart. Then shall pastor and people rejoice together, and so shall the Lord add to the Church daily such as are being saved.—Chris. Advocate.

Reminiscences of Mr. Moody.

REV. THEODORE L. CUYLER.

I should do violence to my own heart if I refrained from adding my humble offering of laurel to the mighty wreath which is already encircling the beloved name of Dwight L. Moody. He was, by far, the most extraordinary Gospel-preacher that America has produced during this century, as Spurgeon was the most extraordinary in Great Britain. Those two heralds of salvation led the column; they reached millions by their eloquent tongues, and their printed words went out to the ends of the world. The single aim of both was to point to the Cross of Jesus Christ, and to save souls; all their educational and benevolent enterprises were subordinate to this great sovereign purpose. Neither one of them ever entered a college or theological seminary; yet they commanded the ear of Christendom! The simple reason was that they were God-made preachers. Both had immense executive ability.

Although I had some acquaintance with Mr. Moody during the sixties, yet my intimate knowledge of him began in February, 1872. It was then that he conducted those meetings in our Cumberland Street Mission Chapel to which I referred recently in these columns. During the following July we met in London, and together we delivered several addresses in the old hall of the Young Men's Christian Association in Aldersgate street. The Young Men's Christian Association was always a favorite institution with Moody; he used to say that he got some of his best spiritual training for work in their rooms at Chicago. One day he came into my room in King street, Chesham, and said to me, "They want me to stay on here and hold evangelistic meetings over England." My reply was, "I must hasten home to my flock; but do you stay here by all means, the English people are wonderfully good listeners to the Gospel." After a few moments he said, "I will go home and get some one to sing with me and come back here and preach." How he did—in God's good providence—join with him that noble kindred spirit, Mr. Ira D. Sankey, and how they twain went on from Newcastle to Edinburgh, and carried forward the banner of the Cross from town to town until they set Scotland all aflame, the whole Christian world knows already. In 1874, I ran from Liverpool to Glasgow just to spend a couple of hours with Mr. Moody and to see how he looked since he had become famous. His head was as level as ever; exaltation had not turned it one iota, and never did to his dying day. Celebrity sobers a wise man; but notoriety makes a fool a bigger fool than ever.

After Mr. Moody returned from that wonderful work in Britain, I went on to Northfield—in October, 1875—to hear from his own lips the thrilling story of what God had wrought. At the farmhouse table of his venerable mother—who lived to enjoy the glory of her son until she was past ninety—he narrated some of his experiences. When I asked him who had helped him most he replied, "Dr. Andrew A. Bonar, and the Lord-Chancellor Cairns. The first one helped me by inspiring hints of Bible truth for my sermons; the other one by coming to hear me often, for people said that if the Lord-Chancellor came to my services they had better come too." Mr. Gladstone took a seat on the platform at one of his vast meetings in the Agricultural Hall, and after the service, he said to Mr. Moody, "I would give a great deal to have your voice." Our Yankee brother's quick reply was, "And I would give a great deal more to have your head." The Princess of Wales attended some of his meetings in the Haymarket Opera House in London; but if the Queen ever heard him—which is not likely—it must have been inognito; and in England Her Majesty invites none but Established Church ministers to preach before her. Mr. Sankey's tender and pathetic hymns—according to the London Times, were as attractive as Mr. Moody's vigorous, racy and powerful discourses.

Both Spurgeon and Moody were masters of the simple and strong Saxon, the language of the common people, the language of the Bible and of Bunyan, the language also which is best suited to the highest efforts of pulpit oratory. Both these earnest and solemn preachers were gifted with a playful humor which bubbled cut insidiously; I learn that even during his last fatal illness Brother Moody amused his family with some of his characteristic pleasantries. He had great power in pathos, and often moved the multitude to tears—a power which Mr. Spurgeon possessed in very small measure. Both vertebrated their sermons with the stiffest and stoutest Bible-doctrine, and steadily aimed to bring their auditors face to face with Jesus Christ. Their highest power after all was their "power from on high." They were both grand and magnetic personalities, and were abundantly filled with the Holy Spirit.

It is a grateful fact to me that my beloved Brother Moody delivered one of his last sermons in the pulpit of our Lafayette Avenue Church, before an overflowing crowd. His theme was The Gift of Eternal Life, and was addressed to the unconverted; he followed the sermon with an inquiry-meeting and some souls were brought to Jesus. Two days afterward I was with him at the "Memorial Presbyterian Church," and said to him, "On last Sabbath evening you were at your best, you were aiming to win souls; stick to that!" Those were my last words to him; and although he was nearer to infallibility than almost any Christian worker I ever knew, yet I often wished that he would give less time to church members, and devote his whole powers to those who were yet out of Christ. What a host will, in heaven, hail him as their spiritual father!

The departure of Dwight L. Moody is the heaviest bereavement that could befall us; for he was the strongest personal religious force in our land. His Northfield Conference can be maintained in some good measure while Meyer and Murray and Webb-Peplow and others of his associates there remain; but the master-spirit will be gone! Shall his grand Northfield Schools languish and die for want of ample endowments? No! No! Let God's people open their purses, and so establish them on solid foundations that they shall be Moody's enduring monument. His spirit will still animate those halls, and his mantle will still hover, as it were, in that air that will be redolent with his holy memory. God may mercifully make his lamentable departure to be like a tremendous voice out of the eternal world, arousing all the churches to begin the opening year with a combined effort to save perishing souls. Then Moody dead will be as eloquent as Moody living!

—Mr. Robert Simpson, of Toronto, has spent forty-one years in Sabbath-school work, twenty-three of them in West Church, Toronto; and now, when between eighty and ninety years of age, still attends the school as regularly as the day comes round.

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.]

Degraded Position of Women in China.

Rev. Dr. Kilborn, of the Methodist Mission in China, writes in the Guardian of the condition of the women in that land:

Women are degraded in China as she is in every other heathen land. The girl baby is seldom welcomed to the Chinese home, and never loved as is her more fortunate brother. Chinese girls do not go to school, and consequently, the women neither read nor write. A daughter is considered only a trouble and an expense, and her marriage is usually regarded as a good riddance by her parents. After marriage she is no longer looked upon as a member of her parents' family, but of her husband's parents. A man's children are his sons; daughters are scarcely reckoned. We used to be misled by the answers of some of our dispensary patients. On being questioned as to the number of their children, the reply might be "four." In later years we have grown wise enough to always put the additional question, "How many daughters?" "Three!" That is to say, four "children" and three girls, a total of seven!

Men and women are never seen together on the street. A man would think it very much beneath his dignity to walk out with his wife. It is the correct thing for a man to despise his wife, and to show his own superiority by speaking to her as "poor thing, she is only a woman, she doesn't know any better." Man and wife do not usually eat together, except among the very poor. When guests are invited to dine, the men are invited by themselves, and are entertained at dinner by their host. No hostess or any other woman puts in her appearance. Women folk are invited some other day, when they are entertained by the hostess, to the total exclusion of host, as well as any male guests.

Polygamy is common among the rich. The poor cannot afford it. Divorce is comparatively easy in China, but the wife is always divorced by the husband, never the husband by the wife. Men deride and women are astonished at the suggestion that wives should have equal rights with husbands in the matter of obtaining divorce.

A man may put his own children to death without question, especially his infant daughters. Amongst the wealthy and official classes, a man may even murder his wife without punishment, or at any rate with a very light punishment such as a fine. But if a child should murder his father, or a wife her husband, they are executed by what is probably the most awful form of punishment still retained in any country—it is called slow execution, or the "licing process." The name sufficiently explains itself.

I believe any accurate census returns of Chinese populations, always give a preponderance of men over women. This is doubtless largely the result of the practice of female infanticide, which is again but one of many indications of the awful degradation of woman in China. Boy babies are not put to death. Sons are coveted in every Chinese family, in order that there may be some one to perpetuate the family name, and to carry on ancestral worship. Female infanticide is practiced by all classes of people, but more especially by the poor, and in cold weather. The family may be already large, they have not clothing enough to keep the new arrival warm, and they think they cannot earn enough to feed the extra mouth; so the helpless infant is tossed into the nearest pond or river; for it may be strangled; or, as in the case of those a little more tender-hearted, it is put upon the street in the hope that some one will pick it up before life is extinct.

The Jennie Ford Home has been built in Chentou, and is carried on by our W. M. S., for the express purpose of rescuing some of these abandoned children. The Home is called after Miss Ford, who was taken home to Heaven after a little more than two

years' service in China. Early one cold winter's morning, it was reported that an infant about two months old lay in the gutter near our W. M. S. compound. Miss Ford could not endure the thought of the little one perishing there, as it must have done in a very short time. She brought it in, gave it a hot bath and a little milk, and with difficulty nursed it back to life. She ultimately adopted it as her own. A few weeks later she undertook the care of a second, while others provided the support. On the death of Miss Ford, the work which she had begun was taken up and is now carried on by the W. M. S. There are at least five or six orphan children now in the home, and others will doubtless soon be added.

There is always a way of disposing of female children, even though they are kept to five or six years of age or older. From that up to eight or ten; they are frequently sold into slavery.

CORRECTION.—Miss Carpenter, Secretary-Treasurer of the Fifth District Society writes to say that "there is a mistake in The Year Book in the list of names of contributors in the Fifth District. Mrs. T. W. Radstone, \$1.00; should be added to Central Hampstead list; the church at Bethany 32cts; the collection at public meetings \$2.30. The Home Secretary has the amount correct in her report. Please correct the mistake in the INTELLIGENCER."

BOER ATROCITIES.—A special correspondent of Harper's Weekly gives the following account of the atrocities perpetrated by the Boers upon the women and children, compelled to fly open coal vans from Johannesburg:

"Their own barbarities shock even their blood relations in this colony. They are stripping and robbing all the fugitives who pass them in their flight to the English ports. They are stripping women, seizing the earnings of the negroes who have been discharged from the diamond mines, whipping with rhinoceros goads those upon whom they find no spoils, and perpetrating outrages such as I cannot write and you cannot publish. This is not only a war in which both sides will for the first time use modern weapons and explosives; it is not only the first engagement the British have had with white men since the Crimea; it is above all else a conflict between nineteenth-century ideas and seventeenth-century fanatics."

Scottish Wit.

It is now almost two full centuries since England and Scotland were united, in 1707, under the name of Great Britain. Yet up to the present time the world continues to employ the familiar terms English queen, English army and so on, with no mention of Scotland. This slight has often been commented upon by Scotchmen, but never more happily than at Trafalgar. Two Scotchmen, messmates and bosom cronies, from the same little clanchan, happened to be stationed near each other, when the now celebrated signal was given from the admiral's ship: "England expects every man to do his duty."

"No a word o' pair auld Scotland on this occasion!" dolefully remarked Geordie to Jock. Jock cocked his eye a moment, and turning to his companion, "M'm Geordie," said he, "Scotland kens weel enuch that nae bairn o' hers needs to be tell't to do his duty—that's just a hint to the Englishers."

Among Exchanges.

NEITHER DID THE PEOPLE. On one occasion when the late Bishop of Litchfield had spoken of the importance of diligent, painstaking preparation for the pulpit, a verbose young clergyman said: "Why, my lord, I often go to the vestry even without knowing what text I shall preach upon; yet I go up and preach an extempore sermon, and think nothing of it." The bishop replied: "Ah, well, that agrees with what I hear from your people, for they hear the sermon, and they also think nothing of it."—Exchange.

SENSIBLE ADVICE.—Don't stop your paper because you receive a notice of arrears. You would not stop eating because you had a bill from the grocer.—Free Baptist. TRY IT.

Some one has given this good advice. It is worthy of being memorized: Sit less—dig more. Eat less—cheer more. Ride less—walk more. Waste less—give more. Write less—read more. Worry less—work more. Cloth less—bathe more. Drink less—breathe more. Preach less—practise more.—Exchange.