

# Religious Intelligencer.

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

XLIX.—NO 3

FREDERICTON N. B. JANUARY 16 1901

WHOLE No 2485

## NOTES AND CLEANINGS

There is one book that never goes out of fashion. The British and Foreign Bible Society reports sales of 1,000,000 copies for 1899, as against 4,000,000 in 1897.

It is proposed to erect an electric plant at Simla, the summer capital of India. It is in the foot of the Himalayas, and water power is abundant. Kerosene is scarce at the present time.

Censorship is a very real thing in China. There anyone who writes an immoral book is punished with blows of the heavy bamboo banishment for life. Anyone reads it is also punished.

Outside of the great ports, China has the old-fashioned system of letter-carriers. Letter shops are found in every town. If he has a letter to send, the Chinaman goes to a letter-shop and bargains with the keeper thereof. He pays two-thirds of the cost, leaving the sender to pay the rest on delivery.

One of the large department stores in New York City, which employs three hundred cash boys, has a portion of the basement store for a school room. Here boys in sections attend school a week, from eight to ten in the morning, under a teacher employed by the store.

The annual crop of mushrooms in France is valued at \$2,000,000. It is said that there are sixty wholesale firms in Paris dealing exclusively in them. In the Department of the Seine there are 3,000 caves in which mushrooms are grown. About 300 persons are employed in their culture, and they rarely leave the caves.

A school-boy at a prize examination furnished the following biography of the patriarch Abraham: "He was the father of Lot, and had two wives. One was called Hagar, and the other Hagar. He lived at home, and he turned over into the desert, where she became a pillar of salt in the daytime and a pillar of fire by night."

A new disease has been added to the list of more than two thousand which mankind is liable; this is called toothache. The workmen employed in the construction of the railroad up the Jungfrau, have to live at an altitude of 10,000 feet, have been greatly afflicted with toothache and gum-boils. The malady resembles a toothache in its course, the crisis occurring at the third day; but the pain does not leave any after the tooth is in the form of decayed teeth.

A certain learned professor was recently invited to lecture in an English village, and talked comfortably over the heads of his bucolic audience. At the close of his lecture he dropped his lofty style and said: "And now, in conclusion, allow me to say that if anyone has a question to ask I will do my best to answer it." It was a very old villager, who rose and asked the first and last question: "Aw'd be vurry obleeged, measer," he replied, "if ye'd jest tell us wot on 'side of it is that ye've been preaching and what."

Mark Twain is such an inveterate liar that even his serious schemes are full of the merriest. One of his latest schemes, which has brought smiles to the faces of hundreds of his readers, is a portrait gallery of his contemporaries, which is not to be published until a century after his death. "The New York Times" has lately said that the facetious Mark Twain was not joking when he announced that he would publish a portrait gallery of his contemporaries, which is not to be published until a century after his death. "The New York Times" has lately said that the facetious Mark Twain was not joking when he announced that he would publish a portrait gallery of his contemporaries, which is not to be published until a century after his death.

The national debts of Europe would be a belt of sovereigns reaching round the earth at the waist, Mr. Harold Macfarlane says in Good Words. France has \$1,214,000,000, Great Britain \$1,000,000,000, Italy, \$336,000,000.

Russia, £326,000,000; Austria, £324,000,000; Spain, £283,000,000; and Germany £115,000,000. Of all these countries Great Britain has the greatest wealth—£11,806,000,000; France comes next with £9,690,000,000; Germany has £8,052,000,000; Russia, £6,425,000,000; Austria, £4,512,000,000; Italy, £3,160,000,000 and Spain £2,380,000,000. The debt of France is greater than the whole wealth of Belgium. Portugal owes the world about £120,000,000 and its purse holds only £411,000,000 in all. England's wealth in sovereigns would make 891,216 columns as high as Cleopatra's needle, or over 68ft. each.

Cocaine, which dentists hailed as a local anesthetic a few years ago, appears to be losing favor in that profession. Much sentiment against its use was manifested at the recent national gathering of dentists in Omaha, and the opinion was general that the drug, if used at all, should be handled with the greatest caution and moderation. Chicago dentists cited cases of paralysis from its use and many instances were related of the formation of the cocaine habit, following its application by a dentist. The doses have been very greatly reduced. Where a ten cent solution was thought necessary a few years ago, a two per cent solution is now considered strong enough, and even that is used with great caution. Injection into the tissues of the gums has been abandoned altogether, and, in addition, some dentists recommended that the administration should be without the knowledge of the patient.

## CHRISTIAN SIGNALS TO THE NEW CENTURY.

BY THE REV. THEODORE L. CUYLER, D. D.

The new-born century inherits from its departed predecessor certain great advantages for which we cannot be too thankful. It also inherits certain difficulties, and what may be called spiritual diseases that threaten the advance of vital Christianity most seriously. To shut our eyes to the signs of disease, and to stifle them to the clearly displayed signals to duty, would be equally a treason to our divine Master. Above all things let us not gratify Satan by yielding to the paralysis of discouragement; for the signal that shines out most clearly in the upper sky is—"Speak to my people that they go forward!"

The Nineteenth Century brought to the Church of Christ many great boons and benefits. It brought an open door for the Gospel in every habitable land on the globe (with the possible exception of two countries in Asia); and it brought wonderful facilities for spreading that Gospel. Steam, telegraphs, and power-presses belong to Christ as well as to Mammon. This last century gave us foreign missions. It was in 1806 that the five students in Williams College met beside the historic "haystack," and consecrated themselves to the work of preaching Jesus to the heathen; four years afterward the "American Board" was born; soon every evangelical denomination had its missionary organization; and the closing year of the century saw the magnificent Ecumenical Conference in Carnegie Hall, planting new stations over the world has been the first work; but already there have been about two millions of conversions in the territories of false religions. Scores of benevolent and charitable societies and institutions have sprung into existence during the departed century; certainly there has been as much new machinery constructed as there has been spiritual steam to propel. One of the best symptoms is that the growth of inter-denominational comity has about put an end to the wretched sectarian controversies in which so much time and temper were wasted a generation or two ago.

Over against all these advantages and advances, and others that I have no time to enumerate, must be set certain dangers and diseases that are sapping the strength of the Christian Church. We go into this century handicapped by a sadly lowered observance of God's Sabbath. Robbing him of his day means a robbery of attendance on public worship, and a robbery of salvation to multitudes of souls. The unclean deluge of godless newspapers is not only a cause, it is the result of a lowered reverence for

God's commandment; and too many church members have a share in this sin! Another bad symptom is the growing neglect of wholesome, faithful religious instruction in families; for this no Sunday-school teaching can be a substitute. God made mothers before man made Sunday schools. The "church in the house" is the best feeder of the church in the sanctuary. This is an age of unparalleled romance-reading, as the phenomenal sale of novels testifies. Can the modern Hannahs train their Samuels, and the Eunices bring up their Timothy's and "handmaids of the Lord" on novels and society papers?

No one who observed carefully the spiritual symptoms of the last decade of the departed century could fail to detect a sadly diminished faith in the supreme infallibility and the supernatural authority of God's Word. When a minister has been hamstrung by "destructive criticism"—when he lowers his pulpit to a lecture platform and draws his material from Emerson and Browning, and other mere human cisterns of thought—how can Jehovah's sovereign Word be otherwise than belittled? Can a sinner be brought down to repentance or a Christian be built up into a strong and vigorous life by anything short of a message of over-powering truth and soul-melting love, direct from the Everlasting Throne? I confess that it gives me a painful surprise when, in the course of my "ministry at large," people say to me, "It sounds good to hear the old fashioned Gospel again." And I am tempted to reply, "Is the Gospel, then, out of fashion among you?"

A famine of Christ's own Gospel, with its solemn threatenings and its loving offers, its rewards and its retributions, cannot but produce a famine of conversions. It is a fact that stares us in the face as we swing out of the old century into the new that the spiritual census of the churches is alarming! One of the leading denominations suffered such a shortage for five or six years that its bishops felt impelled to issue a most pathetic and powerful address to all their churches. The last published Year Book of another evangelical denomination records that while some millions of dollars have been spent in "running" its churches, there are fifteen hundred fewer members than there were the year before! The catalogues of the universities and the colleges exhibit a vast increase of students; all the theological seminaries show a falling off of candidates for the Gospel ministry. I sometimes think that some of the faculties of our literary institutions are more intensely interested in a game of football with some rival institution than they are in the religious welfare of their students.

But enough of these sad facts of spiritual famines and of failures. What is to be done? What are the signals to be displayed in full view of all the pulpits and the churches at the opening of this newborn century? In my humble judgment one of these signals is—"Back to Calvary!" There are many philanthropic people who are ready to say "Back to Christ!" and yet would emphasize only the humanitarian teachings and example of our Lord by providing food for the hungry and medicine for the sick and cleaner homes for the poor. The Gospel enjoins all these; but it goes infinitely deeper, and it reaches into eternity. Its mightiest Apostle said, "I know nothing among you but Jesus Christ and him crucified." The Cross on Calvary reveals human sin; and unless a man is convicted of sin, and feels his guilt, he is not likely to come to Jesus. Deep convictions produce deep conversions. The Cross means atoning blood, and without that there is no salvation. All the mighty soul-winners, from Paul on down to Spurgeon and Moody, have planted themselves on Calvary.

Another signal which, if obeyed, would turn the Church's disaster into victory, is, "Back to Pentecost!" The reason why a dozen plain men shook Jerusalem, and won three thousand converts in a day was that they were baptized with a "power from on high." The most encouraging symptom I now observe is the awakened disposition for united and fervent prayer for the outpouring of the Holy Spirit. Instead of going to any Egypt for help, if every church and pastor will kindle their own fire

by the Spirit's flame, there will be a widespread revival after the Pentecostal pattern. The Spirit in each individual Christian's soul will win individual souls to Christ. Saving grace comes "by wholesale"; into the gates of heaven and of hell people go one by one. Personal responsibility—personal prayer—personal effort—will bring a new Pentecost. Try it and see.

That power from on high will put the Church of Jesus Christ where it ought to be—in the lead. It has been too apologetic and on the defensive. It has been throwing up redoubts and "holding forts," after the fashion of a certain general who was greater with the shovel than with the sword. On every moral question the place of Christ's Church is at the front. For example, as temperance is a Bible grace, the church has no right to regulate it to the domain of politics, where there is endless discussion over licensing or suppressing the sale of intoxicants; whereas every pulpit, every Sunday school, every Christian parent, should go deeper, and strive to stop all use of intoxicants. In every social question that has a right side and a wrong side, cowardly silence is Peter's sin over again. And if the Church redeemed with precious, atoning blood, obeys God's signals, and marches into the opening century clothed with heaven-sent power, her ministers will not preach God's glorious Word with stammering tongues; they will not cap Sinai, or hide hell, or conceal Calvary's cross from a world that is perishing for want of Jesus Christ. The Twentieth Century will then lift this old, sin-smiten world to Godward.

## NEW YEAR THOUGHTS.

At the close of any year we naturally look back. We live in a world where time is marked by seconds, minutes, hours, days, weeks, months and years. It is well that time is so marked, for it teaches us to "so number our days that we may apply our hearts unto wisdom." Daniel speaks of the wise living for ever and ever, not earth's wise, who just serve the earth, but those who serve God. . . . The past year has been one long to be remembered, one which will have a large place in history, a year of wars on land and storms on the sea. Africa and China have been the battle fields, and there lies dust dear to many, the brave soldier, and the faithful Christian and native missionary. The sea, too, has been the burial place of many loved ones who we shall not meet again until "the sea gives up its dead." . . .

We have learned that nothing great can be achieved without sacrifice. God's son gave His life to redeem the world. Our Canadian soldiers have fought and some of them have died to give freedom and liberty; Christian missionaries have sacrificed their lives in carrying the gospel of Jesus to the benighted heathen. Many noble seamen have sacrificed their lives. What would this world be were it not for the sailor who traverses the trackless ocean, the only means of transportation between the old and the new world. Sacrifice must be made in order that development, liberty and righteousness prevail.

The year has brought many blessings to us from our Heavenly Father—among them privileges to receive good and opportunities to do good. Have we so improved this that we are better, and that others have been helped? This is what gives us joy and happiness—receiving—and giving. Jesus says, "Inasmuch as ye did it to one of the least of these ye did it unto me."

Many who watched the old century go out and the new one come in, could not see any difference in the dying moments of the old and the first moments of the new. How true that every day is alike unto the Lord. It is the use we make of time that makes the difference. While we are astonished at the wonderful heritage that has been bequeathed by the nineteenth century to the twentieth by scientists, inventors and explorers, we rejoice in Jesus who is "the same yesterday and to-day and forever." His life is our example, His word is our chart, bringing light and life to every human soul. Still there are millions of God's creation who have never heard the

good news of which the angels sang.

At the beginning of this new century the church of Jesus Christ has still a great work before her. The thought that should inspire us as Christians is not so much the backward look, but the forward look. God has given us a glorious heritage, a world wide commission and the promise of help and guidance. Oh, the responsibility! To whom much is given, of him much shall be required.

Let us all remember that the responsibility begins at our door and in our own home. If this century is going to be more Christian than the last we must as Christians be more consecrated. How few of our church members are active working members! Nelson said, "England expects every man to do his duty." If the soldier is responsible to his King and country, how much more should we as Christians feel our responsibility as soldiers of Christ our King.

The home is where the foundation of character is laid. The example and teaching in the home will largely determine the character of those who grow up there. It is to be feared that the word of God is not as much taught in the home as it should be. How many homes, even of those who are church members, are without the reading of God's word and family prayer. When there is no family altar there will soon be no secret prayer. It is very easy to become neglectful. I fear there are fewer homes where the fire is burning upon the family altar today, than there were twenty years ago. Fathers and mothers, if you want your boys to grow up strong to resist temptation have a family altar, gather around it every day, teach them of Jesus who loves, who saves and who will help them all through life. "Abraham had an altar erected wherever he went, and God was with him."

D. LONG.

## Woman's Foreign Missionary Society.

"Rise up ye women that are at ease. Isaiah 52: 9.

[All contributions for this column should be addressed to Mrs. J. W. McLeod, Fredericton.]

## A WOMAN TRAVELLER ON MISSIONS.

At a meeting in Lister Hall, London, in connection with the Society for the propagation of the Gospel, Mrs. Isabella Bishop, the great woman traveller, told of her observation of mission work and missionaries. For the first years of her eight and a half years of Asiatic travel she cared nothing about missions but she had been converted by seeing the tremendous need of missionary work. Everywhere, from Asia Minor to China and Korea, the good of the ancient religions seemed to have died out of them. Buddhism has decayed in its teaching and morality; in India, Hinduism has descended to unspeakable depths, and elsewhere the good has been lost. What Sir Robert Hart said of China was true of Asia generally, only Christianity received a vital force could regenerate these peoples. They needed moral regeneration. There was no truth; justice was bought and sold and the masses had no rights. There was no confidence between man and man. Belief in demons underlay all the religions of Asia, and the sorcerer was the last resort with these people. Mrs. Bishop spoke highly of the raw material out of which Chinese converts were made as the best stuff in Asia. The Chinese convert became at once a missionary; his study and knowledge of the Bible put English people to shame, and there was great liberality for Christian purposes.

The Chief Justice, who followed, said that the name of Christianity was connected with the name of the British race throughout the world. Where the flag went and the trader went, the Church was bound to go also. The story of the siege of the legations in Peking showed that being a Christian minister did not take away the manliness or courage of a man. He called upon the young men to go out in the cause of Christianity to foreign parts.

## A MOHAMMEDAN ZENANA.

Miss Susan Jauvier, writing in "Woman's Work for Woman," tells of a visit to a Zenana at Allahabad. She says:

Some time in December a Mohammedan boy in the High School said his sisters were desirous that I should visit them. I have long regretted that of all the boys under religious instruction none should ask to have their girl relatives taught. (In many cases they are visited by Bible women.) When the longed-for call came, my heart sank. My time was very full and I cannot teach the Urdu character. Still I went.

It was a regular story-book zenana. A huge, rambling building, facing on a filthy lane so narrow that my vehicle could not turn. In the first court I found a small mosque, a private chapel so to speak, and a boys' school. Passing through a brick, tunnel-like passage I emerged into the men's court, still further, a gate and a tattered portiere opened into the zenana. There I found ladies of all degrees of relationship, and their children; and maid servants, whom I was in danger of mistaking for their betters, and their children. Occasionally sons of the family strolled in, but the ladies, one might almost say, never went out. I remarked that if I did not get out to "eat the air" daily my head ached. They said that they suffered similarly if they did not oil their heads! When from fear of plague regulations there was an exodus of the whole establishment, and I said to Ameer Begum "God take you safely," I came very near to crying, so dear had she become.

Finding time heavy on her hands she had asked me to teach her Hindu. I also carried an Urdu gospel there from which she read aloud, trying to show that it supports the Koran, while I tried to show her that He who lives in that narrative must be either a fearful blasphemer, not the prophet she honors, or the Son of God. The ladies were almost amusingly turned when my pupil tried to convert me to her faith.

Once I spoke of the wide education necessary to an English girl (in answer to an argument for early marriage). She replied simply, "To read the Sacred Book, and know how God wishes us to live is enough for me. I felt rebuked. There came to me an echo of "With all thy getting, get understanding."

Sixteen women and girls I am teaching regularly; only six are able to read for themselves.

## HOME MISSION FUND.

Rec'd from:  
Trea. of W. M. Society . . . \$25 00.  
Col. D. McLeod Vince . . . 50 00.  
J. W. CLARKE,  
Trea. H. M. Ex.

Woodstock.

Jan. 12th. 1901.

## RELIGIOUS STATISTICS OF THE UNITED STATES FOR 1900.

The Independent gives a statement of the statistics of the religious bodies in the United States. We glean a few facts. Christian Scientists claim to be from 100,000 up to 500,000; Roman Catholics are set down at 8,610,226. The official directory gives the total R. C. population at 10,129,677. Baptists 4,446,833; Episcopalians 716,431; Jews 211,000; Lutherans 1,667,500; Methodists (thirteen branches) 5,859,000; Presbyterians (fourteen branches) about two millions. Congregationalists, 629,874. These figures refer to members of the respective churches, not to the adhering population. There is one body that calls itself the Church of God. Another calls itself the Christian Church. Another, Disciples of Christ. There are Independent Catholics, Reformed Catholics, Old Catholics and Polish Catholics. Dr. Dowie calls his branch Christian Catholics. The largest body of Baptists are the Regular Colored; the next largest is the Regular South. It is a curious coincidence that the Regular North Baptists number 937,000 and the Presbyterians (north number) just the same figure, 937,000. The Mormons number about 300,000.—The total population of the United States is 76,295,000. The growth since last census amounts to 13,673,000, or nearly 22 per cent.—The increase of the leading churches has kept pace with the growth of the population. Within the past year the growth in the churches has been small,—the only Churches that have kept pace with the population being the Disciples, the Protestant Episcopal Church, the Lutherans, the Southern Presbyterian Church and the Roman Catholics. The Independent remarks that one-fourth of the entire population of the country—19,000,000—are in actual church membership.