

Sunday Reading.

SOME RELIGIOUS REVIVALISTS.

Differing Methods of Moody, Mill, Harrison and Sam Jones.

The travelling revivalist employs tricks as well as the more worldly tradesman. To be successful he must know how to convert the most people in the briefest time; that is, to bring the multitudes to a repentant sinner's seat, and to keep them there. The success is in part due to the persuasive power of the orator, but it is also true that many of the most successful evangelists are not orators. They reach the people in different ways. Sam Jones brings out audiences because they expect to hear quaint, original and funny sayings. They go to hear Thomas Harrison, the boy evangelist, because they look for the unexpected at his meetings. A prominent Brooklyn preacher told a Sun reporter the other day that Harrison is ready to do anything, even to jumping over the seats, and dragging sinners forward by the hair. Jones and Harrison reach a class of people that are cold and indifferent to such revivalists as Dwight L. Moody, B. Fay Mills, J. Wilbur Chapman, Charles H. Yatsman, George C. Needham, Major Whittle, and others. The methods of these men are also quite different.

Mr. Moody still ranks far ahead of the others, and at the age of 56 years he is as active and hearty as when he made his first successful tour through the country with Ira L. Sankey. It is said that he has less culture than the other revivalists. He is not a great preacher and people who hear him for the first time are sure to be disappointed. He lacks the graces and arts of the orator, and his vocabulary is confined to narrow limits. The secret of his success is his personal magnetism, which always appears to best advantage in the inquiry room. There he comes into personal contact with his listeners. He shakes their hands, talks to them with a sense of conviction that is most effective, and shows a personal interest that never fails to produce great results.

But this is not all. Mr. Moody is gifted with sound practical sense and shows a mastery of details that would have made a fortune for him in the business world. He is a friend of the billboard man and the newspaper publisher. The coming of "Dwight L. Moody, the Greatest of all Evangelists," is announced in big letters on three-sheet bills days before he arrives. Upon his arrival Mr. Moody travels about the town precisely as a theatrical manager might to see that the attraction has been properly billed. Mr. Moody also gives his personal attention to such details as the seating of the congregation, the ventilation of the room, the collection, and others. His greatest assistance comes from the choir, which is always made as large as possible. He does not care so much for the singing as for the personal assistance of the singers in the inquiry room. For that reason he will have nobody but pressed Christians in the choir. In the inquiry room they are set to work in systematized order. They plead with weak sinners under Mr. Moody's instructions. In the recent great revival at Washington there were 1,400 people in Mr. Moody's choir, and there was never a meeting at which less than 1,000 of the choir were present. More than forty churches were represented of all denominations in the city.

The Rev. B. Fay Mills is an evangelist of another class. He talks cold logic to his hearers. He seeks to convert them by the cold, businesslike argument that they can enter into a life of everlasting happiness by becoming Christians or go to hell by continuing on their way. He is a masterly reasoner; he convinces his audience by assembling only facts and deductions, and conclusions for their study. He never seeks to turn sinners by arousing their emotions, and it is doubtful if he would succeed in that way if he tried. He is remarkably successful in his own line of working and his services are in great demand.

Dr. J. Wilbur Chapman, next to Moody, is probably the most successful of the revivalists who work through the emotions. Charles H. Yatsman is close to him, and others, like Geo. C. Needham, Major Whittle and A. C. Dixon have made great records. Needham, too, has his own methods. He converts people by bible readings, from which he draws every-day lessons of practical life. He is an Irishman, and attracts and entertains audiences by his keen and quaint wit.

Evangelists are never hired for stipulated sums. They are paid by collections. Men like Moody, Mills and Chapman receive from \$200 to \$500 a week; the others receive from \$50 to \$100. Moody has made a fortune, but has spent it in founding four fine schools for girls. Major Whittle has a fortune, and the others are popularly supposed to be well to do. Few have open dates for a year ahead. Not long ago the Evangelical Alliance of Brooklyn wanted to engage Dr. Chapman for a series of meetings next winter. He wrote that his engagements would keep him busy until 1896.

WHAT THE HINDUS WORSHIP.

Their Adoration of Beasts and Inanimate Objects as their Deities.

Every object that benefits the Hindus, or helps to provide them with a livelihood, becomes for a time their fetish or god. On particular days the farmer prays to his plough, the fisher to his net, the writer adores his pen, the carpenter his tools, the water-carrier his bag, and the sweeper his broom. The women adore their wheel, milk, basket, and other articles that assist her in her household labor.

The Thugs, who murdered travellers in the name of the Goddess Kali, worshipped the pickaxe, which they carried for the speedy burial of their victims. Rivers being of benefit, are also worshiped. The Ganges, and Jumna are generally considered to be the most sacred of all rivers. I have heard the devotees offering this prayer: "O Mother Ganga! I now bow at thy feet; have mercy on thy servant!"

The great majority of the inhabitants of India are, from the cradle to their burial,

victims of a form of mental disease, which could be called demonophobia. They are haunted and oppressed by a perpetual dread of demons. They are firmly convinced that evil spirits of all kinds, from malignant fiends to mischievous imps and elves, are ever on the watch to harm and torment them, to cause plague and famine. A tutelary god is one who delivers from the calamities believed to be due to demons. Scarcely a village or household in India is still without its tutelary deity, usually represented in a rudely carved image or symbol, located in homely shrines, or over doorways; or it may be denoted by simple patches of red paint, on rocks, or under sacred trees, or on crossways, and always taking the place of superior gods in the religion of the lower castes. The most popular tutelary deities are the mothers—called in the north, Madas; in the south, Ammas.

The smallpox goddess is a form of divine mother, under different names in every part of India. Smallpox is called the sport of the Ammon. Each year about 240,000 sacrifices are made on the altar of the goddess of smallpox. Ignorant people are afraid to get vaccinated or take medicine, less the goddess be angry.

Five classes of men have been deified, kings, warriors, Brahmins, saints, and sages.

The hero worship of India is subject to constant changes; worshippers are capricious. Great warriors, sages, and saints, have their day.

The Hindus suppose that some of their dead are degraded, while others are elevated to the position of divinities. The general idea is that the dead require to be nourished for three generations by their descendants, and to have works of merit performed for their benefit. To some classes ancestor worship is the beginning and end of their religion. Offerings are made of balls of rice to nourish a soul as it passes to the spirit land. A childless man, who has no son to make offerings for him, must fall into hell. It is thought he has offended the gods; hence he must pass through numerous transmigrations to atone for his sins.

According to Hinduism gods, men and animals may transmute into plants. Manu says that plants are possessed of consciousness, and are endowed with pleasure and pain; hence are worshipped.

Few sights are more pitiable than to see a man worshipping a beast. The Hindus believe that there are innumerable species of animals through which a man may pass. Owing to this belief in transmigration many Hindus will not sell an animal of any kind. Fear is one motive that causes animals to be worshipped. Some are worshipped on account of their usefulness.

As we trace Indian history with its theology and philosophy, we are wont to be so sad, as we note how they have degenerated. Hinduism is the vilest form of heathenism that curses the earth. Acts of vice are acts of public worship. Objects of vice are objects of worship.—Ella Bartlett Simmons, in the Housekeeper.

WITH A PECULIAR PEOPLE.

Difficulties in Giving Religious Instruction to the Ainos of Japan.

The Ainos of Japan have long resisted the efforts of the English Church Mission to enlighten and Christianize them. In 1885 Mr. John Batchelor baptized the first Aino convert; in 1886 three more, and two each in 1889 and 1891. But since then the long-expected harvest time has come. Mr. Batchelor writes from Sapporo to friends in England, and says among other things:

A preacher to the heathen has to be prepared to meet all kinds of emergencies. The subjects he brings before the notice of his audience are often quite startling and novel to them, and strike them in various ways. Some are intelligently awed and devotedly docile; some are sleepy and dull, and some show a disposition to doubt, crack jokes and ask humorous questions. One day I happened to be addressing an audience on the subject of 'The pearl of great price,' illustrating my remarks by means of the 'Religious Tract Society' picture on that subject. The camel took the fancy of the people at once, and the poor pearl was simply nowhere. I had to give up all idea of speaking of the pearl on that occasion, and take the camel as my text. There seem to be more wonders connected with the camel and its anatomy and powers of endurance than some of the Ainos can believe. After I had spoken of God's wonderful power and wisdom in so constructing the camel that it is eminently adapted to its surroundings; that it can live several days without water, as it carries its own water-vat along with it; that men's lives have been saved by killing these animals and taking the water they had stored up for their own use, one witty Aino asked in a very quiet but distinct voice, 'And, sir, is not the camel so constructed that it can carry a drop of wine also?' Evidently the camel was more than that man could swallow. The audience roared with laughter even more when I told the man that I was lecturing about sober camels, and not about drunken camels, for that man, like many others of his race, was addicted to drink, and often seen with a wine bottle in his hand.

There is a kind of hysteria among the Aino women, the principal feature of which is to burst out with a long string of ejaculations while another is speaking, especially when something is said which a person subject to such fits does not like. The mention of the word 'snake' is almost certain to produce this effect upon most women. Those who suffer from this complaint to a great degree are sometimes dangerous, not only to themselves but also to others. While under these hysterical spells some women are said to do always exactly the opposite to what they are told. Thus a woman is attacked with this disease while she has a knife in her hand; it is told to throw it away she will thrust it into her body or otherwise damage her person; if told to cut herself with it she will throw it away, have a pot ladle, or anything in that way in her hand, and should she be told to throw it away she will keep it, and if told to keep it she will, as likely as not, throw it at someone. I have seen women run

away when another has been under one of these spells. While preaching, I once had nearly fifty women worked up into this state of hysteria simply because I told them in the matter of my discourse that God has created all things, the serpents not excepted. That God should have created the snake was more than they could stand. The snake they say, is the devil and the devil's work. I got my audience quiet by simply making a few passes with my hand and staring at the noisiest with all my might. It was all over in a minute, and things went on smoothly again.

LOOKING TO INDIA.

The Need of More Missionary Workers in That Benighted Land.

The Christian Alliance is looking for missionaries to send out to India. The Rev. A. B. Simpson says in a recent number of his paper:

"God is laying upon the hearts of many of us the claims of India in a very emphatic manner. We believe that he is calling us specially to this field. While we would not in any manner disparage the claims of other lands, and we trust that we shall be permitted to press forward in all directions that His providence opens, yet it does seem that there is a providential calling to India that is pre-eminent and most pressing. The needs of China are just as great, but in China there is already a glorious aggressive missionary work under our dear friends of the China Inland Mission, which has no parallel in India as yet, unless it be the beginning of our Alliance work there. Then, China is necessarily very difficult to enter, especially on the part of a new society, and we cannot multiply new workers there as rapidly as we might wish. It takes two or three years sometimes, to get into a place and obtain permission to settle there; and while we hope to press forward in every possible direction in this land, yet our operations must necessarily be gradual and limited.

In India, every province and every village is opened, and there is no barrier whatever to the presence of hundreds of missionaries at once, in these new fields. Forty-six missionaries we have already in Central India could be doubled in the present season, and a place found for every one of the new recruits, and we trust that this shall be done, and by the end of next year the force may be again doubled, and before the end of the century a thousand of our missionaries shall be preaching the gospel in this destitute and neglected land.

Then the expense of living in India is less than in almost any other field. Of course, this can only be accomplished by wise economy and humble self-denial, but, this they are willing to accept, and the nucleus has already been formed by the providence of God, and the early experiences of the work.

Let our friends arise in the power of a holy purpose, and press forward at once to the occupation of India, and let us hear immediately from all those who are willing to go, within the next six months to this field. We have a number already appointed, and shall send out our first party in July or August, and we shall be glad to have at least twenty ready by that time, and as many more to follow before the end of the autumn.

The Land and the Book.

The many people whose knowledge of bible lands and the bible has been greatly helped by reading 'The Land and the Book' will be saddened to learn that its author, William McClure Thompson, D. D., died at Denver, Col., recently, in the eighty-ninth year of his age. Dr. Thompson was born in Springdale, O., his father, the Rev. John Thompson, being a well-known Presbyterian minister. After studying at Miami University and Princeton Theological Seminary, he went in 1832, to Syria as a missionary of the American Board, which at that time represented the Presbyterian and Reformed, as well as the Congregational churches. During his forty-six years of valuable service as a missionary he contributed much to the general knowledge in regard to Palestine. The results of his travels and researches were gathered into two volumes under the title of 'The Land and the Book,' which were afterwards revised and enlarged to three volumes. The popular style made it a great favorite both in this country and especially in England, where its sale was phenomenal, exceeding, so it has been said, that of any other American work except 'Uncle Tom's Cabin.' In 1878 Dr. Thompson returned to this country and made his home with his son, Dr. William H. Thompson, of New York, and a daughter, Mrs. F. K. Walker, of Denver. Although for some years quite feeble, his death came at last suddenly.—The Independent.

Solving a Problem.

The Rev. Robert N. Young, D. D., writing in the 'Christian Advocate' of New York, describes an experiment which is being tried by one London minister for the solution of a difficult problem. He has established what he calls a 'Children's Church.' Evidently he has found difficulty in inducing the children to attend the regular services of worship, and his idea is that the best way to prevent the loss of the children altogether is to make a special service for them. The experiment is new, and we cannot tell what the result will be. It must be remembered that it is a church to which the children are admitted as members. In this instance ninety-five have already been received. The age of admission is between five and fourteen, and those who give evidence of being really Christians will be transferred at the latter age to the main church. 'The conditions of admission are belief in God, love of Christ, and acceptance of the bible as the guide of life.' The weekly service is held on Saturday and communion is administered monthly. Children are represented as being very eager for admission as members, and great care has been taken lest those not worthy should be received.

They Observed Sunday.

Some interesting facts about Sunday observance are related in the recently published life of Mr. W. H. Smith, conservative leader of the British house of commons. It was a rule in his immense news agency business that no work should be done on Sunday. Only once, in 1855, after the battle of Alma, was this rule departed from. Then to relieve the dis-

tracted minds of relatives at home, special supplements were distributed by the firm, containing lists of killed and wounded. The exceptional nature of this transaction is showed by another incident that occurred some years later. Messrs. Smith & Son received a command to supply one of the royal family with newspapers, including the 'Observer,' published on Sunday. It was explained that the 'Observer' could not be supplied as Sunday work was contrary to the rules of the firm. Even a threatened withdrawal of the whole order did not induce the firm to change, and to this day no Sunday papers can be obtained from the Smith news agency.

Messages of Help for the Week.

"Blessed is the man that waketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. Psalm 1: 1, 2.

"The Lord will be a refuge for the oppressed, a refuge in times of trouble." Psalm 9: 9, 18.

"These are thy ways, O Lord: teach me thy paths. Lead me in thy truth, and teach me for thou art the God of my salvation." Psalm 25: 4, 5.

"I love the Lord because he hath heard my voice and my supplications." Psalm 116: 1.

"Ask, and it shall be given unto you: For everyone that asketh receiveth, and he that seeketh, findeth; and to him that knocketh it shall be opened." Matt. 7: 7, 8.

"And he saith unto them, why are ye fearful, O ye of little faith?" Matt. 8: 26.

How is my soul troubled; and what shall I say? Father, save me from this hour." John 12: 26.

Giving a Tenth Part.

Now note one good thing about Jacob that was good. He did promise to give one-tenth of his income to God on certain conditions, and, so far as we know, he carried out this promise at last. This tenth became in after years the measure of what God required at the hands of every pious Jew. How is it, then, that in the year 1894 we are still discussing the question of how little we ought to give to the Lord's cause? And how is it that those who give one-tenth are looked upon as very liberal givers? Is this all the progress that we have made in four thousand years in the matter of giving? Remember that if you do not give more than one-tenth of your income to the Lord, you are as mean as Jacob was; and if you give less, you are meaner than he. How does this sound, 'Meaner than Jacob?' Do you like the phrase? Well, is it true of you? Either, then, cease to find fault with this man as he is portrayed in this lesson, or else show that you have a right to throw stones by doing better than he did.—Dr. Schaeffler.



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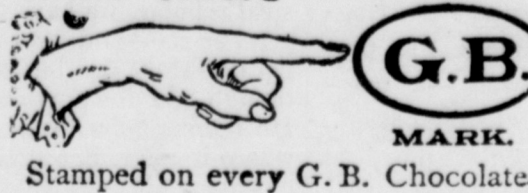
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