

Religious Intelligencer.

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

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Notes and Gleanings.

A Japanese statesman was asked why he favored the spread of Christianity, and replied, "The Christian subjects of Japan are conspicuous for orderly conduct and faithful discharge of obligations."

The Stillwater, Minn., Mirror has suspended publication after a prosperous career of a dozen years. It was published in the State penitentiary, and the suspension was unavoidable, because there are no printers stopping there at present.

A Postal Innovation—free delivery of letters and papers in rural districts—is being tried in the United States. The department is feeling its way. Another novelty likely to be introduced is the collecting of letters as well as their delivery. School children are to be carriers of postal matter to their homes in rural districts. The carrier will call at the school house, and this will save him, perhaps, scores of miles of travel.

Narrow wagon tires have been proved inferior to broad tires by the Missouri Agricultural authorities. Given the same amount of draught, or pull, a load of 2,518 lb. can be hauled over macadam on 6 in. tires, and only 2,000 on 1 1/2 in. tires. Tests have been made on all kinds of roads for a year, and the only surfaces unfavourable to broad tires have been found to be dry roads with several inches of dust, and sticky clay roads with firm ground underneath. On clay roads deep with mud, but drying on top, the tests were favourable to the broad tire. Six inches, the authorities have decided, is the best width of tire for a combined farm and road wagon.

It takes Sam Jones to estimate correctly Colonel Ingersoll's worth as a teacher of morals. In a sermon preached recently in Nashville, Tenn., he said: Mr. Ingersoll lectured here last Monday night. He had an audience, many of whom, I expect, agreed with him. But I will tell you what—I had as soon take a brown bread pill for yellow fever or smallpox as to expect Bob Ingersoll to help his town. Bless your soul, it's got out of his reach. I have lived much in city and country, but I have never known an impure man made purer, or a single dollar received for a charitable institution, through his influence. I am candid when I say that old Bob is not doing much harm. He is only interesting a certain class, and they ought to be in the insane asylum. What did Bob give you to take home with you? Get up, Bud, on your hind feet, and tell what you took home with you.

The tendency to abandon the country for the city, and thus to increase the number of large centers of population, is not peculiar to any one country, as the following statistical statement shows: While the population of Europe, which was estimated at 175,000,000 in the beginning of the century, rose to 216,000,000 in 1830, 300,000,000 in 1870, and is now nearly 370,000,000, there has been a still more remarkable increase in the number of towns with over 100,000 inhabitants. There were only 21 of these in 1801 (with 4,500,000 inhabitants); 42 in 1850, 70 in 1870 (with 20,000,000 inhabitants); and 121 in 1896 (with about 27,000,000 inhabitants). In 1801 France had three towns with over 100,000 inhabitants while England and Germany had two each, but in 1870 the figures were: England, 18; Germany, 10; and France, 9; while in 1896 they stood: England, 30; Germany, 28; and France, 10.

Some months ago the census was taken in Egypt, the area covered being up to Wady Halfa. The population fifty years ago was about 4,500,000; about sixteen years ago it was 6,750,000. The last census gives 9,750,000. Twelve per cent of the males can write; the rest are illiterate. There are, it is said about 40,000 persons not really Egyptians, but who come from other parts of the Ottoman Empire. The Bedouins number 570,000, but of these only 89,000 are really nomads, the rest being semisedentary. Of foreign residents there are 112,500, of whom the Greeks, the most numerous, number 38,000. Then come the Italians, with 24,

500. The British (including 6,500 Maltese and 5,000 of the Army of Occupation) are 19,500, and the French (including 4,000 Algerians and Tunisians), 14,000. The Germans only number 1,300. The classification according to religion shows nearly 9,000,000 Moslems, 730,000 Christians, and 25,000 Jews. The Christians include the Coptic race, numbering about 608,000. Only a very small proportion profess the Roman Catholic and Protestant faiths.

Mr. Moody's Mission in New York.

By DR. WILBUR CHAPMAN, INDEPENDENT.

That God has set his seal of approval upon the ministry of D. L. Moody none will dare deny. That men have delighted to honor him all will agree, that multitudes everywhere have been blessed by his labors of love eternally shall reveal; and now after all these years of experience he stands before the public witnessing a good confession, before God and men, and tens of thousands of people rise up to praise God that he was ever called to preach.

"What is the real secret of Moody's power?" This question has been asked ever since he became a prominent figure in the Christian world. The answer to the question is easily given, and we need not have waited all this time.

It is not his well-nigh perfect understanding of human nature, nor his free and apt use of illustration, nor his plain matter-of-fact way of speaking—all these have been suggested as the secrets of his power; but rather it is due to the fact that Mr. Moody unquestionably accepts the whole Bible as the Word of God. He has the most absolute confidence in the power of that Word to change men's lives; he believes in prayer, and "never believed more in the power of prayer than now." "Why," he said, "I know that God answers prayer."

He has the most unquestioning faith in God, and it never occurs to him to imagine anything else than that God will keep his word with his children; all this has made him bold as a lion in his preaching, his praying and his work; and when you add to the above the fact that his life is unreservedly surrendered to God, why should he not use him?

He walks with God as truly as did the Old Testament saints. He talks with God about the minutest details of his life. He makes no plans in which God's will is not considered. He might have been rich. He has chosen rather to lay up treasures in Heaven.

He might have been a great leader of men, from a worldly standpoint. But all his talent, as all his time, he gave to God, and what he gave God took and sealed as his own. He is an absolutely unselfish man, and those who know him in his private life as well as in his public ministry, bear willing testimony to the fact that a gentler, kinder, more lovable man they have never known.

The eight days' mission in New York has been unique; it is unlike Mr. Moody's former work, and the secular press is a unit in the testimony that better service has never been rendered by him in this great city. The work is unique—

1. Because it has been a continuous meeting. From ten o'clock in the morning until eleven o'clock at night the singing of hymns, the word of prayer, the voice of the preacher, the sob of the penitents, and the cry of the new-born child of God have been heard.

2. Because it has shown to the Christian world the esteem in which Mr. Moody is held by his fellow-Christian workers. Men of international reputation as workers themselves, have counted it an honor and a privilege to do the bidding of this honored servant of God.

For two or three years Mr. Moody has been speaking to the Church with a greatly burdened heart, and he spoke only with the most intense feeling of loyalty and love; but in spite of this some friends felt that he was making a mistake, because he was called to be the special messenger of good news to the unsaved.

That the Church has needed the warning cry of some faithful messenger all will agree; if this be true, who

could sound a better note of warning than this man of God?

But in this special mission in New York we have had the Moody of other days; he who stirred the hearts of thousands in the Hippodrome in New York, and led multitudes to Christ in the great meetings in Philadelphia, has been speaking with marvelous power in the Grand Central Palace meetings; he has held thousands in breathless interest as he told the old, old story, which is ever new.

One feels as he listens to him as if the preacher must have been apart in some place with God in special preparation for these days of blessing. There is a heavenly atmosphere in the great building. Is Mr. Moody preaching his old sermons? Some one asks; most certainly he is not.

He has many of the old themes, which are as closely associated with him as subjects could be linked to a man. He has told of Joseph of Arimathea and of the Savior seeking for the lost. He spoke of sowing and reaping, and talked daily on the subject of prayer; but while the themes were familiar God seems to have given this dear servant of his new visions of himself and new revelations of his will; and those who have heard him preach have declared that Mr. Moody has never been more inspiring or helpful to all classes of people. It is the writer's opinion that Mr. Moody's last days will be his best days. A kind of electric thrill ran through the audience when one day he said: "I never had greater confidence in the old Gospel than to-day."

What a rebuke to the sensational preacher whose themes savor of anything but the Gospel! What an unanswerable argument for the man who thinks the masses do not care to hear the old, old story of Jesus and his love!

Mr. Moody believes in the atonement provided by the death of the Son of God; such a man God is not afraid to trust with his power.

What the effect of the meetings will be one cannot now determine. It is known that hundreds of people from all the walks of life have been genuinely converted—lawyers, physicians, business men, society women, people known and unknown, respected and outcasts have confessed Christ.

It cannot be true that thousands of Christians have been quickened. Ministers of the Gospel and members of the Church have been devout and devoted attendants upon all the services.

The meetings have been an object lesson to Christian workers everywhere. The interest they have awakened throughout the Christian world is amazing. Requests for prayer have come from points as far west as San Francisco and as far east as London, England; and prayers for God's blessing upon the mission have ascended to God from thousands of cities the world over. But beyond all this the work is not to be without power, there is a growing desire to-day in the Church for a genuine revival of religion, and it is now the profound conviction of Mr. Moody and his fellow-workers, that we are on the eve of a great and wide-spread awakening in the Church.

God seems to be giving special indications of his willingness to pour out his Spirit in great measure upon his people, and this New York meeting has increased the desire and been only another intimation of what God is ready to do for us.

It is the prayer of multitudes that before Mr. Moody goes hence, God might use him as the leader, to marshal his hosts and move the nation for Christ.

Progress in India.

As late as 1836 a Rajput chief estimated that as many as 20,000 infant girls were destroyed annually in the provinces of Rajputana and Malwa alone. When Dr. Duff began work in Calcutta he found that a cow had more rights and higher rank than a woman, and he said that to try to educate a woman in India was as vain as to attempt to scale a wall 500 feet high. The great inundation in Lower Bengal, and the famine which followed it, threw large numbers of girls into the mission schools, and a large proportion of them were trained to lives of Christian usefulness. Under Lord Dal-

housie Government, schools for women were opened between forty and fifty years ago, and now in the secondary and lower primary schools of the Government there are 294,318 female pupils. Two women's colleges have also been founded within the last decade. Besides this, there has been within the last twenty years a great advance in the medical education of women, no fewer than 411,000 women patients being now treated under the Lady Dufferin scheme by the doctors and assistants. Besides legislative measures of the first importance, legalizing the remarriage of Hindu widows, and forbidding marriage under twelve years, Zenana missionary work has made great progress. As late as 1850 Christian workers found it impossible to get access to Zenanas. Now there is absolutely no limit in this direction, except that imposed by the lack of workers. Very much, however, remains to be done. Out of 150,000,000 Indian women, not more than 1,000,000 can read. Of 1,250,000 nominal Christians, there are probably 250,000 women and girls unable to read. But there is a class of educated high-toned Christian women who are making their way into positions of honour and trust, and filling them well and faithfully. The majority of female university graduates are Christians, and well-trained women are turning up everywhere in positions of public trust, but should be first wives and mothers training their little ones for future usefulness.

Britain The World's Policeman.

Reviewing "A Desert Drama," by Conan Doyle, Dr. Withrow, in "Onward," says,—"This is a graphic account of a boat party of ten persons on the Upper Nile, who, landing to visit some ruins, are carried off by the Maddhists and rescued, after many adventures, by an English and Egyptian camel corps. The fanatical Moslems try to make the Christians trample on the cross and embrace the Koran; but, with the alternative of death staring them in the face, they are faithful to their traditions, if not to their belief—even the infidel Frenchman refusing to be converted on compulsion. The common sense and piety of the Birmingham Nonconformist preacher, his peril, and rescue, and the unostentatious valour of the English colonel, who becomes gray in a few days because he has lost his hair dye, and the unflinching heroism of the women of the party, are very finely told.

The Frenchman flouts the idea of there being any Maddhists—"They were an invention of Lord Kromer"—till he finds very positive proof. The following is a conversation on the deck of the steamer the night before the Maddhist raid:

"But what does England get out of it?" asks the American tourist. "Is there a favourable tariff for British goods?"

"No, Monsieur; it is the same for all."

"She gives the contracts to Britishers, of course. This railroad that they are building right through the country is the one that runs alongside the river."

"No, monsieur; it is a French company has the contract."

"Egypt, no doubt, has to pay and keep all those red-coats in Cairo?"

"Egypt, monsieur! No, they are paid by England."

"Well, I suppose no one denies that the prosperity of the country has increased since they came. The revenue returns show that. They tell me also that the poorer folk have justice, which they never had before."

"What are the English doing here at all?" cried the Frenchman, angrily. "Let them go back to their island. We cannot have them all over the world."

A cynical Englishman remarks later: "It's my opinion that we have been the policemen of the world long enough. We policed the seas for pirates and slavers. Now we police the land for dervishes and brigands and every sort of danger to civilization. There is never a mad priest or a witch doctor, or a firebrand of any sort on this planet, who does not report his appearance by snipping the nearest British officer. One tires of it at last. If a Kurd breaks loose in Asia Minor, the world wants to know why Great Brit-

ain does not keep him in order. If there is a military mutiny in Egypt, or a Jihad in the Soudan, it is still Great Britain who has to set it right. And all to an accompaniment of curses such as the policeman gets when he seizes a ruffian among his pals. We get hard knocks and no thanks, and why should we do it? Let Europe do its own dirty work."

"Well," said Colonel Cochrane, with the decision of a man who has definite opinions, "I don't at all agree with you, Brown, and I think that to advocate such a course is to take a very limited view of our national duties. I think that behind national interests and diplomacy and all that, there lies a great guiding force,—a Providence, in fact,—which is forever getting the best out of each nation and using it for the good of the whole. When a nation ceases to respond, it is time that she went into hospital for a few centuries, like Spain or Greece,—the virtue has gone out of her. A man or a nation is not here upon this earth merely to do what is pleasant and profitable. It is often called upon to carry out what is unpleasant and unprofitable; but if it is obviously right, it is mere shirking not to undertake it. That is how we rule India. We came there by a kind of natural law, like air rushing into a vacuum. All over the world, against our direct interests and our deliberate intentions, we are drawn into the same thing."

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.]

Pundita Ramabai.

The Pundita Ramabai is again visiting the United States in the interests of her home and school for child-widows at Kedgaum, six miles from Poona. Into this establishment the Can. Bapt. st. tells us, she has gathered many of these widows since the beginning of the famine period in Central India. Some of the child-widows who entered this school have been happily married, fourteen have been trained as teachers, and of the 350 high caste widows who have passed through the school, forty-eight voluntarily became Christians, and twenty-three are to-day engaged in active Christian work.

A Pathetic Story.

An exchange gives the following testimony from a Christian Chinese woman to another, who was her guest, and was just becoming interested in Christianity:

"You want to know why and when I became a Christian. I will tell you a little of my life. I was married when very young, only fourteen. I had always lived with my mother-in-law, so there was little change in my life when I became a wife. Six children came to me. Five were girls. We gave away two of them. No one wanted the others, so we drowned them. I can't bear to think of it now; some times I think I can hear them still, as I heard them so many years ago, making a gurgling sound in the water. I drowned the last one with my own hands. I was so angry that it was not a son. Then my last baby came—a boy. I was so happy. How proud I was of the child. He was like 'Heavenly Happiness'—just such a fat, pretty boy. I always let him have his own way. I never once denied him a wish that I could gratify. His father and I worked hard to get him fine clothes, and send him to school. He was only sixteen when I first knew that he smoked opium. He was married at twenty. I had taken a wife for him when he was four years old. Few women have been so fortunate as I have been in taking a daughter-in-law. Four years we tried to win my son from opium. During that time my husband and father-in-law died. Neither one had ever had brothers, so I was left with no male protector except my son, and he was a wretched opium smoker. One day his wife heard of a foreign doctor who cured the opium habit. There was a Christian day-school in our village, and we went to see the teacher, thinking she

could tell us about him, and about many things that were new and strange to us. We were soon interested, and commenced to study in the school. My son went to the hospital and was cured. That was not until after he sold his first baby boy for opium though—don't speak to daughter about that, it almost killed her. What a happy family we were after we all began to worship the true God! During the first year of this new joy my second grandchild was born. I called him Heavenly Happiness. I can't tell you how happy I was. But when baby was only a few weeks old God took his father from us. We mourned, of course, but in our sorrow we praised God that we knew our loved one was safe. Daughter went to the Woman's Training School. I cared for Heavenly Happiness until she graduated. Then she came home, and we were sent here to open this little day-school. (The listener was one of the pupils, aged forty-five.) We have seen fourteen women and girls brought to Christ this year." Then the door opened, Heavenly Happiness (aged six) and his mother came in. A few moments later the four knelt in the little room, lighted by one flickering candle, and while the rain poured outside, and the wind rattled the tiling on the roof, the teacher's voice rose in prayer to God for the salvation of the many women in her village, while the guest, whispered, "Pray for me. I believe, but I don't understand yet, all about this Jesus who saves us."

Orphans in India.

It is very touching to read the appeals which come from the missionaries in all parts of the famine districts of India on behalf of the orphans whom they took into their houses during the prevalence of the famine. Fully five thousand of these helpless children are now in the various mission stations, and need to be supported, some for three, some for four, and other for five years. Many of the missionaries are going forward with the work, in the exercise of faith like that of George Muller. Such men making no appeal to the public, but trusting in God for the funds must not be forgotten. The impulse to send them money may come directly from God, and in this way he may be answering prayers addressed to him. The Christian whose ear may be open to the still small voice, will not disregard such an impulse, but will give according to his means, in order that these homeless children may be fed and clothed and taught. In a few years those children will go forth into the towns and villages of India, bearing the message of the cross, which they will tell with grateful tongues.

Some of the children, owing to the custom of early marriages, have a double claim on the kindness of the Christian public in the fact that they are widows as well as orphans. This is no fiction, but sad reality for them. Widowhood means in India misery beyond the bereavement it means in Christian lands.—Chris. Hersch.

Among Exchanges.

THE "CHRISTIAN" WAY.

Yellow fever kills a few people, while alcohol kills millions. Christians license the alcoholic traffic, but quarantine against the yellow fever.—Phil. Standard.

MISERABLE BUSINESS.

Candidating is miserable business. The best preachers can never reach their highest elevation when self-conscious, but men of the least sensibility, the most uncertain judgment, and about whom the least is known may, and often do, make a far better impression as candidates than they can ever make again.—N. Y. Advocate.

CHASTE CONVERSATION.

Chaste conversation is an invaluable education. Hence the importance of its careful cultivation in the home. And right here we wish to say that parents cannot be too diligent and careful. The language used in the home should always be the purest and best. Children acquire their vocabulary from the lips of their parents. The words used by father and mother become the words used by their children. These being the first forms of speech they become familiar with, they stick to them all through life as a part of their nature. It is far more difficult to unlearn uncouth expressions and slang phrases, and substitute in their stead refined words and becoming sentences, than it is to acquire a vocabulary of words in the first place. Only the most rigid discipline can overcome or eradicate the habit of rudeness in speech formed in early childhood and confirmed in youth. Therefore, as chaste language is a priceless jewel to be coveted by all, and yet a jewel which parents can bestow upon their children, how important that due care be exercised to that end.—Religious Telescope.