

Religious Intelligencer.

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

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WHOLE No. 2306

Notes and Cleanings.

A school for the blind has recently been opened in Jerusalem. Blindness is a prevailing disease there.

The Queen of Italy is about to assist science by having an observatory built on the summit of Mont Rosa, 14,820 feet above the sea level. It will be the loftiest observatory in the world.

The oldest wooden building in the world is said to be the church at Borgund, in Norway. It was built in the eleventh century, and has been protected by frequent coatings of pitch. It is built of pine and in fantastic Romanesque design.

Do not take off your hat at a funeral in winter when standing by the grave. At the funeral of Sir Frank Lockwood, M. P., a few weeks ago, another influential member of the British Parliament, Mr. Charles Harrison, took cold and died in two days.

The oldest Methodist in Ireland, and possibly the oldest inhabitant in the United Kingdom, is Mr. Robert Taylor, of Scarva, who is now about 116 years of age. He took part in the volunteer movement in 1798, and tells vivid tales of that time. He is the oldest postmaster in the world, having been postmaster at Scarva for the past seventy years. He still holds the position. His house has for a long time been a stopping-place for the Methodist ministers. Some years ago he built on his own premises a hall where services are held every Sunday and occasionally on week-nights.

The railway from Beirut to Damascus and its extension to the corn-growing Hauran is now completed, and is one of the most remarkable in the world. The country through which it passes is of the deepest historical interest, and the difficulties which its constructors had to contend against were enormous. The distance traversed by the line is about one hundred miles, and the iron way leads over the passes of both the Lebanon and Anti-Lebanon chains before Damascus, the head of Syria and the oldest city in the world, is reached.

The Medical Record describes in detail an operation performed recently by Dr. Carl Schaller of the University of Zurich, in which the stomach of a woman was removed, the intestines then joined with the alimentary canal, and in due time nourishment given and digested. The woman is now up and about, enjoying normal health. The conclusion is that "the human stomach is not a vital organ. Its digestive capacity has been considerably overrated, and its chemical functions may be completely and satisfactorily performed by the other divisions of the alimentary canal."

Rabbi Gries, of the Radical School of Hebrews, has caused no little stir among the Jews of Cleveland by proposing that Sunday be observed as the Jewish Sabbath instead of Saturday. He holds that neither the Jewish Sabbath nor the Christian Sunday, by the testimony of Scripture, is divine in its origin; but that the question to-day is, whether there shall be a Sabbath or no Sabbath. Holding that the Sabbath idea is of more importance than the day, he believes that it would be well to change the day so that there can be at least one day, morning, afternoon and evening, which can be given to rest and to worship.

If the statistics published by the Mormon Church of "The Latter-Day Saints of Jesus Christ" are to be trusted, that pernicious sect has been increasing during the past year more rapidly than ever before. This increase has been comparatively largest outside of the Rocky Mountain region where the Saints have their stronghold. Mormons are now found in New England, New York and Canada, among the ignorant, of course. The Mormons divide their territory into "stakes," and outside of the regular organized stakes of Zion—that is, in foreign lands and other parts of the United States—there are about 1,400 missionaries at work, mostly young or middle-aged men, all of whom travel without salary or allowance from the Church, for the Church permits

no minister to receive a salary, but to rely on the hospitality of the people.

The Moody Meetings.

Of the meetings held by Mr. Moody in New York during the week ended on the 16th inst., the Independent gives this account:

The meetings during the week have grown steadily in interest. Monday morning there was a comparatively small attendance; but Mr. Moody made the most of it by looking carefully over the audience and then reminding them that altho it was not a great gathering there were more Christians there than met together on the day of Pentecost. "There were only one hundred and twenty Christians together on that day, and yet they called down fire from heaven and from there went forth to convert the world." The afternoon meeting made up for the morning in its attendance, and from that time on there was no lack of interest; and the emotion manifested on many occasions was such that the leader endeavored to control it, altho at times he called for the most enthusiastic expression of interest in the subject presented. It is no new theology that Mr. Moody teaches. To a statement that it was entirely out of date, being fully thirty years old, he replied that it was twenty-five hundred years old, dating at least from the time of Jeremiah. Speaking of the Book of Acts he found its key in the verse "Ye shall receive power." Before Pentecost the disciples were cowardly; they fled terror-stricken and denied Jesus. After that came the great change, dating from Peter's sermon; which, however, would probably not have been thought much of by New York newspaper reporters, who would say, "Why have better sermons preached from pulpits in this city?" Continuing on the Acts Mr. Moody claimed that the need of the Church to-day was more Stephens.

"New York will never be reformed until pulpit and pen get nearer together. Let the Judges hire the theaters on Sunday and preach the Gospel. Such a work would not lessen their dignity. They needn't be afraid of that. Let lawyers and merchants go out and talk to the people. Then you would see a genuine reform. I saw men do this work in London; but I should like to see it in New York."

"We want Stephens here. There are 10,000 of them, if they would only talk. The reporters should be Stephens, and then the press would help to evangelize the world. The politicians should lay aside politics on Sunday and talk to the hungry men and women of this city. The Lord's smile is worth all the offices Tammany can give."

Speaking of the kind of men who live in history, he asked, "Who cares who was king or emperor when Martin Luther reigned in Germany? or who was king of England in Bunyan's day?" At another service he spoke of the good Samaritan, and said that what the world needs is sympathy, and that that is what makes the character of the Good Samaritan so popular. He not only brought the oil for the wounds but sympathized with the unfortunate man, placed him on his own beast while he got down and walked. Considerable interest was aroused by a request for prayer for the recovery of Mrs. Ballington Booth, sent up by a young man who had just come out from Sing Sing, and who had met Mrs. Booth there as she came to work with the prisoners and sympathize with them. He said that he was sure that Mrs. Booth, lying ill in the Presbyterian Hospital, would be made better and stronger when she heard that the convicts remember her good works and pray for her.

One secret of Mr. Moody's success is his alertness to catch up popular phrases. A young man wrote to him with regard to backsliding, and he made that the subject of a powerful address. A woman meeting him in the corridor, said: "I would become a Christian if I did not have so much to give up;" and that gave Mr. Moody his topic for an afternoon sermon. As for the backsliding, he claimed that a false God is just as dangerous in New York as in Israel, Hongkong or Tinian, and that it makes no difference whether it is an image of gold or an idol of pleasure. The first backslider of the Christian world was Peter, and he was overcome not by Christ calling to his memory how he healed his wife's mother when she was sick, but by his turning and looking upon him. Mr.

Moody's affection for the Sunday paper has not increased. He claims, as he has before, that it has taken the place of the Bible with many Christians, and he urged that no Christian should give up his Bible for anything. With regard to giving up so much for Christianity, he asked: "What does the Christian give up?" and showed that no matter how much is surrendered, more is received than is lost. "Peter, chief of the disciples, gave up his nets and fishing smacks, and just think what he got in return!" Rarely in history men are called from obscure positions to some lofty station, as were Gideon, Lincoln, Grant. In Christianity the lowliest are called to glory and to the crowns of Heaven.

The last week-day services, held on Friday, made up a field-day, as Mr. Moody said. The crowd at each service was tremendous, and people were turned away from the hall half an hour before the services began. In Mr. Moody's speaking on that day there was great fervor but no appeal to the emotions of the audience. He spoke plain scriptural teachings. The needs of religious people were pressed forward, but there was little attempt to stir the feelings. Again he turned to the topic of giving up for Christianity, and said that people were always talking about giving up something to be a Christian. He did not give up anything; he got something. When men say, as he has heard them say, "Moody's made a good thing out of it," he replied that he had made a good thing out of it. He had had forty years of peace and happiness, forty years of victory over sin. That, he held, to be a thoroughly good thing. The greater part of the money collected at the meetings Mr. Moody announced would be given for the purpose of providing good reading for the prisoners. A portion was sent to the starving Cubans.

The series closed with services on Sunday, which were packed beyond precedent, the ushers estimating that eight thousand persons attended the meetings. Three thousand who presented tickets were denied admission in the morning, because there was not even standing room, and at night it was even worse. Cuba figured conspicuously in both services, Mr. Moody announcing that part of the collection would be used to aid the sufferers there. He stated that he had received a number of requests to continue the meetings for another week, but had found it impossible to do so. If, however, there was a genuine desire for him to return, he would do so, and hold meetings from March 13th to 20th, just as during the present week.

Courageous Leadership.

[FROM THE BAPTIST ARGUS.]

The people look to the pastor for light and leading, even when they clamor loudest for their own way. The pastor cannot shift his leadership to the people. He is the interpreter of the Scriptures and the herald to rally his people to higher things. They will not likely go beyond him. Too often our pastors follow the sheep instead of leading them. Poor shepherds these.

The scene at Mt. Sinai has been often repeated. Moses was up in the mountains receiving the law of God. The people of Israel did not understand his long tarrying. They gathered around Aaron and demanded that he make them a golden calf to go before them as their god. It was Aaron's opportunity. He should have explained to the people why Moses delayed and urged continued fidelity to him and to God. The tide was strong against him but he should have stood against that tide till it was turned or till it ran over him. He knew better, however, much the Israelites misunderstood. But the roar of dissatisfaction staggered Aaron into acquiescence. He made them bring their trinkets, melted them, and made the golden calf and proclaimed a feast unto the Lord. Here was a spectacle for you. When Moses came down, he heard music and dancing. He sternly faced Aaron, who weakly laid it all on the people. He did not wish it, but the people asked it and he had only yielded. Moses' wrath was great, and Aaron's yielding to the demand for the golden calf pitiable.

Two types of leadership then come before us. The one seeks to find out what popular clamor for the moment is and follows that; the other plants the standard of truth and duty where it ought to be, and calls the people to that standard. The two types run through all lines of Christian thought and work. The one dilutes the great doctrines of the Bible to suit changing whims of popular fancy; the other wields the sword of the Spirit with courage and power. The one

ously touches missions and all questions of giving; the other wakes the echoes with the call of God and the need of the world. The one nervously feels the popular pulse to know what his own convictions are on any great subject; the other studies a question for himself and stands for his intelligent opinion, with deference for that of others when independently formed. The one follows his people backwards in the well-worn ruts of prejudice and tradition; the other leads his people forward to larger work, fuller light, richer service, expanding power. The one looks around and backwards; the other looks up, out, and on.

Courage, then, pastors. Call the people away from sin into holy living, away from the world to God. Teach the people truth and duty. Remove misapprehension at all lines of denominational work. Fear God more than the people. Be not a temporizing leader. Be worthy of your post and love the people. A generation of courageous pastors and churches will take the world for Christ.

Overstrain of the Ministry.

The real strain is not physical or mental, but spiritual. It is the awful responsibility of standing charged with the warnings and entreaties of the Lord, given the solemn chance of the pulpit for an hour on the first day of the week, and running the risk of wrong emphasis or misleading utterances in speaking words which chill or cheer, hearten or wound, the souls which look up beseechingly from the pews. There is the strain of it. One wonders if all ministers feel it. Not until they do—not until they know something of how some of their people cling to them, wait expectant for the Sabbath message, nerve their soul for the morrow's trials when the message rings brave and true and go away disconsolate when there is nothing but words,—not until the minister knows something of at least one such soul's exceeding need, and trembles lest he miss his chance, does he know any thing of the real strain of the Gospel ministry. And there is no relief from this strain except through spiritual anodynes, which numb the soul and rob it of its power to minister to another's needs. Men have indeed lost that sensitiveness to strain—some through a dulling of their spiritual perceptions, some through the professionalism which custom brings, some through the over-concern for this world's goods. They may not always know when the fatal decline sets in. Their people may not understand. For them preaching may continue to be physically wearying and mentally burdensome; but the inner spirit knows no strain, and only slowly save to the sensitive few, does it dawn upon their people that the dynamic has gone out of the preacher's message and the pulpit become a clanging cymbal. To be unconscious of that strain is to make the ministry a trade, and himself a workman needing every day to be ashamed and afraid.—The Westminster.

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.]

Indian Devotees.

(Concluded)

"During one period of this course he is not only allowed to eat everything which is offered to him, but is compelled to do so. If he refuses anything, no matter how revolting, he forfeits the respect and confidence of the credulous people around him, and with it all the merit which he has accumulated by his previous asceticism."

Both the Hindu and the Mohammedan devotees,—the latter properly called fakirs, as distinguished from the Hindu devotee—are given to practicing juggling arts, as well as fortune-telling and the selling of charms to prevent all kinds of evils and secure all manner of blessings. The whole body of Hindu devotees are divided into two classes, one embracing the followers of Vishnu, and the other the followers of Shiva. The latter have the more followers. They are divided into a number of different orders. The Saiva sects are some of the worst men of India. They are dirty and disgusting; they wander about, quite naked, stupify themselves with opium—a compound of gunga and sugar dissolved in water—and are guilty of the vilest immoralities. That such men should be regarded as holy is a proof of the debasing influence of Hinduism. Among these classes are

found men of a certain order who profess to have so far subdued the body as to be insensible to physical pain. Many of those who adopt this mode of life as a profession are insincere in their lives and given to various kinds of deception. And yet it has been found that some of them are not only sincere but, according to their light, blameless and harmless in ordinary life. From among these Mishra the colporteur supported by the Woman's Board, has been won for Christ.

L. E. GAUNCE.

Balasore,

Dec. 14th, 1897.

Making an Idol in India.

I wish I could make you see a village in India. It is difficult to imagine the place, so unlike anything you are used to. They are often enclosed in a high brick wall, and when you see them at a distance, what you do see looks like a huge brick kiln. As you get nearer you see that there is a great doorway; and when you go in through the doorway there are streets of small, whitewashed houses. The roofs all project a long way beyond the walls, and there is a covered space before each house where the people can sit in the shade, and where they mostly sleep in the very hot nights.

I once saw in one of these villages what I have been told is a rare sight. I saw the village carpenter making a god. The whole scene is exactly described in the forty-fourth chapter of Isaiah—so exactly that the prophet must have seen in Palestine hundreds of years ago what I saw in India eight years ago. The people had gone to the forest jungle and selected a suitable tree, and sawed the stump the proper length, and hauled it to the village square. It had been roughly squared with an adze. The carpenter sat on the ground, a board of moist red clay beside him, and a pair of rude compasses in his hand.

He drew circles to represent the head, the upper and lower parts of the body, and the feet, using his finger, dipped in the red clay, for a pencil. The figure was like what I have seen small boys draw on their slates. Then he took his ax and began chopping at the wood. The women came and gathered up the chips, and when the evening came they lit their fires and cooked their bread, using these wood chips as their fuel.

I saw some boys creep up and run off with some of the chips and splinters of wood. They went to where the tall tamarind trees stood, and kindled little fires in the angles of the great roots. Then I saw all the village boys run across the squares to the fires, and heard them shouting in Marathi, "Aha, I see a fire; I'll get warm!" It was during the cold, rainy season. Now, will you read the forty-fourth chapter of Isaiah? and you will find all that described there. With part of the wood they baked bread, and with part they made a fire to warm themselves, and with the rest they made a god.—Children's Missionary.

Occupations of the Blind.

It is estimated that there are twenty-three thousand blind persons in the United Kingdom, and a large number of these are employed in a variety of ways, some holding positions which ordinary people would think them quite unable to occupy.

One would hardly expect to find anyone blind being employed as a letter-carrier, and yet there are two men at the village of Witherfield, near Newmarket, who are engaged in that capacity. Port Chester, New York, possesses a blind fireman in the person of Albert Saxo Martin. He is fifty-four years of age, and has been totally blind for the long spell of forty years. This affliction, however, does not prevent him carrying on the dangerous work of a fireman; in fact, he is particularly energetic at the post of duty.

Music attracts a large number of blind people, and some of their performances on the organ are particularly high class. Not long ago Miss Brown, of Wallingford, had the honor to be elected an associate of the Royal College of Organists. She is twenty-one years of age, and is the first blind lady who has been thus honored. Miss Brown received her instruction in organ-playing from a blind musician at Norwood.

Watchmaking has also attracted blind people, although those who see can scarcely understand the intricacies being able to manage the intricacies of such delicate work. One of these blind watch-makers lived at Holbeach, Lincolnshire, some years ago; and, although he was completely blind, he

could take watches to pieces and put them together again with the greatest ease. It is said that once he was robbed of some of the delicate mechanism associated with his trade, such as hair springs and wheels; and, on the thief being traced, he identified and swore to his property by the touch.

Another of these blind watchmakers, a man named William Huntley, lived at Barnstable early in the present century. He was born blind, but his father was in the watch trade, the son was brought up in the same line of business. The blind watchmaker was much resorted to by the people of the district, who had implicit confidence in his abilities, and it is asserted that where others had failed to detect a fault he was successful, and put the clock or watch in good order. Even musical clocks were repaired by him.

Quite recently the work of a blind man in this direction attracted some attention on the other side of the Atlantic. The large clock of the courthouse tower in the city of Kokomo, Indiana, refused to keep correct time for quite two years, despite the efforts of the experts who had tried to make it do so. William Brinkman, the blind man in question, thereupon offered to repair the clock, and he agreed to undertake it on the 'no cure, no pay' principle, the authorities gave him the job.

As a result, the clock now runs regularly and keeps correct time, and the authorities were so pleased with his work that they offered Brinkman a substantial sum annually to keep it in repair. In addition to being an expert clock-repairer, he was also a proficient piano-tuner and broom-maker. Strange to say, his wife and servant-girl were also blind.

The chaplain of the United States Senate is another remarkable instance of what a blind man can do, and as he has been in our midst so recently it is not necessary to do more than make a passing reference to his career. His lecture with the peculiar title 'What a blind man saw in England,' is probably as well known as any lecture in the United States; while on his visits to this country he has attracted large audiences. He is also a most successful author, and some of his books have won the eulogium of the leading men.—London 'Tit Bits.'

KIPLING.—The story is told of Rudyard Kipling that when a boy he went on a sea voyage with his father, Mr. Lockwood Kipling, the artist. Soon after the vessel was under way Mr. Lockwood Kipling went below, leaving the boy on deck. Presently there was a great commotion overhead, and one of the ship's officers rushed down and banged at Mr. Kipling's door. "Mr. Kipling," he cried, "your boy crawled out on the yardarm, and if let's go he'll drown." "Yes," said Mr. Kipling, glad to know that nothing serious was the matter; but he won't let go.

Among Exchanges.

HARD TO PLEASE.

If a person seeks to enter the United States without good clothes or money, he or she is promptly refused admittance, as a pauper immigrant. If a person goes with plenty of money and a sealskin garment, there is an objection on other grounds. Some people are very hard to satisfy.—The Sun.

SEEKING APPLAUSE.

Never seek applause. That which does not come unsought is not worth anything. To solicit praise, either directly or indirectly, is to give evidence of an improper, and unmanly, or an unwomanly, degree of self-esteem. He who cannot be satisfied in his work, whether praised or not, has not found his proper work. He is not unselfish in what he does. He is yet undeveloped spiritually.—Morning Star.

BE CLEAN.

Should not those who are teachers of religion and morals—who ought to shape the morals of the rising generation after the noblest models—be models themselves? How humiliating is it to see, in the minister of the Gospel, a want of delicacy, and the absence of true refinement! This is bad enough; but when it comes to actual rudeness, vulgarity, and obscenity, how much worse is it. The soul, panting after a purer life, a higher spirituality, shrinks with horror from the presence of a preacher whose life is adverse to his pulpit ministrations!—National Baptist Flag.

DON'T DO IT.

Nothing makes an editor so tired as to receive a letter inclosing lengthy clippings from local papers giving elaborate accounts of receptions, weddings, funerals, revivals, etc., with the statement, "Use what you can of them." Brethren, do not do that. We are too sorely pressed with work to find time to read over so much that is purely of local interest, and is written out elaborately by editors of local papers who are glad to have it to fill up space. Please write out briefly a concise statement of the facts yourself, as you would like to have them published, and send it direct to us.—The Telescope.