

Religious Intelligencer.

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

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Notes and Gleanings.

A regularly organized system of relieving poverty has been in vogue in China for more than 2,000 years. It is said that an organized system of charity prevailed among the Egyptians 2,500 years B. C.

In Maine there are seventeen spoil stories, and the white birch trees that State annually supply the material for 300,000,000 spools, on which are subsequently wound about 1,000,000,000 yards of thread.

Pocket looking-glasses which, when snatched upon, show up the name of a blend of whiskey, are the latest fashion. The Glasgow Evening News suggests that the temperance party might issue a rival which simply showed snakes.

A newly married couple in Portland, Me., who are both deaf, and are trying housekeeping without a servant, have devised an ingenious arrangement for their door-bell, by which a caller, when he presses the button, lights the lamp and thus makes his presence known.

Japan is to have an Arctic expedition. The Government wishes to develop in the Japanese the spirit of adventure and discovery which is rendered the English nation so powerful. The only places available for exploration by sea are the Arctic region of the north and the Antarctic region of the south.

Even, a little Danish island in the Sound, between Sweden and the Danish coast, and fifteen miles from Copenhagen, is being bargained for by a German syndicate which wishes to turn the island into a bathing resort like Monte Carlo. It is to be hoped the King of Denmark will put a stop to this project.

A natural soap mine and a paint mine were two of the latest curiosities which have been discovered in British Columbia. Several soft soaps have been found in the foot-hills near Ashcroft, British Columbia. According to Feilden's Magazine their bottoms and shores are fringed with a natural washing compound containing borax and soda. It is quite equal to the wash-powders in common use for washing purposes. About 275 tons of the compound have been taken out of one lake. It is handled exactly the same as ice. The lake alone contains 20,000 tons.

The Suez Canal Great Britain not only maintains her overwhelming preponderance of shipping traffic, but has actually increased her percentage of the total. Out of 2,623 steam vessels which passed through last year, no fewer than 1,700 were British, being fully 76.5 per cent. of the total number, and 79.4 per cent. of the tonnage. To be added to these are mail steamers as compared with those owned by France and 102 by Germany. German merchant ships in the canal is only 9.3 per cent. of the whole, while France and Norway combined only 6.1 per cent.

A traveling library has become a feature in the rural life of New State. Since June one hundred and fifty-seven of these libraries have been distributed throughout the State, one hundred and fifty of them having gone to clubs and summer schools, and to libraries and communities having no libraries, and five to borrowers. A feature relating to the traveling library is the distribution of wall pictures, which are sent from place to place on application. More than one hundred and fifty of these pictures have already gone out from Albany, and the demand for these, as well as for lantern slides, is constantly increasing.

There has been unusual progress in building in Japan during the last few years, and within a few years the final section in the Sanyo Railway, from Kobe to Kobe, will be completed and open for business. The laying up of this new road will afford direct communication between Osaka and Tokyo, and also to the end of the island of Awamori, the distance being one thousand

two hundred and forty-nine miles. The entire line is unbroken, with the exception of a short ferry over the Straits of Shimonoseki, and the indications are that the enterprise will be extremely successful. Japan imported a large number of locomotives last year, seven-eighths of the total number being sent from the United States, the only other competitors being Germany and Belgium.

Revivals—Working in Them and for Them.

BY THEODORE L. CUYLER, D. D.

While the word "revival" is commonly used to describe the condition of a church in which Christians are unusually active and the conversions of sinners are unusually numerous yet the word may often convey a false impression. It may indicate that a church had sunk into such a state of spiritual barrenness that it needed to be revived before it could yield any spiritual harvest. Unhappily there are churches that have become like Ezekiel's "valley of dry bones," and nothing short of a mighty breath from heaven can make the dry bones come to life. Since the word "revival" may not always be appropriate, there is one term that always is so, and that is, "an outpouring of the Holy Spirit;" for when the careless are awakened and backsliders reclaimed and sinners are converted it is because there is a descent of the power from on high. Fix that in your mind, brethren—with the Holy Spirit, all things; without the Holy Spirit, nothing!

In compliance with a request from my long beloved friend, the editor of the Christian Advocate, I sent to its columns last year an account of a remarkable awakening in the first church which I ever served, in Burlington, N. J. I began my ministry in Lafayette Avenue Presbyterian Church, Brooklyn, as its first pastor, in April, 1860. From the start I struck for souls; and when our new church edifice was dedicated we were under a most refreshing shower of the divine Spirit. Every preacher ought to keep his eyes and ears open for the first tokens of an especial manifestation of the Spirit's presence; and when such tokens are discerned he and his official board ought to lay hold and co-operate with the Spirit immediately. Six years after my installation as pastor God blessed us with an extraordinary downpour; the first drops were quickly followed by an "abundance of rain." The revival began where revivals often begin—in a prayer meeting. It was on the evening of the eighth of January, the first evening of the "Week of Prayer," which was generally observed over the whole land. The meeting was held under the direction of our Young People's Association—that same body of young Christian workers which gave Francis E. Clark both the inspiration and the practical hints for the formation of his first Society of Christian Endeavor.

What a fearfully cold day was that eighth of January—the bitterest I have ever known in this city! Through that stinging arctic atmosphere came a goodly number with hearts on fire with the love of Jesus. The prayers that night were well aimed; they were direct, pointed, importunate, and they brought the instantaneous answer. A man who afterward became a useful officer of the church was converted on the spot. On the Friday evening of that week our lecture room was packed, and when the leader requested that any who desired special prayer for their own souls should rise, two very prominent men in this community were on their feet in an instant. The meeting was electrified; everyone saw that God was with us. There was no external excitement; the feeling was too deep for that. We felt as the ancient Hebrew prophet felt when he heard the "still small voice" from heaven, and went out ready for action. I felt sure at once that a powerful work of grace had commenced; I called our church officers together, and, in naval phrase, we "cleared the decks for action" immediately. As the good work had begun in our own church without any external assistance, we determined to carry on the work ourselves, and during the next five months I never had any pulpit help, except on two evenings, when two fervid and discreet neighboring pastors preached for me. Commonly every church should do its own spiritual harvesting

just as much as every pair of young lovers should do their own love making and wise parents their own family training. Looking outside is a temptation to shirk responsibility. If your preacher can preach Jesus Christ faithfully, and the Lord is with him, why rob him of the joy of harvest by sending off for any stranger?

My plan of action was this: Twice on each Sabbath and on Wednesday evening I preached as clearly and pungently as I could—sometimes to backsliders, sometimes to the yet impenitent, and sometimes to awakened souls who were seeking salvation. I stuck to the great central truths—personal guilt, the atoning work of Jesus, the offices of the Holy Spirit, regeneration, the claims of a loving Saviour, the nature and necessity of immediate repentance of sin, and the duty of immediate acceptance of Christ. During a revival sermons make themselves; they grow spontaneously. On the Monday evening of each week our young people had the field with their regular gatherings, and new converts were encouraged to tell their happy experiences. On the other evenings of the week the whole church had a service for prayer and exhortations; our laymen led these meetings, and the pastor put in his own when occasion demanded. The praying women met on one afternoon; the girls by themselves on another afternoon, and the boys on another. During each week about eleven or twelve different meetings were held, and in so large a congregation these subdivisions were necessary. After every public service I held an inquiry meeting; I invited people to come and converse with me in my study during the day, and I did as much pastoral visitation as possible.

"So built we the walls, for the people had a mind to work." For five months the blessed work went forward, and as the result a very large number were added to the church, of whom about one hundred were heads of families. Our sacramental Sabbaths were holy, joyous feasts, and the sheaves were brought in with singing. Some of the new converts banded themselves in a new organization, and to perpetuate the memory of that glorious spiritual outpouring they called it the "Memorial Presbyterian Church." It now stands on Seventh Avenue, and is one of the most flourishing churches in Brooklyn. The effects of that work of grace reach on into eternity. One of its effects on the writer of this article was to confirm me in the opinion that a living Gospel sent home by the Holy Spirit is the one only way to save sinners; that a church must "back up" its minister by personal efforts; and that when preacher and people work together only for God's glory He is as sure to answer prayer as to-morrow's sun is to rise in the heavens.

Such revival as I have been describing are not as frequent as they once were. We all know that the statistics of the Presbyterian, Methodist, and some other evangelical denominations show, in the last half dozen years, a most lamentable falling off in the number of conversions. This fact ought to ring out like a huge alarm bell in the skies to shake every pulpit and to arouse every church in the land. Many reasons have been suggested to account for this fact. I trust that I may not be deemed presumptuous if I suggest that one reason is that there is not as much direct and faithful preaching to the unconverted as there once was. Various topics—sociological, philosophical, and ethical—are discussed. Professing Christians get the "lion's share" of all the sermons. Is this wise? Did not our divine Lord begin His earthly ministry by crying out, "Repent, for the kingdom of heaven is at hand?" Did not Paul say that he ceased not to warn, night and day, with tears? Spurgeon, the most successful preacher of this century, brought an unceasing stream of converts into his vast church. Why? Because he believed in the core of his heart that Jesus Christ alone could save sinners, and that no sinner would go to Jesus till he felt his need of a Saviour.

More hortatory harangues accomplish little. Arguments made red-hot by love and reinforced by the Holy Spirit will do the work. My dear brother, if your ministry is winning no souls to Christ, something is wrong! Does a fisherman catch many fish who

never sets his nets? You are set as a watchman to warn souls and to win them. Not every sermon is to be addressed to the impenitent; but when you do preach to them make your arguments and appeals direct, pointed, pungent, and individualizing. Show every sinner himself, and then show him his Saviour. Don't be afraid of the word "hell" any more than of the word "heaven." The theology that belittles the sinfulness of sin is a sham, deep convictors of sin generally produce deep and lasting conversions. Press atoning love on your hearers! Press the beauty of holiness! Press God's claims! Count that Sabbath almost lost that either in prayer or sermon you did not put Jesus Christ where your hearers could see Him and feel Him. And when you have preached salvation lovingly in your pulpit follow it up by sympathetic, faithful personal effort all through the week. The new style of what is called "preaching up to the age" is already a failure. Churches dwindle under it. Go back to Paul! Go back to Pentecost! Go back to Calvary! Sweep your soul in the love of Jesus, and then you can cry out, "Come, O Holy Spirit, and baptize me and my flock!"

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.]

Corresponding Secretary's Report.

[PRESENTED AT THE ANNUAL MEETING.]

MADAME PRESIDENT AND SISTERS:—Time, with unending precision, brings us to the close of another year. And it becomes my duty to help you review the past year's work. Much has been done, both at home and in the Foreign field, which we can tabulate and review; more has been accomplished during the year which will never be known until we stand before the great white throne and the secret of all hearts are revealed. Our work, as you know, lies at Ujarda, some twenty miles distant from Balasore. Thirteen years ago, when we met in this church, we had with us our beloved brother Boyer and his wife, who were just on the eve of their departure to India, together with Miss Hooper who had been home on furlough. Shortly after brother Boyer's arrival in India he wrote to the Woman's Board asking them to take up the work at Ujarda, an entire heathen community. The Board complied with the request and have had the full care of the work there since. We have now a Christian community of 48, with a church membership of 20. Over this church our native preacher, bro. Elliston Saren, has charge. We also have a Sabbath-school, prayer meetings, day school, colporteur and Bible-women at work. Miss Gaunce has built and completed a comfortable bungalow, or house, in which the missionary can live during her stay among the people, and also one large room is fitted up as a place of worship. She has, also, at considerable expense sunk a well, from which they get good water, and this well has proved a great blessing, as before they had nothing to use but dirty water from the tank. Among this people's Miss Gaunce is doing a great work. As one missionary has said, "She is to them father, mother, teacher, lawyer, and judge." She has gained for herself the full confidence of all the people, and is doing an excellent work for God and the church. In reviewing the work we feel like exclaiming "What hath God wrought!" and, with the Psalmist saying, "Bless the Lord, O my soul: and all that is within me, bless his holy name."

Speaking of the work at Ujarda Miss Gaunce, in the Annual Indian Report, says: "During the year, from time to time I have made trips to this village. Mishra, a colporteur, and two Bible-women, Sukha and Miriam, spent some weeks among the people and visited the adjoining villages. There are several marks, the largest of which is held twice a week at Singha, about two miles from Ujarda. Hundreds of people attend this market, which affords a good opportunity for the preaching and teaching of the

word. The Ujarda pastor carries on this work, and in the coming year I hope he may be assisted by the Christian teacher, who has lately been engaged for the day school. By reason of not employing a Hindu teacher the Hindu children, with the exception of one, do not attend school.

The quarterly meeting of Balasore District was held in February last with the Ujarda church. The Christians had been looking forward to it for weeks. During the meetings, for the first time in Ujarda, the Christian marriage ceremony was celebrated. The bridegroom was one of the Christian young men of the village; the bride, one of the girls of Sinclair Orphanage.

On Sunday, last day of the meetings, seven persons belonging to the Christian community were baptized and joined the church.

The Hindus of the village have a desire to become Christians. One from among them went so far as to cast off his beads and eat with the Christians. His friends, on learning of it, became displeased; and have resolved to pay the necessary sum of money in order for him to regain his caste.

The majority of the Hindus are friendly to us. They not unfrequently come to the missionary with their troubles. One of the zamindars is often very unjust in his treatment of the ryots (tenants). If they do not do as he bids they are punished.

It is the old story of the rich grinding the poor, the strong trampling on the weak. Their oppression at times is a cause of just indignation. On account of their poverty the people generally submit to what is put upon them.

The Sunday morning service and Sunday school are attended by nearly all in the Christian community. The prayer meetings through the week continue, the women's meeting being well attended. Not all that happens is bright and encouraging, nor everything dark and discouraging. The picture has its lights and shades; so in our work among the people we must expect sunshine and clouds.

This spring the masonry of the house was completed. On its completion I felt like holding a thanksgiving service. We did have a prayer meeting, which was attended, with the exception of three or four, by all the Christian community. I ought not to allow the reader to think that the prayer meeting alone drew this number, as at the close of the meeting the Christmas gifts were distributed.

During the year death has entered the community and carried away two of its members, one of whom was Bonmali M. I miss her kindly old face. She had a habit, when she came to welcome me, of bringing flowers and putting them into my hand.

Now the sowing and the weeping, afterwards the reaping and rejoicing. When the Lord of the harvest comes, may he find us faithful to the trust he has given us.

As you know, at our annual meeting last year it was reported that sister Gaunce was assisting Mrs. Smith in the Sinclair Orphanage at Balasore. Since then sister Smith whom we loved for her work's sake, has gone "to be forever with the Lord," and Miss Gaunce has been called to the responsible position of Superintendent of the Sinclair Orphanage. It was by request of the Indian Committee and the American Ladies' Board that Miss Gaunce assumed this responsible position, and she has, as usual, given satisfaction and gained for herself the love and respect of her pupils. The American Ladies' Board have written requesting your board to allow Miss Gaunce to continue this work, speaking appreciative words of the excellent work she has been permitted to do during the year just closed. Our missionary has the love and esteem of all her fellow-labourers in India.

Of Sinclair Orphanage and the Bible women, Miss Gaunce reports as follows:—

"Numbers.—Including boarders there are forty children in the orphanage. During the year six new children have been admitted, one has died, two have married, and three have returned to their friends. One of the three, much to our regret, was by stratagem taken away by her mother. We can only hope that the teachings she received may not be forgotten.

Health.—The general health of the children has been good. The spirit of helpfulness and kindness which prevades the school is a cause for thankfulness.

Religious Instruction.—Every morning and evening prayers are conducted, generally by one of the elder girls. The scriptures are read for morning prayers in the Sunday-school subject for the following Sunday. This is studied by all. Even the totos are supposed to tell something about the lesson, and commit to memory the golden text.

C. E. Society.—During the year a C. E. society for the elder girls was organized. This meets Tuesday evening, and on Thursday evening all come to my room for prayer meeting. Five have been baptized, and the testimonies of others give me hope that more will soon be ready publicly to acknowledge Christ as their Saviour.

Study.—There is a regular study in the morning and another in the evening during term time for all the children. At the last vernacular examination, one girl passed in the

first division. She is now employed as a teacher in the girl's school. Three girls passed the upper primary examination, and four passed the lower primary examination in the first division. At present three of the girls are employed as teachers and are self-supporting.

Work.—The girls do their own cooking, keep the house and yard clean, and make most of their own clothes. During vacation the elder girls crochet lace for sale. The demand for it has not been equal to the supply, so it can hardly be said to be remunerative.

The youngest member of our family of girls is Kusuma, aged two and a half years. She is the pet of the whole school, and seems to think very much of her sisters, as she calls the girls.

Before closing the report I wish to make mention of the influence of the teacher, Rachel Das, upon the girls. Such a person as she is to be highly prized.

In my work with the girls I have learned to love them not because it was my duty, but for themselves. God bless each one of them, from the eldest to the youngest, and when he comes for his own, may they be found among those who will sit down with him in his kingdom.

BIBLE-WOMEN.

On account of the orphanage I have been obliged to give up my work in the Hindu villages with the Bible-women. At present there are eight Bible-women, supported as follows: four by the Zenana Bible and Medical Mission, London; two by the F. B. W. M. Soc. of the United States; and two by the F. B. W. M. Soc. of New Brunswick.

During the cold season two of the women spent four weeks in the country going from village to village, and from house to house, teaching and explaining the World. Rebecca, another Bible reader, did several months' work in Chandbali. The women say that, within the last six years, there has been a marked change among many of the Hindu women. Several in secret have accepted Christianity; and in other Hindu homes the women regularly ask them to have prayers not only with one or two of the household, but with all the women.

One Bible-woman, Mariam, reports that from the 1st of July, 1898, to the 1st of May, 1899, she visited 152 villages, entered 392 houses, and spoke to 7416 people. She is one of our faithful Bible-readers; and may many through her efforts be led to accept Christ as their saviour.

Last year the women studied the Blakeslee lessons on the apostolic church, and passed their examination. They are now studying the life of Christ.

During the year Miss Gaunce has been called to pass through a severe affliction in the death of her beloved mother, an earnest, faithful, Christian woman, and a most tender, kind and loving mother. Amidst all this trial she has been graciously sustained by our Heavenly Father, who hath said, "Lo I am with you always" and "My grace is sufficient for thee." We beseech our sisters and friends to earnestly pray for our dear sister Gaunce in this time of sore bereavement, that she may be kept and that she may realize as never before the precious promises of Him who has said, "As one whom his mother comforteth, so will I comfort you."

HOME WORK.—As I have repeatedly stated, this is one of the most interesting features of our work, and your Secretary earnestly hopes that the day is not far distant when we will be able, or willing rather, to support a missionary at home. At our last annual session, a grant of one hundred dollars was made to the Conference Home Mission Executive, to enable them to assist weak churches and build up the cause at home. We also granted a small sum to our column and to the committee on Missionary literature. This, we believe, is one of the most necessary and faithful parts of our work. We cannot do successful work in the Foreign field until our people at home are made acquainted with the work and its needs. And this can best be done by supplying our people with our own paper and by Missionary literature.

Sisters, let us not grow weary in well doing. Let us undertake greater things for the Master. Listen to the cry of the millions who sit in heathen darkness, who are looking to us for the bread of life. Let us consecrate ourselves anew to this great work. "And the Lord, He it is that doth go before thee; he will be with thee; he will not fail thee, neither forsake thee; fear not, neither be dismayed."

Respectfully submitted,
Mrs. C. W. WEYMAN.
St. John West,
Oct. 9th, 1899.

A GALLIC SCHOLAR.—A noteworthy scholar, one of the masters of Gaelic, and a leader in the revival of the old Irish language, died recently in Arizona, where he went four years ago because of failing health. This was Rev. Eugene O'Crowley, member of the Royal Irish Academy, editor of the Gaelic Journal, professor of Irish in Maynooth College, and organizer or inspirer of some 250 branches for the preservation and extension of the Gaelic. He was only thirty-seven years old.