

# Religious Intelligencer.

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

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## Important Notice.

On the first of May statements of account were sent to several hundred subscribers, with special request for remittances within the month. Some have responded; they have our thanks. But from the majority we have heard nothing. We are, therefore, compelled, to remind them in this way of their neglect, and to respectfully and urgently request that they no longer delay responding to the call for payment. Our business needs the money they owe, and needs it now. Justice to us and to themselves requires immediate attention to the matter. See Matt. 7:12, and act accordingly to it.

## NOTES AND COMMENTS.

**NEAR-SIGHTEDNESS.**—There is much short-sightedness in California. It is attributed by some to the absence of color in that country, the prevailing tint being dull brown or drab. In the land of perpetual sunshine white houses and white concrete sidewalks are said to be most injurious to the sight.

**WHAT IT COSTS.**—A practical temperance sermon is preached by a New Orleans paper which tells of a printer who, when fellow-workmen went out to drink beer during the working hours, put in the savings bank the exact amount he would have spent if he had gone out to drink. He thus kept his resolution for five years. He then examined his bank account and found that he had on deposit \$521.86. In five years he had not lost a day from ill-health.

**A GOOD CONSTITUTION.**—The Emperor of China is said to have thirty physicians and surgeons constantly employed. He must have a wonderful constitution.

**SIX HUNDRED YEARS OF PRINTING.**—A correspondent of the North China Daily News states that in an interior village of China, about one hundred and fifty miles from Shanghai, he found quite an extensive printing establishment, the business of which has been carried on by successive generations of one family for six hundred years. He was informed that during those six centuries a form of movable type similar to those now in use had been employed. The types are carved upon square blocks of wood; and, in printing, they are embedded in little troughs filled with stiff clay, the paper to receive the impression being pressed down upon the types by hand.

**A SENSIBLE EMPRESS.**—Of the Empress Victoria of Germany, it is said that she is in the kitchen every day to see for herself that her husband's food is properly prepared. Day and night she attends to every one of the doctor's orders. In moments of danger and at operations she assists like a skilled nurse.

**DEMOIACAL.**—From Bombay there comes a horrible story of a farmer who, in the presence of the assembled villagers, amid the singing of songs and beating of drums, deliberately gouged out the eyes of his young wife, she being plighted for the purpose by the neighbours. The man declared that he had been told by a demon that they would be replaced by gold eyes. The whole village believed him, even to the police, who reported that the unfortunate woman had perished by cholera.

**AN EDITOR'S EXPERIENCE.**—The Editor of the *United Presbyterian* states his experience and that of the majority of editors thus:

"We say a thousand good things and get no credit for it; but a word that is displeasing brings us all kinds of reproaches. People do not learn how to set one thing over against another and thus strike an honest balance; they must see all in agreement with their beliefs and prepossessions.

**FEW ARE PILGRIMS.**—In an interesting letter from Rome, Dr. G. Gray makes the statements that the number of pilgrims in connection with the Pope's Jubilee celebration compares unfavourably with pilgrimages of former days, when no

such facilities for traveling existed as now. The pilgrims themselves go away wondering wherein the Pope's liberties are restricted, and why the semblance of imprisonment must be kept up. As to the results of the evangelical work carried forward in all parts of Italy, Dr. Gray believes that far more is being accomplished than one hears of by the ordinary channels. It is a significant fact that of the 124 engaged with Dr. Prochet in his work no fewer than seventy-four are either converts from Roman Catholicism or the children of converts. The case is typical. Gavazzi testifies that of the 1,600 members in the Free Italian Church not one is a Protestant by birth; and two important additions recently made to the staff of workers are from the ranks of the priesthood.

## Revival Meetings in Vienna.

A correspondent of the London Christian World writes: During the past few weeks, we have been having, in Vienna Austria, a series of religious revival meetings. Lord Radstock, who is well known in London as an earnest Christian evangelist, has, during a visit to this city, held services in the large hall in the Echenbrachgasse, the meeting-place of the congregation forming the Scotch Free Church here. Lord Radstock, on two occasions, conducted the usual Sunday morning service, and spoke in English to the British residents in Vienna; but his great work, and, to judge by appearance, his great success has been the evening meetings, where the services of an interpreter were brought into requisition to convey to a Vienna assembly the loving and very simple truths which Lord Radstock has, on his way from Russia, come to Vienna to teach. On the first evening on which Lord Radstock was announced to speak, the large hall was comparatively well filled, but the audience was composed to a great extent of English and Americans, who probably already knew Lord Radstock by name. On the following evenings, however, the Austrian element largely predominated; well known Catholics, and very many Jews were to be seen, and the attention and quiet, worshipful spirit displayed would have put to shame many an English Evangelical congregation. Lord Radstock was not particularly happy in his choice of an interpreter, although an eminent professor filled this office for him, and translated very accurately passage by passage as spoken by the preacher; but it is one thing to be accurately interpreted, and quite another to have one's words sympathetically reproduced; and the calm unimpressed tones of the professor scarcely conveyed the passionate searching appeals of Lord Radstock, who is a missionary of the Moody and Sankey school, and although it has sometimes to be regretted that his teaching did not take a more practical and higher Christian tone, especially when speaking to the resident congregation, who in a city like this require so often to be reminded that religion must be an every day affair yet his deeply earnest manner and his happy joyful voice seemed to touch and impress his hearers. Night after night the same people came again, evidently anxious to hear more of the beautiful doctrine which their churches, Catholic or Jewish, do not teach; more of the loving Saviour, the tender Shepherd, and the Man Christ, the Friend and Helper of all the world—truths upon which Lord Radstock seems never tired of enlarging; and one may hope and believe that much religious awakening and thoughtfulness will follow these services. Vienna is in no sense of the word a spiritual city. The Catholics attend the services of their church, but are in no wise devout, and some of them ridicule very openly many of the tenets of their faith. The Jews also, although numerically very strong, have too often, for reason of prudence or for the better gaining of position or money, either entirely forsaken the religion of their fathers, or remain Jews only in name, observing few of the observances or traditions of their race. The Protestant Viennese take their religion, as they do everything else, lightly, and it is very easy for British and American foreigners to follow their example in this respect, and to make their religious duties as few and far between as possible. But Vienna is

by no means without earnest Christian teachers. The Scotch minister here, Rev. F. Gordon, to whom Lord Radstock is largely indebted for the success of his mission, and upon whom has fallen most of the details and work connected with it, is a man whose life and best efforts are devoted to his Master's work, and in every department of the service he is in the front rank. Bright, happy services, and thoughtful liberal sermons are only a part of his work; he and his wife know, and are known, by most of the English here, and one only needs to be lonely or suffering to find in them warm, true friends. It is principally to Mr. Gordon's efforts that the English governesses of Vienna owe their new and very welcome home. It may interest those who in England are complaining of the restrictions imposed upon public meetings in that country, to learn how difficult it is in Austria to hold even a religious public meeting. Permission has first to be got from the chief of the police, and in Lord Radstock's case there threatened to be some difficulty in obtaining this permission, as the request described the meetings as religious services. Now religious, or doctrinal services, excepting those licensed by the State, are altogether forbidden here, so at the last moment an official notice was received forbidding the assembly. Mr. Gordon saw everybody whose business gave them any authority in the matter, and at last, after much red-tapeism, obtained permission to hold the services, on condition that the meetings were not advertised as religious services, but as Biblical addresses. There exists at the present time in the city, two dissenting religious bodies (both Austrian) who, in order to be allowed to hold their services, are obliged to send out cards of invitation to the members of their congregation, in this way rendering the services not public ones. The invitation states that a service will be held on such a day, to which men and women are invited; but it also states that, on no account will a child who is still of an age to be attending a school, and there receiving religious instruction other than that taught by these denominations, be allowed to be present.

## The Cost of A Blue Ribbon.

"How much do you get for wearing that?" said a young gentleman in an omnibus to one on whose coat was displayed the total abstinence badge of blue ribbon.

"Really, I can't say exactly, but I think it costs me about one hundred thousand dollars a year, was the reply of Mr. F. N. Charrington, and it was literally true.

Mr. Charrington is the eldest son of a great brewer of the firm of Charrington, Head & Co., who own and control 2,000 public houses or liquor stores, in London and the Provinces. In 1869 he was traveling in Switzerland with the Rev. Mr. Rainsford a clergyman of the Church of England, who one evening on their return to their hotel, asked young Charrington to read the third chapter of the Gospel of St. John before he retired. Although he had no love for the Bible, yet for the sake of his promise he read it, and the Spirit of God opened his eyes. He saw himself a lost sinner, and cast himself on the Saviour. Realizing his sins forgiven, he began at once, on his return to London, to work for the Master. He rented at first, a hay-loft over a stable, in the East of London which numbers one million inhabitants, and there for several months he preached the gospel to the poor and sinful and degraded people of that part of London. One evening on returning from the meeting he saw his name over a gin palace as a member of the great brewery firm, and he thought how inconsistent it was for him to be preaching the gospel, and at the same time assisting in the manufacture of alcoholic drinks which ruin thousands upon thousands of men and women. He at once told his father that he could no longer remain a partner in such a business and thereby sacrificed an income of one hundred thousand dollars a year, the brewery being left at his father's death to his younger brother, instead of him. But the Lord continued to bless his labor among the poor, and night after night the meetings were crowded, and many were brought to know and love the Saviour. The work is no

increased to such vast proportions that last year I had the privilege of preaching in the great Assembly Hall which is built on the same spot where the hay-loft stood when Mr. Charrington commenced his work nineteen years ago.

The great Assembly Hall is the largest mission hall in the world and seats 5,000 people. It was built at a cost of \$200,000 and was opened in February 1886 by the Marquis of Westminster. The architecture of the interior is somewhat after the style of Spurgeon's Tabernacle. With an organ costing \$5,000, and a choir of nearly one hundred fine voices for they have always good and attractive music.

Mr. Charrington's method in conducting his mission is original and successful; quite different from any other mission in many ways. Each month of the year, he secures able evangelistic ministers to conduct the services during the month, and as I saw outside the Hall on a large placard printed 4,000 nights, one can see how many evangelists and ministers have been engaged by him during the past ten years and how many nights in succession the meetings have been held. The church meeting in the Great Assembly Hall now numbers two thousand members. Mr. Charrington receives no salary but is supported by a small income derived from his own property.—*Christian Inquirer.*

## Foreign Missions And The Liquor Traffic.

It is a lasting reproach to English-speaking nations that their commercial relations with heathen lands should be the means of corrupting the natives by the traffic in strong drink. There has been a great deal written and spoken of late against this, and with good effect in some cases; but it is necessary to keep vigilant watch and to arouse an uncompromising opposition which will be powerful enough to take effect in prohibiting this wilful debauchery of those to whom missionaries are preaching the gospel. England and the United States are foremost in the of foreign missions; but it is vain to hope for the best results of missionary effort when the same ship that carries the missionary and the Bible is also laden with a cargo of rum. Unfortunately the traffic has gained a foothold along the new lines of commerce opened up in Africa, to say nothing of the terrible extent of the evil among the people of India. How can the Gospel make much headway when the terms of its message are believed, as they are unquestionably believed by the better informed class of natives, to be cloaked in insincerity and avarice? It is to be presumed, however, that no trading company will, in the absence of prohibitive legislation, abstain from extending this traffic as far as possible, unless motives of policy intervene. The Niger Trading Company has already been convinced that its prospect of gain will be clouded by the traffic, and has stopped it within the area of its commercial operations.

It is a hopeful sign that the leading temperance workers and the leading temperance journals of England and the United States are fully aroused to a sense of the dangers now menacing these foreign mission fields. They are greatly aided by the emphatic testimony of the missionaries themselves. What makes the introduction of intoxicating drink among the people of India and Northern Africa especially harmful to Christianity is the fact that, in the Hindu and Mohammedan religions, there are the strongest restrictions of intemperance, with results to which the Hindu or Moslem can point with pride. At a time when these heathen religions are making great efforts to extend their sway in the Orient, Christianity is confronted by the taunt of introducing that which the Eastern mind has always held to be one of the foulest of vices. It is difficult to answer the taunt, and we cannot expect the heathen enemies of Christianity to make the necessary distinctions in its favor. It will be hard to persuade them that Christianity is free from the responsibility of permitting liquor to be sold to them. Bishop Selwyn at a recent public meeting, said that the African natives used to come to him and ask, "How is it that you who profess to be Christians—you who read the ten commandments—seem to take no account of the sin of intemperance?" So demoralizing have been the effects of the traffic

that Sir Richard Burton, the eminent African traveller, says of the West Coast of Africa: "It is my sincere belief that if the slave trade were revived with all its horrors, and Africa could get rid of the white man with the gunpowder and rum he has introduced, Africa would be a gainer in happiness by the exchange." From testimonies like this, and from the well-known facts brought to light by missionaries themselves, it is evident that Christianity will have to conquer not only heathen religions, but the opposition of vices introduced by Christian civilization.—*Chris. Guardian.*

## Egypt.

It is announced by cable that the Khedive of Egypt has dismissed his prime-minister, Nubar Pasha, and called Riaz Pasha to head his cabinet. We are totally in the dark as to the cause of this change.

Nubar has been regarded for many years as the foremost statesman of Egypt. He it was who accomplished the reform in judicial procedure that did away with the pernicious consular jurisdiction. He has done more than any other man to raise the tone of Egyptian administration. But he is an Armenian Christian and not a Mohammedan, and has therefore never been popular with the people. Riaz is a Mohammedan, and though inferior to Nubar and to the late Sherif Pasha in ability, he is still of the foremost of Egyptian statesmen, and is far more progressive than was Sherif. He was in hearty sympathy with Nubar in the matter of reform, and served under him as Minister of the Interior during the last days of Ismail's rule. When the reins of Government fell into Tewfik's hands he appointed the reactionary Sherif to the presidency of the cabinet; but almost immediately displaced him in favor of Riaz. It was thought that he should have reinstated Nubar, but Riaz was favored by France and England as more pliable in the hands of the Dual Control. His term of service was little more than a year, when he was displaced at the demand of Arabia, whose star was then in the ascendant. Riaz saw his predecessor made his successor. What significance is to be attached to the return of Riaz to power, we do not undertake to say. Egypt has at present no foreign nor internal complications such as to cause instability of the Government. The budget for 1887 showed a surplus and the debt problem—the greatest of all Egyptian problems—seems to be nearing a resolution. We do not, therefore, find the present situation at all alarming.—*Independent.*

## Don't Cavi.

Brother, don't cavi with your church, and don't cavi with, or about, the work of your church or your brothers in it. They are doing very well, perhaps better than you are, and better than you could. Captious and fault-finding Christians are seldom—no, not seldom, but never—themselves patterns of completeness or examples of power in the very things with which they find fault. Nor are they busy and devoted Christians, building over against their own house. If they were, they would find no time to spend to decry and tear down the work of others. As it is, they become positive stumbling-blocks to religious prosperity; mar-pits in the great scheme of a church and the work of men whose very success it may be, awakens their envy. One or two such in a church are more to be dreaded than a dozen infidels outside of a church. "Do all things without murmurings and disputings, and in lowliness of mind let each esteem others better than themselves."—*Pacific Advocate.*

## Death Or Exile.

**WHAT RELIGIOUS TOLERATION AMOUNTS TO IN TURKEY TO-DAY—A LADY'S EXPERIENCE OF "CONSTANTINOPLE THE BEAUTIFUL."**

Miss Gleason, who has been attending the meetings of the Congregational Woman's Board of Missions in Montreal, during the past week, addressed the Canadian Woman's Board, at its regular monthly meeting yesterday, giving a very interesting account of "Constantinople the Beautiful," and the work she had been engaged in for

Greeks and Armenians there. By the aid of maps and photographic panoramas, a very clear idea of the situation of the city, with its million inhabitants and its appearance, was given, with its 17 miles of extent, including suburbs along the Bosphorus and beautiful buildings and fine harbor. When Miss Snider and Miss Gleason were sent out by the American Board eight years ago, it was with the understanding that their work was to be of the city missionary character, and the result far surpasses all expectation. Stamboul, the ancient part of the city, with its 600,000 inhabitants, and no Christian teacher, was the field of the two brave women. It was pioneer work, and very difficult, for there was a great deal of opposition and insult in those early days to be encountered; but they hired a room, and attracted the children with pictures and music till they had established a Sunday-school. This became the centre from which all their success radiated. Their work was not among the Turks directly, but Greeks and Armenians, as no Turk can become a Christian under the present Government,—certain death or banishment being the result if he does. But through their mission coffee rooms, evening school, conversation and circulation of the Bible in the Turkish language,—five thousand being sold annually,—the Gospel is winning its way to the hearts of the people. The Government, however, is so vigilant, it is impossible to escape death or banishment upon confession of Christ. An interesting example was given showing the power of the Bible to convince of the truth and the hatred of the Turks to the Christian religion. A stranger appeared one day in the Sunday-school; after attending several times he returned to his home in Caesarea, having bought a Bible. By its study, after a long struggle he was converted, and as he could not keep it to himself he imparted it by degrees to fourteen students under his care, and was the means of their conversion. Then they wished to confess their faith and be baptized, but could not do so there, so decided to sell all they had and go to Constantinople. On the road at Marsovan they made themselves known to the missionaries, who invited them to speak to the students in an Armenian Church, where their earnest faith gave proof of the change in their hearts. With letters of introduction they went on their way to Constantinople, but as soon as they landed they were seized and put in prison. One night the letter of introduction, with the words written on it, "Save us if you can," was thrown into the prayer-meeting of the missionaries in Scutari. It was impossible to get any information about them, till some time after another appeal was thrown in, and the messenger was induced to reveal the prison in which they were confined. No information could be gained of them and they were lost, and are called the "lost fifteen." The man who had carried the letter afterward found out that when the authorities knew they were looking for the men, six were forced into the army, where they were surrounded by soldiers, and the remainder banished to Arabia. But they are not lost to God, and the truth, if they are faithful, will come out wherever they go.

Many thrilling incidents were given of the working of the truth in the hearts of the people and of the individual character of the work. The people cannot be gathered in a mass and talked to, but the way of salvation must be told so simply that each individual if he only hears it once may have a clear idea of it. It must be done with tact, as they resent having it forced upon their notice; and in every interview, no matter of what kind, the ladies strive to have the person go away with something to make him better.

## THE DUTY OF GIVING.

Seven days in the week we are taught and trained in the duty of saving, but when and how often in the duty of giving?—*Heathen Woman's Friend.*

## OF MORE VALUE.

One thousand dollars given by 100 men is of more value to the Church than \$1,000 given by one man, for the reason that 100 men will partake of a gift consecrated to the cause of Christ.—*Missionary Magazine.*