

Religious Intelligencer.

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

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BUSINESS NOTICE.

Statements of accounts have been sent to several hundred subscribers. From some of them answers have been received, for which they have our thanks. From every one of the others we need and are expecting, a remittance at once. No one should neglect nor delay this matter. Kindly give it attention immediately.

NOTES AND GLEANINGS.

It is the boast of Germany that she possesses the greatest number of political parties, there being no less than thirty-two.

It is prophesied in the Hindu Scriptures that the Ganges will cease to be the sacred river of India after next year. Its successor will be the Ner-budda. It is not probable that the prophecy will make any difference to the mass of the people.

Of all the seventy nations mentioned in ancient history and Holy Writ, says Dr. William Ashmore, "only two survive to-day. One of them is scattered among the nations, awaiting its resurrection call; China is the other."

Besides securing control of the telegraph system of the United Kingdom, the British government, after prolonged negotiations, has absorbed the telephone lines and placed them under the charge of the General Post-office. The great trunk lines only have thus far been acquired, with the exclusive right to construct new lines at pleasure, but it is only a question of time when the local exchanges will also be turned over by the companies to the government, some of which have still forty years to run. The sale was effected at the cost price of the lines represented.

There are a great many people like the Scotchman in the following story: Two elders, members of the same kirk-session, had made themselves notorious by their quarrelling. Their mutual friends represented to them that their conduct was very unseemly, and a meeting was arranged to reconcile them. After they had shaken hands and professed mutual esteem, the first elder said: "It's a Christian duty to gie in." "Ay," replied the other, "we should gie in to one another." "Yes," exclaimed the first imperatively, "but it's you that maun gie in, because I canna."

The Russian crown and other state jewels are valued at the enormous sum of \$11,000,000; the crown itself is reckoned as being worth at least \$6,000,000. It is adorned with hundreds of diamonds, individual specimens of which are valued at all the way from a few dollars up to enormous sparklers worth thousands upon thousands of dollars. Besides the diamonds, which make this costly head dress look as if it had been buried in a shower of falling stars, there are fifty-four pearls, each without a flaw, set around the rim, a ruby of extraordinary size and brilliancy being used as a centerpiece. The crown was made by Panzie, the old-time Genoese court jeweler, and was first used by Catherine the Great.

"Why is it?" some one asked not long ago, "that it is only a drink or a cigar that your friends ask you to have? You never hear a man say to another when he goes into a hardware store, 'Have a pound of nails?' or in a clothing store, 'Have a coat?' or in a bakery, 'Have a loaf of bread?' It is always an offer of something you are better off without. I tell you it is the bane of the times, and leads more young men to destruction than all other things combined."

The Superintendent of the New York Police may be regarded as knowing as much about crime and the causes of crime as any man. In a recent newspaper article he said: "If we hunt vice and crime back to their lairs, we will be pretty sure to find them in the gin-mill. Drunkenness is the prolific mother of most of the evil doing."

The English House of Commons has been giving considerable attention to the increase of lunacy in Ireland, a late report of the inspectors having shown that in the last forty years the insane of all classes has increased over 200 per cent., and that this increase was made among a diminishing population. Various explanations of this singular phenomenon are suggested, among them the emigration of the stronger members of the community, and the intemperate use of alcohol and tea, the latter beverage being used in great quantities and in a concentrated form.

A Pure Church Finance

Christianity demands a pure financial system in the Church. By "pure" we mean purely Christian as distinguished, upon the one hand, from anything either heathen or worldly, or even legal. Just as Christianity has a pure doctrine which is peculiarly its own, and a pure character and life which are different from anything else in the world, so it has provision for a pure financial system which is unique, and which is in its order, as essential to be maintained in us either the doctrine or the life.

Let us examine where it begins. What is the foundation of purity in connection with the money matters of the Church?

The new Testament nowhere encourages parsimony in religious finances. The elders which rule well are to be accounted worthy of double honor. The broken box of costly spikenard evokes commendation, rather than rebuke, from the Saviour. Liberality is always encouraged, and sparse sowing is said to surely result in a sparse reaping. So that niggardliness in giving is a defilement of the house of God. A man may rob God in the matter of offerings.

In a money extravagance has no place, aspires may sometimes represent vanity, envy and unholy emulation rather than devotion. A pure finance is utilitarian rather than ornamental. The church should be elevating, but not elegant. Comfortable and convenient in such a way as to not make the common people feel uncomfortable or out of place. Many of the debts and dissipation of existing financial systems are results of corruption at this point.

A pure financial system is both obligatory and voluntary. Obligatory to the extent of making every man feel an obligation to give; voluntary in letting every man be free to determine the extent of his giving. The taxing system has little, if any, New Testament support. The assessment plan is almost an encroachment upon the gospel liberty of the individual—if it be given more force than a suggestion. Pew rents practically violate James' instructions about the seating of rich and poor in the congregation. And the commercial view of paying only for services received or privileges enjoyed is as foreign to the spirit of Christian giving as selfishness is foreign to salvation. The man that withdraws his subscription to the church simply because the preacher or some one displeases him plainly backslides.

Direct giving is the only New Testament method of church finance. We fail to recall an instance anywhere in the book where the ministry, the missions, or the philanthropies of Christianity were maintained in any other way. Nor is there anywhere to be found a reliance upon any other method, nor an inculcation of any other principle. Christianity and the world are suffering for neglect of this principle. Ministers and official men are guilty of a gross scepticism in so far as doubting the efficiency of this grace and the adequacy of this means as to deny the possibility of raising all that is needed in this way, and to allow the substitution of anything else in its stead. The only substitute on record where an emergency or an expediency seemed to require one is that of a self-supporting apostle making tents not to be chargeable to any.

The corruption of church finance works great evil to Christ's spiritual kingdom. Such corruption exists wherever the parsimony of church members cripples the church or makes

it a mendicant. Wherever personal, local or sectarian pride, or ambition incurs expenditures and debts beyond the lawful necessities of the Church; wherever the individual shirks the responsibility of giving or the society invades the freedom of the individual; wherever any system is adopted or allowed but the Christian system of direct giving to the cause of Christ and in His name. Now we repeat great evil results from such financial corruption, and that in many ways. (1) The aggressive work of the Church is hampered for want of simplicity and for lack of means; (2) The pride of the Church puts her into competition rather than into conflict with the world; (3) The consciences of men are blunted; (4) The Church of Christ leaves her legitimate business to go into other trades; (5) The grace of giving, the embodiment of all the graces, and the most Christ-like of any is undeveloped in the individual Christian. The preacher serves tables and makes a fame as a financier rather than a soul winner. The Church fails to maintain the dignity of Christ before the world in coming not to be ministered unto, but to minister and to give. In fact, the baneful effects of a financial system in the Church which does not square with the New Testament standard, are only second, if, indeed, they are second, to a theology or a practice which fall below the same authoritative standard.—Phyl. Standard

Religious Reform in Russia.

To those who remember what Russia was thirty or forty years ago—a Dead Sea of Orthodoxy, without life or movement—the present condition, says the "Independent," gives much reason for hope. The quarter of a million Standists of the southern provinces are only one example of the wonderful change that is coming over the land, while those banished to the Caucasus Province of Orthodoxism, work spreading the light. German colonists, some of them men of piety and missionary zeal, are also settling in various districts of Eastern Russia. Great and growing revivals of religion are reported in the Provinces of Tarnoboff and Saratoff, and even among the Cossacks of the Ural. An illustration gives a good idea of the way the work goes on; One of the Standist leaders banished to Terter, a little Tartar village in the Province of Elisabethopol, lived not far from a Tartar who had always shown him kindness and taken an interest in his history. In a surprisingly short time the Russian spoke sufficient Turkish and the Tartar sufficient Russian to enable them to converse with comparative ease. The Tartar took to learning to read, and the Standist's New Testament was his text-book. And then in due time came the repetition of the grand old story of light shining in darkness and of a new-born soul at the feet of the Master. It will be no evil, but an unmixing blessing, if the banishment of these most worthy Russian Protestants to the Caucasus will bring about the evangelization of that old land, so interesting and so full of historical associations.

Un-Christian Churchianity.

Few things are more contemptible than the airs some people put on, because of their belonging to a church which they claim is the favorite of heaven, and the only true church. At a church pastoral aid meeting, held not long since, Dean Lefroy, of Norwich, England, said that the condition of the industrial districts was a disgrace to religion, and a blot upon English civilization. "In such places," said the dean, "we find over-crowding. Dissent and vice in every form." That "Dis-senters" take the Scriptures, as the basis of their doctrinal belief, trust in Christ alone for salvation, labor to do good to others as they have opportunity, and that God has abundantly blessed them in their work, all count for nothing in the opinion of this so-called Christian minister. In his narrow bigotry he deems it right to class them with vice and over-crowding! And this man, whose spirit is so un-Christian, looks down with lofty contempt upon godly Christians who believe that, apart from all priestly pretensions, "in every nation he that feareth God and worketh righteousness is accepted of him."

Self righteousness, on the part of Churches or individuals, is like bad land—the more you have of it the poorer you are. No feature is more prominent in the Master's teaching than the great truth, that the outward and ceremonial are as nothing, compared with the inward and spiritual. That is the best and most apostolic Church which is the mightiest instrument in God's hand lifting up sinful men and women from the slavery of sin into the life and liberty of God.—Guardian.

WOMAN'S FOREIGN MISSION SOCIETY.

"Rise up ye women that are at ease." Isaiah 52: 9.

[All contributions for this column should be addressed to Mrs. Jos. McLeod, Fredericton.]

The Lament of a Missionary Box.

Forgotten and forlorn I live,
Upon a dusty shelf,
And feel so downcast and so sad
I hardly know myself;
A missionary box am I
And better days have seen,
For copper, silver, yes and gold,
Within my walls have been.

Now I am empty, no, not quite,
For something you may hear—
A mournful jingle from my depths
By pennies made, I fear;
I scorn not pennies, no, indeed,
Their worth too well I know,
But twopence only in a box
Does make one's spirits low.

The missionaries say indeed
That pennies to pounds soon grow,
But older people ought to give—
We want our money so.
And thus, in emptiness I wait
And dustier grow each day,
While heedless of my silent plea
You round me work and play.

My words are poor and weak at best,
I know not how to plead,
But look upon the distant fields
"To harvest white" indeed;
"Ye are it" unto these

The smallest offerings for His sake
Into the treasury given,
He with an eye of love will note
And own one day in heaven;
And even here you'll have His smile
While you the words believe
That far "more blessed" 'tis to give
Than only "to receive."

A GOOD USE FOR DIAMONDS.

Princess Eugenie, of Sweden, sold her diamonds, that she might build a home for incurables. On one of her visits to the home she met a wicked, sick woman, to whom she talked about Christ. She told the matron on leaving that she hoped special attention would be given to that poor creature, for the Princess was anxious that before she died she should become a Christian. One day she found the invalid with bright face, because her heart was radiant with hope, and, as she took her by the hand, the tears gathered in her sunken eyes. The Princess said to her husband on returning to the palace, "I saw the glitter of my diamonds to day in the tears of penitence."

Fifty-six of the one hundred medical missionaries in China are women.

A King's Daughters' Circle in San Francisco is composed of eight Chinese women, two Japanese, two Syrians, and their American teachers.

A well-known equation: "Enthusiasm plus information, minus self, multiplied by activity, divided by each member, equals a good missionary society."

Some Chinese women who heard Dr. Paton speak of the New Hebrides, brought him a contribution for his work, saying, "We must not only think of those who are near, but of those who are far off; for they also are our brethren."

Tired of Convent Life.

Some excitement was created in the east end, Montreal, a few days ago, on the arrest by the police of a nun who had escaped from a convent. About nine o'clock on Friday evening the nun was seen on the corner of Lagachetiere and Beaudry streets. She told a man whom she met that she had escaped from a convent, and did not want to go back again. He took her to a grocery store, and soon after she was seen being taken by two

policemen to No. 2 police station. When she reached the station she begged very hard not to be sent back to the convent. It is rumored that the police, despite all the poor creature's prayers, gave her to two priests, who took her back to the convent. The chief of Police on being seen, said that the affair was a family matter, and that he had not much to say about it. It was true that the nun had been returned to the convent, but only after she had seen her mother, who had persuaded her to return until she could be taken thence in a proper manner.—Montreal Witness.

A Remarkable Woman for her Age.

On the 7th inst., Rev. T. W. Carpenter, of Carpenter, Queen's Co., Mr. and Mrs. George Palmer, of Victoria, Carleton Co., and Miss Frances A. Carpenter, of Philadelphia, called on Mrs. Thomas Blizard, of MacDonald's Point, Queens Co. Mrs. Blizard is in her 103rd year. Her visitors were greatly surprised in finding her so bright, cheerful and entertaining. She related many reminiscences of her life all through the present century. She is exceedingly vigorous and healthy for one so far advanced in years; her sight and hearing still are good. Since she has been 100 years old she has cut, pieced, patched and put together two quilts; one of these contains 2000 pieces, the other is a red and white quilt, the pattern of which is called the snow-ball. It is doubtful whether the neatness of the work upon these quilts could have been surpassed by anyone. She also related to her callers a sketch of her life without any reference to records; afterwards her family record was brought forward and it was found that she had been correct in every particular. The following is a synopsis of her life: She was born in Gagetown, Aug. 17, 1792. Her parents were Oliver and Lucy Arkerley; her maiden name was Amy Arkerley. She was married from there they moved to Carleton Place and thence to St. John, where her husband died 26 years ago. Since then she has lived with her son-in-law, Mr. William Smith, of MacDonald's Point. She gave birth to 16 children, 8 boys and 8 girls, 10 of whom are living, the eldest being 81, the youngest 56 years of age. She professed religion many years ago, and was baptized by the late Samuel Hart. She is a firm believer in the goodness of God, and is happy in the love of her Redeemer.

Sept. 15, 1894.
Com.
A Mid-Ocean Hotel.

A mid-ocean hotel is the latest proposition of Yankee enterprise. The "Newcastle Chronicle" describes the project; it is not in a vessel, but on an island to be formed by taking a group of 60 caissons, each 15 feet in diameter, upon which it is proposed to erect a series of buildings. Ten miles off the coast of Long Island is the chosen "site." There the depth of sea is 66 feet, and being in neutral waters is out of the jurisdiction of any nation. Possession has been taken by means of an anchor, chain, buoy and flag, and the place has been christened "Atalantis." Palatial iron structures are to be connected one with another by bridges, as at Venice. The first series of buildings is to be in the form of a square, two stories high, and four in the towers; the structure to rest on large iron cylinders filled with cement, the tower ends buried sufficiently deep in the sand to ensure stability. The space on the main floors, including fishing pavilion below, and the promenade on the roof, is to contain 227,800 square feet. The buildings are to be entirely constructed of glass, tiling, cement, iron, steel, and other metals of a non-inflammable character. The main floor of the island will be 30 feet higher than the highest wave that has been measured in the Atlantic. Public promenades and piazzas are to be formed, and in the hotel a large number of suites of rooms will be luxuriantly furnished, together with all the requisites of a first-class summer resort. The ocean-air will be enjoyed without sea-sickness, and there is to be an amphitheatre capable of accommodating 16,000 persons. Three thousand people will be able to sit on the esplanade or roof garden. "Atalantis" is

to be open day and night for visitors, and steamers will be in constant communication between it and New York, Brooklyn and Jersey City. It will cost three million dollars to build the place. No great engineering difficulty is anticipated, and it is expected that funds will speedily be forthcoming to meet the necessary expenditure.

Writing for the Press.

To write well for the press is an art. Yet it is an art with which too many know little, and seem even to care less. The art of writing well for the press is chiefly the art of taking pains. The one who does that is likely to write, first of all, legibly, spell correctly all proper names, paragraph and punctuate carefully, and write only on one side of the paper. The *Albion*, *Pa.*, *Tribune* gives a few good hints that are suggestive and practical on this subject: "People who write for newspapers should study the art of condensation. The communication which says the most in the fewest words is always a favorite in the editorial rooms, and is much more likely to find its way into print than the prolix effusion of the writer who repeats the same thought over and over again. It is true, some subjects can not be treated briefly; but as a rule the man who knows how to handle the English language can pack a great deal of thought in a column. When one wants to write upon a given subject, the first essential is to become thoroughly acquainted with it; the next is to decide what one wants to say, and then say it without superfluous words. The writer who cultivates a terse style will never be without readers. The same rule applies to public speakers. He who has something to say and says it directly will command the attention of the most restless audience, while he who covers a little idea with a multitude of words will soon talk to empty benches."

and "AFTER LIKE A MAN." There coursed about prevalent popular vices. Soon he exclaimed: "Where is the drunkard?" The drunken man was just far enough gone to think the call personal, so rising heavily, replied, "Here I am," and remained standing while the drunkard's character and fate were eloquently portrayed. A few minutes later the preacher reached another head of his discourse, and asked, "Where is the hypocrite?" Gently nudging his neighbor, the drunkard said, in an audible whisper, "Stand up, deacon, he means you this time. Stand up and take it like a man, just as I stand! It will do you good!"

RAILWAYS IN FRANCE.—In 1893 three hundred and eighty-nine miles of new railroad were opened for traffic in France, making the total of the country 22,362 miles, of which 19,748 miles belong to the six great companies, 1,699 to the state, 698 to branch railroad companies, 199 are not chartered, and 138 miles are made in shops, yards, etc. Besides, there were at the end of the year 2,219 miles of local railroads, 188 miles of which were opened in 1893. There were also 1,038 miles of street railroad.

Among Exchanges.

NOT SIZE.

It is not always size that counts.—Golden Rule.

IS HE SAFE?

"Is the young man safe?" Not while his father is taking crooked steps.—Ram's Horn.

DON'T RUN OVER THEM.

Go ahead when you are sure you are right, but don't run over every one else in the road.—Young Men's Era.

CANADA.

Canada is the most highly favoured country on earth. We have no cyclones no blizzards, no earthquakes, no famine, no pestilence, no forest fires worth speaking of when compared with those that have been raging in other places, and no war that would be called war in the old world. And yet we grumble just as much as any people under heaven. We are not any more liberal—if as liberal—in our support of good causes than some people who have more than one of the calamities from which we are exempt. The Lord may have a reckoning with this country soon if we do not mend our ways. Can. Presbyterian.