

Religious Intelligencer.

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

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WHOLE No. 221

NOTES AND GLEANINGS.

Many of the leading men of France have become teetotallers. The reason for this is they claim they cannot attain the success in business they desire and drink. Among them are President Faure and some of his Cabinet, Alphonse Daudet and other writers.

The Coronation of the Czar of Russia, which is to take place soon, will be marked by a great display of semi-barbaric splendour and the attendance of a large number of nobilities from many different countries as well as from nearly every court of Europe. Li Hung Chang is to represent China. It is believed that on his way back he will visit both London and Paris.

An exchange remarks on the fact that since the days of Pope Innocent II, Roman Catholics who possess crosses and rosaries brought from Palestine have been granted special indulgences for sins. And last August indeed, the Romish hierarchy extended these indulgences to those who own little images of Christ, as well as other objects of devotion, brought from the Holy Land. And yet Rome, it is claimed, is not unspiritual nor idolatrous.

The "Nineteenth Century" has been exhibiting by some very suggestive arithmetic the enormous cost of the Armaments of Europe. In 1865 Germany's total expenditure on its land and sea forces, it is stated, was \$49,500,000. In 1879 it was \$105,750,000, and it has been increasing rapidly since then. In 1865 the French expenditure was \$87,000,000, and in 1879, \$133,000,000. In 1865 Great Britain spent \$135,000,000, and in 1879, \$161,250,000. Russia's expenditure in 1865 was \$109,500,000, and in 1879, \$182,500,000.

The industrial development of Japan is quite remarkable. There is a great increase of manufactures and railroads. She is building a new navy of a hundred and twenty ships, and the merchant marine is composed of some of the best ships afloat. In 1884 Japan's total imports and exports were \$63,500,000; in 1894 there were over \$230,000,000, and in 1895 nearly \$300,000,000. There are now in the Empire 26,000 schools, with about 3,400,000 pupils, led by the Imperial University of Tokyo with 1,300 students. And the publishing of books and the circulation of newspapers have fully kept pace with the advance.

How seriously the morals of France are endangered by the growth of intemperance can be gleaned from recent statistics. In the year 1870 there was one drinking place in the country for every 113 citizens, and now there is one for every 84, and in Paris even one for every 60. In 1830 the average consumption of strong drink per citizen was 1.12 liters, and now this has increased to 4.04 liters. Among the means adopted to counteract the evil are courses of popular lectures on the evils of intemperance. Total abstinence societies do not turn out to be popular in France, and can do but little. The Government is beginning to investigate into the subject.

The expedition which England is now sending into the Sudan, ostensibly for the protection of Egypt, and possibly to make what conquests may come in its way, will recall to Canadians that one in which, under General Wolseley, our countrymen took an important part, and which ended so ingloriously. In the debate upon the subject in the British House of Commons, Mr. Balfour, the Government leader in the House made rather a severe hit in reference to this when he said: "That wherever the column went there would be no retreat, and that whatever was gained for Egypt would be hers forever." The present government does not intend it to be a repetition of the Khartoum disaster, and the fate of the brave but doomed General Gordon.

The Woman's Christian Temperance Union at Portsmouth, Virginia, is about to start a matrimonial agency. A yearly meeting of marriageable young women will be held in one of the local churches, to which a number of eligible young men in search of

wives will be admitted. For three months before the meeting a committee of the Union will inquire into the history and prospects of the applicants of both sexes, and measures will be taken to exclude those who fall short of the standard set by the Union. The principal object of the enterprise, according to the members, is 'to afford girls who desire to marry an opportunity to secure temperate and industrious husbands.'

The newest service rendered by monkeys to mankind was recently illustrated in London. In one of the school districts too many parents reported no children in their families; and, in order to ascertain the real number of children in the district, the school officers resorted to an ingenious measure. Two monkeys were gayly dressed, put in a wagon, and accompanied by a brass band, were carried through the streets of the district. At once crowds of children made their appearance. The procession was stopped in a park, and the school officers began their work. Distributing candies to the youngsters, they took their names and addresses. They found out that over sixty parents kept their children from school. The ingenious measure brought to the school about 200 boys and girls.

A great increase in the production of aluminum is responding to the growing demands for its use. The New York *Witness* says that so varied are uses to which it can be put, that it is estimated the output the coming year will be fully 3,000,000 pounds, an average of 10,000 pounds a day. In 1894 there was practically but one aluminum reduction works in the country, located at Pittsburgh, and the output for that year was 550,000 pounds. In 1895 this was increased to 850,000 pounds, and now that the plant has been removed to the hydraulic power possibilities of Niagara Falls, it is estimated the output will reach 3,000,000 pounds. From the refuse left from the process of making aluminum is made a remarkable product known as mineral wool, which is used for steam-pipe packing, in place of asbestos, in the manufacture of refrigerators, storage trunks, etc.

Send For The Master.

BY REV. THEODORE L. CUYLER, D. D.

When our Lord was on earth he was often sent for by those who needed his offices of compassion. The Centurion of Capernaum beseeches him to come and heal his servant, and the sisters of Bethany send unto him saying, "He whom thou lovest is sick."

To these and kindred appeals, his infinite heart of love made ready response. Why should we not make the same appeals to him now to come to us in the hours of our deepest spiritual necessity? No prayer could be more directly in the line of the divine promises; if offered aright, no prayer more likely to be answered.

Here is a church which desires a revival, and the first thought of many is to send for some popular preacher or evangelist. Why not send for the Master himself, who has power to forgive sins, convert souls and quicken the spiritually dead? It is not the prerogative of any invited preacher, however eloquent, gifted or experienced, to bring Christ with him. First of all, let that company of believers who believe in prayer put up the fervent petition, "Come, Lord Jesus."

There is nothing impossible in this and nothing presumptuous. Our Savior most distinctly promised his presence with his flock. One of his last and most precious assurances was, "Lo, I am with you!" Jesus Christ was as truly in Jerusalem on the day of Pentecost as he was on the day of his crucifixion. His unseen presence filled that upper room when the sound was like the sound of a mighty wind, and the light was like a tongue of flame. Jesus spoke through Peter's lips when the wonderful discourse pricked through three thousand hearts. He wrought through Peter's hand when the cripple leaped up and began to walk at the Beautiful gate. Jesus had a personal encounter with the fiery persecutor, Saul, on the highway to Damascus; all that the converted Paul could say afterwards was that he "had seen the Lord in the way, and that he had spoken to him." That same Savior still has the same converting power. Send for the Master!

Who doubts that the Son of God hovered around the flaming stakes of the martyrs and walks to-day beside every faithful missionary of the cross? Jesus Christ was as veritably with Luther in his imperial diet, and with Bunyan in his Bedford jail, and with grand old Livingstone in the wilds of Africa as he was with the disciples in the night storm on Galilee. He still works through his witnesses and his ambassadors. Every genuine conversion testifies of a present Christ. There is not a faithful pastor or Sunday-school teacher, or any consecrated worker for such who cannot ask and claim—and if he seeks in the right spirit—cannot secure Christ's presence. Still he is knocking at doors and asking us to open to him. Is it not passing strange that his people consult together about inviting some human aid when the omnipotent Lord of all is waiting to be invited in?

There is a mist of uncertainty over the mind of many Christians when they are exhorted to realize and to actualize their Master as a living presence. Because they see no form of flesh and blood, they think of Jesus as a vague, shadowy personage, or as a radiant King away off on a heavenly throne. That Christ should come into their hearts as he came into the heart of Paul seems like a devout illusion. Why put any such insulting limit on his omnipotence, and why give the lie to his promise, "Lo, I am with you?" The most thorough cure for unbelief is a close grip on Christ. The prayer he loveth most to hear and to answer is that deepest and holiest of prayers, "Come, Lord Jesus!" There is a lamentable dearth of revivals this season, and a widespread barrenness of spiritual results. No little machinery is set in motion which ends in empty clatter. Discouragement sits as a nightmare on some hearts. But when did a church ever put away its idols and penitently lay hold of its duties and beseech Christ to come to them and were mocked with a refusal?

The Salvation Army in India.

Mr. Booth-Tucker, the new Salvation Army commander in the United States is not meeting so hearty a reception as might have been expected. He was last in charge of the Army work in India. His statements about the work of the missionaries of various societies there have not been as kind as they might have been, which has the effect of prejudicing many good people against him. He is also charged with misrepresenting the Army work in India.

The Independent and other papers are printing charges, made by Rev. W. J. Gillespie, an Irish Presbyterian missionary, that he has made grossly erroneous returns of converts made by the Army. We quote from the "British Weekly": "Mr. Tucker says that it is probable that the Salvation Army has in Gujarat 75,000 general adherents and 10,000 genuine converts. Mr. Gillespie, who says that he has spent more years in Gujarat than Mr. Tucker has spent weeks, says that if Mr. Tucker can produce a hundred real converts brought to the saving knowledge of Christ through the sole instrumentality of the Army during the last twelve years, he will subscribe to the Army a rupee a head for the whole lot." The statements of the missionary were elicited by some ill-considered remarks of the Commander concerning missions in general. The statement elicited by his remarks, and confirmed by extracts from the "Bombay Guardian" and the "Indian Witness," seems to indicate that the opinion of the "British Weekly" may not be without foundation when it says that a real crisis of the Salvation Army has been reached at last, and that its future will depend very much upon whether Mr. Tucker can be successfully defended. Bishop Thoburn on his return from India made much the same statements that are now made by Mr. Gillespie, but the matter was then dropped. The Army in all countries has met a real want, and its work in many instances has been so genuine that it ought not to be subjected to such charges. The whole difficulty, so far as we have been able to trace it, lies in an apparently unconquerable tendency to exaggeration, which is not altogether confined in the religious world to Salvation Army statistics.

HEAVY INSURANCE.—King Humbert of Italy is the most heavily insured man in the world. The amount of insurance he carries is over \$7,000,000. The late Czar Alexander III. was insured for \$5,000,000. The Prince of Wales carries different policies on his life to the amount of \$3,250,000.

Salaries of Pastors

The other day a minister was speaking to a member of his church about engaging in Christian work and incidentally remarked some work he was doing. "Yes, but you get a salary" was the reply. It is doubtless true that pastors who have all their time for religious work and preparation for it ought to do more than Christians who have other vocations. And yet there are certain lines of Christian work that can better be done by others. There is too much of a tendency in this age to have our religious work done by proxy. The minister is paid for it. Therefore let him do it. This brings weakness to others and burdens the pastor.

Then what is his pay? The most of our ministers have a salary of \$300 to \$500. Probably their salary west of New England does not average more than \$400. There are few fields that pay more than \$500. Now even this last sum must be wholly inadequate to the needs of a live minister's family. He is expected to fairly clothe them. He ought to educate his children. He needs to expend considerable money on his library, if he would be a growing man and do his best for the cause of Christ. If he does not study, his sermons will become stale. He cannot study without books. He is expected to attend quarterly and yearly meetings. He must always go whether or not others go. He cannot travel for nothing. He is expected to give more than others when any appeal is made for one of our schools or missions (Why oh why is this so?) The minister ought not to incur debts. It hurts his influence and disables him as pastor. But how can he avoid it if he is not well and prompt pay?

The minister ought to save something for old age and sickness. One of our aged preachers has for years been making appeals to the public for help and going from place to place—well, what shall it be called but begging? Another is about to enter an almshouse for support. Surely these things ought not to be so.

It is true that some men would save nothing, with ever so good salaries; but all ought to have the opportunity. If the church had all things common as at first this would not be necessary; but with individual ownership of property as at present, no pastor ought to be deprived of the right of laying up something for a time of need. It should be borne in mind that some of our pastors are preaching for \$400 a year who could command \$1,000 or \$1,200 a year in some other vocation. Some of them could increase their salary in some other denominations; but they are willing to sacrifice for the truth. Shall not others sacrifice also? Why not? Why not advance the salaries of our preachers by sacrifices equal to those which they make? What church, whose pastor's salary is inadequate, will give joy to his heart by increasing it \$50 or \$100 without his asking for it? Such a church God will bless.—*Free Baptist.*

Poor Armenia.

The women in Armenia are to-day praying for a plague that will carry off themselves and their children. Mothers are killing their daughters to save them. Fathers give thanks to God when they hear how a daughter has jumped into the river. Almost more pitiable still is the position of those who have, to save their lives, accepted Islam and submitted to circumcision, so utterly degraded do they feel themselves in comparison with their more heroic brethren who preferred to face torture and death. There are only two results possible as to this most ancient of peoples, who have kept their Christianity through cruel oppression since the days of the apostles. They must either be wiped out as a people, and like many once Christian peoples in northern Africa and elsewhere, retain only a tradition that they once were Christians, or from their martyred ashes and the cry that goes up to heaven from their humiliation there must arise a new and more stalwart form of Christianity than that of the nineteenth century, which is utterly humiliated before the duplicity and fiendishness of Moslem bigotry. We had begun to talk about barbarism as a thing that was passing from the world. We had begun to look upon the cruelties recorded in

history as things which could never recur, and yet here in the end of the boastful nineteenth century, when Christianity was beginning to plume itself, when we were beginning to think that it was efflorescing at last in practically consenting to deliberate fair and gorgeous bloom we find it atrocities such as for protracted cruelty have not been excelled since the world began.—*The Witness.*

Origin of the "Sick Man."

It was the first Emperor Nicholas, of Russia, who described Turkey as the "Sick Man."

On the night of January 9, 1853, Sir Hamilton Seymour, Minister of Great Britain at St. Petersburg, was at a party in the palace of the Archduchess Helen. There Nicholas said to him: "The affairs of Turkey are in a very disorganized condition. The country itself will be a great misfortune and it is very important that England and Russia should come to a perfectly good understanding upon these affairs, and that neither should take any decisive step without at least consulting the other." The English minister answered that this was certainly his view of the way in which the Turkish question should be treated. Nicholas then said, as if continuing his previous remarks: "Stay, we have on our hands a very sick man. It will be, I tell you frankly, a great misfortune if one of these days he should slip away from us especially before all necessary arrangements are made."

This is the origin of the phrase that became extended into the "Sick Man to Europe." On a later occasion the Emperor, speaking to the same minister, said: "Turkey has by degree fallen into such a state of decrepitude that, as I told you the other night, eager as we all are for the prolonged existence of the man (and that I am as desirous as you can be for the continuance of his life, I beg you to believe), he may suddenly die upon our hands."

Nicholas went on to inform Sir Hamilton Seymour that he would never permit England to establish herself at Constantinople. As for himself, he was disposed to engage not to establish himself there, but he added: "It might happen that circumstances, if no previous provision were made, and everything should be left to chance, might place me in the position of occupying Constantinople."

A month later, at a party given by the hereditary grand duchess, the emperor said to Sir Hamilton Seymour: "If your government has been led to believe that Turkey retains any elements of existence, your government must have received incorrect information. I repeat to you that the 'sick man' is dying, and we can never allow such an event to take us by surprise."

WOMAN'S FOREIGN MISSION 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.]

Aunt Zanie's Prayer.

"Come in," said Miss Peck, the missionary, in response to a knock at her door, the morning after hearing a stirring appeal for Africa's needs.

The door opened and revealed a neat little brown-faced woman, in clean calico gown and long gingham apron, her head wrapped in a plaid cotton bandanna. The face wore a troubled expression so unusual that the missionary exclaimed, "Why, Aunt Zanie, what's the matter? Come in."

"No, honey, I haven't time to come in; just stopped a minute to ask you to pray to de Lo'd dat he show me how to do my fo' Africa."

The missionary grasped the situation. Aunt Zanie was poor. On her arm hung the implements by which she earned a living for herself and a little grandchild—a wooden pail in which she carried scrubbing brush and cloths. She was noted for honesty, thrift, piety, and generosity. Never was a good cause presented and a collection taken but what Aunt Zanie, with quick step and beaming face, was ready with her offering. Everybody who knew her wondered how she could give so much.

"O Aunt Zanie, don't be troubled! The dear Lord knows what you can

give, and he does not wish you to grieve because you cannot do more. I am sure you give enough."

"Sister Peck, I didn't come dis mo'nin' to have you tell me I do 'nuff; I jes come to ask you to pray to de Lo'd dat he show me how I can give mo'."

"Well, well, Aunt Zanie, I will; and, if there's any way, I'm sure the Lord will make it plain to you."

The little woman turned and went on her way to her daily toil. Several days passed, and again Aunt Zanie appeared at the door of the missionary home, this time with beaming face, to say, "Good mo'nin', Sister Peck. I's come to tell you the Lo' done answer prayer."

"How, Aunt Zanie?"

"Well, Sister Peck, I jes went about all dese days with a heavy heart, prayin' to de Lo'd to show me how to do somethin' mo' fo' Africa. But 'pears like he dunno no way, fo' not a bit of answer did he give me. But last night I came home from my wo'k, and I jes set my ole bucket on de flo', and I kneeled down by a cha'r, and I poured out my heart to de Lo'd, and I said, 'O Lo'd, ien't der no way I can do somethin' mo' fo' Africa?' For a long time I prayed, then I stopped, and everything was jes as still, and I heard a voice speak right to my heart, 'Zanie, child, lay down that pipe!'"

Aunt Zanie had learned to smoke that pipe when she was a little girl, lighting the pipe for her mistress, and now she had passed her threescore years, and for a long, long time it had been her one personal indulgence, her one luxury. Is there any wonder that the missionary asked:

"Aunt Zanie, do you think you can?"

"If de Lo'd say so," was the wondering response.

"Yes, Aunt Zanie; if the Lord says so, he will enable you."

Again the blessed little woman was gone, and again days went by, until one morning she came to the missionary, and, laying twenty-five cents in her hand, exclaimed joyfully, "Here Sater Peck, here's Aunt Zanie's first tacco money for Africa."

The days have grown into years since we gazed upon that bit of silver in Miss Peck's hand and heard her tell this story, but from then until now Aunt Zanie's tobacco money has been conscientiously and joyously devoted to the noble purpose of sending gospel light into dark places.

Reader, do you hear the repeated calls for help? Are you doing all you can to relieve the needy? Have you a carnal pleasure? Some cherished indulgence? Can you give it up, and let the Lord use the money it costs? Will you?

Do you pray, dare you pray, as did Aunt Zanie, with honest purpose to obey, "Lo'd, show me how to give more?" Then wait upon him as she did, with strong pleadings for the answer, and "whatever He saith unto you, do it."

When Christians thus pray and thus give, then will the treasury overflow, sowers and reapers be multiplied, deserts bloom, parched ground become a pool, and thirsty land springs of water. How does the sacrifice compare with the bloom? Will you lay down your pipe?—*Selected.*

Among Exchanges.

WATCH THE BOASTER.

When a man boasts that he is a saint, watch him. "Uncle Rastus" well said: "W'on a col'ed brudder comes to me boastin' how good he is, I alays locke my chicken coop fore I sleeps."—*Telescope.*

THE ADVERTISING PREACHER.

The preacher who studies to advertise himself in the paper and public assemblies, should recall the Pharisees who loved the chief seats in the synagogues and to be seen of men. Such vanities, whether of Jewish or Christian garb, have no fellowship with the lowly ministry of Jesus of Nazareth. He that humbly himself shall be exalted.—*Chris. Standard.*

WASTED SENTIMENT.

A good deal of sentiment is wasted on the subject of the "repentance" of criminals who are reported to have forsaken their wicked ways as soon as they are safe in the grasp of the police. Undoubtedly it is true that a sinner, overtaken in his sin, is more likely to think soberly where he is going than is one who is still enjoying forbidden fruits; but there is no special virtue in being sorry that one has been found out,—and a good deal of the so-called "repentance" is about this order.—*The Lookout.*