

Religious Intelligencer.

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

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WHOLE No. 2297

Notes and Gleanings.

The Post Office report of Great Britain shows that 1,893,000,000 letters were delivered in the United Kingdom in the twelve months, and 3,141,715,000 packets and post-cards, making an average of 79 for each person.

Philadelphia is a great manufacturing city. It has over 20,000 manufacturing establishments, with an invested capital of \$439,000,000, and employs over 260,000 people in these establishments. It consumes each year over \$311,000,000 of raw material, and turns out in finished products over \$600,000,000 annually.

The Baltimore University School of Medicine has decided to conduct its hospital without the use of alcoholic liquors. One of the physicians of the faculty says that there are many good substitutes for alcoholic stimulants, and that they are being used in hospitals with good results. They do not develop morphine or chloral or alcohol "habits."

Paris has apart from two places where paupers can spend the night, 14 asylums for the homeless, of whom 15,557 were women and 2,606 children. Among the lodgers were 246 professors and teachers, 18 students, 5 authors, 5 journalists, 120 actors and singers, 35 musicians, 16 music teachers, etc.

Among the most remarkable works in Australia is the overland telegraph from Port Darwin to the south of the continent, which was completed in 1872. Almost the whole 2,000 miles of its length is through uninhabited country—much of it a waterless desert. The wooden poles were prepared at the nearest available places, but some had to be carried into the interior and the total cost was \$1,850,000.

A cave was discovered recently in Montgomery County, Kan., which has been explored to a distance of fourteen miles. No one has been able yet to reach its underground terminus, so it is not known how far into the earth it extends. The party of hunters who made the discovery went into the cave until they had reached a point fourteen miles from its mouth, as measured by a cyclometer of a bicycle, which they had along. Then further ingress was effectually stopped by a deep and rapid subterranean stream, which crossed their path almost at right angles. The cave is about twenty feet wide and fifteen feet high. Along the side of and opening into the main hall of the cave are a number of grottoes. A chilly wind continually blows from the cave's mouth.

It has been clearly demonstrated that oil will allay the fury of the sea. Now it is proposed to use it in decreasing or abolishing one of the most vexatious inconveniences of railroad travel. The Pennsylvania Railroad Company has begun the sprinkling of its tracks with oil for the purpose of laying the dust. Only those tracks of which the road-bed is composed of cinders will be sprinkled with oil instead of water. An officer of the company says that the cost of the oil is from twenty-five to thirty dollars a car, and that there is no danger of the oil being ignited by flying sparks from the engine, because the combustible element in the petroleum used is extracted. The experiment will be watched by the long-suffering traveling public with quite as eager an interest as that of the railroad officials.

THE DELINEATOR for December, known as the Christmas number. Its color-plates illustrate the possibilities of fashion. There is a paper on "Christmas Literature." Mr. Vick's directions for the holiday decoration of churches, and two pages devoted to the Christmas dinner. Dr. Grace Peckham Murray brings her "Health and Beauty" series to a close, pointing out the intimate relation of the mind to health. Straight laced ancestors managed to get a deal of fun out of their wooing and wedding. One account of a visit to the home of Dr. Nansen, near Christiansia, has timeliness of the Arctic explorer's tour of America. Young people in doubt about nice behavior will turn at once to answers in "Social Observances." The Delineator Co. Toronto. \$1.00 per year.

What My Books Say.

BY THADDEUS.

"When Archelaus sent a messenger to Socrates telling him that it was his intention to make him rich, Socrates sent back the messenger with this message: 'At Athens four quarts of meal may be bought for three half-pence, and the fountains flow with water.'—Canon Farrar, in 'Seekers after God.'"

If I were asked to name one product of vice and crime, which soonest would touch the hearts of all good people, I would say "a neglected child." There is something in the helplessness of childhood which appeals to every human heart. In childhood there is something angelic, which every soul grieves to see soiled and bedevilled by association with vice and crime, or cradled, suckled and bred up amid scenes of guilt, intemperance and profligacy. Christians and heathens, Jews, Turks, infidels, and heretics feel alike the spell and pathos of childhood. Nature and religion recognize the sadness of child-suffering. "Take heed that ye despise not one of these little ones."—North American Review.

What? Danger close up to the heavens? Is the deep, pure air unfest as well as swamps, and courts, and dens? If one creeps there are creeping enemies. If one flies there are winged pursuers.—H. W. Beecher.

Justice is the foundation of goodness. Indiscriminate and misapplied mercy is injustice.—Hannah More.

A counterfeit coin may look better and brighter than the true piece of money, and yet be almost or altogether worthless. And in the same manner a base professor may, for a while, seem to be brighter than a true Christian. He is not downcast, for he has none of those inward strivings which cause sincere believers so much anguish of soul. He is not sad, for he has no penitence of heart at the remembrance of those shortcomings which humble the loving child of God. Doubts and fears he has none, for these are the moss which grows upon faith, and of this grace he is quite destitute. Failures in holiness, loss of communion, non-success in prayer, smittings of conscience, all of which happen to the elect of God, come not near to him, for he is a stranger to the inward, sensitive principle of which these are the tokens.

Sad sons of God be not utterly dispirited by these men's equable tempers and quiet assurances, for they will be troubled indeed when the testing hour shall come. As for you, your gracious disquietudes and holy anxieties are a proof of the reality of your spiritual life, such as paintings and statues know nothing of the aches and pains of living men. Pity those who are never in soul trouble, and bless the Lord that He has not left you to their vain—glorious peace. Better be dim gold than shining brass.—Spurgeon.

Canada's Statistical Year Book.

The "Statistical Year Book of Canada for 1896" was issued recently. We have to thank Hon. Sydney Fisher, Minister of Agriculture, for a copy. Not every government publication is examined with interest, but this is. It is a valuable book, in which is set forth in good order much useful information. To begin with, it has a short history of Canada. And then there are facts and figures on a great variety of subjects. We use the summary made by the Presbyterian "Witness," which says,—"In general the 'Notes' of these tables and summaries is progressive. New countries have advanced with steady pace on our own within the present generation. Our people have been quietly and steadily, and laying, firm and deep, the foundations of a great and noble future. In 1868 the Dominion revenue was less than fourteen million dollars. In 1896 the revenue was within a little of thirty seven millions. Deposits in the Post Office savings have increased from less than a quarter of a million to nearly twenty nine millions. Of Railways in 1868 we had 2,269 miles. In 1896 we had 16,270 miles. The number of post offices has increased nearly three fold. The letters passed through

the post have increased from 18 millions to 116 millions, and newspapers from 18 millions to 96 millions.

An item that must not be forgotten is the increase of the public debt which is now more than three fold its amount in 1868. In regard to this item at least we may quote the old advice, Hasten slowly.

The exports of fish and fish products has more than trebled since 1868. Nova Scotia under this head exports as much as the other provinces combined.

A table on page 331 gives the revenue and expenditure in the United Kingdom of Great Britain and Ireland and all the British possessions with the proportion of each per head of the population. The British revenue last year was \$496,272,000, making \$12.57 per head of revenue, and \$12.06 per head expenditure. India has the great revenue of \$463,000,000, but the country being poor and populous the rate is only \$2.09 per head. The highest rate per head is in Western Australia, \$54.12. All the Australian colonies are burdened tremendously in this way, the lowest rate being Tasmania with \$23.05. In Canada our revenue burden is \$7.14 per head, —only one-third the rate of the lowest Australian colony. The total public revenues of the British Empire amount annually to say \$1,200,000,000, or \$4.19 per head of the population.

In France the burden of taxation is considerably heavier than in Great Britain, being \$17.55 per head of the population. In Germany the rate is much lower, namely \$5.84. In the United States the rate is \$5.75; but the general revenue affords no subsidies to the States individually, as in Canada.

The British debt amounts to \$3,155,907,000, being nearly \$80 per head. That of Canada is \$258,497,000—\$50.43 per head. The debt of Newfoundland exceeds \$63 per head. In the Australian colonies the debts run up from \$167 per head to \$336 per head! The debt of France is nearly double that of Great Britain, —\$157.57 per head. The Italians are burdened with a debt of \$76 per head. Russia, Austria, Portugal, and by this time Spain, are heavily burdened.

It is not creditable to Canada that there should have been so many divorces in 29 years — namely 236. Sad to tell Nova Scotia has had the largest number, 82; New Brunswick, 64; P. E. Island has had none. British Columbia has had 31; Ontario, 40; Quebec, 14; Manitoba 2 and the Territories, 1. Divorce in Ontario and Quebec cases has to be secured by act of parliament, a clumsy, objectionable, and costly mode of doing a thing that ought not to be done at all; but which, if it must be done, ought certainly to be the business of a court of law.

Of the 1361 convicts in the penitentiaries of Canada 643 were Roman Catholic; 288 Church of England; 200 Methodists; 1 Presbyterian; 73 Baptists, and 45 "others." There were committed to jail in 1896, 585 persons.

The following figures show that the Temperance cause has made some progress in Canada since the union. In 1868 we consumed 1.60 gallons spirits per head of the population; 0.17 gal. wine; 2.27 gals. beer. In 1874 consumption increased to within a fraction of 2 gallons per head of spirits—the exact figure being 1.99, but now we have come down to 0.62 gal. per head, —i. e., a small fraction above two-thirds of a gallon. The consumption of wine was at its highest in 1874. It has come down from 0.29 per head to 0.07. The use of beer has steadily though slowly advanced, from 2.27 to 3.53 gals. per head. The use of tobacco, we regret to add, has advanced a little, from 1.74 lbs to 2.12 lbs per head.

ROMAN CATHOLICISM IN ENGLAND.—The London correspondent of "The New York Post" states that statistics published in London throw a curious light upon the Roman Catholic movement for the conversion of England. Out of every one thousand marriages in England and Wales forty-one are Roman Catholic, the same number as ten years ago. The number has been as high as fifty-one in 1853, while so late as 1881 and 1882 it was forty-five; but the last ten years it ranges between a maximum of forty-three and a minimum of forty, a very narrow limit, which seems to indicate that Roman Catholicism, if it holds its own, does not do anything more.

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.]

Systematic Giving.

[A paper prepared by Miss Lydia Fullerton, and read by Miss Seely at the annual public meeting of the W. M. Society, Oct. 11th.]

In beginning I may say that in attempting to express a few ideas on this subject, it was not that I thought it possible to do justice to so important a theme, but rather because of deep personal interest concerning it. More, over I believe it to be one of the phases of duty that is not as plainly taught as it should be.

It is certainly a plain and undeniable fact that many give very little in proportion to their ability and give that little in a very desultory and intermittent fashion.

If all professing Christians gave a just and due part of their material possessions towards the advancement of Christ's cause, there would not be that lack of money which now so sadly hinders his work.

In view of this we may well ask, why is this lack of interest? Some of it at least is directly traceable to a lack of knowledge regarding the teaching of Scripture concerning it. I will remember when my arrest of thought came! Spending one of my summer vacations in a country place, I heard a sermon from that text which has done such good service in prayer and social meetings—Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. Those who are familiar with the circumstances connected with that portion of Scripture, know that the old prophet had direct reference to the giving of the tithe prescribed by the Jewish law and not to public religious testimony good, and necessary as that may be.

Let us look for a moment at simply giving. Important questions to arise are:—To whom, shall we give? and how shall our offerings be presented? In the verse just quoted we are told that our offerings are to God, himself. He who has said "the silver and the gold are mine" and to whom belong the cattle upon a thousand hills. The Lord, in whom we live and move and have our being, in whose hands our breath is.

As to how we shall give. In the olden days when God gave instructions to his servant Moses about the building of the tabernacle, the first as we find it recorded in the Bible was:—Speak to the children of Israel that they bring me an offering; of every man that giveth it willingly ye shall take my offering. By inference the unwilling offering would not be acceptable. Further on in the same narrative we read that they came both men and women as many as were "willing-hearted," and presented their offerings, a great variety, whatever they had that would be useful in the work, till at last they had to be restrained from bringing.

I have heard or read somewhere that a gift is not really a gift unless the giver go with it. Paul brings out this idea very beautifully when, in writing to the Corinthian Christians of the liberality of their Macedonian brethren he says, that to their power, yea and beyond their power they were willing of themselves praying us with prayer and much entreaty that we would receive that gift, and that not as we hoped but first gave their own selves to the Lord. This last was the key note of their liberality. We have it also recorded in plain terms that God loves a cheerful giver. Not long ago I read a little extract from the pen of the late Dr. Gordon regarding this text, it said that in the Greek, the word for cheerful and hilarious was identical. One may well fancy how Zion would lengthen her cords and strengthen her stakes when large giving was a cause for much hilarity. But as the writer said this hilarity in giving is only possible when the spirit is dwelling richly within us. For only

the spirit shows us the greatness of that salvation which we have received through Christ and the greatness of our consequent obligations.

Let us hear the conclusion of the whole matter if there be first a willing mind, it is accepted according to that a man hath and not according to that he hath not.

Professor Drummond says that if persons applied the same method to their spiritual life that they do to their business affairs, the result would be better Christians. This is especially true of religious financing, both as regards individuals and churches.

Some may object to systematic giving because of the idea that it hinders spontaneity and tends to formality. The same objection could with equal propriety be urged against stated times for prayer and regular seasons for public worship.

The proportion to be given must depend on personal conviction; but taking the Bible as a guide one can hardly see how an enlightened bible reading Christian can give less than one tenth.

Writing on this point Frances Ridley Havergal says [So as to money, though we place it all at our Lord's disposal and rejoice to spend it all for Him directly or indirectly, yet I am certain that it is a great help and safeguard, and what is more a matter of simple obedience to the spirit of His commands to set aside a definite and regular proportion of our income to His direct service. It is a great mistake to suppose that the Law of giving the tenth to God is merely Levitical. Search and look and you will find it like the Sabbath a far older rule running all through the scriptures and endorsed, not abrogated, by Christ himself.]

Turning to the Scriptures we find the first mention of the tithe in Genesis 14-20 where Abraham returning from rescuing his nephew Lot, who had been taken captive, gave "tithes of all" to Melchisedek priest of the Most High God. Again in the 28th chapter of the same book, we find the account of Jacob, vowing, on account of blessings promised to return to God a tenth of all that He gave to him.

Coming to the Mosaic dispensation and the establishment of the Jewish law, we find that the Jews were required to give a tenth of all the produce of their land and of their flocks and herds, for the support of the Levites and they in turn had to give one tenth of their receipts to the support of the High Priest.

There was also a second tenth required, making in all nearly one fifth. This second tenth was used in their feasts and for their charities.

Following this golden thread which runs all through the scripture, we find that whenever, in the history of the Jewish nation, the state of religion became low, this duty shared in the general neglect, and in times of revival it was reestablished, notably in the days of Hezekiah and Nehemiah. But some may say this belonged to the Jewish dispensation and passed away with it. Forms and ceremonies pass away. Principles are eternal. Christ is the end of the law for righteousness to every one that believeth. It is his own testimony that he came not to destroy the law but to fulfil it. And reprimanding the scribes and Pharisees he referring to the taking of the tithes, said these ought ye to have done.

In Hebrews we read, here men that die receive tithes, but there he receiveth them of whom it is witnessed that he liveth forever. By reading the context it is plainly seen that this has direct reference to Christ though Paul brings it in incidentally in his argument concerning the priesthood.

Writing to the Corinthians in the 16th chapter of his first epistle Paul says: Let every one of you lay by him in store as the Lord hath prospered him. This certainly implies a standard. Some may say that the standard was as they were prospered. But if we consider for a moment the different estimates of different minds we will see that that would be a very uncertain one. It is but fair to assume that, as Paul was brought up a Jew and of the strictest sect a Pharisee, the standard in his mind when writing was the tithe of the temple service.

This giving need not be confined to our money. Peter said, silver and gold have I none, but such as I have

give I unto thee. Quoting Miss Havergal again, we may have been thoughtful about our money and altogether thoughtless about that which often may be made equally useful. Some people have a habit of hoarding away old garments, pieces, remnants, odds and ends with the idea that they will come in useful some day. And as the time goes by the shabby things get shabbier and the drawers and places get choked and crowded. Meanwhile the articles stored away might have been made useful in taking comfort and cheer to some one in less fortunate circumstances to an extent far beyond that which we would guess.

This laying aside a fixed portion of the income will give a more intelligent interest in Christian work. It will also tend to check extravagance, that bane of the present age, people of small means trying to present the same appearance to the world as their neighbors of larger income. It would also help to correct loose business habits which lead to so many financial disasters, for before a definite proportion can be given one must know the amount of the income. It also places the poor on equality with the rich. For as already stated if there be first a willing mind it is accepted according to that he hath not.

In the prosecution of religious work the gain is incalculable. Not only will the money to be expended be marvelously increased, but the necessity for fairs, tea-meetings, and such devices, with their train of attendant evils will be done away with, thus setting free a vast amount of formerly wasted energy to be expended in legitimate Christian work.

The account given by Mark of our Saviour's estimate of giving may well be taken as an epitome of the whole subject.

"And Jesus sat over against the treasury, and beheld how the people cast money into the treasury, and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And he called unto him his disciples, and saith unto them, Verily I say unto you, that this poor widow hath cast more in than all they which have cast into the treasury, for all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living."

The Disturber.

He is usually one of the meek, inoffensive sort outwardly. He speaks often of the necessity of zeal for the glory of God, and wins much praise for his untiring visitation of the sick and troubled. He often drops in to see if there is not some one sick or in trouble, and if peace is presiding there he contrives to disturb her before he leaves. Yet he deprecates anything like division and disturbance, and is never weary of bemoaning the waste of energy in the neighbouring congregation because of division and strife. Then he will piously insinuate that even amongst ourselves, he sometimes thinks, there is not the most perfect harmony. But we hope for the best. He has said sufficient to put an edge upon curiosity, and instead of absorption in worship and service, there is eagerness to see signs of disturbance. The disturber has completed his part of the work, but he is so good a man that to accuse him of being the disturber, is to see the lip curl in that most expressive of all smiles, that is the unwritten character for "Ah! see you fear him." For, you know he is so good a man. In the only book of which we have any knowledge the disturber is tersely described "There was a day when the sons of God came to present themselves before the Lord, and Satan came also among them." There was only one eye that pierced his disguise, and so it is still.—The Presbyterian.

Literary Notes.

Rev. Washington Gladden contributes to the December number of The Church Union an article on "Religion in Business."

The Christmas Ladies' Home Journal tells how the German Emperor, with the Empress and the Royal family, spend Christmas Day with their children. The article is written by Mr. Nag von Brawe an attaché of the Court, who was permitted to be present at the celebration last Christmas in order to write this article. The pictures were made "on the spot," and approved by the Emperor.