

Religious Intelligencer.

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

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WHOLE No. 1818

CLOSE OF A YEAR.

With this issue another volume of the INTELLIGENCER is complete. The number bore date January 18th 1883. For thirty-six years it has gone about its work. In all that time it has never but once failed to go forth on the appointed day. The one exception was when, being all ready for the press, the great fire of June 20th 1877 put a very effectual injunction on it and all the other papers in St. John. But the next week it made its appearance again, and has continued to this day.

The writer's occupancy of the chair editorial has reached nearly twenty years. How the time goes. We have to stop and think before we can realize that so many years have been devoted to this work.

The INTELLIGENCER's record is known to all who have read it during its life of more than a generation, and to many others. That it has won the commendation and confidence of so many is very gratifying.

It has sought to do good to all men, and to be the friend and advocate of every good cause. It has not been influenced by either "fear or favor" in its attitude towards any question or person. To say that it has never erred would be a presumptuous claim. But in every case to know what was right and to do it, has been its aim.

That the paper has been an instructor, a comfort and a help in many ways to many people there is much evidence. For all the good it has been the means of doing we thank God. We hope that all its Christian readers will pray that it may be increasingly a blessing to all who read it.

The many friends who have a warm interest in its welfare, and who manifest their interest in endeavours to increase the number of its readers, have our cordial thanks. Their interest has not been for naught. They will be glad to know that the list of the INTELLIGENCER's readers, has this year been larger than in any year since its management devolved upon us. And it is larger in this last week of the year than it was in the first week.

We are confident that with the continued hearty co-operation of our friends it will begin the new year with a large increase over the present number, and will go on steadily increasing through the year. When it is remembered that every family added to the paper's circle of patrons gives it just so much more chance to do good, each friend will, we are sure, be anxious to help its cause that enlarged chance.

For 1889 we have no promises to make except that the INTELLIGENCER will not forget its mission. Its past is the pledge for the future.

Looking towards the new year, and all uncertain as to what awaits any of us in it, we are purposed, looking to God for guidance and strength to do everything in our power to make it the best year in the paper's history.

Closing this volume, we turn to open its successor with hope and courage; and the prayers that God may make it a great blessing.

NOTES AND GLEANINGS

AND YET ANOTHER.—There is no end of the organizations of religionists. The latest new sect is in Monaco, and calls itself "The Brotherhood of the Sons of God." It claims to aim at diffusing throughout the world love for one's neighbour and at bridging over the chasm which divides the rich from the poor. To reach all mankind it proposes to use Volapuk. The members abstain from tobacco, intoxicants, and animal food.

THEY MAY VOTE.—Notice has been given to the Italian States that the Pope will no longer prevent Catholics from taking part in elections. At a

conference of the Sacred College, at which the Pope presided, it was decided to allow Catholics entire liberty of action.

WOMEN TEACHERS.—In the Board School of London there are 4,360 women teachers, exclusive of pupil teachers. 729 are head mistresses, 3,560 are assistants. The highest salary received by any one of the assistants is £125 yearly. Few approach that sum. The average salary of the mass of teachers is a little over £80. The average salary received by head mistresses is about £188, and £300 is the largest salary drawn by any woman under the London School Board. Men teachers are paid throughout at a higher rate than the women.

FLOURING MILLS.—Nearly every person who has ever heard of the City of Minneapolis is acquainted with the enormous output of its flouring mills; yet few realize the enormity of the number of people which these mills are capable of supplying with bread. The average daily production of the Minneapolis mills approximates 30,000 barrels of flour. Each barrel will produce 260 loaves of bread, giving a total of 7,800,000 loaves for a day's production. Five persons will consume two loaves of bread daily, or each person will consume two-fifths of one loaf. At this rate 7,800,000 loaves of bread would supply 19,500,000. In other words, the flouring-mills of Minneapolis grind flour enough to supply more than one-fourth the inhabitants of the United States with the staff of life. Of course this does not include the amount used for other purposes, which is a large proportion, but gives the reader some idea of the magnitude of our milling interests.

OF SERMONS.—Dr. Mears has been making an estimate about sermons, and says,—"If all the sermons preached in the United States in one year were printed, they would make 250,000 volumes of 250 pages each."

A MAGNIFICENT GIFT.—The latest and largest gift for philanthropic purposes is that of Mr. Isaiah V. Williamson of Philadelphia. He is now past 80, and a bachelor. He has made provision for the establishment of an Industrial School in which boys may receive a thorough training for useful mechanical pursuits.

The institution is designed to replace the almost obsolete apprentice system, and to prevent the widely manifest evil effects of turning young men out into the world with no means of supporting themselves. The plans submitted include the erection of a number of large buildings where boys may be lodged and boarded, and where they will be taught carpentering, blacksmithing, printing, and other trades; and thus be made ready to enter upon active life as skilled artisans, instead of being obliged to struggle for inferior positions or waste subsequent years in inferior pursuits. The sum proposed to be devoted to the present demands for such training, is \$5,000,000, and it is intimated that Mr. Williamson may add to this large benefaction if occasion requires it. He has selected a board of trustees from among our most prominent citizens, whose acceptance has been announced, and who have already held several meetings for organization and conference; so that this magnificent disposal of accumulated wealth is likely to be made available while yet the donor may see the beneficent results of his charity, and thereby obviate all possible trouble about post-mortem interpretations of his will and plans.

"MY LORD."—The N. Y. Evangelist mentions the following somewhat amusing incident which occurred at an Episcopal conference recently held in Buffalo:

An amusing incident at the very first session was that of phraseology employed by Prof. William Clark of Trinity College, Toronto, in addressing the Chair. He kept calling the Bishop "My lord." The Bishop, at the close of the paper, pleasantly informed the Canadian that he had "no lords in this country, and he was sure that Queen Victoria had never conferred that honor upon himself." A general laugh arose when the Professor, in apologizing, said "My lord, I had forgotten that I had crossed the border."

Upon which the Halifax Witness remarks:

"It is to be noted that there is only one bishop in Canada who by law is 'Lord,' namely, bishop Medley of Fredericton. The other gentlemen, being appointed by their brethren, and not by the Crown are not 'Lords,' except by courtesy. But really a Synod of Episcopal clergymen have just as good a right to make a 'Lord' as a Colonial Secretary!"

There are some other quite amusing stories about the use of the title "My Lord." It is related that when the late Dean Stanley visited New York, the gentleman who entertained him gave the boy about the house very careful instructions as to how to address the Dean. He told him that when he had occasion to knock at the door of the Dean's room he should say in answer to the Dean's inquiry, "the boy my lord." But the youngster, overcome with the importance of the matter and slightly nervous, started the good man by saying, "the lord, my boy."

THE VANDERBILTS.—Some of the Vanderbilts seem disposed to make a good use of part of their great wealth. Geo. W. Vanderbilt has bought a large tract of land in North Carolina, and it is reported that the Vanderbilts intend to devote \$1,000,000 to the establishment and endowment of an industrial and mechanical institute.

A Simmering Continent.

Passing incidents, says the London World, continue to bear witness to the general state of unrest throughout Europe, and to the probability that before long the Continent throughout its length and breadth will be one vast bonfire. Even the King of the Belgians has thought it necessary to inform his subjects that they must be prepared for all eventualities, and to this end should be ready to submit even to the obligation of universal military service. The new Russian loan of £20,000,000 is believed to have had something to do with this alarmist utterance; but it is just as likely to have been prompted by the progress of events in France, where apparently a smooth pathway towards the Dictatorship is being paved for General Boulanger. The French Committee appointed to consider the Revision of the Constitution have recommended that the Presidency and the Senate should both be abolished, and all power concentrated in the Chamber of Deputies. This would remove some of the obstacles from the General's path, and as he would probably, if he came to the front, endeavour to consolidate his authority by plunging his country into war, with the hope of gaining victories, his neighbours naturally view this development of affairs with alarm.

The Italians are among the first to exhibit uneasiness. They see that, to begin with, they would have to bear the brunt of battle, and are, in consequence, rather disposed to find fault with Signor Crispi, who cemented the Triple Alliance with Germany and Austria, and whose want of courtesy has given grave offence in France. The real grievance festering in the heart of the French nation appears to be, not that it was beaten in battle, fined heavily, and deprived of its provinces, but that, subsequently to the infliction of these disgraces, it was held of no account in the Council of European Powers, and important international arrangements were made behind its back. Especially was this the case at the time of the Berlin Treaty, when Austria was allowed to gain a predominant influence in Bosnia and Herzegovina. France, therefore, no doubt watches with jealous eyes all the intrigues and changes ever going forward in these little states of the Balkan Peninsula. Peculiarly interesting to her just at present must be the state of affairs in Serbia, where King Milan is trying to atone for his atrocious conduct to Queen Natalie by giving bribes of wholesale political reforms to his subjects. Serbia is now on the eve of a Parliamentary election, which the King has promised shall be free, and which will probably result, in consequence, in the return of the Radicals, with M. Gruich at their head. If this happens, the party in power in the Skupstchina will be opposed to the King—whom at best it will put up with merely as a convenient puppet—and to his Austrian friends, and will do its best to favour a Russian and Pan-Slavist policy, in the hope of recreating the ancient Serbian Empire, which extended from Macedonia to Bulgaria. This would by no means suit King Milan and the Court of Vienna, and any attempt of the kind would have to be met on his part by the establishment of a despotism, the results of which are not easy to foresee, but which in any case would hardly make for the peace of Europe.

A Mother of Criminals.

In this item concerning the mother of criminals from the New York Times, the advocates of public charities may find a strong argument, and Sunday-school workers and home missionaries may gather new inspiration from this case. Crime and misery with no other encouragement than merely being let alone will thrive and increase like thorns and briars in the neglected field.

Margaret, when a little girl, perhaps an orphan, perhaps abandoned by her parents, was left adrift in one of the villages of the Upper Hudson. There was no almshouse in the place; but she was a subject of outdoor relief, probably receiving occasionally food and clothing from the officials, but never educated, and never kindly sheltered in a home. She became the mother of a long race of criminals and paupers, and her progeny has cursed the country ever since. The county records show two hundred of her descendants who have been criminals. In one single generation of her unhappy line there were twenty children; of these three died in infancy, and seventeen survived to maturity. Of the seventeen, nine served in the State-prisons for high crimes an aggregate term of fifty years, while the others were frequent inmates of jails and penitentiaries and almshouses.

Of the 623 descendants from this unhappy girl, who was left on the village streets and abandoned in her childhood, a great number have been idiots, imbeciles, drunkards, lunatics, paupers, and prostitutes, but 200 of the more vigorous are on record as criminals. It is estimated that this neglected little child has thus cost the county authorities, in the effects she has transmitted, at least \$100,000 in the expense and care of criminals and paupers, besides the untold damage she has inflicted on property and public morals. When we think of the multitude of wretched beings she has left upon the earth; of the suffering, degradation, ignorance, and crime that one child has thus transmitted; of the evil that she has caused to thousands of innocent families, and the loss to the community, we can all feel and appreciate the importance to the public of the care and education of a single pauper child.

Voluntary Demand For The Gospel.

At the Thousand Islands meeting, the first to speak was Rev. Egerton R. Young, of Canada, for nine years a missionary amongst the Indians of far Northland. His home was at Norway House, 400 miles north of the Winnipeg, and on the lake of that name. His circuit was 350 by 550 miles, the temperature falling sometimes as low as 50° below zero. Mr. Young told the following story: "At Norway House, on a certain occasion, a number of Indians came into my room noiselessly, after their fashion, so that the room was full of them before I knew it. When I became aware of their presence I asked whence they were. 'From a journey of fourteen nights,' they replied; for they reckon distance by the number of nights they are delayed to sleep. 'We have got the Keesenaychen [the Great Book], but we don't understand it although we can read it.' I thought they were joking, for the Indians cannot read unless some one has taught them, and I knew from their account that they must live far away from any missionary; but I asked them, 'From what missionary did you learn? We never saw a missionary nor a teacher.' I took down from our shelf our Bible, printed in the beautiful syllabic character for the Cree language, and opened to Genesis; they read it with ease and correctness. I turned the pages and they read in many places. I was amazed, and asked them again where they lived. They described it to me; it was far away north of Hudson's Bay, hundreds of miles from any missionary. Their hunting grounds, it seems, adjoin those of some Christian Indians—they cover great distances in hunting—and, continued my visitors, 'We visited your Indians and found that they had the Keesenaychen. We got them to read it, and then to teach it to us; and we were so pleased with it that we all learned to read it during the winter.' Every soul in a village of three hundred population had thus actually learned to read the Bible without ever having seen any white teacher; and having provisionally come into possession of some copies that happened to be in the hands of the Hudson Bay Company's agent, these heathen Indians had journeyed through the snow fourteen nights' distance that to them might be given instruction in the Book they had thus learned to love.

Penalty of Vanity.

Vanity is a hard master. Under the cruel lash of this tyrannical despot thousands cringe and suffer. An Evansville journal tells about a young lady in that city who was remarkable for her beauty. Her eyes particularly were so bright and beaming, that all her neighbors beheld them with unconcealed admiration. The young lady, conscious of her charming qualities, was the slave of her vanity, and she determined to increase her beauty, and with it the admiration and envy of her neighbors. She used drugs for this purpose. At last she found one article which seemed to answer her purpose. Her eyes sparkled like diamonds under its effects. But be-

fore long one of her eyes began to shiver. She applied to a physician but it was too late. She has suffered great pain, submitted to a surgical operation, by which one eye was removed, and now is totally blind, doomed to darkness the remainder of her life. There is much in this pathetic story for young women to think about. Sight, hearing, intelligence, conscience, affection, and judgment are all good gifts of a beneficent Creator. They are susceptible of improvement and capable of producing inestimable pleasure and usefulness. But woe to that one who, by artificial and unnatural means, attempts to stimulate them, or in any way tampers with or abuses them. His reward shall return on his own head.

After Nine Years in Prison.

For an innocent man to be sentenced to penal servitude for life is perhaps the saddest state that can befall an individual. And this appears to have happened to two men, named Murphy and Brannagan, who have suffered nine long years of convict life for burglary and attempted murder. Two other men having recently avowed their guilt, by order of the Home Secretary the prisoners have been released pending the trial of the self-accused men. The crime was committed in 1879 at Edlingham Vicarage, Northumberland. In the early morning Miss Buckle, daughter of Rev. E. A. Buckle, the vicar, hearing burglars on the premises, awoke her father. Together they descended into the hall, where they encountered two men. In the scuffle one of the burglars fired a gun, wounded both the aged clergyman and his daughter. The men fled, and the following morning Murphy and Brannagan, the former twenty-two and the latter forty-four, were arrested. Mr. Justice Manisty, who tried the men, strange to say, was born in the very vicarage in which the burglary was committed. The evidence against the accused was entirely circumstantial, as neither the vicar nor his daughter could swear to them. The supposed burglars were sentenced to penal servitude for life. Not a few believed in their innocence from the first, and for years have spared no pains to obtain a remission of the sentence. Two other men having now declared that they, and not the two men undergoing penal servitude, are the guilty parties, Murphy and Brannagan have returned to their homes and friends in Alnwick. The trial of the self-accused men will take place at the Carlisle Assizes, and should the innocence of the others be established it is to be hoped they will receive some measure of compensation for the terrible suffering they have endured. Rev. E. H. Buckle still occupies the vicarage of Edlingham, he having held the living for forty-nine years.—London World.

The Opium Habit.

In 1844-46 Father Hue, a Lazarist monk, traveled through the great inland Provinces of China and noted the ravages of the opium habit upon the degenerate millions that swarm in those fair regions. He testifies that, "with the exception of some rare smokers, who are able to restrain themselves within the bound of moderation, all others advance rapidly towards death, after having passed through the successive stages of idleness, debauchery, poverty, the ruin of physical strength, and the complete prostration of their intellectual and moral faculties. Nothing can stop a smoker who has made much progress in the habit; incapable of attending to any kind of business, insensible to every event, the most hideous poverty and the sight of a family plunged into despair and misery can not rouse him to the smallest exertion." So it was then.

In the summer of 1887 Virgil C. Hart, Fellow of the Royal Asiatic Society, ascended the Yang-tze River for hundreds of miles and studied the countless hordes of those same hermit regions. According to him the "rare smokers" mentioned by Hue have become rarer still. Looking upon a poppy-field he wrote: "These decaying stalks speak; they tell why the death pallor is upon all faces. O seductive viper, curse of millions!"

Having visited the temples upon the Sacred Mountain of Fungten and seen the swarming priests, he exclaims, "Ah! my Buddhist brothers, your sunken cheeks, your wrinkled brows and ghastly looks, your hollow speech and prematurely aged forms proclaim that Satan's mortgage is upon you; your mental and physical powers have all been poisoned and palsied." He sees everywhere evidences, in their physical, mental and moral degradation that unless the great curses of opium and rum are abolished the peoples of these fair, fruitful regions must speedily decay.—Chris. Standard.

Practical Religion.

A recent sermon contained this incident:

"There passed through the little town in which I live a few weeks ago, an old man on his way to his home in Maine. He was a typical Uncle Sam; tall, angular, quaint in his speech. He had been to Oregon to see his boy, he said. He was not rich. He had come all the way back in an emigrant car. In that car, the night before, there was a mother with her four children, and a weak and nearly helpless cripple. It began to grow cold. The old man undid his bundle, took out of it his blanket and quietly spread it over the sleeping mother and the shivering children. A little later he stepped back near the door, took off his coat and laid that over the unfortunate cripple, too restless with the cold to sleep. Then, all night long, that old man walked up and down that car to keep himself warm. I do not know his name, I know nothing of his creed or faith, yet, forgive me if I am wrong, it seems to me that the deeds of gentle ministry that lighted up as with heaven's glory that desolate emigrant car belong to the Spirit that led him we love to clothe himself in human form, that under the covering of his love and grace our shivering, guilty souls might be warmed and saved."

A GOOD WORK.—One of the most useful undenominational societies in the City of Toronto, is what is now called the City Mission. In a quiet and unobtrusive manner it is steadily engaged in the good work of bringing help and encouragement to the distressed and the tempted. It directs efforts specially against intemperance, endeavoring to rescue its victims, and help them to ways of well-doing. It recognizes that the Gospel is the one effective agency for raising the fallen and comforting the distressed. The annual meeting was recently held and the reports presented were most encouraging. The Society in its management and working is entirely worthy of the confidence and support of the community.

"THEY ALL DIED."—An eminent French surgeon once boasted that he had successfully performed a certain delicate and dangerous operation a great number of times. When asked how many cases recovered he replied, "They all died; but the operation was a marvelous success." Is it not so with much of the work of the church? By great preaching and grand singing and stately services and admirable church devices a splendid success is achieved; but the souls who come and hear and go all die. Church work which does not save men is no great success.—Chris. Adv.

Among Exchanges.

MANY FOOLS.—The question as to whether marriage is a failure may be thus summarily answered: Marriage itself is no failure; but a great many people are fools.—Telegraph.

DON'T MAKE A SHOW.—Do not make an exhibit of your piety. Christ says, "Let your light so shine, not 'make it so shine.' Men attain poor success in trying to force their religion upon the attention of others. If we let the Spirit of God shine through us, and the love of Christ possess us perfectly, the light will do its own shining. Rel. Telegraph.

BETTER NOT BOIL.

Very often the man who "boils with indignation" one day simmers with regret the next morning, especially if his wrath be put in cold type.—Baltimore American.

"DISTANCE LENDS" ETC.

We have just had a call from a stationed minister in Southern California. We confess that his realistic descriptions of that country—of the destitute condition of the people who have flocked thither under the recent craze, of the meagre possibility of securing a livelihood to the new comer, and much, very much more, which we must fully believe—somehow dims the roseate hues of the Pacific Coast with which the tourist has colored it. For a certain class of invalids the mild and mellow climate may be undoubtedly helpful, but vigorous and fairly prosperous New Englanders will do well to make thorough inquiry before emigrating with the intention of permanent residence.—Zion's Herald.

PERNICIOUS LITERATURE.

The evil effects of pernicious literature mature with astonishing rapidity. Deplorable mischiefs are already at hand which can be traced directly to the detailed accounts of the White-chapel murders published in the newspapers. Horrible crimes recently committed in London are said to be traceable to the infamous publications in the "thieves' literature." The demand for such literature shows that there is a fearful fascination about vice and crime. Men and women love to read about it, and even little children are charmed with the disgusting details. Almost every community in this broad land has furnished its quota of boys and girls who have fallen victims to this snare of the devil.—N. Y. Advocate.