

Religious Intelligencer.

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

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NOTES AND GLEANINGS.

A CATHOLIC.—The present Lord Mayor of London is a catholic, the first one, it is said, that the city ever had.

THE AIR-BRAKE.—It is nearly twenty years since the air-brake was first tried. It then required eighteen seconds to apply it to a train 2,000 feet long. Four years later the time was reduced to four seconds. Recent experiments with it on freight trains show that it can be applied to every car in a train of that length running at the rate of forty miles a hour, and that this train can be stopped within 500 feet, or one-fourth its own length, and all this without any serious jolting.

A LARGE ROOM.—The largest room in the world, under one roof unbroken 3 pillars, is at St. Petersburg. It is 620 feet long by 153 in breadth. By daylight it is used for military displays, and a battalion can completely manoeuvre in it. In the evening it is converted into a vast ballroom. 20,000 wax tapers are required to light it. The roof of this structure is a single arch of iron, and it exhibits a remarkable engineering skill in the architect.

CHILD MARRIAGE.—The abolition of child marriage in India, which has so long been agitated by missionaries and others, is only a question of time. The announcement was that the princes of Rajpootana, one of the largest provinces of India, have decreed that none of their female subjects shall marry under the age of thirteen, and none of the males under the age of eighteen. This is regarded as the most important step that has been taken since the British first entered the country. It promises to bring about an entire change in public sentiment with regard to widows, and lift from the country one of the darkest clouds which have rested upon it. Instead of being married in tender infancy, and running the risk of being widowed at an early age before even marriage could be consummated, the children will have henceforth reached something like maturity, and the danger of widowhood will be greatly lessened, while the fact that such a law can be passed indicates great progress among the people with regard to the whole question of marriage and widowhood. It is highly probable that other provinces will soon follow the example of Rajpootana.

MODERATE DRINKING.—The moderate drinking of intoxicating liquors often produces no visible effect for many years. The drinker is prosperous in business, respected by the people, and seemingly in good health. There comes a time when changes take place so rapidly in him as to surprise all. Such a case was the N. Y. Advocate was brought before the Police Court in Cleveland, O., one day last week. The defendant was Otto Pandon, who so recently as two years ago was a respectable, well to do citizen, and a civil engineer of ability. To-day he is a typical drunkard. On his first appearance in Court he was well dressed. With each succeeding visit his appearance was more and more dilapidated, until now he resembles an old sot. By the moderate use of beer and other liquors his appetite grew, and resisting force diminished, until he wholly lost self-control. This is the history of many respectable men who at forty would be counted safe for a long life of prosperity; at fifty-six they become tattered. Occasionally their ruin is delayed until seventy, and honored family have then the burden and disgrace of a once venerated parent and grandparent transformed into a bear-eyed, driving sot.

Interesting Facts in a Nutshell.

Measure 209 feet on each side and you will have a square acre within an inch.
An acre contains 4,800 square yards.
A square mile contains 640 acres.
A mile is 5,280 feet or 1,760 yards in length.
A fathom is six feet.
A league is three miles.
A Sabbath-day's journey is 1,155 yards; (this is eighteen yards less than two-thirds of a mile).
A day's journey is thirty-three and one-eighth miles.
A cubit is two feet.
A great cubit is eleven feet.
A hand (horse measure) is four inches.

A palm is three inches.
A span is ten and seven-eighth inches.
A pace is three feet.
A barrel of flour weighs 196 pounds.
A barrel of pork weighs 200 pounds.
A barrel of powder weighs 25 pounds.
A firkin of butter weighs fifty-six pounds.
A tub of butter weighs eighty-four pounds.

Notes on Italy.

Italy has an area of 110,620 square miles and a population of about 29,000,000. The capital is Rome. It is a kingdom, and the king is Humbert I, who was born March 14, 1844, and ascended the throne January 9, 1878, on the death of his father, Victor Emanuel.

The legislative authority rests conjointly in the King and Parliament. The Parliament consists of two chambers: the Senate and the House of Deputies.

The Senate is composed of the princes of the royal house who are of age, and of such other persons as may be appointed by the King.

The House of Deputies are elected by ballot by such citizens who are twenty-one years of age, and can read and write, and pay taxes to the amount of four dollars.

Neither senators or deputies receive any salary, but are allowed to travel free throughout Italy, by rail or steamer.

Italy is one of the hottest countries in Europe. It presents striking differences of climate and temperature.

The lower classes subsist chiefly on maize and beans, and wheat made into bread and macaroni.

Fruits are plentiful used, particularly figs, grapes and melons. An abundance of wine is produced, and almost all of it is consumed at home.

The chief produced of Italian agriculture is silk.

The great mass of people of Italy are poor, and many are very poor.

There are men in Italy who earn but seven cents for a days work of fourteen hours.

Skilled mechanics earn on the average only fifty cents a day.

The position of women in Italy has of late years greatly improved. Superior schools for the education of young girls abound, where instruction is given in all the higher branches of study. Many women are writers, teachers, accountants, telegraphers, or clerks.

The religion of most of the people is the Roman Catholic.

The supreme pontiff of the Roman Catholic Church lives in Rome and called Pope Leo XII. He was born March 2, 1810, and was elected February 20, 1878, by the Sacred College of Cardinals.

Religious freedom is permitted in Italy and several Protestant churches of Great Britain and the United States have established missions there.

The Rev. L. M. Vernon, D. D., a missionary for seventeen years in Italy, writes:

"The outlook for Protestant missionary work promises no rapid achievement or remarkable results. The field is peculiarly difficult, the obstacles are thick and obstinate, tireless patience and sleepless endeavor are required, much tenacious hope and faith are essential; above all and along with all the rest, the all-availing blessing of God is indispensable.—*Missionary World.*"

For Rise Or Fall?

BY REV. RICHARD MONTAGUE.

Nothing is plainer than the different ways in which music affects different people. Watch a large audience gathered at the performance of Beethoven's seventh or ninth symphony. The soft murmurings of summer breezes, the shrill whistling of March winds, the roar of thunder, the pattering of raindrops, the plaintive notes of emerald, the majestic sounds of imperial command, the warbling of birds, the carols of happy hearts, are all at the conductor's beck or call. The graceful movements of his inspiring wand control orchestra or chorus in perfect measure. If there is music in your soul, you are entranced as you hear. You are lifted to heights of Paradise, or depressed in depths of gloom. You are tender, or glad, or bold, as the

imagination of genius passes from one emotion to another. But then, many hearers will listen with no such sentiments. Nay, they do not listen. They catch certain sounds, but they do not attend. They are by your side because society puts a certain seal of commendation upon such presence. But the hour is tedious to them. Their souls are closed to the sweetest sounds earth ever knew, and what occasions your delight is to them occasion of ennui.

Who has not seen two classes of travelers? The sight of a snowy Alpine peak, ascending "like a white-robed ambassador" to the throne of heaven, fills the soul of one with awe. He cannot view a sunset, whether in his own northern home, or with eyes that see the radiant colors reflected in the still waters of Naples' circling bay, without a generous and contagious enthusiasm. The galleries of the old world enrich his mind and chasten his fancy. His vision is keener and purer from week to week. The other has the same opportunities, but finds no enjoyment in them. Wealth of beauty seems to close and not to open his eyes. He becomes impressionless, careless, dull. After a moment's glance at the marvelous beauties of the Uffizi gallery, he can ask, without any sense of incongruity, to see the king's stables! The exasperating ease of the veteran *blase* is quite the opposite of the refreshing ardor of the growing enthusiast. Yet both may develop upon the same food.

There are no blessings and privileges of life which have not in them the possible sting and poison of death. Wealth, for instance, is the necessary outfit for large commercial undertakings. In its acquisition may be developed some of the noblest traits of character. Persistence, patience, attention, self-control, courage, independence, enterprise, wait about its coffers as ministering angels clothed in white. But hovering about these spirits of purity are demonic forms—spirits of selfishness and lust, forms of oppression, covetousness, and luxury, awful faces of greed and misersness. If a man grows with his wealth, it will be to him a blessing; if he decreases as it enlarges, it will be his ruin.

The same is true of learning. The invention of printing gave the Bible to Europe, and is sending it in hundreds of versions over the known world. It unlocked the treasures of Greece and Rome. And yet with all the possible blessings that may come from the press, has come the opportunity of curse. Time was when words that were worthless might perish soon after they were spoken. Now they may be scattered through a thousand homes, and reach ten thousand eyes before their helpful influence is checked. We are flooded with a literature so extensive, and yet so pernicious, that it threatens to swamp all vigorous and manly thought, and make of our youth a race of intellectual imbeciles. Our mails are sometimes weighted with leaves that would make purity's face blush for shame, and our newspapers are filled with prints that can only corrupt and ruin.

The operations of commerce reveal a similar principle. England and America send their merchantmen to every port. They open the closed harbors of India, China, Japan. They penetrate the awful wilds of the Dark Continent, and a new nation and trade are born in a day. With their useful cargoes of manufacture go missionaries, teachers, Bibles, the thousand uplifting forces of modern civilization. The operations of the spirit of traffic make a way for the operation of the Spirit of God. But then corrupt results also ensue. Legitimate commerce civilizes half-civilized or savage nations; but illegitimate commerce introduces new vices, and imports strange poisons of death. The same ships that carry Bibles and preachers to the black men of the Congo, convey unnumbered gallons of damning rum. The same modern commerce which is introducing the principles and results of life is introducing the fertile occasion of physical and eternal death.

Is not the same true of liberty? It has a twofold working. Nations have fought for freedom and poets have sung its praise. Patriots have emblazoned it upon their banners. Revolutionaries have made it the summons to battle. The passion for it has been stronger than love of home, or property, or reputation. Yet the history of freedom's devel-

opment shows how its blessings may be transformed into a curse. Liberty speedily runs into license. The wildest schemes of infidelity, socialism and crime have attended its unfolding and have claimed its authority.

In fact, all life is a probation. It has no force or blessing where with men may grow strong and noble which may not be so used as to make men weak and base. There lie before us countless opportunities which may enter into the elements of our success or may work our ruin. With us lies the power of turning them to good or evil use. The same opportunity has in it the twofold possibility of salvation or destruction. The bodily appetites may be the very safeguard of health and spur to worthy endeavor, or they may be the occasion of gluttony and lust. They may be a sanctuary of blessing or a rock of ruin. The faculties of our mind will help or hinder our moral growth according to the way in which they are developed. The affections of our heart, our social instincts, our personal loves, the passions of our soul for wealth or honor or influence may all be turned into the channel of God-like development, or they may turn us into the way of everlasting death. There is no truth of God that may not be perverted into a destructive error. No generous instinct of nature may escape the possibility of being made foul with sin. There is no talent, position, possession, friend, or knowledge that may not, if misused, lead to our overthrow and sorrow.

Hence we find in the gospel a like twofold action. The sublime moral and religious truths that have their center in the person and work of Jesus Christ are found to harmonize with the nature of things. They conform to the laws of life and character just as clearly as they fit the needs of heart and conscience. Precisely the same truth which so evidently pertains to our common blessings and opportunities in life, also pertains to our supreme blessing and opportunity in Jesus Christ. His character and work are the matchless mystery, the supreme miracle of time. No lily blooming in the field is so pure as he! No star gleaming in the sky is so bright as his radiant virtue! All the humanity of man, and all the Divinity of God; all the truth of the Father and all the capacities and possible realizations of a Son are his. He brings down God to man, he lifts up man to God. "The angels of God ascend and descend upon him." He is a Mediator between earth and heaven. Thus when Jesus Christ is put in his true character and mission before a human soul, there is set before it the loftiest standard, appeal, motive, opportunity, blessing conceivable. Earth nor heaven knows any other like it. In Christ is the utmost expression of sacrifice, of love and mercy. He is also the perfect embodiment of justice. Not a noble aspiration for a better life, not a single faint glimpse of God, not one conviction of duty, not one appeal of heart or conscience or reason may be cited that the Christ does not sum up and embody for us. All that God's law says we should be, all that in our most ardent desires we ever long to be, all that our immortal natures suggest that we might be, is incarnate in Christ. Our truest thought, our purest aspiration, our strongest convictions, nay, the very mind and heart of God, the infinite perfections of heaven, are in Jesus Christ.

Now it is morally impossible that such a sublime figure—a character embracing all the good of which man can conceive—a character reflecting the very truth and love and mercy and justice of God—should be presented to any soul without producing some result. As well expect the focused rays of sunlight to fall upon the snows of spring without melting them, as to think that the burning light shall neither warm nor scorch a soul on which its rays may shine.

He may be received in penitence and faith by him to whom he is offered. In that case he will pacify the troubled conscience, quicken the affections, and excite increasing love and joy. He will strengthen the conscience, become the nearest and dearest of friends, transforming by his divine power his willing disciple into his own matchless likeness—Christ in him the hope of glory!

Or he may be refused. He may not be wilfully opposed. It may be that his appeals are simply unheeded. Can saddest consequences fail to ensue? The heart which at first

was touched by the story of the cross grows indifferent to its pathos or its awful grandeur. By a law of nature, sensibilities harden or disappear if they be resisted. And thus those instincts of our nature which tell us of guilt, which cry out for redemption and for God, stifled before the very presence of him who is especially sent to arouse and satisfy them, cease to speak and incite.

How solemn, then, the business of the gospel preacher or the Sunday-school teacher! Surely, the gospel is the power of God unto salvation unto every one that believeth. Let us then preach Christ and him crucified. Let us proclaim Christ and him ascended. Let us herald a personal and ever-living, a sacrificial and indwelling, a vicarious and transforming, a human and divine mediator, the God-man, Jesus the Christ! He is a lost world's only hope; he is heaven's great King.

But what of those who believe not on his name? By an immutable law whose illustrations or analogies are found in every sphere of life, a law resting on no arbitrary decree of God, but reposing on the very nature of things, the soul that refuses God's mercy in Christ must wind about itself the mantle of death. "As our affinity, so our destiny," is a law of life. Shall it be reversed at death? For every up there is a down. For every rise there is a possible fall.

There is a Heaven, and there is a Hell. It was under the inspiration of Heaven that aged Simeon, lifting the holy child in his arms, declared, "This child is set for the fall and the rising again of many in Israel." But it is by the illumined, though not inspired, mind of nature that we may discern how the solemn truth of that utterance is grounded in the irrevocable laws of mind and life.—*Standard.*

Pope's Letter and Parnellism.

The Pope's letter, which was read last Sunday to every Roman Catholic congregation in Ireland, throws an interesting, although a somewhat dubious, light on the relations of the Vatican to the Parnellite agitation. If infallibility could be suspected of vacillation we should be inclined to infer from this letter that the Holy Father finds himself in rather an awkward fix, and is hesitating as to the best method for getting out of it; for the epistle gives an uncertain sound, in parts conciliatory, in parts imperious. The true history of this interesting piece of ecclesiastical meddling is not to be found in any public documents. But the movements of Roman Catholic peers, Irish bishops, and Italian priests suggest conjectures which are probably not very wide of the mark. Leo XIII. is a diplomatist by nature and training, and on assuming the triple crown he thought he saw a chance of restoring by the arts of diplomacy something of the worldly power and authority lost with the sovereignty of the Papal states. To a considerable extent he has undoubtedly succeeded. He has obtained more favourable terms for the hierarchy in Germany than were at one time thought possible. He has arbitrated on international disputes. And, flushed with such successes, he has shown a disposition to insinuate in various modes a claim to act as judge and divider over the nations of Christendom. Ireland seemed to offer him an opportunity for a signal assertion of his authority. We can have little doubt that the suggestion came to him from the higher social circles of English Romanists. It was probably represented to him that the unreserved devotion of the Irish peasantry to the Papal see gave him a chance of rendering a service to the cause of law and order in Ireland. We need not suppose that there was any official support given by the Government to such representations. But there are many modes of mutual understanding possible to men in a high social position, and the Pope probably had reason to believe that by intervening in Ireland he could at once give a signal instance of the survival of Papal sovereignty even in the dominions of a heretic Queen, and could at the same time earn some reward for his Church from a Protestant Government.

If this is anything like a correct view of the situation we may well feel the interest in the issue. Will the Pope succeed? If so, he will accomplish within the territory of the Queen what our gracious Sovereign

himself has been unable to achieve. Will he fail? If so, he must either retreat ignominiously or declare spiritual warfare against his Irish flock. And in this last case what will be the result? Will the native priests stand by their people in resisting the Papal authority? Such a question suggests the possibility of an issue the most pregnant in ecclesiastical history since the publication of Luther's theses. . . . Whichever way the Irish at home take, the Irish abroad will go with them, and as there are now more Irishmen outside Ireland than within it the outlook might be very grave. It is impossible to form any confident judgment at present. We can only take note of the actual condition of the controversy. When the Pope had received and considered the report of his emissary, Monsignor Persico, he launched a decree which, while professedly aimed at the Plan of Campaign and the system of Boycotting, was certainly open to the interpretation that his Holiness had little, if any, sympathy with the Home Rule movement. . . . This interpretation was denied by the Irish bishops: but the National League was hardly appeased by their assurances. Political leaders of the most undoubted devotion to the Roman Catholic Church—William O'Brien, for instance—declared that the decree had been issued on wrong information. They even went so far as to say that it was an unwarrantable interference in politics with which the Pope had nothing to do; and they vehemently protested that they would not alter their policy by a hair's breadth. The priests on the other hand, showed manifest tokens of distraction and distress. A considerable number of them refrained from attending League meetings. But there were not wanting some who had pluck enough to dare the thunders of the Vatican as well as the worry of the Coercion Act. And all alike, with very few exceptions, assured their flocks that the Pope could not possibly mean what he appeared to mean.

The epistle read last Sunday was intended to allay this irritation and confusion. The Pope declares that he has been misunderstood. He assures the Irish that he has never opposed their struggling for a 'better state of things.' He is only anxious that they should 'take part in nothing at variance with national right or forbidden by Divine law.' This is at best vague, though the allusion to 'national right' might seem deprecative of Home Rule. But towards the end of his letter the Pope summons up his courage again, and speaks in sterner tones. He says in effect that in reference to the two prohibited practices, the Plan of Campaign and boycotting, he will stand no nonsense. The entire method of action whose employment we have 'forbidden is forbidden as altogether unlawful.' We shall have to wait, therefore, to know whether a foreign spiritual sovereign can accomplish that which no British monarch and no British Government has been able to do in Ireland yet—that is, to wrest from resistance to wrong all wrongful weapons. On this point the new O'Donnell correspondence, is not without instruction. Mr. Herbert Gladstone's letters, in which there is not a word he need for a moment regret, show clearly enough that even in 1882 the best informed Liberals hated the coercive measures they used, and had very little hope of their success. Hitherto all British Governments alike have found that Irish disorders sprang from a source unreachably by any coercion. The sense of wrong can only be healed by the restoration of right. The Pope is now going to try. He has not, indeed, plank-beds and punishment cells at his command, but he has the terrors of superstition and the bolt of excommunication. Now, what does excommunication mean? It means exclusion from society—or, otherwise, "Boycotting." It will be of interest to see whether the homeopathic principle, 'Like cures like,' is capable of application to Boycotting.—*Chatham World.*

Concerning Women.

Elizabeth Stuart Phelps first literary venture was a story written when she was thirteen years old, and published.

Miss Mary A. Rice, a graduate of the Kansas State University, is said to be the first woman in that State to receive a license as a pharmacist.