

ST 14, 1889
BARGAIN IN EVERY DEPARTMENT — Remnants half Price.
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Religious Intelligencer.

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

VOL. XXXVI.—No 33.

FREDERICTON, N. B., AUGUST 21, 1889.

WHOLE No. 1851

NOTES AND GLEANINGS.

GENERAL WOLSELEY gives a strong testimony to the benefits of total abstinence in the British Army. In a recent address he said that the amount of crime in the army in India corresponded with the quantity of intoxicating liquor consumed; and if they wished to have soldiers who were moral and good, that wish could only be accomplished by regulations enforcing abstinence from all alcoholic liquors.

THE CATHEDRAL which it is proposed to build in New York will, it is estimated, cost about \$25,000,000. It will take 25 years to build it. A great waste of money, certainly. Better appropriate it to mission work among the great host uncared for in that and other cities.

BEGGING is profession in the east, and evidently profitable. An Asiatic beggar gave his daughter a dowry which consisted of two freehold houses, the rooms of which were entirely filled with dry pieces of bread. These beggar crusts were sold as food for cattle, and realized a considerable sum. Dr. C. J. Willa instances this in a paper on Central Asian travel in *Good Words* as showing that begging is a good trade in the East.

NATIONAL DEBTS are not small affairs. The greatest borne by any of the nations is that of France. It is about \$6,250,000,000. Russia comes next with \$3,600,000,000; then England with \$3,560,000,000; Austro-Hungary with \$3,486,000,000; Italy with \$2,225,000,000; Spain with \$1,207,500,000; and Prussia with \$1,000,000,000.

THE LEGISLATURE of Colorado, the *Christian Standard* says, is to be indicted for plundering the state. It is alleged that great quantities of furniture was ordered, without inviting bids, and none of it can now be found. Besides perpetrating an unusual amount of crookedness in the making of public contracts, it is charged that this honorable body made away with immense amounts of carpets, rugs, mats, dusters, spittoons, lamps, oil, matches, and "stationery" for a whole year. If the thing is one-tenth as bad as the Grand Jury thinks, it is ten times as bad as it ought to be, and an indictment is quite in order.

A NUMBER of radical changes are about to be made in the constitution of Manitoba. The Winnipeg *Sun*, which seems to speak by authority, says it is understood to be the settled policy of the Government of the Province to introduce a measure abolishing dual language, that is, the use of the French language, and provincial documents and statutes will only be printed in the English language. The Government has also decided to grapple with the separate school question and means will be devised to knock them out, despite the reading of the law bearing on the question. An educational measure revolutionizing the entire system in the Province will be introduced. The Board of Education will be wiped out, and a portfolio of Minister of Education created. It will likely be taken by one of the present Ministers. The *Sun* also says that a measure will be introduced by Attorney-General Martin at next session to abolish the jury system in civil cases in this Province. The legal fraternity are all said to be strongly in favor of this move. It is also understood that the Government proposes introducing a new Municipal Act. It will have many of the features of the Ontario Municipal Act, and will effect many sweeping changes in our municipal system.

THE REASON WHY some western church members do not take a religious paper is stated thus by the "Omaha World":

Deacon Goodman—How is it, brother that your name is not on the subscription list of our church paper this year. You ought to take it. Brother Loveston—Yes, I should like it, but my family insists that I take a paper that give the base-ball news. Your paper would be much more popular if it contained the scores.

Perhaps some church members east have the same reason for not providing their homes with a religious journal. They might also enjoy prize fight details.

REFERRING to the English flag matters in N. Y. on the Queen's

birthday, Puck puts the case well thus:

Distinguished Foreigner—I am told that the moment a little English flag was hung from a private residence in New York on the Queen's birthday, the street was filled with a howling mob, and they had to be taken down.

American Official—Yis, sorr. Distinguished Foreigner—And yet the Irish flag waved from the City Hall all St. Patrick's day without causing a ripple of excitement.

American Official—Yis sorr. The English hadn't backbone enough ter say wan wor-rd, sorr. Distinguished Foreigner—How about the Americans?

American Official—Begorry, who cares for them?

Gambling.

We again call attention to all earnestness to the duty of the church, the school, and the press to do all in their power to put down and keep down the evil passion for gambling.

This passion is easily developed. It finds scope amid our amusements. A boat race, a foot race, athletic games of all kinds are apt to be poisoned by manifestations of this passion. It is gambling that has rendered horse-racing justly odious to such large classes of the community. It prevails in all ranks. What brings it specially under the censure of the moralist is that it is developed in connection with some so-called religious enterprises. Government lotteries existed in Great Britain till 1826. Strange to say, they still exist in Italy and Spain, even in Germany and Holland. That Holland should indulge in this demoralizing mode of raising revenue is an illustration of the tremendous power of "use and wont." Great Britain as we have said, abolished state gambling; but the evil is still tolerated in connection with horse-racing and for "benevolent purposes." It is stated that there are 150 public "race-meetings" in England. The "stakes" amount to probably half a million pounds; and the betting—no one knows what it may or may not be. The total is certainly enormous.

Of late years it has become quite the fashion in certain classes to bet on rival ocean steamers! The French nation plunged into a lottery to save the Panama canal company; but even a national lottery did not succeed.—In Roman Catholic countries, notably in our own Quebec, nothing is more common than lotteries for church purposes.

We need not say what waste of time, of money, and the best instincts and feelings and purposes of the soul must be involved in gambling on any scale. According to Ruskin, "of all evil habits into which men can fall the vilest it betting. It unites nearly every element of folly and vice. It wastes time which is meted out to us in minutes by Him who knows the mighty issues that hang on the moment. It dissipates the mind, by the concentration of its powers on a chance instead of the great certainties of life and duty." When betting and gambling prevail there are found all the vices,—especially the coarser vices.

The gambler, whatever his grade, seeks to get other people's money without earning it,—without giving a due return for it. In legitimate trade there is a fair exchange to the benefit of both parties—all parties—but in gambling and betting what one gains another loses, and untold misery is often the result of losses thus inflicted. In fact gambling involves robbery. It tends to the overthrow of morality—to the destruction of body and soul.—*Halifax Witness.*

An Afternoon with Mr. Spurgeon.

DR. CUYLER, writing from London to *The New York Evangelist*, says:—During every visit to London it has been my privilege to pass a Saturday afternoon with Mr. Spurgeon, for that is his holiday. Accordingly, Mr. Hall and myself drove down to his beautiful villa of Westwood, near Sydenham Crystal Palace. A damsel Rhoda at the porter's lodge opened the gate, and we passed up a shaded avenue to the house. It is a spacious mansion, verdant in foliage and flowers and verdant lawns; and this lovely home, with its surrounding drives, is his one luxury and recreation. He attends no dinner-parties or junketings of any kind, joins in no public amusements, but gives himself entirely to his home, his books and his pulpit. On Sunday mornings he drives in—six miles—to his Tabernacle, preaches twice; he conducts the church prayer-meeting on Monday evening, and lectures to two or three thousand people on Thursday

evening. He gave us a very racy account of his last prayer-meeting, which in freedom of speech and fervency of devotion would be a model for all our prayer-meetings; a half-dozen persons were struggling at once to get the floor, and no prayer lasted more than a minute.

We found Mr. Spurgeon as stout, as genial, as unique, and as merry-hearted as ever. He took us out through his lovely garden and lawn, and then through a gate into his farm. His own grounds cover twelve acres, and he rents twenty acres more for farming purposes. His good wife keeps a dozen cows, and the proceeds of her dairy support a city missionary. We strolled off into a meadow where the mowers were busy in haymaking, and throwing ourselves down on a pile of the fragrant hay, we played boy, and told stories. It was a jolly little pan-alliance, in which three denominations were represented; and we should have been glad to have invited the Archbishop of Canterbury, whose wooded park was in full sight of us, to come over and join our symposium.

As I looked at Mr. Spurgeon in his playful boyishness, it was not easy to believe that our merry companion was the most extraordinary preacher of modern times—the wonderful herald of salvation, whose trumpet of truth is heard throughout all lands. Let us thank God that neither he nor Newman Hall have ever lowered the standard of the Cross by a single inch. After our stroll through the fields and gardens and the grapes, where our host gave us a botanical talk, we came to tea, and then adjourned to the spacious library for family worship. It was a joint service, and it was worth a journey to England to listen to my beloved brother's sweet and rich and characteristic prayer. He conversed with God as a child talks with a father. At six o'clock we bade him farewell, and he opened his Bible and, according to his usual custom, selected his text, and laid out the plan of his sermon. This he usually does within an hour.

The Pope "Comfortable."

All things considered the "Prisoner of the Vatican" is rather comfortably fixed. According to the official financial statement for 1888, recently published, his income last year was 12,500,000 lire (francs). Of this sum 7,500,000 lire were in Peter's Pence; 2,500,000 lire consisted of interest on money deposited in foreign banks, chiefly in England; 500,000 lire are given as alms; 2,000,000 lire were in Jubilee gifts. The total expenditures of the year were 11,230,000 lire, leaving almost one and a quarter millions in the treasury. Of these expenses 100,000 lire were for charity in general; 50,000 lire for charity in Rome; 80,000 lire for charity in Italy; 150,000 lire for the Church in general; 150,000 lire for missions; 500,000 lire for the Propaganda Society; 1,000,000 lire for public buildings and monuments; 2,000,000 lire for salary of the cardinals; 2,250,000 lire for the seminaries, and 2,500,000 lire for miscellaneous purposes. The last was, of course, an extraordinary year for the Vatican also financially. According to the *Catholic Courier de Bruxelles*, the average annual needs of the Pope amount to about seven million francs, which is almost entirely covered by the Peter's Pence. This collection was started anew in 1861 by the Diocese of Ghent, having originally been of English origin, consisting of a voluntary tribute paid by the kings of England to the Pope. Between 1861 and 1870 the annual Peter's Pence averaged 7,117,000 francs; since that time the average has been less, but has never fallen below 6,000,000. Of these sums France has generally given about two-thirds, in this way again attesting her zeal as the beloved daughter of the Church; Germany contributes less than half a million and Catholic Austria even less; Italy is represented by an average of only 15,000 francs, while poverty-stricken Ireland gives 300,000. That so many millions are used for other than direct Church purposes need cause no surprise when it is remembered that the Vatican is a magnificent palace of 11,500 rooms, and that the total number of persons connected with his Court and depending upon him for their bread and butter is no less than 1,160. Leo XIII's household consists of 20 chamber-servants, 120 prelates, 170 privy chamberlains, 6 chamberlains, 30 officers of the Noble Guard and 60 guards; 130 supernumerary chamberlains, 200 extra and honorary chamberlains, 14 officers of the Swiss Palace Guards, 14 honorary chaplains, 20 privy scribes, 10 intendants and stable masters, 50 doorkeepers, etc. The Pope, the cardinals and prelates of the palace, the privy chamberlains, the privy chaplains, the sacristan and the chief of the Papal chancery, constitute the "Sacred College."

Surface Changes.

Accumulations of surface-matter are astonishingly rapid. Professor Newton estimates that 400,000,000 meteors fall to the earth annually. These add enormous quantities of matter to the earth but do not, of course, account for all surface growth and changes. Modern London is built on the site of Ro-

man London; but the ancient city is seventeen feet lower than the modern. The Jerusalem streets that Jesus walked through are twenty feet lower than the streets of Jerusalem to-day. One of the most interesting resorts in that city in the time of Christ was the pool of Bethesda. Recently work being done by the Algerian monks has laid bare a tank cut in the solid rock thirty feet deep.

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 Miss LYDIA J. FULLERTON, CARELTON, ST. JOHN.]

Good Versus Appetite.

Missionaries in India find their sheet anchor of good living in milk and eggs. There is little difficulty in finding plenty to eat, and that at cheap prices, but the difficulty is to get appetite enough to eat what there is. The monsoon season, which commences March 1st, and is characterized by the almost continuous south wind that blows a hot gale into one's face who is out in it, is especially reducing. So is the month of October, when the rains have ceased, and the sun seems to be trying to boil the water out of the supersaturated earth. At these seasons one's appetite fails and nothing tastes good or even tolerable. Left to his own inclinations, one would wish to eat hardly more than an ordinary slice of bread during the whole day. Of course there are many exceptions to this, but the majority find little satisfaction in what is available for the table.

Milk and eggs are always good, but the former is not at all the kind we get at home. In the first place, the cows from which it is procured are bony half-starved creatures, whose owners find great difficulty in feeding them properly. The missionaries almost always find it necessary to buy from one to six of them, according to the wants of their families. The ordinary price of a cow is about 15 rupees, equal to about five dollars. This creature is up to the average if a quart and half of milk can be obtained from her at the two milkings of the day. There is a great amount of work in getting it. At first a rope fastens the cow's hind legs together so she is not able to kick. Then the calf, which has been shut away from the mother, is allowed to come forth and help itself for a minute. At the end of that time it is dragged away and held under the nose of its mother, and the milker goes to work. When no more milk is forth coming, the calf is allowed to try again, and so on. Only in this way is there any possibility of getting milk. When the calf is weaned, the cow is dry.

The milk in one respect is different from what we see in America. It gets all curdled and at the same time tastes perfectly sweet. In the cold weather milk can be kept over night without spoiling, but during the greater part of the year, it will be curdled in eight hours after it comes from the cow. The ordinary price of milk when it is bought by the natives is about three cents a quart. Sometimes we are able to get a little butter, but this is of a very inferior kind. It is quite white and looks like curds. The cook churns it, when there is any cream to churn, by shaking it in a bottle. One of the old natives of the mission says native milk is nothing but "water strained through a cow" and that expresses it pretty accurately.

Eggs are quite plentiful, but are about the size of those of the bantam. They are sold for about two for a cent. Fowls are considered a luxury at home, but here quite the reverse, all though for the greater part of the year they are our principal meat. They come on the table in a multitude of different forms, according to the versatility of the cook, and the caprice of the appetite. These fowls cost about ten cents a piece, and are small and bony. They are generally killed and put immediately into the pot or oven, before the animal heat has cooled off. That makes them tough and not very palatable. If they were kept a few hours they would be spoiled.

Ducks are to be had at a trifle higher price than chickens, and are subject

to the same objections. In the cold season Mohammedans kill beef, and this is quite good, but causes great wrath in the minds of the Hindus, who think it about as great a sin to kill a cow as a human being.

H. M. B.

Jellesore, India.

Received from Miss J. A. Weyman 6th Dist. Treasurer the sum of One Hundred and Seventy-Eight Dollars and Sixteen cents (\$178.16).

A. E. SMITH,

Treasurer.

St. John, 1889.

NOTICE.—The Annual Meeting of the Woman's Foreign Mission Society of the 4th District will be held during the Session of Annual Meeting of that District. Secretaries of Local Societies will please send full reports of the state of their Societies and the amount of money contributed at as early a date as possible.

Blank forms have been forwarded to the Vice-Presidents where no Local Societies exist. May we not hear from each Church in the District.

Mrs. THOS. ALEXANDER,

Secretary.

Scientific and Industrial Notes.

—Some Swiss engineers are planning an aerial railway by which they propose to connect two of the peaks of Mount Pilatus with wire ropes about 2,000 feet long, and to send tourists from summit to summit in cars sliding along the wires.

—Great Britain's 1,500 co-operative unions have 392,428 members. In 1888, \$17,072,035 profit was made on sales of \$183,675,225; \$125,100 was devoted to education and \$38,500 to charity.

—Great Britain counts on soon having the largest dynamo in the world. It is being made for the new electric light works at Deptford. The shaft of the machine will be turned out of a block of steel weighing seventy-five tons, which has just been cast in Glasgow.

—A system of building houses entirely of sheet-iron has been communicated to the Society of Architecture in Paris. The walls, partitions, roofs, and wainscoting are composed of double metallic sheets, separated by an air mattress, which is surrounded by different non-conductors of heat.

—Among the great water-ways which show the triumphs of modern and engineering skill is the Manchester Ship Canal in England. The canal is about 35 miles long, with a normal width of 120 feet on the bottom, and a constant depth of 26 feet, commences with certain docks and basins in the city of Manchester and follows the Irwell to its junction with the Mersey, and the Mersey to near Rumore, crossing the two rivers thirty times in a distance of 14 miles.

—A firm in Germany is now manufacturing steel fly-wheels capable of double and even treble the speed of fly-wheels made of cast-iron, the resistance of which is generally limited to a speed of forty metres per second for the rim of the wheel. The spokes or spokes are constructed of iron or steel; and a rim is made entirely of steel wire wound round itself a great many times.

—Carpenters and other tool-users who keep up with the times now use a mixture of glycerine instead of oil for sharpening their edge tools. Oil, as is well known, thickens and smears the stone. The glycerine may be mixed with spirits in greater or less proportion, according as the tools to be sharpened are fine or coarse. For the average blade, two parts of glycerine to one of spirits will suffice.

—Of the 4,200 kinds of flowers which grow in Europe, only 420, or ten per cent., are odoriferous. The commonest flowers are the white ones, of which there are 1,194 kinds. Less than one-fifth of these are fragrant. Of the 951 kinds of yellow flowers, 77 are odoriferous; of the 823 red kinds, 84; of the 594 blue kinds, 31; of the 308 violet-blue kinds, 13. Of the 240 kinds with combined colors; 28 are fragrant.

—The industry of wood carving, according to a recent publication, was introduced into Switzerland some sixty or seventy years ago by a native of Brienz, named Christian Fischer, who used to spend his spare time in making trifling objects for sale. He started a night school for the benefit of the neighborhood and thus laid the foundation of an industry which now gives employment to between 5,000 and 6,000 persons. He first conceived the idea of making tiny models of Swiss chalets, which at once found a ready sale.

—It is claimed that the recently-completed San Diego flume is the most stupendous ever constructed in the world, being only a little short of thirty-six miles long. An idea of the gigantic character of the work may be obtained from the fact that the amount of lumber consumed was more than nine

millions of feet, or, allowing the very considerable yield of 1,000 feet to each tree, not less than 9,000 trees were required. In the course of the flume there are some 315 trestles, the longest of these being 1,700 feet in length, eighty-five feet high, and containing one quarter of a million feet of lumber. Another trestle is of the same height, and 1,200 feet long, the main timbers used in both of these being ten by ten and eight by eight, being put together on the ground and raised to their position by horse power. The number of tunnels in the course of the flume is eight, the longest of which is 2,100 feet, the tunnels being in size six by six feet, with convex-shaped roofing; each mile of the flume required an average of one fourth of a million feet of lumber for its construction, and the redwood used entirely in the box is two inches in thickness throughout.

FAITH CURE.—Canon Wilberforce tells with regard to himself the following remarkable incident:

"I have no shadow of doubt that I was healed by the Lord's blessing upon his own word recorded in St. James, but, as in so many cases, there was sufficient margin of time and possibility of change of tissue between the anointing and the recovery to justify the sceptic in disconnecting the two, and therefore my experience has been of more value in strengthening my own faith than in the direction of public testimony. I can only say that my internal ailment was of such a nature that leading surgeons declared it to be incurable except at the cost of a severe operation, which leading physicians thought me unable at the time to endure with safety. While endeavoring at the seaside to gain strength for the operation, the passage in St. James was impressed with indescribable force upon my mind. I resisted it, and reasoned with myself against it for two months. I even came up to London, and settled in a house near the eminent surgeon, that I might undergo the operation; but the spiritual pressure increased until at last I sent for elders—men of God, full of faith—by whom I was prayed over and anointed, and in a few weeks the internal ailment passed entirely away. 'This was the Lord's doing, and it is marvellous in mine eyes.'"

It is perfectly Scriptural to expect cure from the Lord, and to pray persistently for such cure. He can work wonders now as of old. Only let us be careful not to put any trust in "Christian scientists" or any miracle-mongers. Trust in the Lord, and pray to Him.

MODERN PREACHING.—There is a good deal of nonsense talked about the decline of the pulpit. There is doubtless a good deal of poor preaching, but there never was so much good and able preaching as there is to-day. Where men read purchased lithographed sermons, the preaching cannot be of a very high order. But the preaching of the Christian pulpit is attracting more attention and awakening greater influence than at any former period in the history of Christianity. The teachings of Christian ministers is attracting the study of men outside of Christian circles more than ever before. There never were so many gifted and scholarly men expounding Christian truth as in the present day. There never were greater spiritual results as the fruits of preaching than in our day.

Among Exchanges.

A FITTING PRAYER.

In the course of a prayer a Scotch Presbyterian preacher; recently said: "And bless the poor; and bless the rich who after their funerals will be poor."

WHITE OR BLACK.

There is quite as much human nature behind a white tie as there is behind a black one.—*Methodist Times.*

EFFECT OF CULTURE.

Culture simplifies; it does not mystify. The truly learned man is the man who in speaking or writing, knows how to make himself understood, and puts his knowledge into practice. The coxcomb is fond of using big words on all occasions, but the scholar adapts his language to the comprehension of his auditors.—*TeleScope.*

A GOOD RESULT.

Less than a year ago one of our pastors in St. John preached a sermon or two on the duty of Christians to give not less than was given by the Jews—one-tenth. He recently received a note from a young man asking advice as to the way he should distribute his offering. He also stated that these sermons had convinced him that he should lay aside at least a tenth of his earnings for the Lord. The result has been that while before he had thought he had done well to give fifty cents a week—\$26 a year—he was now able to devote \$120 to good purposes. He did not feel poorer in spirit, while he is much richer in purse.—*Messenger and Visitor.*