

Religious Intelligencer.

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

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The Intelligencer for 1897

What It Will Be. What It Wants.

1. The INTELLIGENCER in 1897, will be equal to what it is and has been, and as much superior as it is possible to make it.

2. It asks for the payment at once of all arrears. THESE IT MUST HAVE.

3. Prompt renewals for 1897 from subscribers are desired. Send them now.

4. Pastors are requested to interest themselves to secure the payment of arrears and renewals.

5. There are hundreds of homes which need the INTELLIGENCER, into which it does not go. The ministers and all friends of the paper are asked to endeavour to introduce it to them.

6. Special interest and activity all over the field will enable the INTELLIGENCER to enter the new year with the accumulation of arrears wiped out, and a larger list of paid-in-advance subscribers than for several years.

SHALL IT BE? YES, IF EACH ONE DOES HIS PART.

LET THE WORK BEGIN AT ONCE. PUSH IT WITH VIGOUR.

NOTES AND GLEANINGS.

161 Railways in the United States failed in course of the last three and a half years. These failures involved the loss of a thousand million dollars.

In England extensive preparations are being made for the celebration of the sixtieth anniversary of Victoria's elevation to the throne. The celebration will cover all the important features of progress during the three score years.

Rev. Arthur Symonds, an English rector, at a recent Church union meeting, declared himself in favor of disendowment, as well as disestablishment, believing that nothing does the Church more harm than eleven thousand clergy subsisting on an income of only £150 a year, while thirty-four bishops receive an average of £5,000 a year.

Menelek, King of Abyssinia, is not a savage, as many think. On the contrary, he is an intelligent, wide awake monarch, and a Christian at that. He has evidenced his alertness by causing a settlement of the trouble with Italy. The Italian Government recognizes the independence of King Menelek's kingdom and agrees to pay for the subsistence of the Italian prisoners who are to be released. The victory is a notable one for Menelek.

The hottest spot on earth is within the boundaries of the United States. It is situated in South-eastern California, and is called Death Valley. In July a thermometer placed in the shade registered 130°. This desolate spot is less known than any other locality in the country. This valley was once a lake of water, containing in solution common soda, salt and borax, and now above the marsh there is a crust of common salt from six to twelve inches thick. The borax deposits on the east side of the valley are said to be the richest in the world.

Queen Victoria has a strong objection to tobacco smoke, and will not allow smoking in any rooms used by her, or in any place where she is likely to smell the odor of tobacco. Even the late prince consort forbore to smoke in her presence. On one occasion she happened to notice the tobaccoed perfume when in Buckingham Palace, and on making an investigation discovered that the Prince of Wales (then in his minority) was the delinquent. Her majesty forthwith gave orders that the culprit should be confined to his rooms for a month, and the order was rigorously carried out.

How pauper children are cared for in London is shown in the recently made report of a commission of investigation. It sets forth that the city is divided into thirty Poor Law Unions, which are supporting a total of 17,500 destitute children, of

whom 2,000 are in poorhouses and infirmaries; 11,500 in the so-called Poor Law schools, maintained by the public authorities; 2,500 in private institutions, mostly Roman Catholic; 500 on the training ship Exmouth, and 1,000 boarded out in private families in the country or in small villages. The commission gave a year and a half to its work, holding fifty meetings and examining seventy-three witnesses. The report condemns the barrack or institutional plan of caring for destitute children, and recommends the extension of the boarding out and cottage homes systems.

The Australian farm has nothing to equal it for size in the world. A recent writer says,—One James Tyson has about 2,000,000 acres. He has nearly 1,000,000 sheep or the equivalent in cattle. One Mr. McCaughey, has one station of 1,214,877 acres, with some 500,000 sheep. James Wilson has 640,000 acres, or just 1,000 square miles, in one station, and over 400,000 sheep. I have a friend in the interior, whom I visited recently, who had 500,000 acres and 300,000 sheep. One can drive 100 miles on a straight line on his estate. Of this 500,000 acres, 70,000 are freehold, and the rest is leased from the Government of New South Wales on long term, for a definite annual rental. I have another friend, a member of the New South Wales Parliament, who holds 240,000 acres in Queensland on long lease, at an annual rental of one farthing per acre. Recently the Government sunk an artesian well on this land that yields 3,000,000 gallons per day. Most of this station, I am informed, is good land.

Some Reminiscences.

No. —

After living seven years, in Midland I moved to St. John. In some respects the years in midland had been seven of the hardest years of my life. I learned by experience some truths in God's word that I had not known before. I was sorry to leave some of the people as I found them among the best of my acquaintance. Some of them have crossed over the river, and I hope to meet them in the everlasting kingdom. Among those gone are Dr. L. N. Sharp and his father, William Burnett, father of Dr. J. W. Burnett, and George Sherwood, father of Rev. Benjamin A. Sherwood, and some others, and some who are still living. I bought a tannery in Carleton, as I stated in my last paper, which proved a failure, so that I thought at one time I should lose all the property I had. To be sure it was not much, but we had been years working hard to get it. I did not care so much for myself, but my wife had worked very hard, and now we were past middle age, and to go out into the world with nothing made me feel not very happy. However, I was determined not to sink if I could help it; my wife and I talked over our situation, she was always more hopeful and had more faith than I had and made the best of everything that had any prospect in it, and she said for me to go over to St. John, as we lived in Carleton, and see if I could find a house that would do to keep boarders, as we had done well at that before. So I looked around; the best I could do was to rent the Fisher house on King St.; it was a pretty dark chance but I could do no better under the circumstance. I went to work with paint and paper, and after a week's work it made a better appearance. Then I had to run in about five or six hundred dollars for furniture. The first of May I opened, and very soon had the house full of boarders, and more applications than we could accommodate. We kept an average of about twenty permanent boarders; we had also transient boarders. I hired a man to work with my son in the tannery, and worked out all the stock we had on hand. I made enough in the boarding house that summer to pay for the furniture and to pay the hired man and all the expenses, and by Fall I was all clear, the rent paid, and wood and coal laid in for winter. I had gone into the tannery business without asking the Lord to direct me; in my trouble I asked Him to help me out, and He had done so; and I want to say that the Lord has always helped me when I could not help myself, and has led me when I have looked to Him; but when I

have taken my own way I have been sure to get into trouble, and then when I looked to Him he has never failed to help me out. I write this to encourage others to trust in my best friend, who can make a way where there is no way, humanly speaking. Now I felt as if I ought to work in His vineyard. My intention was to spend the winter in Westmorland county. I sold out the tannery, and did not lose more than about a hundred and fifty dollars. That year the Conference was held at Waterville, Carleton County. I attended it. The churches at Victoria Corner, Third Tier and Waterville had appointed a committee to attend the Conference and engage a preacher. G. W. Boyer, one of the committee, asked me where I was going to labour that year; I said anywhere the door opened; he asked if I would like to come to their pastorate, I said I would as soon work for them as any others; I said if two things were right I could undertake the work—(1) do the people want me? and (2) will they pay me? He asked what I wanted, and I told him five hundred dollars and my board. He said he had no doubt it would be all right, but he wanted to see the rest of the committee before he could fully decide. As I had to go home, he said he would send me word in a few days. In a short time I received a letter saying it was all right, they wanted me to come as soon as convenient. I made preparation, and in a few days left for Victoria Corner. When I got to McAdam Junction I learned that Victoria Corner was burned, and that all G. W. Boyer's buildings and the meeting house were burned. My first thought was that I would return home, but on second thought I resolved to go on and see the worst of it. When I got to there it looked very dark. Meeting G. W. Boyer I said I suppose you do not want me now. He asked why? I said you are all burned out. He said that made no difference about my coming; they wanted me just the same. I went to work. We worshipped in the Orange Hall for some time. They were building a new meeting house; they had the outside finished; there was a large vestry at the rear of the church, and they soon made that very comfortable to hold meetings in. I commenced series of meetings in the hall at Somerville; the Holy Spirit soon manifested His power, and we enjoyed a good revival; forty-five were baptized. Among those baptized were A. B. Boyer, missionary, A. M. McNinch. I then went to Third Tier and Waterville; the Lord was with us, and a good reformation was experienced; forty were baptized. In the Spring I went to St. John, gave up the boarding house, sold all the furniture I could, and moved my family to Carleton. My son, who had been studying with Dr. Alward through the winter, continued during the Summer, and by Fall he was ready for College. The reformation spirit was felt in the churches all summer. The church at Victoria Corner finished their meeting house the next winter. I went to Carleton, fitted up my son and sent him to college, and as the churches gave me a call for another year, I moved my family to Victoria Corner. I started the last of November, and colder weather is not very often experienced. I was waiting for brother G. W. Boyer to move out of a house he had for the preacher; his new house was not ready to move in; the cold weather and my family moving from house to house among the friends made it not very pleasant; however we got on fairly well; the day before Christmas we moved in our home, and in a few days were settled. The house was fearfully cold in winter, and extremely hot in summer, but we got through fairly well. As soon as I got settled I commenced a series of meetings at the Corner, and a good work of grace was experienced; I baptized thirty-five, all of them men and women, and some of them heads of families. I baptized five at Waterville. I continued with the three churches another year, and then resigned my charge of Third Tier and Waterville, continuing another year at Victoria Corner. As the house I lived in now was very uncomfortable I concluded to build as I liked the Corner, and my family wanted to live there. The trouble was to get a building lot, some of the land owners asked so much for a lot that I would not give it; however, I finally succeeded in buying twenty acres in the village, and gave double what it was worth.

Since that time ten acres of it have been sold for a little more than half what I gave for it. I built, and by the time I got my building completed the land and building had cost me two thousand dollars. That summer the Di-trict Meeting was held in Lower Brighton. It was a good time. The morning before the meeting closed some of the brethren in the church said they hoped all the preachers would not leave. I told them they need not be troubled about that; as there was appearance of a revival. The meeting closed at noon. I gave out meeting for the evening. As I was building I had a good deal to see after, I went home; when I got back in the evening, to my great surprise all the preachers had left. I did not feel very pleasant, for any of them could have stopped better than I could. I was still preaching at Victoria Corner and Third Tier and Waterville, and I do not remember that any of them except brother G. W. McDonald had an engagement. However after a few minutes consideration I became reconciled. That evening the meeting house was full, and we had a grand time; the Lord was in our midst. I gave out meeting for next morning at nine o'clock, and next evening, and although it was haying time, we had a good congregation in the morning and the house crowded in the evening. The first Sunday I baptised five. That week brother Colpitts came with me, and next Sunday we baptised nineteen. We continued the meetings; between fifty and sixty were baptised. Just after we got through with the reformation a very sad circumstance took place; Elisha McGee was a the river working on logs, he fell off and was drowned. He was one of the converts, and had that morning been to see if I would come and preach for the church. The sad event cast a gloom over the community. I attended the funeral and preached from the text, "Clouds and darkness are round about him; righteousness and judgment are the habitation of his throne." It was a very solemn time. The next spring I held some special meetings at Victoria Corner, and baptised a number, eleven I think. I preached at Lower Brighton two or three years, and got along harmoniously.

JOHN PERRY.

A Case of Conversion.

In one of the meetings in New York Mr. Moody spoke of the good done by the press reports of christian teaching and work. He told of a series of sermons he preached some years ago in St. Louis. One of the daily papers undertook to print a verbatim account of the services. A sermon that Mr. Moody preached on "What must I do to be saved?" was printed the next day in full with the startling headline, "How the jailer of Philippi was caught." Valentine Burke, a notorious criminal, in jail awaiting trial, saw a copy of the paper, and the headline caught his eye. "That's good," he said, "I'm glad one jailer got his deserts." He in Illinois. He read the sermon and thought Philippi was a town across the river was converted. So great was the change in the man's life, that shortly after his release he was made deputy sheriff, and all the funds of the office were put into his hands. Other positions of great responsibility and trust were offered to him; and when he died the city was moved from end to end.

EFFECT OF TOBACCO.—A physician at Yale has discovered that in a class of one hundred and forty-seven students, the seventy-seven who never used tobacco surpassed the seventy who did use it 10.4 per cent. in gain in weight, 24 per cent. in increase in height, 26.7 per cent. in growth of chest girth, and 77.5 per cent. in gain in lung capacity. Figures even more striking were obtained at Amherst, and the conclusionists are duly elated at the showing.

But this exhibit relates only to the physical side of the boys' nature. Prof. Fish, of the Northwestern University, is authority for the statement that tobacco injures the intellectual faculties as well. He says that when a college class at Yale had been divided into four sections, according to scholarship, it was found that the highest section was composed almost entirely of non-smokers and the lowest section almost entirely of smokers. —The Ram's Horn.

ARCHBISHOP FABRE of Montreal, is dying.

WOMAN'S FOREIGN MISSION SOCIETY.

"Rise up ye women that are at ease." Isaiah 32: 9.

[All contributions for this column should be addressed to Mrs. Jos. McLeod, Fredericton.]

Her Pennies.

A pastor one day visited one of his parishioners, a poor woman who lived in one small room and made a living by her needle. He says:

"She put three dollars into my hand and said, 'There is my contribution to the church fund.' 'But you are not able to give so much.' 'O yes,' she replied. 'I have learned how to give now.'"

"How is that?" I asked. "Do you remember," she answered, "that sermon three months ago, when you told us that you did not believe one of your people was so poor but, if he loved Christ, he could find some way of showing that love by his gifts. Well, I went home and had a good cry over that sermon. I said to myself, 'My minister doesn't know how poor I am, or he never could have said that.' But from crying I at last got to praying, and when I told Jesus all about it, I seemed to get an answer in my heart that dried up all tears."

"What was the answer?" I asked, deeply moved by her recital.

"Only this: 'If you cannot give as other people do, give like a little child,' and I have been doing it ever since. When I have a penny over from my sugar or loaf of bread, I lay it aside for Jesus, and so I have gathered it all in pennies. Since I began to give to the Lord, I have always had more money in the house for myself, and it is wonderful how the work comes pouring in; so many are coming to see me that I never knew before. Before I could not pay my rent without borrowing so nothing, but it is so no more. The dear Lord is so kind."

He concluded by saying that this poor woman in five months brought fifteen dollars, all saved in a nice little box he had given her, and in twelve months, twenty-one dollars. He says, "I need hardly add that she apparently grew more in Christian character in that one year than in all the previous years of her connection with the church."

Girls in India.

All girls in India are very fond of pretty and bright-colored dresses. The dress is simply five yards of muslin. When only three or four years old a little girl begins to learn how to wind it gracefully around the body and over the shoulder. When she goes into the street she slips one end over the head as a veil. A little short-sleeved jacket is the only other garment she wears. This is a very cool and comfortable costume for the hot climate. Every family has a jewel-box full of little "cubby-holes," for each ornament. This is often buried in the mud floor of the woman's inner apartment. If you want to see their jewelry you must make an appointment beforehand so that they can dig it up. Once in eight days the girls women wash and comb and oil their hair, and have it nicely braided. They also take off and brighten the jewelry at this time. They would rather starve than give up their jewelry, they are so fond of it. The poorest people make theirs of tin, brass, lead and glass, sealing wax and shells.—Over Sea and Land.

It is said that a poor woman who keeps a small fruit stand in New York gives regularly twenty-five dollars a year to the cause of missions. Her whole income is not over two hundred and fifty or three hundred dollars per year. Certainly she merits the encomium pronounced by the Saviour on one of her sex—"She hath done what she could." Quite as certainly she finds ample compensation for her self-denial in the consciousness of being allowed to do something for the cause which lay so near the Redeemer's heart. If her example were imitated as it should be, how soon the treasury of missionary societies would overflow! It is not the large gifts of the few rich, but the small gifts of the many in straitened circumstances that support the cause of world-wide missions.

A heathen woman was converted and wanted to be baptized. After the usual examination she was asked if she would give up her jewelry for Christ. The heathen are fond of jewelry, and this woman was no exception. She looked again and again at her necklace, then with a sweet smile, took it off, saying, "I love Christ more than this."

"Can a jeweled hand lift the cross on high?"

The voice of my friend was grave. "Can the slender wrist that is weighted so

Raise over the ranks of sin and woe That sign that alone can save?"

A VALUABLE CRITIC.—The following dialogue was printed in the "The Advance" a short time ago: "Do you ever speak to young ministers about their faults?" said a layman the other day to a white-haired pastor. "No," they'd think I was an old foggy." "Well, somebody ought to say something to Mr. Wholesome. He's spoiling his preaching and he's spoiling his voice. There was just about one-third of his sermon that couldn't be heard. He'd yell at the beginning of a sentence and give the climax in a whisper, so that we all lost it. Or he'd begin with a whisper and finish with a yell. It's too bad. He's a good, earnest young man. He gave us a good sermon, but it wasn't heard. I wish somebody would tell him."

Any young minister of sense who has fallen into bad habits of elocution will welcome counsel and suggestion kindly offered by a friend. He knows that success in public speaking lies frequently at the end of a series of failures, and that the friend who points out the weakness and suggest a remedy is co-operating with him in his greatest efficiency.

HORSELESS VEHICLES.—Last week horseless vehicles appeared for the first time in the streets of London under the new law. Speed is limited to twelve miles an hour for the lightest cars, and five miles for two-ton motors. Operators are required to apply brakes when signaled to do so by drivers of ordinary vehicles. Several local vestries have ordered horseless carts for experimental use in the public service. Electric cabs are ready for the road, and so are electric omnibuses. Since the passage of the law permitting the appearance of horseless wagons, the English have taken hold of the new industry with much interest. They have established fifteen factories, and have already invested over \$13,000,000.

AWAY FROM HOME.—A brother who is away from a church of his own denomination, sending his subscription, writes: "While here, isolated somewhat from 'Kith and Kin', the INTELLIGENCER is an especially welcome visitor. I hope the brethren will not fail to keep the Denominational News department well filled. They ought to remember that there are many like myself who read with pleasure that which may seem very common-place."

THE CAUSE.—It was during the journey from Gibraltar to Genoa that the late Governor Fraser took a turn for the worse. The third day after reaching Genoa he died, the cause being dropsy of the lung.

Among Exchanges.

COWARDS DO IT.

Brae men never commit suicide. Coward sneak to death by that road.—Rel. Telescope.

EXTERMINATE IT.

Joseph Cook declares that he is not a prohibitionist, but an exterminationist, which, after all, is the only safe way to deal with wrong. When Isaac went up to Canaan, God gave some decidedly prohibitory laws on the subject of idol worship, but as to the idols themselves, they were to be cut down and utterly destroyed. Where there is extermination, we will have no need of prohibition.—The Lookout.

NOT GOOD.

The most discouraging feature in Canadian national life to-day is the rush that is made for every small office in the Dominion or in any of the Provinces, and often made by men who a few years ago would not have taken the position as a gift. Either Canadians are losing their self-reliance or Canada has come to the verge of commercial ruin.—Can. Presbyterian.

CHRISTIANITY AND SUCCESS.

There is close connection between Christianity and getting on in the world. The trouble with most unprosperous ones is that they have not learned to moderate their desires. Many dig their graves or diminish their fortunes with their teeth. What they shall eat and wear and the show they make before the world absorbs what might otherwise be counted as savings. By moderating desires, and training one's self-denial, the faith of Christ teaches the secret of economy and prosperity.—Chris. Standard.