

Religious Intelligencer.

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

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Notes and Gleanings.

Egypt is the only country in the world where there are more men than women. The male sex in the dominions of the Khedive exceeds the female by 160,000. Another interesting fact is that the proportion of Egyptian women knowing how to read and write is one woman in every 200.

The British have a standing army of 220,000 in actual service and 80,000 in reserve. The navy is manned by 100,000 men. The amount expended on the army this year is £43,000,000 sterling. The expenditure on the navy is £25,000,000. On the two services the amount spent is £68,000,000. This is about £28,000,000 more than France spends on her army navy. It is in excess of the expenditure of any other nation.

8125 children in the Board Schools, London, have had their eyes tested as to the quality of their sight. Only 39 per cent. had the right power and development of sight in both eyes. Thus of the London school children about 60 per cent. fail to see as sharply as they ought to do. Flatness is a common defect of the eye. It is intended to test children's eyes when they enter school, and then to take prudent measures for the development of their sight.

The vessels owned by Carlisle & Co. of London are known as temperance ships. Not only are not malt or spirituous liquors allowed on board, but their masters, before being given command by the owners, are required to take an oath and sign documents pledging themselves not to partake of any intoxicants. As a guarantee of good faith, they must deposit with the owners a bond for £100, which is forfeited in case of any breach of this iron clad rule.

A foreign paper says that the Emperor of Germany has directed that two officials of the Department of Foreign Affairs and a certain hussar hold themselves in readiness to depart for Friedrichsruh the moment a despatch is received announcing the death of Prince Bismarck, the ex-Chancellor. The mission of these functionaries is to place the seal of the empire on all the Prince's papers before any have been removed. This is hardly a mark of confidence. His Majesty appears to fear certain revelations.

The Christians of Crete are suffering terribly from want. Bishop Nicephoros, of Cydonia, metropolitan of the island, in an appeal for "the merciful help of every Christian soul," says that the homes of 11,000 families of the agricultural class have been burned and devastated, their fruit trees have been cut down, and all work has ceased for the last ten months. The people in the mountain fastnesses live in caves or the open or herbs or the little they can get from charity. They are much worse off than the Turks because the latter, in the seaport towns, have flour sent regularly by every steamer.

London's new subway is a little over five miles long, and will have ten intermediate stations averaging half a mile apart. At each station, including the terminals, electric elevators will be provided. The service will consist of thirty-two trains, each of seven cars, and each train having a seating capacity of 336 passengers. The average speed will be fourteen miles an hour including stops. A novel feature in this subway is its series of dips. Between stations the tracks curve downward and then up. Thus gravity will accelerate speed, and the up grades will help stop the train, with but little use for brakes.

The unusual January heat in Australia has been something fearful. A writer in the London Times describes his voyage from Melbourne to Sydney, with the thermometer at 108 deg., and bush fires raging for several hundred miles through the country. The voyage was made at night, "and," he says, "the ship was invaded by parrots, cockatoos, and other land birds, which were forced out to sea by the flames and the intense heat. Many sought refuge in the ship's rigging, where they were pursued by the sailors and

passengers, one of the former getting his hands severely lacerated by a parrot who resented any interference with his liberty. Beside the birds, burnt leaves, charred wood and small stones were picked up on deck, although we were several miles away from land. The sky was very lurid all the time."

Is the Church in the Way?

BY J. R. YOUNG, M. D., IN THE RELIGIOUS TELESCOPE.

In the way of what? Of needed reform. Am I irreverent? Truth is never irreverent. If I speak the truth, I beg the church to listen; if I express untruth, I beg to be corrected. If you have any conviction of right and duty you will do one or the other. By "in the way" I mean as a hindrance. It has been said that the church is not a reformatory body. If it is not, surely it is because it is not what it was intended to be.

But the church (the organization made up of all Christian denominations) is a reformatory body, and I intend my question for the present to apply only to its attitude toward the liquor traffic. Be patient, now, and let us see if there are any facts upon which we can agree, which will lead us to the truth of this matter. You may first adduce the fact that the church, from the pulpit, from the prayer-meeting, and from creed both exhorts and prays for temperance in the individual, and our rulers are frequently prayed for that they may be sober and God fearing. If a drunkard be convicted of sin and show signs of repentance, how glad the church is that Satan is about to lose one more victim, and how it sets about praying for the deeper conviction and thorough conversion of this poor drunkard—yes, let me add, too busy praying to think seriously of the questions, "Who sold this poor drunkard the liquor?" "Who licensed the saloon?" "Whose consent made it possible to license the saloon?" "Who holds the clothes of those who witnessed against and stoned Stephen?"

You are glad that your branch of the church sets apart at least one day in the year for temperance—that is, that all the services of that day shall admonish temperance, and you are glad to see people signing the temperance pledge. But let me ask, Can you have at the same time both the desire that all drunkards should reform, and also the desire for the revenue that comes out of the wages of these unfortunate drunkards?

"Don't desire the revenue?" Brother, don't be fooled by your emotions and resolutions. You stand exactly where you put your vote. If you put it in with the votes of the license crowd, that's your picture sent in, and it says, "Boys, I'm with you." You are proud to declare that most branches of the church now discontinue the use of fermented wine for sacramental purposes, and all this really seems like a desire to remove temptation from the weak.

But now let me mention some more facts. The leading branches of the church have expressed in their general conferences and similar bodies of authority that to legalize the liquor traffic is a sin, and that no political party has a right to expect the support of a Christian unless it puts itself on record as opposed to the liquor traffic. But now you cry "politics!" Is it? It is the simple truth, no matter what else you call it—it is simply relating what your general conference has said. But does it mean anything? Are not preachers supposed to go home from synod and conference and lead the people according to the expressed convictions of that body? Are they doing it? When you cry "politics," what do you intend it to mean?—an answer to the facts I have mentioned? If that be your intention, and if I have mentioned facts (truth), what better evidence do we need that a church equally afraid of the mention of a Christian's vote stands antagonistic to reform on this highway of destruction?

Speaking of the church, John G. Woolley says: "I lay my finger on her politics and she flinches. I press it—it fluctuates; she cries out in agony, and I say, 'There is pus' and I plunge my troos to the bottom of it, and some salaried quack whimpers that I have 'stabbed the church.' Of course I have—stabbed the putrid abscess that I have—stabbed the putrid abscess that burrows toward her vitals. It is her one chance of life."

Do the conferences mean these resolutions for conviction and truth, or are they only talking to please a few weak-minded in the church, expecting the great mass of the thinking (?) members to disregard them and say by their actions "license is not a sin"? Do you hypothetically charge the highest church authority with hypocrisy and trifling with the truth?

Keep sweet, brother, and face the dilemma. I assume that you want facts and the truth. While the church disregards these serious terms of disapproval of encouragement to the liquor traffic, it accepts the edict of the conferences that it (the church) is engaged in sin; or, it charges the conference with insincerity and falsehood. Either of these horns is very undesirable anchorage. "The church license the liquor business?" Let us see. The church (as individuals) is a part of our Government, isn't it? "No"? Not too fast, brother. The Government is the people, isn't it? Well, isn't the church some of the same people? Nobody denies for a minute that the people license the liquor business, and "the people" include the church; and now just one of two things is the truth, either the church helps to legalize the liquor business, or, at the same time and in the same way, it says "No" when sinners are saying "Yes" to the continuance of that business. If a church member or a church is not ready for the truth, it stands in the way of this reform.

Some more evidence. After all the conference declarations on this subject we only find an occasional preacher who is fearlessly declaring them to his people and trying to lead them to see the truth on this question, and we expect soon to see him hunting another job. What better evidence that the church stands in the way?—don't want the truth that conflicts with its political prejudices? Editors of church papers, conscious of the people's sin in this thing, dare not declare the whole truth because "the church is not ready to receive it"—in the way. Sad commentary! Who are in demand as preachers? Not they who endeavor conscientiously to hold up the conference resolutions on the license business. Is the church in the way?

Avoid Self-Mention.

There is good advice in this by Dr. Giesbrecht in the Standard: "Don't tell how many converts you've had, or the character of the converts; don't say what immense audiences you have had, or how the people crowded about you telling you of the good you have done. Many a man has completely killed himself in his first meeting by violating the suggestion here made. I remember a good brother who took twenty minutes in his first address to tell what he had been doing and what he proposed to do. He never knew how he affected the great throng that heard him. I remember, too, of a most honored man of God who used his own name over fifty times in one sermon. Such was the constant reference to himself that where he helped a dozen he repelled a hundred. No matter how great your work has been, let others speak of it. It will not help your meeting to know what wonderful things you have done in the past; the question is not what did you accomplish, but what can you do now, with the help of God? And the less you speak of what you are going to do the more likely you are to do it! It is like the announcement sometimes made in church reports, 'We are expecting to baptize several soon'; of course they are expecting or hoping to do that soon, but do not report things till they are 'things.'"

I have not the least hesitancy in saying that nothing has contributed more to the disgust of sensible people with evangelists than his constant reference to self, with a familiarity that breeds nothing but contempt.

Cost Of The Temple.

It is of interest to learn from the figures of a noted statistician what Solomon's temple really cost: "The 'talents' of gold, silver, and brass were equal to the sum of \$6,879,822,000. The worth of the jewels is placed at a figure equally high. The vessels of gold, according to Josephus, were valued at 140,000 talents, which,

reduced to English money, was equal to £575,296,203. The vessels of silver, according to the same authority, were still more valuable, being set down as worth £646,344,000. Priests' vestments and the robes of singers, £2,010,000, and the trumpets £200,000. To this add the expense of the building material, labor, etc., and some wonderful figures result. Two thousand men hewing cedars, 60,000 bearers of burdens, 80,000 hewers of stone, overseers, all of whom were employed for seven years, and upon whom, besides their wages, Solomon bestowed £6,733,970. If their daily food was worth fifty cents each, the sum total for all was £63,877,088 during the time of building. The materials in the rough are estimated as having been worth £2,545,337,000. This gives a total, just for this much of the expense, which by no means expresses the whole cost, of £10,719,770,261, or about \$52,117,034,867.46"—Jewish Messenger.

Moody on the Liquor Traffic.

In one of his sermons at Hamilton, Ont., Mr. Moody made the following remark on the liquor traffic: "The people in Noah's time must have sunk to great depths of wickedness if their excesses were such that God desired to blot them all out, so that no record would be left regarding what they did. I have no doubt that strong drink helped to bring those people down. So it has been from all ages. In our day we license the traffic, and when any talk is made about prohibiting it, a great howl of vested rights and an upsetting of business goes on. Would it not be better to take chances on a little upset for a short time than to legally sanction something which is surely fatal to body and soul?"

Woman's Foreign Missionary Society.

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

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

How God Remembers.

BY REV. I. T. TICHENOR, IN THE BAPTIST ARGUS.

The ladies' meeting closed and each boarding her own car waved a bright good-bye at parting. Two were left to take the car which carried them to the southern portion of the city. Seating themselves side by side, they began to talk of a subject discussed in the committee meeting, the approaching "self-denial week." One of them said: "Well, I'm going to tell you what happened to me last year about this very self-denial matter. I had been to our society, and when the subject was brought before us most of us thought we were denying ourselves about as much as we could. None of us were rich, all of us needed for necessities every dollar that was coming to us. But I couldn't get rid of the thought that I ought to give something, and I conned it over while going home that afternoon. Suddenly the thought came, 'Why don't you give that \$1.50 you are saving to buy that little rocking chair? That would be a real sacrifice.' And so it would, a real sacrifice, for I had wanted so much a certain little rocking chair for my room and had saved \$1.50 towards it. Well, self-denial week two dollars went into the envelope and I went without the little rocker I had wanted, as a woman wants things sometimes."

This was in March. The next September a dear friend came to me and said, 'You know I am soon to move to a distant city. I shall probably never keep house again, and I have something that I wish to give you before I go. It is a small rocking chair, I could get a good price for it, but I do not wish to sell it, for it is a sacred thing to me around which cluster many hallowed associations. Somehow I thought of you and felt that I would like you to have it and keep it for me. I took the little chair. I did not tell her of that self-denial week, I had never told any one. I felt that God had remembered His child and given to her more than she had wished, for it was not only a comfortable chair, but a gentle reminder of a loving

friend far away who had entrusted to me something dear and sacred to her, and an ever-present expression of my Heavenly Father's thought of me. I do not feel that I could tell every one of this incident. Some would say, Oh, a chance, an accident, but I cannot feel it so, and I knew that He who loves as no other loves had but waited a few months to show His child that He had not forgotten."

There was a soft mist in Mrs. B's eyes as she said: "Like you, I have felt that one is not willing to disclose such heart experiences to everybody. Last spring I had a similar experience. I had listened to a very impressive sermon which brought more clearly than ever before the thought of God's continued mercies to me. I felt impressed by this thought to make a thank-offering, but where was it to come from? I had a five-dollar bill, the last money in my purse. I wished to give that, but my income was small and very uncertain. It was spring, and my little girl needed a new dress. I had given all I thought it best to give; clearly it did not seem my duty to give this too. And yet the next Sunday that five dollar note with 'a thank-offering' written on the envelope went into the mission fund."

And now for the sequel. There came to me in less than two weeks twenty dollars in payment of an old debt that I had forgotten and the gift of ten dollars from an unexpected source. Thirty dollars for five. Six times the amount I had put in the envelope! Surely He giveth 'good measure, pressed down, running over.'"

Dear readers, these were two practical women who held this conversation. They are to-day living busy lives in a large and progressive city. One is a school teacher, daily instructing at least forty young girls; the other a busy house-keeper with only one servant to assist, with manifold duties outside of her own home.

There is no maudlin sentimentality here, but a healthy experience brought out with these two with God's promises as their guide. This is written for the encouragement of those who believe that God keeps His book of remembrances.

There is one view of these experiences that these sisters seem to have overlooked. They have confined their thoughts to God's acceptance of their sacrifice and the reward He had given them. They have forgotten to ask themselves what He will do with their loving gifts. How will He use them for His glory. When they went into that mission fund their work was not ended, it had but begun.

His hand who multiplied the loaves and fishes will reduplicate them until famished thousands feed upon them and bless His name forever. They will meet these offerings again. When the great harvest shall be gathered Divine love will let them see how wondrous has been the increase. There the gathered sheaves will reveal to their astonished eyes that while remembering them He did not forget the seed they had scattered, but had nurtured and multiplied it until the scanty sowing had become ample harvest fitted for the garner in the sky.

The Chance of Getting Married.

Figures showing 'A Woman's Chance of Marriage' are forcibly presented by Mr. John Holt Schooling, the statistical expert, in The Strand Magazine. Between the ages of 25 and 29 one spinster in every eight marries, in a single year. Chances are most frequent then. Only one in thirteen marries between the ages of 20 and 24, and only one in twenty-three between the ages of 30 and 34. Between 35 and 39 one in every twenty-eight becomes a wife, but only one in fifty-eight marries when aged 40 to 44. The competition between widows and spinsters is very keen. Of every thousand brides 926 are spinsters, 'but if you take 100 widows of any age and 100 spinsters of the same age, the widows will, on remarriage, take more wedding rings than the spinsters. . . . For every 1,000 bachelors who should fall to widows 1,025 are married by widows; and as regards widowers, instead of 1,000, widows take 1,467! This is hardly fair to the spinster, especially as all these widows have already had at least one husband, who

is not included in the above results.' As marrying men ten widowers, aged 20 to 24, are worth fourteen bachelors of the same age; between the ages of 25 and 34, sixteen bachelors; from 35 to 44, thirty bachelors; from 45 to 54, forty-five bachelors; and at every other age, also, the widower is more likely to marry than the bachelor. At the age of 20 only one spinster in 100 marries a widower, but at the age of 45 and upwards women are much more apt to choose widowers than bachelors; in every hundred marriages of spinsters of 45 seventy-three widowers are among the happy bridegrooms against twenty-seven bachelors. The champion marrying men are widowers aged 25 to 34; the worst are bachelors over 65, and the next worst are bachelors under 20.

GOLD BY FORMULA.—While thousands of men have been facing dangers and exposing themselves to disaster in various forms in order to find gold in Alaska, a man in Chicago has been arranging a formula by which gold may be produced. He has organized a company, and has exhibited some of the product of his gold factory. He has kept his formula secret, but now gives it to the world. It is as follows:

Take of chemically pure antimony, 5 parts; sulphur, 10 parts; iron, 1 part; caustic soda, 4 parts. Place these ingredients in a graphite crucible and expose to a white heat, or 5,000 degrees, from eight to forty eight hours. Powder the resulting mass and mix it well to incorporate the metal with the slag. Combine this with charcoal, 1 part; oxide of lead, 5 parts; and caustic soda, 4 parts. Fuse the whole until a metallic button is obtained. Scoria and cupel this metallic mass, and the resulting head will be gold and silver.

It is said that this formula was tested at the suggestion of the Secretary of the Treasury, and that both gold and silver were obtained.—N. Y. Advocate.

TWO IN 1,000 BLIND.—Statistics just published by the Russian statistical department show that the total number of blind persons in Russia exceeds 190,000—that is to say, in every thousand of the population there are two who are blind. This proportion is not nearly reached in any other European country. In Western Europe including Germany, France, England, Spain and Italy, the number of blind persons per thousand does not exceed one. Indeed, the entire number of blind persons in Europe, exclusive of Russia, Austria and Turkey, is little over 85,000. It is probable that the greater prevalence of ophthalmic disorders in Russia is attributable to the snow which lies on the ground for so many months of the year, to the unhealthy habits of the people and to bad sanitation.

ACKNOWLEDGMENTS.—I would like to express my gratitude to the women of the Rockland Free Baptist church for the gift of a beautiful quilt, with pillow shams to match, in recognition of services as organist in the church. L. FRANK BARNES

About two weeks ago some of the ladies of this village (Meductic) presented Mrs. Williams with a serviceable quilt, made by their own diligent hands. The donors will please receive our thanks. A. H. W.

No matter how hard one works for God while he lives, there will always be some good thing he neglected, but could have performed, to cause regrets when he dies.

Among Exchanges.

HIS OPPORTUNITY.

The weak young Church is the preacher's opportunity.—Pres. Witness. How?

How does a minister feel who preaches a sermon on a skeleton furnished for him by a magazine?—Chris. Register.

A TEST OF CHARACTER.

Hard times reveal men's characters, by showing where they begin to reduce expenditures and where they stop. To use a common division, our expenses are secular and religious. When the pinch of adversity is beginning to be felt, how many reduce their contributions to the Lord's house before they think of cutting down needless expenses in their homes! how many give less to preach the gospel to the heathen who never dream of having less on their bill of fare! how many give up their religious paper but hold tenaciously to the political paper! And when hard times begin to give place to prosperity, the treasury of the Lord, which first heard of the scarcity of money, is the last to hear that good times have returned. Noble exceptions there are; Christians who do not reduce their gifts to the Lord's work till they have denied themselves, who do not increase their luxuries first, but last.—The Christian.