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Notes and Gleanings.

The French government is building a cable from Grisez an electric light which will be visible at a distance of forty eight miles. It will equal the light of 3,000,000 ordinary candles.

The Spanish government in the Philippines legalized a lottery which yielded to church and state a monthly income of \$200,000. It is thought that the influence of the church and the government on the natives was grossly demoralizing.

Two New York women are the highest paid choir singers in the world; they receive respectively \$500 and \$3,000 a year. The men of the choir of Westminster Abbey receive salaries ranging from \$400 to \$500. The choir of the great Harmon temple at Salt Lake City is the largest in the world, numbering 350 trained voices.

It is estimated that there are 100,000 paupers in the United States, and that a farm of 20,000 acres, containing a town of 2,000 farmers, their managers and families, 10,000 per-son, and making self-supporting, would cost \$500,000. Some political economists and Socialists advocate putting the better poor on government farms, in an effort to help them to make and become good citizens.

From time to time the statement has been made that a trolley line is being put in operation between the pyramids and the Sphinx. It is now stated that negotiations have been closed with an electric and manufacturing company in Pittsburgh for the equipment of thirteen trolley cars for use in the pyramids and on the line that is supposed from that city to the pyramids.

A drop of wheat has never before been grown so far North as one which is reported to have been produced by the Roman Catholic missionaries at Fort Providence, in Canadian North West. This statement is 350 miles south of the Arctic circle, and is in the same latitude as Southern Greenland. It is more than a thousand miles north of Montreal, but Dawson City is 40 miles nearer the Pole. The wheat was sown and harvested within ninety one days.

The oddest kind of a "strong box" in the world is probably that of King of Anam, who preserves his valuables in a peculiar way. The trunks of trees are hollowed out, filled with gold and silver, and then sunk in the king's private lake, which in turn is guarded by a corps of crocodiles, whose appetite for intruders is highly developed. But the strongest box anywhere to be found is that repository in the caves, where moth and rust do not corrupt, nor waters soak through and destroy.

It is probably but little known that the Maltese have sent out from their tiny island—measuring only seventeen miles by nine—many thousands of colonists who are remarkable for their intelligence and commercial aptitude. There are 4,000 of them in the province of Tripoli in the capital, 15,000 in Algeria, 9,000 in the district of Tunis is the centre, and 20,000 in Egypt and Syria. As the modern Maltese must preserve some, if not many, relics of the Phœnician influence which was once dominant in the island, it is not impossible that the commercial instinct alluded to above is an inheritance from the time when the merchant-men of Tyre and Sidon were to the world what the ships of England are to day.

The wheel now in construction for the Paris Exposition in 1900 is the same kind as the famous "Ferris Wheel" used at the Chicago Exhibition, but will be of greater dimensions than the one at Chicago. The wheel is designed to revolve around a horizontal axis situated at 250 feet above the level of the ground and moving in two bearings that rest, through the intermediation of a heavy oak beam, upon two frames. The diameter of the wheel is 305 feet. The lowest level to which the cars descend will be 10 feet above the ground, and the highest point to which they will

ascend will be 315 feet. The total weight of the wheel is 1,430,000 pounds. The axis weighs 79,200 pounds, and the two frame 873,400 pounds. Each car is capable of holding thirty persons and there are forty cars. Each car is forty two and one half feet in length. The wheel makes one revolution in twenty minutes.

Entering into Temptation.

BY REV. THEODORE L. CUYLER.

The only thing that our loving Master has taught us to pray constantly to be delivered from is—the danger of temptation, and the power of Evil—or the "Evil One," as the Revised Version has it. The word "tempt" in the Bible commonly signifies a direct enticement to sin under the inducement of pleasure or profit. Unless there is something attractive in the object presented to us, we cannot call it a temptation. Whiskey and arsenic are both fatal poisons to a drunkard; but the whiskey is the only temptation, because it is the one that appeals to his appetite, and promises immediate gratification. The strength of a temptation depends commonly on the strength of sinful desires within us; it requires no grace to reject what we do not like. A torch does no mischief when it is tossed into a snow bank; it is the torch in the powder-mill that makes the fatal explosion.

A man wearing peculiarly inflammable clothing would have no right to be working in a blacksmith's shop where the sparks are flying. Therefore our all-wise Master lays on us the solemn injunction, "watch and pray lest ye enter into temptation!" A person enters into temptation when he willfully places himself under the influence of a sinful enticement, and continues to parley with it. If any disease is an epidemic, then everybody is exposed to it; but the person who goes unvaccinated into a house where the small pox is prevailing, has no right to ask God to protect him from the terrible disorder. The Christian who goes off to his lawful business in the morning may properly ask God to preserve him from the snares he may encounter during the day; but when evening comes and he buys a ticket to some salacious performance in a theatre, he has no right to pray "deliver me from evil," for he has wilfully thrust his fingers into the devil's mouth. No amount of praying and no number of good resolutions will save you if you remain under the influences that lead you to go wrong. A physician may enter a house from professional duty, while no one who entered it from sensual desire could escape without self-destruction.

The moment that any one goes towards a dangerous object with a secret desire after that object, that moment he or she enters into temptation. Many persons put a bottle of wine on their table at the bidding of fashion, or from the fancy that the wine is "good for them." That does not alter the inherently deceitful nature of an alcoholic drink. The man that plays with vipers must not complain when he is stung. Probably no church-member has ever dreamed of becoming an inebriate when he "entered into temptation" of using alcoholic stimulants. He took the risk. The saddest case of this kind that I ever knew in my own church was that of a good man who fell into drunkenness from the use of whiskey as a "tonic." The danger began when he began to like his medicine. What is true of an intoxicant is equally true of gaming or of violations of sexual purity. Can any one take coals of fire into his or her bosom and not be burned? We often wonder how, under a sudden temptation, certain persons have fallen from a high position into disgrace and ruin. If we knew the secret history of such cases, we should discover that they had been dallying with temptation until they had been weakened and corrupted by it. The fiore of the tree had become worm-eaten before the gale struck it. No man goes to hell suddenly.

The Master sounded His alarm-bell so loudly against entering into temptation because He knows that He has not a single follower who has not some vulnerable point. No chain is stronger than its weakest link. At the vulnerable point is the spot to post the sentinel; we must watch and pray right there. Beware of the sin that has a handsome face and a smooth tongue

Look out for the sin that says, "Oh, I am only a little one;" sins are never content to be babies. Look out for temptations that jump with your natural inclinations. It is oftener an ambition for distinction than indolence that tempts a minister into the vice of plagiarism. To young Christians I would say—form no intimacy that lowers the tone of your religion. Keep away from places and from amusements—however attractive—that soil your conscience, and weaken your love of Christ, and unfit you for prayer, and doing your whole duty. You can ask Jesus Christ to be with you, and to go with you every where else except when you enter into temptation.

Mission Mews and Notes

—A good test of your Christianity is this: How attractive do you find missionary reading?

—Missionary zeal spring from missionary studies. A layman's religious papers are allies of the contribution-box.

—The American Baptist Home Mission Society is sending no general missionaries to Cuba and Porto Rico; and both expect to go to their fields early in this month. I said that both possess the ability to preach in Spanish from the moment of their arrival. These are but the advance guard of a larger number who will soon be needed.

—The completion of the Treaty of peace between Spain and the United States has enabled the American Protestant Mission to resume its evangelistic work in the Peninsula. The secretary, who removed the heat office of the society from Madrid to Biarritz as soon as war was declared, in order to avoid confiscation, is now returning to Madrid. The society possesses in Spain eight organized churches, with 340 communicants and twenty-one Sunday-schools, with 675 scholars, besides five day-schools, with 551 scholars. Its staff consists of six Americans (five of whom are ladies), four Spanish pastors and two Spanish colporteurs, besides various teachers.

—Dr. Goucher states that of all the money received in the United States for the development and maintenance of Protestant Christianity, ninety-eight cents of every dollar is spent among the seventy millions of the United States, and two cents among the thirteen hundred millions of non-Protestants in the rest of the world; and that in the Methodist Episcopal Church, which raises twenty-five million dollars for various benevolence annually twenty-four million dollars is expended in the United States, of whose population one to five are Protestant communicants, and for whom there is one Protestant pastor for every seven hundred of the population, while only one million dollars goes to the non-Protestant thirteen hundred millions of the rest of the world, among whom there is only one resident foreign missionary for every two hundred thousand population, and one Protestant communicant for every thirty thousand population.

—RESOLUTIONS OF CONDOLENCE.—Millstream Division No 305 S. of T. adopted the following resolutions, March 6th 1899:

Whereas, It has pleased God in his wisdom to call from her earthly labors our beloved sister, Elizabeth Gance, who departed this life on Thursday March 2d 1899, therefore, be it

RESOLVED (1) That, while we cannot understand the dispensations of Providence, we believe and know that our Heavenly Father cannot err, but "doeth all things well;" (2) That in her death the cause of temperance has lost one of its most useful supporters, one who was ever in the van as a loyal advocate of the principles of Love, Purity and Fidelity; (3) That this body will always treasure the memory of her many noble qualities and mourn for the sudden demise of her who but as yesterday sat with us in Division and whose name we will not willingly let die; (4) That we extend to the husband and family our heartfelt sympathy, and direct them in their hour of trial to Him in whom our sister trusted; (5) That the Charter of Millstream Division be draped in mourning for the period of three months, and that the resolutions be published in the "Forward" and other papers, and that a copy be sent to the family of deceased.

Signed on behalf of the Division,
EMMA FRAZER
JOHN A. LEIPER } C.M.
MARY GAUCE

Prohibition in North Dakota.

In his message to the State Legislature, recently, the Governor of North Dakota has this to say about the prohibitory law of that State:

At every recurring biennial session of the legislature, attempts have been made, not only to resubmit the constitutional question to the people, but also to modify existing statutory pro-

visions upon the line of reducing penalties and striking out what are known as the remedies for the enforcement thru the courts. All such efforts have signally failed. The existing law, and the means provided for its enforcement are sufficient to suppress the unlawful sale of liquors wherever public sentiment lends adequate support to the officers of the law in the discharge of their duties under its provisions. The law may not have accomplished all that its friends hoped; but that it has been a powerful instrument for the prevention of intemperance, but few will deny. Ruinous days have not the lessons for our farmers as before; merchants and business men engaged in lawful pursuits enjoy the advantages of cash sales which formerly were secured by the saloon. Our cities, instead of being filled with vacant buildings, are building more, to keep pace with the demands of trade and consequent increase in growth, and general prosperity seems everywhere to abound. But, best of all, the children of the state are growing up to understand that the saloon is an outlaw, and that the sale of intoxicants as a beverage is offensive to the good order of the state.

Prohibition Refused.

THE PREMIER'S LETTER.

On Friday the Secretary of the Dominion Alliance made public the following letter from Sir Wilfred Laurier:

Ottawa, March 4th, 1899.

DEAR MR. SPENCER:

When the delegation of the Dominion Alliance waited upon the government last fall to ask as a consequence of the plebiscite, the introduction of prohibitory legislation, they based their demand upon the fact that on the total vote cast there was a majority in favor of the principle of prohibition. The exact figures of the votes recorded were not at that time accurately known, but the official figures, which we have now, show that on the question put to the electors, 278,487 voted yes, and 266,371 voted nay. After the official figures had been made public, it was contended by some of the opponents of prohibition that the margin of difference between the majority and minority was so slight that it practically constituted a tie, and there was therefore no occasion for the government to pronounce either one way or the other.

The government does not share that view. We are of the opinion that the farthest way of approaching the question is by the consideration of the total vote cast in favor of prohibition, leaving aside altogether the vote recorded against.

In that view of the question, the record shows that the electorate of Canada, to which this question was submitted, comprised 1,233,849 voters, and of that number less than 23 per cent, or a trifle over one fifth, affirmed their conviction in the principle of prohibition.

If we remember that the object of the plebiscite was to give an opportunity to those who have at heart the cause of prohibition, who believed that the people were with them and that if the question were voted upon by itself, without any other issue which might detract from its consideration, a majority of the electorate would respond and show the Canadian people prepared and ready for its adoption.

It must be admitted that the expectation was not justified by the event. On the other hand, it was argued before us by yourself and others, that as the plebiscite campaign was carried out by the friends of prohibition without any expenditure of money and without the usual excitement of political agitation, the vote recorded in favor of it was comparatively a large one. This statement I did not then controvert, nor do I controvert it here and now. I would simply remark that the honesty of the vote did not suffer from the absence of those causes of excitement and that even if the totality of the vote might have been somewhat increased by such cause, its moral force would not have been made any stronger.

I venture to submit for your consideration and the consideration of the members of the Dominion Alliance, who believe in prohibition as the most efficient means of suppressing the evils of intemperance, that no good purpose would be served by forcing upon the people a measure which is shown by the vote to have the support of less than 23 per cent of the electorate. Neither would it serve any good purpose to enter here into further controversy on the many incidental points discussed before us. My object is simply to convey to you the conclusion that in our judgment the expression of public opinion recorded at the polls in favor of prohibition did not represent such a proportion of the electorate as would justify the introduction by the government of a prohibitory measure.

I have the honor to be,
Dear Mr. Spencer,
Yours very sincerely,
WILFRID LAURIER.

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.]

Her Tithes.

She read the words hastily in the morning, her busy thoughts already running forward to review the day's work, but all through the crowded hours they had followed her persistently, and she found herself continually repeating, "I give tithes of all that I possess."

All day the refrain ran on—"I give tithes of all that I possess."

It annoyed her as she had often been annoyed by a strain of a foolish song caught up by the memory and reiterated mechanically.

"It was a miserable old Pharisee that said it," she reflected, "and I don't know why I should be haunted by it. I do give tithes of all I possess, but I never thought of boasting of it. It's much the easier way to keep the peace between your conscience and so many conflicting claims. When I've laid aside my tenth I feel perfectly comfortable over the rest of the dollar."

Silence for a few minutes in the busy brain and then a little laugh with the thought:

"The Pharisee seems to have been perfectly comfortable about the rest of his dollar, or shekel, I suppose it was—the great trouble with him was feeling too comfortable about his tithes, as if that ended the matter. I never felt so, I am sure. My tithe is a real thank-offering, not a tax."

Again the needle sped on its way, but the face above it grew every minute graver and more thoughtful, until at last the hands lay idle in the lap and the eyes were lifted to gaze slowly about the beautiful room, taking in its charm and harmony and comfort.

"Tithes of all that I possess," said the mistress of the home; "I never thought before how much that really meant, and what a very small part of all my possessions the money was. It would mean a tithe of my time, and my thought, and my ingenuity, and my ability to make things go—and I've always said I will give, but I will not be on committees and take responsibility and get other people to work. I've paid my dues, but I would not take time to go to the missionary meetings. I've subscribed for the paper, but I never had any interest in reading it—I can't honestly say as much as the Pharisee did."

"All I possess," that would mean love, human love, that crowns me and makes me blessed among women. I must never give that. I never in my life gave any real love to these women whose lives are so empty of it. I haven't taken time to love them, I have just let them be crowded out of my thought. I don't know just what good love could have done them, but it might have done me good; made me more grateful, more generous, more eager to help, and that would have reached to them. 'All I possess' would mean an opportunity and influence with others; it would mean the beauty and rest and delight of my home—but how could I tithe that except with those who can be brought in to share it? Yes, I might; I might spare that lovely etching on which I set my heart for the library, and send the money towards the Memorial Home, that seems so vague and far off and uncertain that I said I did not want any of my money to go into it. It would mean sharing the church for reading-rooms and evening classes and social help; sharing leisure and culture and pleasures and knowledge; it would mean sharing one's self, and that is the hardest of all. If I had plenty of money I should love to help in every other way, but I have no talent for personal giving. Yet that was the way Christ helped—who loved us and gave himself for us. First the love, then the giving of himself. Perhaps if I had the love, really, truly, in Christ's measure, the giving would be easier. I might even have to give, for Paul says, 'The love of Christ constraineth us.' Well, I'll never say again, 'I give tithes of all that I possess.'"

She sighed and took up her needle, but it moved slowly now, and in place of the haunting words a gentle, persuasive voice seemed to whisper, "Freely ye have received freely give," "Beloved, if God so loved us we ought also to love one another," "Wherefore receive ye one another as God for Christ's sake hath received you." The tears began to fall, and in the quiet, beautiful room David's prayer of thanksgiving ascended again, "Bless the Lord, O my soul, and forget not all his benefits."—Woman's Missionary Friend.

A Business Parable.

(Adapted.)

A farmer had 5000 bushels of wheat which he sold not to a single merchant, but to different dealers, a bushel each, at 50 cents a bushel. A few of them paid him in cash, but far the greater number said it was not convenient to pay then; they would pay later. A few months passed, and the man's bank account ran low and he began to be perplexed how to pay his bills. "How is this?" said he. "My 5000 bushels of wheat should have kept me in easy circumstances until another crop is raised, but I have parted with the wheat and have only a vast number of accounts, so small and scattered that I cannot get around and collect them fast enough to pay expenses." So he posted up a Public Notice, asking all those who owed him to pay quickly. A few did so. The rest said, "Mine is only a small matter, and I will wait and pay one of these days;" forgetting that though each account was very small when they were all put together they went a large sum to the farmer. Things went on thus till the man got to feeling so badly that he jumped out of bed, and, running to his granary, found his wheat all safe. He had only been dreaming!

MORAL. The next morning this man wrote to the INTELLIGENCER, saying, "Here is the pay for your paper, and when next year's subscription is due I will pay it promptly. . . . I stood in the position of a PUBLISHER LAST NIGHT, and I know how it feels to have one's money scattered all over the country in small amounts."

Among Exchanges.

WHY NOT LICENSE IT?

There is a law in Canada to day forbidding betting, and perhaps no law of Canada is violated as often as this one. Would it not be in order to have it repealed, and place one on the statute books licensing betting for a fixed sum of money. Betting is not one-tenth as dangerous a practice as is liquor selling, and can only be classified as a vicious thing; while every drop of alcohol one consumes is deadly poison, and is a liquid that has killed tens of thousands and ruined homes innumerable.—Royal Templar.

A HIGHER MORAL STANDARD.

In the course of his fine address on Imperialism in Toronto the other evening, the Hon. G. E. Foster made an earnest appeal for higher ideals and a higher moral standard of conduct in public affairs by public men. He did not urge this alone on the ground that the moral obligation was really the same in public life as in private life, but on the ground also that the Dominion, the province, the municipality, can only be best and most effectively served by men acting under the higher obligation. He appealed for the application of the highest public spirit to political affairs, whether national, provincial or municipal, declaring that the public men who do not act in this spirit crippled their energies and efforts.—Montreal Witness.

"SECTARIANISM."

Consider a thing that is not very new under the sun. There are preachers who will accuse you of "sectarianism" if you consistently stand by your own and your denominational principles. And at the same time these preachers will subtly and persistently seek to steal away the members of other churches and add them to their own. This last thing is sectarianism in its worst form. It is not sectarianism to stand by your own principles. It is sectarianism to seek to divide any church, in any degree, against its own interests and in favor of your own. Free Baptists are not sectarian unless they seek to divide their own churches or seduce the membership of others.—Morning Star