

Religious Intelligence.

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

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WHOLENO. 2559

NOTES AND GLEANINGS

Germany's colonies are five times as big as her self, those of France eighteen, and Britain's ninety-seven times bigger than hers elf.

At present about fifty women are studying medicine in France, mostly in Paris. Since 1870, 203 medical theses presented by women have been accepted by the Faculty at Paris.

The "British Medical Journal" quotes the case of a negro farmer who was shot with a pistol just above the left eyebrow, the bullet glancing round the skull and imbedding itself behind the ear. The blow did not render the recipient even "sick at the stomach." On the contrary, he remarked—"If it had not been for the blood flowing in my eyes I would have fixed him." The bullet was flattened to such an extent as to resemble a farthing, and the bone was not shattered in the least.

Greyfriars' Churchyard in Edinburgh is interesting historically, being the resting-place of the most notable men of Edinburgh. There lies across the flat tombstone on which the Covenanters signed with their blood instead of ink, "This will we do in the sight of God." There also stands the Martyrs' Monument, on which is given a full description of events. Under a rose-tree the keeper showed us the resting-place of "Bobby," a dog who was faithful unto death. He followed the remains of his master to the grave, and no coaxing or threat could make him leave the spot. He only left it to trot to the High street, where a kind-hearted shop-woman gave him food. He never stayed long, but ran back to his master's grave. In the winter he lay under a flat tombstone for shelter, and he was found dead on the grave one morning, after having waited patiently for fourteen long years. The Baroness Burdett Coutts, in 1872, erected a drinking fountain, with the figure of Bobby on its pedestal, a tribute to the fidelity of Greyfriars' Bobby.

THE KING.

Many stories are told about the King. One given in the "People's Friend" may not be so well known as some. It is to the effect that his Majesty, while staying as a guest at a certain country mansion, visited the village school unexpectedly, and began to ask the children a few questions. "Now, my young friends," said King Edward cheerfully, "I dare say some of you can tell me the names of a few of our greatest Kings and Queens?" With one accord they cried out, "King Alfred and Queen Victoria, Sir." Just then a tiny boy, to whom the schoolmaster had whispered something, stood up and raised his hand. "Do you know another, my boy?" asked the King. "Yes, your Majesty—King Edward VII." His Majesty laughed, and again asked—"What great act has King Edward VII. done, my boy?" The boy lowered his head, and stammered out—"I don't know, your Majesty." "Don't be distressed, my lad," said our gracious King smiling; "I don't know either."

GOLDEN WEDDING.

There was a happy gathering Thursday evening at the home of Mrs. and Mr. Harvey Nobles, Springfield, N. B. The gathering was a celebration of the golden wedding of Mr. and Mrs. Nobles, and it was attended by about one hundred and twenty relatives and friends, including a large number from the city who went up in the steamer, Springfield, and returned Monday afternoon. Among the guests were Rev. B. N. Nobles, of Carleton, and Rev. B. N. Nobles, of Sussex, sons of the aged couple. Hearty congratulations and wishes were showered on Mr. and Mrs. Nobles, and they were also given many more substantial reminders of the joyous occasion. The gathering was in every respect a pleasant one. There was an informal programme of speeches and readings, in the evening a display of fireworks. Mr. and Mrs. Nobles are in excellent health and fully enjoyed the festivities in their home.—The Globe.

"THE GOOD OLD TIMES"

Pope Leo fears that things are getting worse in the world. Perhaps his feeling is, partly, because things are not turning his way, and, partly, because he is an old man. The Interior says; "Most men past middle life are persuaded that the Golden Age is some where in the past, when, as they say, plain living and high thinking were universal. . . . What ever may have been the character of the thinking it is certain that the living was plain in America, say one hundred years ago. There was no meat trust then; and when we come to think of it there was not much meat except once a year at "pork-killing times." What was not consumed then went into the salt barrel and was fried in its own grease or boiled with its edoniferous cabbage for six months in the year. There were no March oranges from California, no April strawberries from the gulf states, no imported ripe tomatoes in May, but plenty of dried apples as substitute for them all. So far as we know there is nothing to prevent any one's having the same kind of living today if he really desires it,—which he does not.

There doubtless was some high thinking among the learned and devout, but that high thinking was universal one hundred years ago may be doubted. Apart from two or three states there was no general provision for even a primary education, and a half dozen academies with three or four widely separated colleges supplied all the higher education the people received. There were no public libraries, no theological seminaries worthy of the name, and no societies for the publication of Bibles, tracts or religious literature. The thinking certainly ought to have been high since it had little solid foundation upon which to rest. The sciences had not been born; criticism was undreamed of, and invention had not awaked to useful discoveries. Speculative themes held the attention to the exclusion of practical reforms, and thinking upon a less elevated plane might possibly have redressed some crying evils from which we yet suffer.

In the good times one hundred years ago it is estimated that one man in twenty became a drunkard and the ordination or the burial of a minister was made a public function sodden with drink. Rev. Leonard Woods, D. D., ordained in 1798, says in his memoirs that he could count up over forty of his associates in the ministry of New England who led intemperate lives. The lottery was not suppressed by the federal government. On the contrary, George Washington and Benjamin Franklin presided over such enterprises advertised for the aid of churches and charities. The Sabbath was so disregarded that when Bishop Meade, of Virginia, was consecrated to holy orders in 1811 at Williamsburg, the seat of one of the oldest colleges in the United States and where the Episcopal church was the leading church, he tells us there were only two ladies and fifteen gentlemen present, nearly all of whom were relatives of the candidate, while outside the little church the youth of the surrounding country were gathering for a grand hunt with guns and dogs. It was not a whit better among the Presbyterians of Londonderry, N. H., where the stout Scotch-Irish were said never to give up a pint of doctrine or a pint of rum. It was half a hundred years later before Sunday mails were reduced. It was half a hundred years later before Sunday mails were reduced. It was in 1825 that a law of Congress made it obligatory to keep open the whole of the Lord's Day any office where a daily mail was received.

There were almost as many drinking bars in New York City when it had one-fourth the present population of Chicago, as Chicago has now, and of these only seventy-two (out of over 7,000) were licensed. More than 5,000 were open publicly on Sunday.

We do not need to pursue the story of the good old days any farther. No one would be less willing to go back to them than those who praise them most. We should simply find their

conditions of life and learning and morals intolerable. Our fathers did not have more wholesome living than their sons. They had not a broader intellectual horizon but a narrower one. They had not a more intelligent faith but the opposite. They had more catechisms, that is true, but they had not one Bible for the ten that we and our children own and read. They had no Sunday-schools, no weekly prayer meeting, no Endeavor societies in which the young may be trained to exercise their gifts. There were no missionary societies, no christian hospitals, no sympathetic alliances of sister churches. God be praised; whatever may be our present ills, they are not graver than those which our godly forefathers faced. They began the mighty reforms which it is our privilege to carry further. Despite the gloomy prophecies of the pope things are not going to the bad. We have serious problems to face, grave duties to discharge, and a world-wide evangelization to accomplish. But we are moving forward, not backward. Bad as any present condition is, viewed from a Christian standpoint, it is not so bad as that which confronted our fathers one hundred years ago. They did their duty, the best of them; and it behooves us to do ours. We have not only the promises of God and the presence of the Holy Spirit, but we have organized agencies which they did not possess, and accomplished purposes of which they saw only the dream. We are not sweeping the field but we are slowly advancing our lines. The church has had its requiem sung a great many times, but it still lives, and Christ lives in it. It is coming to a devouter appreciation of the Word of God. It is living a higher, cleaner, more charitable life. It is still, compared with the multitudes of the world, a little flock; but it need have no fear; it is the Father's good pleasure to give it the kingdom.

HOW LEPEES GIVE.

A touching incident happened during a recent tour in the Kokan (Kolaba District), Western India. At Poladpore there is a good leper asylum, with accommodation for about ninety lepers, supported by the Mission to Lepers. The story is thus told in the India Standard:

When we arrived at the asylum we found the lepers all seated on the ground, waiting for the meeting to begin. They sang some hymns, and then I spoke to them about the Bible Society's work. I hardly liked to say anything about giving to the work, knowing how poor they were, but after a little hesitation I mentioned the subject in a general way. No sooner had I done speaking, when to my surprise, the catechist, himself a leper, produced a brass plate, and round it went as quickly as possible, when on all sides coppers were poured in. Their bright, happy faces had perhaps just a tinge of mischievous delight depicted on them as they realized that they had quite taken the Bible Society Secretary by storm. I was so impressed that I hardly knew what to do or say, and when I took the money, it was with a curious lump in my throat and tears in my eyes. I said, half under my breath, "My God bless them!" but I could say no more. The collection, although in coppers, amounted to five rupees. Where did this money come from? Let me tell you. Before the meeting these lepers, of their own accord, went to the catechist and asked if they might be allowed to give to the Bible Society. None of them had any money, but each one decided to give up a certain portion of his share of rice for the day, and asked that its value in money should be given into his hand instead. The request was granted, and each man brought his money to the meeting and put it into the collection. How they put us to shame by their generous giving!

A St Louis physician claims to have discovered a positive cure for leprosy in an oil, the product of seed of the gyno-cardata tree of the East Indies. So far this treatment has only been applied in one case, that of a Chinaman in St. Louis. But in his case it is reported to have been effective.

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.]

REPORT OF REV. J. N. BARNES.

To the Corresponding Secretary of the Woman's Mission Society:

DEAR SISTER,— I send you my eighth report of work done in the home field since General Conference. We spent the month of May in the First and Second Districts. Visited Lakeville, had one meeting and organized a good Mission Band. From there we went to Newburg, had one meeting, did not think it best to organize. Had meetings the rest of the day at Pembroke and Lower Brighton, and at each of these places organized a Band. Then went to Tracey's Mill and spent the Sabbath with brother Gregg. It was a good day. Monday afternoon we organized the largest Band yet, 32 members. We also, organized at Knoxford. We went next to Tobique River. Had meeting at Long Island Sabbath morning, and at Arthurette in the evening. Did nothing in the way of organization at either place, as there appeared to be no one to care for the children. Tuesday we had two meetings at Rowena, and organized a Band. We then went to Lower Perth, where we had a meeting and organized a Band. Had meeting at Bath on the following evening, next day organized a mission society and a Band. Our next meeting was at Roekland on the morning of the last Sabbath in May, at Windsor at 3 p. m., and with bro. Foster in the evening. We organized a mission society at Windsor the next day, and would have had a Band, also, but there was no one to take charge of the children. Tuesday we met at Rockland church, and assisted by brother Foster, we organized a mission Society and a Band. Our next meeting, and the last one, was at Hartland, where, assisted by brother Daggett, we organized a Band. I am glad to say that we found all the pastors, and many of the people much interested in this work. There are yet a few churches in the District we could not visit this time, but hope to later.

Summary of work done in the month: visits made, 99; meetings held, 32; bands organized, 10; Women's Societies, 3; miles travelled, 361; cash collected, \$45.33.

J. N. BARNES.

Oromocto, June 5th.

WOODSTOCK MISSION BAND.

The "Willing Workers" of the Woodstock Mission Band met today in the vestry at 4 p. m. After the usual devotional exercises and a map lesson on the stations in India, their institutions and missionaries, and a reading on Chandbali, we had a short business meeting. The Band voted six dollars to support one of the child widows in the Home at Balasore, and one dollar and 10 cts as their share of the five to be raised by our auxiliary to a fund in the education and support of a native young man adopted by the District at our June meeting.

As smallpox has appeared again in several places in the town, and part of the schools have been closed, the Band deemed it advisable to close the meetings for a while. The Supt. asked each member to try to earn 10 cents, and tell how they had earned it at our next meeting; also, to secure from old papers or magazines all the pictures of our work and workers in India to make a chart for reference, and to cut out all missionary readings and recitations to make a missionary scrap-book for use in the Band; also to pray each day for our Band and our field for missionaries all over the world.

We have 69 members enrolled. Last Tuesday evening we held a concert, and although it was a wet night and there were three other entertainments in town, we had the vestry well filled, and all seemed pleased with the

Circulation Notes.

DO IT THIS MONTH.

We are very anxious to have payments at once from all who have not yet paid.

Twelve days of June remain. In those twelve days many hundreds of our friends may help our work very much by sending along their subscriptions.

Do not delay it, please.

FREDERICTON SUBSCRIBERS.

Those subscribers in this city who have had their papers delivered by carrier at their homes will hereafter receive them through the Post Office. Will they kindly keep this in mind.

ALL CAN HAVE IT.

We want every subscriber to have the INTELLIGENCER premium. If we could we would send it to them all without requiring any present payment. But we cannot do that. Therefore, we have asked those who wish the premium to pay in advance, at least, to the end of 1902. This condition we have had to make apply to every case—in order to be fair to all. To secure the premium on the condition now announced, send your subscription before the end of June.

Kindly give attention to the matter this month without fail—the earlier the better, and the more we will appreciate it.

programme. The admission was 10 cents, and the proceeds were nearly \$21.00. Our pastor announced the programme, and thought the children did remarkably well.

The following programme was carried out:

Piano duett, by Misses Bessie and Rilla Boyer.

Chorus Band, Marching to Canaan.

Ten little Corn Kernels, 10 little girls and boys.

Recitation, by Emma Oliver.

Seven days in a week, by 7 little girls.

Song and Chorus, by John Hay and Ralph McAdam.

Recitation by Fred Stevenson.

Recitation by Jennie Smith.

Recitation by Verna Stevenson.

Solo by Mrs. H. P. Wetmore.

Recitation by Mabel Sharp and Chorus by B and C classes.

Dialogue by four little girls, Eleanor Slipp, Vera Simmons, Delia Hillman, Rose Watson.

Recitation by Howard Sharp.

Recitation by Helen Hamilton.

Song, Free as Air, by Band.

Recitation by Elsie and Gracie McDougall.

Little Soldier of the King by Leonard Slipp.

Holder Dialogue and Song by Jean Slipp, Minnie Steeves, Emma Oliver, May Grant, Elva Mooers.

Intermission to sell holders.

Piano Solo by Maude Steeves.

Recitation by Pearl McKinney.

Recitation by Leora Harmon.

Quartette and Chorus, Behold the Fields are White.

Reading by Miss Boyer.

Chorus, Scatter Seeds.

Recitation by Beatrice Glew.

Recitation by Mildred Grant.

Solo by Clyde Watson.

Recitation by six girls.

Dialogue, Grandpa and Grandma.

Chorus, Time to shine.

Dialogue, The Doctor's visit.

Recitation by Mazie Stevenson.

Good-night.

God Save the King.

The President of the Band was appointed to write a letter to the Helper to tell of our work and possibly, help and encourage some other Band. We were all so glad to know of the safe arrival of Miss Gaunce, and of her improved health, and we hope ere long to see and hear her. We feel thankful for the increased interest along missionary lines in our Districts since Mr. Barnes has been working, and trust that the good seed being sown may yield abundantly, and the church of Christ awake to see that the fields are white, that the time is short, and that we should send more labourers to help garner the precious sheaves.

Mrs. G. W. SLIPP, Supt.

Bishop Fowler recently told the colored ministers of a Mississippi Conference to "cut the big words out" of their sermons. There are some white ministers who might profit by this advice.

Home Religious News.

—The Baptist churches at Florenceville and Bristol have a new pastor, Rev. Mr. Smith.

—A young Methodist minister of the St. John District, Rev. B. W. Tennant, who has had a year's leave of absence owing to throat trouble, has resigned from the ministry.

—There is talk of endeavouring to secure the return of Rev. Dr. Gates to the pastorate of the Germain St Baptist church, St. John.

—St. Andrew's Presbyterian church, Sydney, is calling Rev. Clarence MacKinnon, of Halifax.

The congregation of the Tabernacle Baptist church, St. John, have taken the contract of providing meals and lunches at the exhibition. It is a large undertaking.

There are districts of London so overrun with foreigners that they practically have the place to themselves. The Bishop of London mentioned the other day, at a meeting at Westminster, that in many streets of the East End shopkeepers displayed in their windows the notice—"English spoken here" as if London were a foreign town.

Methodist Magazine and Review for June is a special coronation number, with eight illustrated articles, including two on "The Crowning of the King," on "The English R galla," "Back to Ireland," pays a generous tribute to British justice to that country. "On the North Shore of Canada describes the heroism of Arctic exploring. The adventures of Miss Taylor, the only woman who has ever penetrated alone the Forbidden Land of Tibet, is given. These and other articles make up a striking number. Toronto: William Briggs. \$2.00 a year; \$1.00 for six months.

The June Century is alike a man's and a woman's number. Of particular appeal to women are the third part of Mary Adam's much-discussed 'Confessions of a Wife,' dealing with Motherhood, and 'The Royal Family of England,' by Professor Oscar Browning, of Cambridge, England, setting forth some characteristics of the royal family based on personal acquaintance, with several portraits of the King and Queen. There are several articles of general interest, and good stories. The illustrations have great variety. The editorial articles are on divorce, and on the vacation season.

'Africa' forms the subject of many fascinating descriptions and stirring appeals in the June number of the Missionary Review of the World. The history of the 'Martyr Churches of Madagascar' contains much of great interest and inspiration, and the 'Slave Trade in Hausaland' reveals a condition of things that calls for prompt correction. Other countries are not overlooked. There are articles on 'Medical Missions in Mexico,' on Mrs. Foster, the 'Tomb Angel,' on 'Thirty Years in India,' 'Miss Stone's Capture and Release,' etc., etc. Published monthly by Funk & Wagnalls Company, 30 Lafayette Place, New York, \$2.50 a year.