

Religious Intelligence.

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

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WHOLE NO. 2553

NOTES AND GLEANINGS

2,619 Christian Scientists live in Canada.—The Jews increased 156 per cent in the last 10 years.—The Congregationalists have made a very meagre increase.

A bellringer who has just died at Dorking has a remarkable record. Born in the same year as the late Queen Victoria, he rang on her accession, her coronation, her wedding, her two jubilees, on the occasion of her death, and on the accession of King Edward.

Canada, it appears, has about 15,000 Japanese within her borders. A wise Commission reports that in future the Japs be kept out. The Commission report that the Japs are more independent, energetic and adaptable than the Chinese, and yet they are to be excluded!

Lord Rosebery, according to T. P. O'Connor, lives the life of a great feudal lord on his estates. He has a host of retainers, splendid equipages, and everywhere his coronet is in evidence. He travels from one of his great houses to another with postillions, as if railways had not been invented.

The plow is certainly the oldest and probably the simplest of agricultural implements, being represented among the hieroglyphics on the ancient tombs of Egypt, dating back more than 4,000 years. As early as the year 1000 B. C., the plow was described by a Greek historian as consisting of a beam, a share, and handles.

The Rev. Henry van Dyke tells this story of a negro who was fishing for tarpon in Florida. The fish which he hooked was a big one, and in spite of all the negro could do, the tarpon pulled him overboard. When he had been hauled into the boat again and the water had been shaken out of him, he remarked, chokingly, "What I want to know is, is dis nigger a-fishin' or was dat fish a-niggerin'?"

Nearly 3,000 German doctors have signed a petition to the Reichstag asking that the burning of the bodies of persons who die of contagious disease should be made obligatory. The petitioners say that while it cannot be maintained that a well-managed cemetery constitutes any danger to the public health, the complete annihilation of such bodies by fire would secure a much greater degree of safety.

In its daily mail the Ram's Horn goes all kinds of letter-heads, but one in particular was noticed by us a few days ago. It read: "D. D. Peacock, dealer in general merchandise of all kinds, except tobacco, snuff, cigars, cigarettes, playing cards, pistols and cartridges." The head of this firm is a regular subscriber of The Ram's Horn and resides in Pavo, a little town in Georgia. It takes a good deal of character for a general merchant to issue such exceptions to the mast-head of his business enterprise, but it shows that his religion has worked down below the surface.

A woman is reported as trying her healing powers as a Christian Scientist on a sick panther in Chicago who stays outside the bars of the cage and gazes on the sick beast. Really we do not see any special harm she can do. It seems a peculiarly appropriate field for business of this sort. Of course the panther is receiving such medical treatment as the superintendent is able to secure. In this case the woman can not hurt it much. But when it comes to neglecting sick children and other human beings, and leaving them without medical treatment and skillful nursing, intelligent people should draw the line very sharply. Mrs. Eddy's treatment is all right for panthers, especially when the panthers are already being doctor'd and cared for.

"I hab hearn folks say, 'Hope I has religion' but I doan know' but I neber hearn man say, 'I hope I has money, but I doan know.' Dat sorter 'ligion, dat yer hopes ye's got, but doan know, dat gwine to do no mo' good dan der money what yer hopes ye's got but doan know."—D. L. Moody.

"GIPSY SMITH."

This is the name of a somewhat remarkable man who for several years has been prominent in evangelistic work in England. His autobiography has recently been published. A review of the book, by the Presbyterian Witness, is interesting:

He was born in 1860 in a gipsy tent, the son of gipsies, Cornelius South and Mary Welch. The place of his birth was near Epping Forest. Strange to say though the gipsies are practically heathen they have their children baptized by the English parish clergy. The chief reason for this is that ladies of the parish accompany the clergyman and are bearers of valuable gifts to mother and child. Gipsy Smith's father won his living by making baskets, clothes-pegs, all sorts of tinware, and mending cane chairs. When the boy was about four years old the mother and two of the children were taken down with small pox from which the mother died. The scene is touchingly related by "Gipsy." The poor woman died trusting in God. She exacted from her husband who was deeply devoted to her a solemn pledge that he would be good to the children. Her dying song was:

"I have a Father in the promised land,
My God calls me, I must go
To meet Him in the promised land."

This part of a children's song she had heard at a little chapel long years before, and it clung to her memory. The Spirit of God made use of it to lead her to himself. "Gipsy" mourned very deeply and long for his mother.

The boy was like other gipsy boys full of mischievous boyish pranks. In the course of a few years the father became a sincere Christian. He reached the crisis of his experience when at a meeting the people were singing Cowper's hymn. "There is a fountain filled with blood." His conversion was thorough and enduring. In connection with the hymn a chorus is usually sung "I do believe, I will believe, that Jesus died for me."—The children, who used to be afraid of their father on account of his drunken turns now rallied round him. At that time thirteen gipsies in all turned to God. Among the rest one who was ninety years of age was converted, lived two years and died a triumphant Christian death. "Grand father and grand mother were both seventy and they lived five years after their conversion." "Gip y" Smith's father sent him eight weeks to school, and this was all the schooling he ever had. The father was a skilled fiddler. After his conversion he used the fiddle to help singing at meetings and it proved a great attraction. He would start the playing and singing, and when three hundred or four hundred were assembled he would begin his evangelistic address. The result was that there was a "revival," and that hundreds were gathered in a local church and remained faithful. By and by "Gipsy" also was soundly converted. His intellect was awakened, and he devoted his time to the Bible, the English Dictionary, and Eddie's Bible Dictionary. He sought help and explanations wherever he could. He began very early to preach, and as he had a good voice he would sing Cowper's hymn already referred to. He committed to memory many chapters of the Bible.

The gipsies usually live on two meals a day—breakfast at 8 a. m. and supper about 5 p. m. They live on plain food and little of it, "and consequently they are very hearty." When "Gipsy" was about seventeen years of age, General Booth took him by the hand and set him to work as an evangelist. He was placed in a respectable home among kind Christian people, and from these he quickly earned the proprieties of behaviour at table and in company. His experiences in this way are touchingly told. He was for sometime an evangelist under Booth before he could read a chapter of the Bible, and Booth was too busy to teach him. He served the Salvation Army as a "Captain" five years. At Hanley he accepted a present of a gold watch from the citizens and his wife received £5. On this account he was summarily dismissed by General Booth. The sympathies of the public were warmly with Gipsy Smith. This was in 1882. There was a general movement among all the Evangelical Churches in Hanley in

favor of the preacher remaining. He did remain and continued for four years with remarkable success, many thousands attending his services on week days and Sundays. His ministry was remarkably successful.

In 1889 he visited the United States where he was warmly welcomed. He revisited the United States in 1891 and 1892. In the course of 1894 he visited Australia. Wherever he went his business was to preach the Gospel. Everywhere he found large congregations of eager hearers, and multitudes declared themselves as accepting the message of salvation. Dr. Alexander McLaren of Manchester, who has known Gipsy Smith for many years, speaks of him in high terms: "He is not an orator, nor a scholar, nor a theologian. He is not a genius; but he can reach men's hearts and turn them from darkness to light in a degree which many of us ministers cannot do." The book in which "Gipsy Smith" tells his story is a wonder of graceful John Bunyan English, from the pen of a gipsy who had commenced his career as a preacher of the Word before he could read a chapter of the Bible. He is now master of a simple and lucid style which is a credit to his taste and his industry. The Gipsy boy has been an ardent student as well as a singularly successful evangelist.

RELIGION AND BUSINESS.

An excellent example of wedding religion to business is furnished from England. "As a rule," says The London News, "religious matters find no place in the great business houses of the metropolis. But there are exceptions. For instance, one large who esale and retail drapery establishment has a recognized chaplain, and family prayers are held every morning from 7.30 to 7.55, at which all members of the establishment are expected to attend. This is placed first on the list of 'Bedroom and Hoarse Rules,' a copy of which is presented to every newly engaged assistant. Rule No. 2 says 'That all the assistants be expected to attend a place of worship on the Lord's Day.' There are other salutary rules respecting the hours to be kept, smoking on the premises, general cleanliness, etc. The twenty-five minutes devoted collectively to devotional exercises in the quiet of the morning, is regarded by many as a splendid equipment for the day's work. At a dinner given to the hundreds of assistants some time ago, one of the most active partners of the firm counselled the members of the establishment under no circumstances whatever to overstate anything respecting an article they might be trying to sell to a customer."

ARE MINISTERS' SONS BAD ?

Speaking at the 112th anniversary, in Glasgow, of the Society of the Sons of Ministers, of the Church of Scotland, Dr. James Mitchell, Moderator of the General Assembly, discussed the question, 'Do a large portion of the sons of ministers not turn out as well as the sons of other people?' Without the slightest hesitation he denied that that was by any means the case. One explanation made by those who seek to make it appear that the sons are bad is that they saw so much hypocrisy, and inconsistency in their father's house that as young men, having a natural horror of hypocrisy, they recoiled from it. He had no hesitation in writing "lie" on that statement, and "liar" on the forehead of the man who made it. Those who were sons of ministers could look back with deep gratitude to the consistent lives of those over them in the manse; what had kept them straight had been the example of a father's life and the memory of a mother's training. He also combated the assertion that the state of things referred to was due to lack of restraint or parental indulgence, and affirmed that no class had given so many sons to art, literature and science as ministers.

IN ENGLAND.—The Canadian teachers for South Africa who sailed from St. John on the Lake Ontario arrived at Liverpool on Wednesday. They were all well. They will be in London till the 10th inst., and then will sail for South Africa.

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. J. M. McLeod, Fredericton.]

NOTICE.

The Free Baptist Woman's Missionary Society of Lower Perth, V. Co., will (D. V.) hold a public missionary meeting in the Free Baptist church on Wednesday, May the 14th, at 7.30, p. m. An excellent programme has been prepared, consisting of music and missionary recitations and dialogue. Rev. M. L. Gregg, of Tracy Mills, and Rev. L. A. Fenwick, of Bath, and others will address the meeting on missionary work.

BROWN'S FLAT BAND.

The Mission Band was organized by Rev. J. N. Barnes, Jan. 5th, 1902. It started with a membership of nine. Officers were elected as follows: Superintendent, Mrs. W. P. Short; Assistant Superintendent, Mrs. S. J. Perry; President, Lizzie Gorham; Vice President, Mary Short; Secretary, Mary Perry; Treasurer, Helen G. Rham. Our meeting consists of singing, reading of scripture, prayer, roll call, which is responded by scripture verses, recitations and readings. The last meeting met at Mrs. Wm. Brown's.

MARY PERRY,
Sec.

April 25th, 1902.

WESTFIELD, BROWN'S FLAT, OAK POINT AND HAMILTON MOUNTAIN.

Although the society at Brown's Flat has been reported by the Secretary, I thought it might be interesting to missionary workers to know how we are getting along in other parts of this field. The Society here is doing very well; the meetings are both interesting and helpful; we believe a greater interest in the work is awakening, and expect others to join in the near future. We believe it to be the duty of each one who has found Christ precious to help carry on this one branch of His work. When we organized, in Dec., last, amongst our number were four young sisters who had never professed religion. We are glad to be able to say that since then they have given their hearts to Christ and gone to work for Him earnestly. This is very encouraging, indeed.

The society at Westfield was organized early in Jan., by Rev. J. N. and Mrs. Barnes, with seven members (I think). We have not had the privilege of meeting with them yet, but expect to be with them at their next meeting, and as often as possible during the summer. There are others in this church who should, and probably will, join a little later.

At Oak Point and Hamilton Mountain we have no societies yet. We had two sisters from Oak Point with us at our last meeting here—Mrs. John Price and Miss Gertie Price, both of whom expressed themselves as being very much pleased with the meeting. We believe before long they will have one in connection with that church. At the Mountain there seems to be so few and they are much scattered. But we see no reason why they cannot do some little for the mission cause.

Mr. Barnes also organized a Mission Band here. Three of the Band officers—the President, Vice President and Secretary belong to mission society. There is a number of children who should join, but it seems almost impossible to get them. We have decided to hold our meetings in the church during warm weather, thinking perhaps more will come in.

We are looking forward to the time when Miss Gaunce will be home, hoping she will enthuse all of us with greater zeal for the mission cause. We are praying, too, that the Lord will lay His hand on some consecrated young person or persons moving them to go and take the work she has been obliged to lay down.

Thinking of the work that has been

done since our last yearly meeting, there is much to gladden our hearts but joy is mingled with sadness when we think we will meet dear sister Weyman no more on earth. We rejoice though, to know that she has gone to be with Him whom she loved so dearly and served so faithfully. And how sad we felt, too, when we heard that the death angel had entered the parsonage at Petitcodiac and taken the loving wife and mother to himself. How our hearts ached for the dear little ones and we feel to exclaim, "Oh the mysteries of God," but there comes the cheering thought that some day we will know the meaning of our tears and understand God's dealings with us here.

ROBINA M. PERRY.

Brown's Flat, K. Co.

April 25th.

CORN HILL MISSION BAND.

We like to read the reports of the Mission Bands in the INTELLIGENCER. A few lines about our Band, at Corn Hill, will, perhaps, be interesting. It was organized February 12th., by Rev. J. N. Barnes. We have now twenty-two members. The officers are, Sadie B. Dunfield, Sup't.; Almida A. Dunfield, Ass't. Sup't.; Minnie B. Clark, President; Eva G. Marr, Vice President; Annie M. Dunfield, Secretary-Treasurer. We meet the third Saturday in each month. We have singing, reading of scripture, prayer, roll-call, answered by scripture texts, recitations and readings. We have held three meetings, and enjoyed them very much. We hope to hear from other Bands soon.

ANNIE M. DUNFIELD,
Secretary.

TOO MUCH MODERNIZED.

The Missionary Review of the World says: "The railway from Joppa to Jerusalem, at first an experiment, has been put upon a paying basis, and other lines which will connect it with points of interest up and down the valley of the Jordan have been projected or are actually in course of building. In Jerusalem, there are now electric lights, telephones, phonographs, sanitary plumbing, modern stores, houses built, and, in short, most of the comforts of civilized life. Trolley lines are talked of to connect Jerusalem with Bethany, Bethlehem, the Lake of Galilee, Samaria, Jericho, Nazareth, and other places made familiar through Bible history." A concession for a new trans-continental line to connect Europe with India has also been obtained. It will pass from Constantinople, by way of Bagdad, to Koweit on the Persian Gulf, and will pass near the ruins of Nineveh and Babylon, and the Hittite monuments with their puzzling inscriptions. Thus does the present lay hands on the past and make it its own.

PARLIAMENT.

MONDAY.—This was private members' day. Mr. Leonard moved: "That the duties on Canadian garden products should be so adjusted as to guarantee the Canadian farmer an effective protection."

The motion was lost.

Mr. Lemieux moved for correspondence concerning the colonial conference in reference to colonial appeals to the privy council. He congratulated the government on its opposition to the appointment of colonial representatives to that imperial court.

Mr. Logan of Cumberland moved that the minimum wage to be paid trackmen and other laborers on the government system of railways should be at least one dollar and a half per day.

Mr. Monk moved that the resolution be amended to include post office employes and canal laborers.

Sir Wilfrid Laurier said that the question of Intercolonial pay was now under the consideration.

Mr. Logan withdrew his motion.

Mr. Monk could not consent to withdraw his amendment. He thought this was the proper time to make a declaration on the subject.

He pressed for a division, and a vote was taken.

The motion was lost.

TUESDAY.—Mr. Mulock introduced a bill for the settlement of railway

labor disputes. The bill makes strikes and lock-outs illegal and punishable. The bill provides for seven provincial boards, each of three members. One member is to be chosen by railway companies, one by employes, and the third by the other two, or by the governor in council. The Dominion board will be composed of five members, two elected by the seven representatives of railway owners in the provincial boards, two by the employes' representatives in provincial boards, and the fifth by the other four or by the governor general. Each board is to have a permanent secretary.

On the second reading Mr. Sifton's immigration bill, which undertakes to protect the Dominion from the admission of diseased or undesirable immigrants, there was a general discussion of the immigration policy.

Mr. Oliver, of Alberta, strongly contended that not only physical but mental and educational tests should be imposed. He declared that the immigration policy could not be worse than during the past year.

Mr. Fowler asked whether it was the intention of the Railway department to replace the engine house at Sussex destroyed by fire, and whether that centre could not soon expect a new station house. He also asked for an extension of sidings at Apathauki.

WEDNESDAY.—Then Mr. Fielding moved for supply, Mr. Boyd moved an amendment expressing regret that the government had neglected to take action to prevent the British war office from excluding Canadian meat from British army contracts. Colonial meat was accepted until last June, but since that the form of contract called for only "home grown" cattle and sheep. This change was made while Mr. Fisher was in England, and yet he seemed to know nothing of it.

Mr. Fisher said he had not known of this discrimination until long after the exclusion began. He hoped the exclusion would be removed by and by.

Mr. Bourassa charged that the prohibition was another instance of British disregard of Canadian interests.

The house went into supply, taking up the P. E. I. railway.

After dinner the house passed to the post office estimates.

Mr. Fielding brought down more supplementary estimates, amounting to \$4,189,245.

THURSDAY.—Sir Wilfrid Laurier moved that sittings after this week should take place in the forenoon.

Members complained that Mr. Fraser, chairman of the public accounts committee, had gone away without arranging for a meeting of that committee.

Mr. Sifton proposed the third reading of the immigration bill.

Mr. Sproule and others pointed out that all manner of contagious diseases are propagated in Canada by immigrants rejected by United States authorities.

Mr. Charlton urged the government to give large assistance to the North Pole expedition, projected by Captain Bernier.

There was a general discussion. Sir Wilfrid Laurier said the arguments advanced had great weight with him, and he would bring the matter before his colleagues.

AMONG EXCHANGES.

"HIT HIM AGAIN."

A small church was sadly in need of general repairs, and a meeting was held in it with a view of raising funds for that purpose. The minister having said \$500 would be required, a very wealthy (and equally stingy) member of the church rose and said he would give \$1. Just as he sat down, however, a lump of plaster fell from the ceiling and hit him on the head, whereupon he rose up hastily and called out that he had made a mistake—he would give \$50. This was too much for an enthusiastic member present, who forgotful of everything, called out frenziedly: "O, Lord, hit him again!"—Baptist Argus.

Really noteworthy is the progress now being made by Canadian writers. With the expansion of the country, the old localism vanishes. A big country grows big people. This is noticeable in the Canadian Magazine, where leading Canadian writers place some of their best work. The May number contains some excellent material. All booksellers sell the Canadian Magazine.