

Religious Intelligencer.

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

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NOTES AND GLEANINGS

The population of India, according to the recent census, is 240,000,000.

Forty-six per cent of the entire population of the world lives under Union Jack, 9 per cent under French rule, 6 under French, and six under America.

New York there are over 3,000 physicians to attend a million and a half of people, or one to every 500. In the heathen lands there is but one every 3,000,000, or twice the population of New York.

There are 13 asylums for the insane in Canada, Ontario having seven, Quebec five, Nova Scotia one, New Brunswick one, and Prince Edward one. There were over eleven hundred inmates according to the latest statistical year book.

There will soon be connected with the city by a telephone line. The city has been in progress for many years, and the Italian government has completed the installation of the wires on the Italian slope of the Alps. The French government is working on the line on its side, and it is thought that communication between the two cities will be accomplished during the summer.

A little girl about eight years of age was witnessing the Episcopal service of ordination by the laying on of hands. She was much impressed, and, after the service, she inquired, "I don't know," the answer, "unless the bishop feeling of their heads to see if they had any brains before he sent them off to preach."

During a trial in Paris between partners of an important corset, the debate revealed that one of the principal branches of their manufactures was men's corsets. Judge, having demanded an explanation, it was sworn that more than 15,000 corsets were made for Frenchmen and 3,000 shipped to England, principally for army officers. German manufacturers also quite a demand for Berlin firm offered a paper article.

OVER THE SEA

No. IV.

The next visit was to Westminster Abbey. This is the most hallowed of English churches, and, next to the Abbey of London, the most famous of English buildings. Its history extends into the Saxon period, but the abbey church was destroyed by the Saxons. The main part of the present building dates from the thirteenth century, and was then rebuilt by Edward the Confessor. The Saintry King called the West Minster, to distinguish it from St. Paul's, which was known as the Minster. The work begun by Edward was continued by a long list of English Sovereigns, resulting in this noble and gorgeous edifice. King Edward not only made it an abbey, but ordained that henceforth the church of England should be crowned and, throughout all the great changes England has since that order has been religiously maintained. King Edward also presented the treasury a golden crown and scepter, and other insignia of state, to be used by Queen Victoria, and eight hundred years after the coronation was laid in his tomb. The form of the Abbey is that of a cross, and the total length, including Henry VII's chapel is 529 feet, and the breadth at the transept is 225 feet. The Choir extends from the transept to the middle of the nave, from which it is separated by a screen. Before the altar is a pavement of mosaic, laid down by Abbot de Ware in 1260. The nave above the isles are very high, and intended for spectators of great ceremonies of the church. The west window has figures of Moses and Aaron and the patriarchs. The great "Rose" window has painted Christ and the apostles.

The entrance to the South transept we found the vergers awaiting to conduct us through the chapels and describe the monuments. At every step we trod upon glorious dust, for under its roof rest the remains of some of the greatest of England's rulers, the bravest of her warriors, the most distinguished of her statesmen, her poets, painters, scientists, and literary men. The floors and the walls of the Abbey are, in fact, emblazoned with brief records and memorials of all that is best and noblest in the story of the British Empire.

The tombs of Edward the Confessor, of Henry VIII, of Edward I, Edward III, and Henry V, the hero of Agincourt, of Henry VII, the boy-king, of Queen Elizabeth, and her victim, Mary Queen of Scots, are within its precincts. In the north transept, Pitt and Fox the great contemporary statesmen, who died in the same year (1806) are buried side by side. This is called the "Statesmen's Aisle." We also noticed the monument of Warren Hastings, Richard Cobden, Lord Palmerston, Lord Beaconsfield, Sir Robert Peel, Lord Mansfield, and Admiral Balchen who perished with nearly a thousand others in the shipwreck of the "Victoria," 1744. The most recent addition to the graves is that of the Right Honorable W. E. Gladstone (1898) and his worthy wife, whose funeral I attended during my stay in London.

The Abbey also enshrines the remains of the greatest of England's writers and thinkers, from "rare Ben Johnson," Shakespeare's friend, down to Dickens. The last two poets buried in the Poets' Corner were Browning, and Lord Tennyson, whose graves adjoin each other. The latter is buried at the foot of Chaucer, so that the first and latest deceased of English poets lie close together. We also noticed a medallion bust of Jennie Lind, "the Swedish nightingale." The Nave, like every other part of the church, is crowded with monuments. Among others are those of Sir Isaac Newton, George Peabody the philanthropist, Dr. Livingstone and Admiral Sir Thomas Hardy. Approaching Henry VII's chapel we passed the tomb of Abbot Berkyn, one of the witnesses to Magna Charta. This chapel is the most magnificent portion of the edifice. The entrance gates of oak with gilt devices and carvings, in which the "roses" united by the marriage of Henry with the Princess Elizabeth of York, are especially prominent.

sculpture. Upon the base of one of the columns opposite the entrance is the following inscription: "This gallery and sixty-five pictures were presented to the nation by Henry Tate for the encouragement and development of British Art, and as a thank-offering for a prosperous business career of sixty years." Another inscription records the fact that "This building was opened by H. R. H. Albert Edward, Prince of Wales, K. G., July 21, 1897."

We also visited Trafalgar Square, so named in commemoration of Nelson's great victory—a large open space which the great Sir Robert Peel described as "the finest sight in Europe." In the centre is the Nelson monument, a granite column 143 feet high, surmounted by a statue of Nelson 17 feet in height. The bronze panels surrounding the pedestal are cast from French cannon, and represent four of Nelson's victories, Aboukir, Copenhagen, St. Vincent and Trafalgar. Four colossal lions are placed at the base. Other attractions of the square are the Statues of Sir Henry Havelock, K. C. B., and his brave companions-in-arms during the campaign in India; Major-General Charles George Gordon, K. C. B., "killed at Khartoum, 26th January, 1885; and an equestrian Statue of George IV. All these statues are of bronze.

With the following day came the crowning events of the week from a social standpoint. At 1 p. m. we were entertained by Sir George Williams, the founder and president of the Young Men's Christian Association at a dinner at Exeter Hall, given in honor of the United Band of Hope Society, of which Sir George is also President. About four hundred guests were present, and the usual after-dinner speeches were given. Our host gave the opening speech. Then followed such an array of talent as one is not often privileged to hear. Rev. Mr. Bailey, of Philadelphia, Canon Barker, James Drake, M. P. of Australia, and many others, including representatives from New Zealand, Denmark, Sweden, Iceland and Finland. Our own Canada was represented by Mr. Ohara, of Toronto, who was one of our party. After the many speeches, Sir George gave the closing address in which he expressed his great joy of meeting and hearing so many representatives of the Society, and told of the early struggles, and the way God had led them on to the present membership of fourteen millions of children including every land. It was indeed a great privilege to listen to this venerable man of four score years telling of the precious love of Christ and His saving power. With tears in his eyes and a voice scarcely audible from emotion, he said "this has been one of the happiest days of my life," and as he entreated all present to make every effort to save the young and rising generations, and told of his prospect for the future world, it seemed that a heavenly spirit pervaded the whole assembly. Personally, I felt I was quite repaid for crossing the Atlantic for the blessed impression of that hour, if nothing more. We moved forward to say good-bye as we left the Hall, and as I gave my name and nationality (Canadian), he said "God bless Canada," with such fervor that time can never erase it from my memory.

Indeed being Canadians gave us a passport to many privileges that otherwise would have been denied us. For had we not brave soldiers at the front in those very days in the closing year of the old century who were bringing forth the love of the Motherland for the people of Canada?

Next came an "At Home" at Lady Battersea's, from 4.30 to 6.30, at Surrey House, Marble Arch. In the evening from 8.30 to 11.30 a grand reception at the Mansion House, given by the Lord Mayor and Lady Mayoress which was attended by some 750 guests. The guests were received by the Lord Mayor and Lady Mayoress who were attended by the Mace and Sword Bearers, and supported by the honorary stewards. The Blue Viennese Band rendered delightful music while refreshments were being served in the dining hall. The tables were prettily decorated and contained the "State Silver."

From Westminster we went to the "Tate Art Gallery." This is the latest addition to the art galleries of the Metropolis, and has been termed the "Luxembourg of London." A broad flight of steps leads up to the entrance doors, and the visitor first passes into a much-arched vestibule, where umbrellas and walking sticks must be left in charge of the attendants. A short corridor leads to the Sculpture Hall, the most remarkable portion of the building. In the centre is a pretty marble fountain, and the recesses between the entrances are occupied by

sculpture. Upon the base of one of the columns opposite the entrance is the following inscription: "This gallery and sixty-five pictures were presented to the nation by Henry Tate for the encouragement and development of British Art, and as a thank-offering for a prosperous business career of sixty years." Another inscription records the fact that "This building was opened by H. R. H. Albert Edward, Prince of Wales, K. G., July 21, 1897."

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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. S. McLeod, Fredericton.]

WITNESSING FOR CHRIST.

THE MISSIONARY MESSENGER.

Mrs. Taylor, nee Geraldine Guinness, with her husband, Dr. Taylor, had been sent to one of the provinces in the interior of China where no missionaries had ever ventured to go. In this province were a number of walled cities, and to one of these the doctor and his wife sought entrance. They had a Chinese houseboat on the river in which they had their home. Day after day the doctor went to the city to try to secure a house to live in, but with no success. While the doctor was house-hunting his faithful little wife was praying most earnestly for an opening, no matter how small and poor, just so they might enter the city and let their lives witness for Christ. Finally one evening Dr. Taylor returned to the houseboat with joy written upon his face. His wife knew he had secured a house before he said a word, and to her inquiries concerning the house he gave only one reply, "I found a house." The next morning they joyfully packed their few belongings and started for their new home. Of course you all know that those working under the China Inland Mission dress in Chinese clothing and live Chinese fashion, so their moving from the houseboat was not of our kind. When they reached the house Mrs. Taylor said, "Such a house! You Americans might put a cow into it, but never a horse," simply because it was too small. The house was a haunted one, very small, and filthy beyond description, but they cheerfully began their house cleaning, set up housekeeping Chinese fashion, and were ready for work. They succeeded in sowing the seed of Gospel truth in some hearts and they were very hopeful, but there were many who were bitterly opposed to these foreign doctrines. There was want in the city, food was scarce, so their enemies circulated the report all over the city that these foreigners upon a certain date would give away money. On the appointed date a great throng of about ten thousand gathered in the vicinity of Dr. Taylor's little house, and when the people found that the report was all a hoax, their anger and rage against these foreigners knew no bounds. They tore down their house, destroyed their books, clothing, and the doctor's surgical instruments and medicines, so that they had literally nothing in the world but the clothes on their backs, and even some of those were taken from them.

Dr. Taylor and his wife were beaten, kicked, stoned, and spit upon. They became separated from each other; neither knowing whether the other was living or dead. They were expecting immediate death. Mrs. Taylor said, "I was conscious of nothing but an unspeakable peace and such a fullness of joy that I should be counted worthy to suffer for Christ's sake." All at once she noticed the mob seemed to be falling back, and also noticed a tall, stalwart Chinaman standing close by her. At first she thought the final blow had come, but upon looking at him a second time she decided to risk asking him to protect her, although in China a woman never presumes to speak to a man first, yet she thought under the circumstances she would venture. She said to him, "I hope you will not go away from me." She noticed that he looked at her rather peculiarly when he replied, "I will stand by you." The chief yamen had been informed of the trouble and immediately ordered his soldiers to go with him to rescue these foreigners; this they refused to do because they were afraid of the mob. The yamen then came in his own conveyance and rescued both Dr. and Mrs. Taylor. After a few days he gave them a good Chinese house to live in, and they continued their work of love among the people who had stoned them. But a short time after this the Chinaman

who by his heroism had rescued Mrs. Taylor from the mob came to them Nicodemus-like by night and wanted to know more of this Jesus' religion. He said, "I know there must be something in it for I saw it in Mrs. Taylor's face." He soon became converted, and was a diligent Bible student. One day he said to Dr. Taylor, "Now I know what made your wife's face shine so that day when she was being stoned and beaten. I have just read about how the face of Moses shone when he came down from Mount Sinai so that the people could not look upon his face. He had been talking with God, and so had your wife been talking with God, for I saw the glory on her face." That was witnessing with the face.

The old adage, "Actions speak louder than words," is never more true than in our Christian life. The actions of our daily life must harmonize with the profession we make with our lips if we would truly witness for Christ. Bacon says, "All our actions take their lines from the complexion of the heart, as landscapes their variety from light." Archbishop Sharpe has said, "It is vain to expect any advantage from our profession of the truth if we be sincerely just and honest in our actions." The world judges us by our words. Our lives must be consistent in all things, and at all times. The spirit of Jesus must permeate our very being, then witnessing for Christ will be most effective because it is done most unconsciously; it will become second nature to us.

In the recent troubles in China both missionaries and native Christians witnessed for Christ with their lives. These men and women of Christlike character, of heroic faith, counted it all joy that they were permitted to suffer for the Master. O for more heroic witnessing here in our home land!

ACKNOWLEDGMENT.

Received from Waterloo St. Church St. John, per Mrs. J. S. Smith, a self-denial or thank offering of \$5.00. From Junior Endeavour Society, St. John, West, for a share in Miss Barnes' salary, \$4.00.

M. A. Vince
Treas. W. M. S.

Woodstock.

PARLIAMENT.

TUESDAY.—The supplementary estimates were considered. Under the head of marine and fisheries, grants were passed for steamship subsidies in the maritime province line, including \$2,500 for three trips between Annapolis and London.

Mr. MacLean asked what steps had been taken to enquire into the paper combine.

Mr. Fielding stated that the government would not assume the responsibility, but any evidence would have to be furnished by the Canadian Press Association.

WEDNESDAY.—Sir Wilfrid stated that the government had no important measures to bring down except supplementary estimates. The proposed subsidy bill will be submitted at an early date.

Mr. Borden of Halifax again moved for papers in re Mackenzie-Mann claims.

Mr. Fielding then brought up the proposed vote of \$30,000 per annum to Prince Edward Island. The award was being made in view of the fact that the Island had not received fair treatment from 1873 to 1888, and the government of that province had accepted this settlement.

Mr. Borden (Halifax) paid a high tribute to the late Judge King.

Sir Louis Davies followed and endorsed the opinion expressed by the leader of the opposition.

THURSDAY.—The house went into supply on mail and steamship subsidies. The usual amounts for winter service between St. John and London, and Halifax and London, and other services passed.

The new mail contract was brought down. Sir Richard Cartwright explained that the Elder-Dempster line did not give satisfaction, and that the Allan line had to be called in.

The public works estimates for Quebec and Ontario were taken up and considerable discussion resulted.

Estimates for the interior succeeded.

The immigration policy was strongly condemned.

FRIDAY.—A bill to provide for an allowance to Prince Edward Island was introduced. A bill respecting pensions to permanent militia men passed its third reading.

The bill, respecting the packing of certain staple commodities, was considered. It was amended so as to provide that berry boxes must, when level, contain 4-5 or 2-5 quart, or, if not, to be stamped so as to show actual contents. Fruit baskets must hold 15, 11, 6-2-3 or 2-5 quarts, or quantity must be stamped on package. The legal size of apple barrels is defined thus: 26 1-4 inches between heads, inside measure, head diameter 18 1-2 inches, representing as nearly as possible 96 quarts.

The supplementary estimates for the fiscal year ending June 30th, 1902, were brought down. They total \$8,369,241. Grand total for next year, \$58,768,064.

ALL KINDS.—The N. Y. Advocate tells that in Dickinson County, Kan., besides the regular denominations there are River Brethren, Bible Students, Millennial Dawn, Dunkards, and a few representatives of Dowie's victims. We learn, too, from "The London Express" that a numerous body of Anabaptists, residing in Switzerland, have determined to immigrate to America, as they cannot perform their religious duties in Switzerland without suffering much annoyance at the hands of the other religious bodies. Many of them are small farmers holding their own land, which they sold at a heavy loss to reach this country. Their intention is to found a colony far from the haunts of men, where they can perform uninterrupted their religious observances.

SINCE ADAM.—Alfred Judson Fisher, the Chicago historian, has woven the highly interesting results of a genealogical investigation into "A Daughter of Adam," a short story which he has written for the Ladies' Home Journal. He traces the heroine of his romance (in real life a well-known Philadelphia woman) directly back to Adam, establishing with corroborative detail every link in the long genealogical chain. He brings to light the fact that there have been one hundred and twenty-one generations of the human family, beginning with Adam.

HIS EXCUSE.—A good ship master writes:

"Pardon my neglect in not sending my subscription sooner. As I am at sea most of the time, it gets overlooked. But the money is always sure for your much esteemed paper."

What is your excuse?

AMONG EXCHANGES.

BUT THEY DO.

If the principles of the Gospel of Christ have no place in politics, neither have his followers.—Free Baptist.

SHOULD BE AND DO.

A Christian ought to be honest first, and pious if he can—pay the grocer and then go to prayer-meeting.—The Interior.

NO WAR WHOOP.

A denominational paper can stand firmly and effectively for its denomination's doctrines and organized work without uttering a warwhoop at the beginning and end of every reference to those subjects.—Baptist Argus.

RESPONSIBLE.

He who fails to help sustain a good cause is partly responsible for failure—if failure comes. And if he exults in that failure, saying, "I told you so!" he thereby shows not only his worthlessness respecting a good cause, but also his meanness of spirit.—Morning Star.

The average size of Canadian families, according to the census of 1891, was 5.2. Contrary to general opinion, there was very little difference in the size of Ontario and Quebec families, the Quebec families averaging 5.5, and the Ontario family 5.1. The largest families were in Prince Edward Island, where the average was 5.8. New Brunswick's average was 5.5; Nova Scotia, 5.4; Manitoba, 4.8; British Columbia, 4.7; the organized territories, 4.6, and the unorganized territories, 4.5.