

Religious Intelligence.

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

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WHOLE NO. 2548

NOTES AND GLEANINGS

The amount of gold coin in actual circulation in the world is estimated by the Bank of England officials to be about eight hundred and sixty-five tons.

One in close touch with the Mahomedan world says that "as soon as the power of Turkey is broken, thousands of Mahomedans will, at once, confess Christ, for some of them are worshipping Him in secret now."

There are only 1,100 steamships in the world or over 2,000 tons burden and capable of making twelve knots an hour. One-half of these are in the hands of the British. The United States, Germany and France have about one hundred each.

Religious tolerance has always been somewhat restricted in Denmark, but the legislature has just passed a bill granting to nonconformists the right to use churches of the establishment at certain times to be decided by popularly elected parish vestries.

The Pope has granted to priests the right to hear confessions by telephone. How convenient this will be! The Catholic merchant, while his clerk is making out a bill containing an over-charge, can call up Father O'Leary or some other priest, and get absolution before his customer is cheated. And then, what scraps of conversation we may hear intended only for the Father Confessor!

A certain clergyman when preaching extemporaneously, touched on the subject of miracles. Some people, he said, had difficulty in accepting the miraculous stories of the Bible, as, for example, the story of the speech that Balaam's ass made to his master. Looking solemnly at the congregation, the preacher hammered in his contention with the remark, "Why should not god make an ass to speak, he made me to speak."

The French Count de Saint Ouen has left an endowment of \$2,000,000 for a scheme to rear a race of giants. Giants and giantesses are to be encouraged to marry, by a \$20,000 dowry for one such marriage every year. Physical giants would have their advantages if they were also giants in mind and soul. But there would be the drawback of not being able to live in modern flats and of having to double up at the telephone receiver.

It is reassuring to learn that the danger from the rapidly-growing use of electricity as a motive power for railways and trains is really infinitesimal. The reader of a paper at a meeting of the Institute of Electrical Engineers the other day showed that even at 500 volts shocks are very rarely fatal. Recently this gentleman astonished engineers, electricians and others by standing on the rails of an electric railway in wet boots, sitting on the live conductor, and slapping the running rails with his bare hands. With sound dry boots, he says, hardly anybody could feel a shock when standing on the live rail with one foot and on one of the running rails with the other. Even with wet boots the shock is not serious. It is not possible to receive a shock by sitting or lying on a live rail as long as one's clothing are dry and the metal does not touch the bare skin.

From Germany come statistics that bear out in minute detail the facts learned in this country regarding the relation of liquor to crime: "In 120 army prisons throughout the German Empire, forty-six per cent of all the murderers committed their crimes while under the influence of drink. Sixty-three per cent of the cases of manslaughter, seventy-four per cent of serious injury to the person, and seventy-seven per cent of criminal immorality are due the same cause. In the navy, out of 1,672 punishable cases during the last six years, seventy-five per cent of the most serious cases have been due to drunkenness."

London has now a population of 4,536,541. One hundred years ago the population was just a little more

than one fifth of that number. For every 1,000 males there are 1,118 females. The city contains 135,377 foreigners. Of this number 38,117 are Russian Poles 11,263 French and 10,889 Italians. It is somewhat surprising to learn that natives of Russia are more numerous than other foreigners in London, and that since the last census their number has been more than trebled. But the great influx of refugee Jews from Russia accounts, no doubt, for this.

LIGHT AT EVENING TIME.

BY REV. THEODORE L. CUYLER, D. D.

I once ascended Mount Washington with a party of friends on horseback, and we were overtaken by a violent storm followed by a thick blinding mist. After our rough scramble over slippery rocks it was a woeful disappointment to find, on our arrival at the "Tip top House," that we could not see any object two rods from the door. But late in the afternoon, the clouds began to roll away, and one mountain after another revealed itself to our view. At last the sun burst forth, and over-arched the valley of the Saco with a gorgeous rainbow; we came out and gazed upon the magnificent panorama with wondering delight, and as the rays of the setting sun kindled every mountain peak with gold, we all exclaimed, "At evening time it shall be light."

My experience on that mountain top is a striking illustration of the experiences of God's people in all ages. Faith has had its steep Hills of Difficulties to climb, and of en through blinding mists and hustling storms. Unbelief says "Halt," and despair cries "Go back!" But hope keeps up its steady, cheery song. It will be better further on." The poor old patriarch Jacob waits out that all things are against him, and that he will go down to his grave mourning. Wait a little. Yonder comes the caravan from Egypt laden with sacks of corn and bringing the good tidings that Joseph is the prime minister of Pharaoh's government! To the astonished old man, at evening time it is light!

The office of faith is to cling to the fact that behind all clouds however thick, and all storms however fierce, God is on the throne. It is the office of hope to look for the clearing of the clouds in God's good time. If we had no storms we should never appreciate the blue skies; the trials of the tempest are the preparation of the after-glow of the sunshine. We ought never to think it strange that difficulties confront us, or trials assail us; for this is but a part of our discipline, and in the end all things work for good to them whom God loveth and who trust him. It is according to God's established economy that we should be exposed to temptations, and often to trials which threaten to drive us to despair. All this is to teach us our dependence upon him. No climb of duty is so high, so steep, or so hard, but God is standing at the top! No honest work for him is ever entirely in vain. I will go farther and affirm that no honest prayer was ever yet uttered in the right spirit, and failed to get some answer; if not the thing asked for, yet some other good thing has been granted. And oh, how often God surprises us after a long day of struggles and discouragements by a glorious out burst of light at evening time!

There is hardly any passage in our Bible that is more full of encouragement to faithful teachers and parents, and to all who are toiling in Christian enterprises, than this very text that suggests this article. Things easily done are generally of small value; it is the costly undertaking that counts. From the days of Gethsemane and Calvary, the history of the Christian Church has been—conflict before victory, labor before reward, shadow before sunlight. When Europe had long been enthroned in the "dark ages," Martin Luther seized the trumpet of the Saxon tongue, and blew a blast that rang from Rome to the Orkneys. I could recall incidents in my own experience that illustrate how after dark light. In my first pastoral charge of a small church, the discouragements were so great that I was under a strong temptation to abandon the difficult fields of labor entirely. Suddenly there came the most re-

markable outpouring of the Holy Spirit that I have ever witnessed during my whole ministry! That revival was worth more to me than any year in the Theological Seminary.

This beautiful passage of the bright eventide is finely descriptive of a Christian old age. Some people have a pitiful dread of growing old, and count it a disgrace. They possibly think that if the line in their family Bible that records the day of their birth were subjected to the fashionable process of the "Higher Criticism," it might prove to be erroneous! But if life is spent in God's service, its later years may be well described in the quaint Scotch version of the ninety-second Psalm:

And in old age when others fade,
They fruit still forth shall bring,
They shall be fat, and full of sap,
And aye be flourishing.

The October of life frequently yields its richest and ripest fruitage. The Rev. Dr. Richard S. Storrs delivered his most magnificent sermons and addresses after he had passed three-score. The most majestic and thrilling burst of eloquence that ever flowed from Gladstone's lips was that appeal for bleeding Armenia, when his life-clock had already struck eighty-six! Why should not the Indian summers of a well spent life show every leaf on the tree blazing with ruddy gold? That noble old Christian philanthropist, William Wilberforce (who had suffered severe pecuniary losses), wrote in his diary, "I sometimes understand why my life has been spared so long. It is to prove that I can be just as happy without my fortune as when I possessed it. Sailors, it is said, when on a voyage at sea, drink to friends 'ascend' until they get half way across and then to 'friends ahead' for the rest of the voyage. With me it has been friends ahead for many a year. Wilberforce was not the only veteran Christian who got glimpses of the friends ahead in the bright afterglow of life.

If it is true that the old age of a faithful follower of Christ exhibits the light at eventide, still morn im-pressively does this often apply to his or her dying bed. During my active pastorate I sometime got better sermons from my people than I ever gave to them. I recall now a most touching and sublime scene that I once witnessed in the chamber of a noble woman who had suffered for many months from an excruciating malady. The end was drawing near. She seemed to be catching a foregleam of the glory that awaited her. With tremulous tones she began to repeat Henry Lyte's matchless hymn, "Abide with me, fast falls the eventide." One line after another was feebly repeated, until, with a rapturous sweetness, she exclaimed:

Hold thou thy Cross before my closing eyes,
Shine through the gloom and point me to the skies,
Heaven's morning breaks, and earth's vain shadows flee,
In life, in death, O Lord, abide with me,

As I came away from that room, which had been as the vestibule of heaven, I understood how the "Light at eventide" could be only a flashing forth of the overwhelming glory that plays forever around the throne of God!—Brooklyn, New York.

WEARING MOURNING

Advertising one's grief is not good. The world has enough sorrow to bear without our making our own conspicuous and long drawn out.

The best way to show respect for our dead is to give them decent, unostentatious, Christian burial, and then give ourselves to the great work of making others better and happier.

To keep the signal of despair floating long after our loved ones have gone to rest, by "wearing mourning," is not Christian. It is a relic that has come down from that barbaric age whose darkness was densely black because it had no assurance of immortality and eternal life with God in heaven.

Why should Christians, to whom "life and immortality" have been brought to light by the gospel, perpetuate such a relic of barbarism? Why prolong a superstitious custom which virtually contradicts our radiant Christian assurance that our loved ones who have died in the faith are already happy with the Lord, forever

safe in the house of many mansions? Why prolong a custom the observance of which compels many who can ill afford the expense, to purchase and wear the garb of "mourning," because a loved one has gone home to glory?

That the "propriety," "necessity," "impulse" of "wearing mourning" is greatly exaggerated and insisted on by some who realize profit from dealing in funeral outfits and "mourning" apparel, there can be no doubt. Why, then, should not our intelligent Christian age rebuke this mercenary greed, and, at the same time, rise into the higher realm of religious faith and practice by abandoning the wearing of mourning altogether? It is certainly the proper thing to do.

Rev. W. E. Barton, D. D., in his admirable little book, entitled "Consolation," in a paragraph on this subject, says: "No, do not put on the heavy black weeds. I recognize that clothing is largely a matter of personal taste and public sentiment, and so will not dictate to you. But this is my advice: Put off gay colors for a season, if you like, but do not put on the conventional mourning attire. What right have you to thrust your own sorrow upon others, to advertise your grief, to say to all men, 'Look at me, pity me; I am one who suffers! Has the world no burden of its own? Are you not strong enough to bear yours, with such help as God and your friends shall give, or must you thrust it upon others, whether they will or no? Your grief, you say, demands this expression; besides what will people say if you do not. Your grief, will express itself where it has a right, and, as for what people will say, some will say one thing and some another, but the wiser and truer friends will commend your wisdom and will count your grief the more real, being strong enough not to need proclaiming. You can afford it, perhaps; another as truly loving and mourning as you, will feel constrained by your example to follow an expensive, cruel custom, or will be encouraged to face the world bravely and go on. These dense black garments are heathen symbols of inconsolable grief; they have no place in a Christian's funeral. Discard the gay colors, if you will; but let those wear the horrible crepe who have not your comfort and hope."—Rel. Telescope.

N. B. LEGISLATURE.

MONDAY.—Several bills were introduced.

Mr. Appleby moved that rule 78 be suspended to allow the presentation of the petition of Michael Welch and others for the passage of an act to incorporate the M. Welch Telephone Co. and that the petitioners be relieved from paying double fees.

The motion was lost.

Mr. Hazen discussed financial statement.

TUESDAY.—Mr. Tweedie said it was not the intention of the government to ask the legislature for an appropriation to assist Capt. Bernier in his North Pole expedition.

In reference to the bill relating to the adoption of Atlantic standard time, Mr. Tweedie said the I. C. R. and the C. P. R. being willing to adopt Atlantic standard, it was desirable to make it uniform in Nova Scotia and New Brunswick. The bill will not come into force until proclaimed by the governor-in-council.

The house went into committee on the bill to incorporate the Carleton County Fire Insurance Association. Mr. Appleby explained that the bill incorporated a large number of business men of Woodstock into a mutual insurance company.

WEDNESDAY.—Several bills were considered and agreed to, among them the bill authorizing St. Stephen to assess in aid of the Chipman Memorial Hospital: the bill providing increased fire protection for the village of Sussex; the bill to abolish priority among execution creditors.

THURSDAY.—Mr. Porter continued the budget. Mr. Melanson followed. No business done.

The largest inland sea is the Captain between Europe and Asia, being seven hundred miles long and two hundred and seventy-six miles wide.

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.]

RUSAGORNIS MISSION BAND.

Reading the reports of the different Mission Bands in the INTELLIGENCER, it occurs to me that perhaps some one would like to hear from our Band.

Rev. J. N. Barnes organized the Mission Band here Oct. 21st, 1901, with an enrollment of 21 members. The officers are Miss Stella Smith, President; Mrs. J. A. Noble, Vice Pres.; Ernest Phillips, Treas.; Maud C. Noble, Sec'y. We meet the first Sunday in each month. We open our meetings with devotional exercises.

We also have missionary readings, recitations and singing. Most of the members seem interested in the work and we are hoping when Summer comes to have a larger attendance, and that greater interest may be taken. We know this is a good work for us to be engaged in. How thankful we should be to God for giving us our birth in a Christian land. We can show our thankfulness by being willing workers to help send the Gospel to those who have been born in heathen lands.

MAUD C. NOBLE, Sec'y.

March 22nd, 1902.

JERUSALEM BAND.

I write about our Mission Band, organized at New Jerusalem in Jan. last by Rev. J. N. Barnes.

We have fifteen members. The Officers are,—Supt. Zella Harrison; Asst. Supt. Mamie Beckett; Pres. Gertrude Beckett; Vice Pres. Evelyn Selfridge; Sec., Maggie Vallis; Treas., Estella Beckett.

We have held three meetings so far, meeting the third Saturday in every month. Our order of service is as follows:—Singing, Scripture Reading, Prayer, the Band joining in the Lord's Prayer, Roll call, minutes read, Readings, Recitations, Singing and closing Mizpah.

The children are much interested in our own Band, and seem eager to learn of mission work in foreign lands.

Let us endeavour to teach them the awfulness of heathenism, and show them the beauty there is in serving the true and living God, not gods of wood and stone.

MAMIE BECKETT, Ass't Supt.

March 19th, 1902.

GRAND HARBOUR MISSION BAND.

As I am very much interested in the work of Mission Bands, I write to tell you of the work of our Band, which was organized six weeks ago by our pastor, Rev. A. H. McLeod. We have fifty-two members. The officers are as follows: Supts., Mrs. A. H. McLeod, Mrs. Hiram Foster, Mrs. L. L. Newton and Mrs. Owen Greene; President, M. Iva Dakin; Vice-President, Grover Wilson; Secretary, Maude V. Leighton; Treasurer, Blanche B. McLeod; organist, Seta Brown. We have singing, reading of Scripture, prayer, roll-call answered by scripture texts, talks and stories on mission work, readings and recitations, which are very nice. We are very much pleased with the order of service. Hoping to have more to write next time,

M. IVA DAKIN, President.

SOCIETIES AND BANDS IN THE SOUTHAMPTON PASTORATE.

While I have so much enjoyed reading the letters from the sisters concerning their different societies and Mission Bands I thought perhaps some one might want to hear a word from this corner of the field in reference to these societies. When we were gathered together at our last annual meeting and had decided to engage Rev. J. N. Barnes and Mrs.

Barnes as our Home Missionaries for the present year, I felt that in them we should have two earnest and devoted helpers in promoting our cause, among the children especially, and all must now feel thankful for the success that has attended their work.

They came to the Southampton pastorate about the first of November last; we were delighted to see them, and tried to assist what we could to organize societies among these churches. Three Woman's M. Societies and three children's Bands were organized. The first organization was at Campbell Settlement. I had the pleasure of meeting with the sister there in their first meeting. It was an enjoyable meeting. Mrs. A. Schriver, the President, tells me that their meetings have grown in interest and, a.s., in numbers. Their band is also prospering. Mrs. David Schriver is the Supt. of the Band.

A W. M. S., and a Band were organized in connection with the Temple church. Mrs. Walter Patterson is the President, and Mrs. Charles Hillman is Superintendent of the Band. I was at one of their monthly meetings. It was an excellent meeting. They have a large society. Mrs. Hillman is doing all she can to encourage the Band.

Last, but not least, a W. M. S. was organized at Southampton. The officers are Mrs. J. J. Barnes, President, Mrs. A. E. Farnham, Vice Pres., Mrs. S. Schriver, Sec-Treas. We have monthly meetings, which are increasing in interest and are seasons of much blessing to us all. Our order of service is singing, reading the scriptures, and prayer by all the sisters, roll call, responded to with scripture texts, readings and conversation concerning the work, closing with singing several pieces. We also have a very interesting Mission Band. Mrs. G. A. Grant is the Supt.; Mrs. Barnes, Asst. Supt.; Miss Rachel Patterson, Pres.; Master Guy Farnham, Sec.; Miss Eunice Schriver, Treas. We hold our meetings on the second Sunday of each month at the close of the Sunday school. We often have several of the Sunday school workers present at our Band meeting and they never fail to give us a helping hand, and we appreciate it very much. At our February meeting we had an election of officers: Miss Patterson was re-elected Pres., Miss Maggie Patterson was appointed Treas., and A. Gayton Barnes Sec. I would like to say that we are getting quite a long list of names on the Temperance Pledge. I hope the sisters will continue to write often for the column. It has been increasingly interesting this year.

LYDIA BARNES, March 26th.
P. S. I hope the Sec., or Pres., of Campbell Settlement and Temple Societies will send reports to the INTELLIGENCER of how they are getting along.

L. B.

PARLIAMENT.

MONDAY.—Mr. Blair stated that the cost of improved ferry service across the Straits of Canso was \$413,000. These improvements were not yet available.

Replying to Mr. Kemp, Sir Wilfrid Laurier said that the reason the Canadian government did not arm, equip and transport at its own expense the last contingent sent to South Africa was that it was not thought to be in the public interest.

Mr. Bell resumed the budget debate.

TUESDAY.—The budget debate was continued. No business was done.

WEDNESDAY.—The same. The House adjourned till Tuesday of this week.

AMONG EXCHANGES.

STEALING SKELETONS.

The preacher who steals his skeletons is likely to have trouble with their clothes.—Ram's Horn.

NOT VERY BUSY.

The church member who always feels slighted is the one that isn't very busy in his Christian work. The horse that is pulling hard doesn't care whether the passing team snicker at him or not.—Baptist Standard.

PAID IN KIND.

The man who makes capital of others' faults will receive an unlawful rate of interest in his own.—Free Baptist.