

Religious Intelligence.

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

VOL. L. NO. 21

FREDERICTON N. B. MAY 21 1902.

WHOLE NO. 2555

NOTES AND GLEANINGS

Dr Paul Garnier, the French statistician, says juvenile criminality is relatively increasing and he attributes the evil to alcoholic heredity.

On Mount Snowdon a bonfire is to be lighted on coronation eve that will, given a clear night, be seen from England, Scotland, Ireland, Wales and the Isle of Man.

Before the Siberian railway was available a trip from London to Shanghai cost from \$325 to \$475. Now it can be made for from \$65 third class, to \$160 first class.

"No, sir; you can't have her. I won't have a son-in-law who has no more brains than to want to marry a girl with no more sense than my daughter has shown in allowing you to think you can have her."

It is estimated that by the closing of the South African gold mines during the two-and-a-half years of the war the world's output of gold has been decreased to the amount of \$200,000,000.

"There is not a living Japanese thirty-five years old who can say his parents were Christians when he was born." The work done in Japan has been wrought in one generation.

There are 250 clocks in Buckingham Palace, and it is a work of no small importance to keep them all going. Some of them are as old as the time of Louis XVI, and the works are still in good order. The King does not like a useless clock, and when the works of an antique timepiece are worn out he has them replaced with new ones.

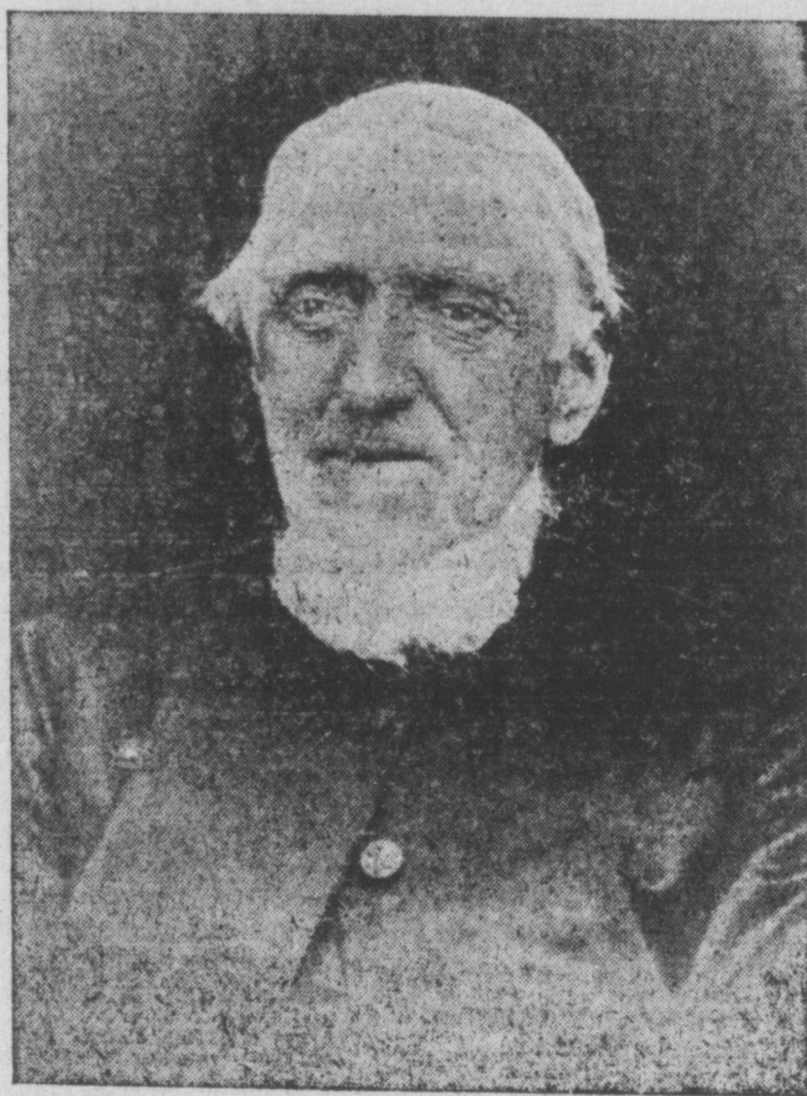
The New York World calculates that the hotel population of that city is now 160,000; that it is growing at the rate of 10,000 annually, and that to accommodate this growth some sixty new hotels will be begun this year at a cost of \$35,000,000. Five years ago New York possessed about 200 regular hotels, with an average daily floating population of 50,000 guests. The recent construction of apartment hotels has increased this number to 300 hotels of all types.

Frog farming in Ontario is an industry that is rapidly growing and becoming lucrative to those engaged in it. Last year one farm produced 5,000 pounds of dressed frogs' legs and 7,000 live frogs for scientific purposes and for stocking depleted waters. The deputy commissioner of fisheries for the province says that the applications for leases of land suitable for frog raising are increasing. The average price paid for frogs' legs is 50 cents a pound, and American dealers will take all they can get.

It is not surprising that more people live to be over 100 years old in warm climates than in the higher latitudes. The German Empire, with 55,000,000 inhabitants has 778 centenarians; France, with 40,000,000, has 213. England has only 146, and Scotland 46. Sweden has 10, Norway 23, Belgium 5, Denmark 2, Spain 401, and Switzerland none. Serbia, with a population of 2,250,000, has 575 people over 100 years old. It is claimed that the oldest living person, one Bruno Cotrim, living in Rio de Janeiro is 150 years old.

Near Dakar, in Lower Senegal, is an enormous baobab tree, whose trunk measures fully seventy-five feet in circumference at the base. The fruit of the baobab, which grows abundantly in Senegal, is called "monkey bread." It is used by the natives for curdling milk and as a specific for certain diseases. Decoctions of the dried leaves are also used as medicine. From the bark strong cords are made, and the gum that exudes from it is employed as a salve. The root of the young baobab is sometimes eaten by the natives.

Miss GAUNCE, our missionary to India, arrived home on Saturday. Her health is very good. She was met in Boston by her father.



REV. ALEXANDER TAYLOR.

BY REV. E. S. PARKER, B. A.

Rev. Alex. Taylor was born in a little village in Scotland, called "Port Glasgow," on the river Clyde, Oct. 31st, 1816. He was christened in the parish Kirk—a Presbyterian by birth. When he was in his eighth year his parents, with their family, came to this country, arriving in St. John in September 1823. The children, including Alexander, were immediately placed in a Presbyterian Sabbath School, in which the little boy soon became quite celebrated as a reciter. He also attended, occasionally, the "Methodist chapel," going there at an hour when there was no school in the Kirk. There he probably received his first lessons in the Arminian doctrine, which he afterward preached.

In his 14th year his mother died, and he was thereafter without the tender and painstaking cares which only a mother can give her child. He was neglected and left to determine for himself how he should spend his time and the company he should keep, and instead of learning habits of industry, he learned bad habits. Two forces had now been introduced into his life, (1) the influence of early christian environment and teaching, and (2) a brief experience of the life of selfishness and sin. He had caught glimpses of the two roads that lead to two destinies. Which should he choose? His moral consciousness had become a battle-ground on which was being waged, to him, a mighty battle. Added to this was the sense of being without a friend to take the place of mother. This feeling culminated later when, as he said, it seemed that no one in the world cared for him and he cared for no one in the world.

But a turning point came in his life while he was still a boy. He was employed with a man in St. John who, after receiving many months of faithful service from the boy, failed to remunerate him. He became so discouraged and dissatisfied that he left St. John, going to Fredericton. Failing to find a place there, he continued his journey to Woodstock, near where, when only 16 years of age, he was employed as lumberman. It was there, away from christian influence, that the power of early home teaching became the dominant force in his life. The very wickedness of the camp rebuked his own wickedness, and he began to pray. The following Spring he attended evangelistic services in a place near Richmond. The good beginning made in the camp was now to be followed by an open confession of Christ. Rev. Samuel Wormwood was conducting the service in which Mr. Taylor finally decided to lead a christian life, the sentence in the preacher's address which helped him to arrive at such a decision being, "I have come here to try and save poor sinners." The phrase "poor sinners" had a special meaning for young Taylor, and went like an arrow to his heart. He felt for the first time in his life, forcibly, that he was really a sinner. The picture is that of a dimly lighted room, of the old days, large but filled with people, young and old, respectfully and intently looking into the face of a young man, down whose cheeks trickle the tears that express contrition, and from whose lips fall the broken sentences of

one confessing. This was the first public expression of Alexander Taylor's purpose to lead a christian life.

Then began the work of harmonizing the different theories which he had been taught. The most difficult one was the question of election. How could he change the plan of God? Was it God's will that he be one of the elect? How was he to know for a certainty? Again the doctrines of forgiveness of sin troubled him. Could men know positively that their sins were forgiven? His belief that they could not, made for a time a break in his christian life, during which darkness came into his soul. It was, however, only as a scudding cloud hiding the brightness of the sun for a short time. He began the study of the Bible. The gospel and the means of grace which he afterward preached and practised were plain and simple to him. He found himself neither Presbyterian, nor Methodist, but Free Baptist, with which body he finally united.

The ministerial work of Mr. Taylor extended over a period of fifty years, the territory including nearly all the province of New Brunswick. He had a missionary spirit, and much of his work was missionary work. He was engaged in missionary work from 1853 to 1856. In 1856 he conducted evangelistic services in St. John North, then Portland, and had an extensive revival. That year licentiate Cyril Doucette had an extensive revival on Campobello Island, and Rev. Mr. Taylor was sent for to baptize the converts. Mr. Taylor was later engaged as pastor of the Campobello church, where he built a dwelling and moved his family. He was pastor there for about five years, taking up mission work in the 4th District in 1861. In 1862 he had a revival on Campobello, where 16 were baptized. During that year he visited Beaver Harbor, and organized a church there with 17 members. In 1863 he was appointed Conference missionary to labor with the churches having no past. During the next three years he visited and labored with many churches on the St. John river, and also at Beaver Harbor.

From 1868 to 1870 he was pastor of churches on the islands, including Grand Manan, White Head and Campobello. During 1871 and 1872 he was again engaged as Home Missionary by the Conference. In 1873 he became pastor of the Hampstead churches, and remained with them three years. In 1873 he was Moderator of Conference. For about six years he was pastor of the Tracey Mills church, leading in an extensive revival in 1880, in which about 60 were converted. In 1883 the Conference again secured his services as Conference missionary. The minutes record that "in securing this veteran missionary for so long a time, the Executive consider themselves especially fortunate. Probably no minister among us has a greater care for the churches, or is better fitted by general adaptation and extended experience for missionary work than he." In 1884 Mr. Taylor became pastor of the Wakefield pastorate, and the year following moved back to Tracey Mills, taking charge of the churches of that pastorate. In 1886 and 1887 he gave his time to visiting pastorless churches,

visiting Bath, Perth, Arthurette and some other churches of the First District.

The educational privileges of his day were very limited, but he made the most of his opportunities. He was possessed of strong individuality, of a mind that was clear and logical, of a soul truly pious and devoted, of emotions that were strong and fervent. He was devoted to his denomination. He upheld the doctrines of his church. He knew of the trials through which the denomination had passed, and had shared in both struggles and victories. His death occurred at Hampstead, Q. Co., January 14th, 1888. Though having failed in health for several months, he preached on the Sunday preceding his death, and had an appointment for the following Sunday. But his work was done!

A BISHOP'S VINDICATION.

Bishop Hartzell is the missionary bishop of the Methodist Episcopal church in Africa. He knows thoroughly the causes of the war and the character of the contest. He heartily endorses the British position and thinks the salvation of the country requires that it should be under British control. Dealing with the matter of the Concentration Camps, about which so much vicious untruth has been circulated, he says that everything possible is being done for the comfort and well-being of the refugees along all lines. As to the charges against English soldiers, he says: "I am fully convinced that the charges of brutality by English officers and soldiers toward Boer women and children are gross slanders. The hardships incident to a protracted war often affect noncombatants; but the persistent misrepresentation of the pro-Boer press in England, on the Continent, and in America, as to the treatment of Boer women and children in these concentration camps deserve the severest condemnation by all fair-minded people. His account of life and conditions at the camps show how many have been the difficulties to be overcome, and at how great a sacrifice of patience and cost of money the British authorities have met them. Each camp has to be guarded against raids from the Boer forces by block-houses well-equipped with men and arms. "Certainly a unique thing in the history of wars; a nation feeding and caring for the women and children of its enemies; and compelled to build forts (and equip them) about those women and children, to prevent their food and medicines being stolen by their own husbands and brothers." The percentage of those living in the camps with comforts far beyond anything they have ever known or dreamed of, Bishop Hartzell thinks is very large. "Provisions also for the moral and educational well-being of the people are careful and complete. The camps will have a lasting influence for good, and will hasten the uniting of Boer and Briton under one flag when the war is over. The Bishop's summing up is: "England has given to the world, in these Boer concentration camps, an illustration of paternal and philanthropic purpose, regardless of expense, in effort or money, unparalleled in the history of wars; and for this great and Christian purpose the world and history will in the end commend her, whatever may be the few incidental mistakes in administration."

RELIGION IN ABYSSINIA.

The whole area of Abyssinia is about 150,000 square miles. Its population is in the neighborhood of 3,500,000. From the time of its conversion to Christianity, in the fourth century, it has successfully resisted the attempts of the Mohammedans to crush it or to change its creed. Yet its religion resembles but little the religion of the New Testament, its worship being under the control of an "abuna," or bishop, consecrated by the patriarch of Alexandria. Its services are conducted in the ancient Coptic, an unknown tongue to the people of today. The monks, 10,000 in number, are the only class claiming anything that can be called education. The Swedish mission has at last effected a lodgment in the interior of the country, and in a modest way its missionaries are spreading evangelical influence by means of their schools, hospitals and

colporteurs. Access to the capital is almost as difficult as access to the interior of Thibet, since the government is always suspicious of political designs concealed beneath the professions of the priest. The late disastrous expedition of Italy directed against the sovereignty of Menelek, added to the difficulties of evangelization immensely.

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.]

HARTLAND SOCIETY.

Having been deeply interested in reading reports of the Missionary Societies and Missions Bands in the INTELLIGENCER we thought a few lines from Hartland Society again might be of interest to some. This Society has been organized more than twenty years. The most of that time regular monthly meetings have been held, where a few, at least, have met and prayed for the spread of the Gospel in heathen lands.

A thought expressed by one of our returned missionaries a number of years ago has ever followed us. She said "Just two cents a week and a prayer is all we ask." It is well that we pay to missions, but how necessary that our prayers go with our money. God's Word says, "Ask of me and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." We hold our meetings the first Friday of each month at the homes of our members. We have sixteen members. About two years ago we formed a local church department in connection with our society, which we believe has been very helpful, not only spiritually but also socially and financially. The meetings are opened in the usual form; after minutes of previous meetings are read, the roll is called, when each member present is expected to respond by rising and reciting a verse of Scripture and paying the sum of five cents to the treasurer. We then have readings, recitations and songs, all bearing on missions. Following is any business we may have in connection with our work. The meeting is then closed in proper form, and a plain tea is provided by the sister who entertains us. Visitors may come to tea by paying ten cents. We have raised the sum of thirty-one dollars in this way for church work this year, which is additional to what is paid for missionary purposes.

We deeply regret the failing health of our beloved missionary, Miss Gaunce, who has been compelled to leave the work she loves; and we pray that, while she is now on her homeward journey, He whom the winds and waves obey may protect her and bring her safely home. We are sure that after the rest she so much needs is given she will be a great help in stimulating the societies to more earnest and faithful work.

Who will go to fill the place of our returning missionary? Dear sisters, if we can but realize that God gave His only son to die for us, we will not withhold the best we have from His service, whether it be our sons or daughters, or our money. Surely some are hearing His call and will answer, "Here am I, send me, send me."

Mrs. L. E. McFarland,
Secretary.

PRESBYTERIAN WOMEN.

There met in London, Ont., last week the Women's Mission Society of the Presbyterian Church in Canada, representing the work from Quebec to the Pacific coast. It was the twenty-sixth annual session of the Society. The Secretary's Report gave the following statistical summary, showing the present position of the Women's work:

Presbyterial Societies.....	27
New Auxiliaries.....	33
New Mission Bands.....	29
Auxiliaries unreported or disbanded.....	15
Mission Bands unreported or disbanded.....	28

Total number of Auxiliaries	684
Total number of Mission Bands.....	316
Auxiliary Membership.....	11,132
Mission Band Membership.....	7,232
Yearly Members of General Society.....	3,476
Total Membership.....	21,840
Average Attendance.....	10,613
Life Membership added during year.....	67
Scattered Helpers.....	1,336
Total Contributions from all sources.....	\$47,620 38

The Secretary, in her report, says that "only once before in the history of our Society have we made such an advance in our finances, and an especially cheering fact in connection with this, is that every presbyterial society has increased its contributions."

METHODIST MISSIONARIES.

Last week the Executive of the Methodist Woman's Missionary Society of Canada appointed the following missionaries: Miss Ada Killam Yarmouth, N. S., to Japan; Miss Florence O'Donnell, M. D., Halifax, to West China; Miss Martha Swan, Drayton, Ont., to China.

MISS GAUNCE.

Miss Scott, in a note to the Helper written about the time Miss Gaunce left Balasore, says:

Let us not fail to remember Miss Gaunce in the Quiet Hour. She has been a most faithful and efficient worker in the Orphanage, and now returns to her home in New Brunswick for a much needed and well-earned rest.

ABOUT LETTERS.—It has been ascertained that two thirds of all the letters which pass through the post offices of the world are written by and sent to the people who speak English. There are substantially 500,000,000 persons speaking colloquially one or other of the ten or twelve chief modern languages, and of these about 25 per cent, or 125,000,000 persons speak English. About 90,000,000 speak Russian, 75,000,000 German, 55,000,000 French, 45,000,000 Spanish, 35,000,000 Italian and 12,000,000 Portuguese, and the balance Hungarian, Dutch, Polish, Flemish, Bohemian, Gaelic, Roumanian, Swedish, Finnish, Danish and Norwegian. Thus while only one quarter of those who employ the facilities of postal departments of civilized governments speak as their native tongue English, two-thirds of those who correspond do so in the English language. There are, for instance, more than 20,000 post offices in India, the business of which in letters and papers aggregate more than 300,000,000 a year, and the business of these offices is done chiefly in English, though of India's total population, which is nearly 390,000,000 fewer than 300,000 persons either speak or understand English.

CORONATION CEREMONIES.—The Youth's Companion some time ago arranged with characteristic enterprise to have the picturesque Coronation ceremonies in England described in its columns by no less an authority than the Duke of Argyll, husband of Princess Louise. The article appears in The Companion's issue of May 15th, and is illustrated with fine portraits of King Edward and Queen Alexandra. The Duke speaks of some of the quaint customs peculiar to a British Coronation and describes the elaborate ritual which precedes the placing of the crown on the King's head by the Archbishop of Canterbury.

BOUND TO GRUMBLE.—"How do you like the weather?"
"Not much; I'm afraid it's going to rain."

"Well, how's times with you?"
"So, s; but they won't last."
"Folks all well?"
"Yes; but the measles are in the neighborhood."
"Well, you ought to be thankful you're alive."
"I reckon so; but we've all got to die."

S. S. CONVENTION.—The Church of England Sunday School Convention was held in this city on Wednesday and Thursday of last week. There was a large attendance of Sunday School workers.