

Religious Intelligencer.

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

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Notes and Gleanings.

Some idea of the educational influence of the British Museum can be gathered from the fact that over 1,000,000 persons visited it last year.

A Madrid paper says that of 700 sisters of mercy sent by Spain to the war, 100 perished by bullets and illness, 300 remain in the hospital service, and 300 returned with sick soldiers.

That place, like people, must not be judged only by appearance, is illustrated by the fact that a strictly Temperance settlement in Georgia is called by the incongruous name of 'Boozeville.'

Houses are now ventilated by law in the city of New Orleans. Under the authority of a by-law just adopted the Board of Health sends its inspectors from house to house, especially in the poorer parts, to see that abundance of fresh air is admitted.

Faith in the horseless carriage is shown in Brussels by the organization of a company for establishing supply stations at intervals of ten or twelve miles on the main roads of France and Belgium. These will not only recharge storage batteries, supply oil fuel and make repairs, but will have the convenience of an inn, not forgetting medical attendance.

Mr. W. Korda, who has recently made a tour of Porto Rico, says that every foot of the ground gives forth some fruit or profit. The ground which is not covered by coffee or coconut tree produces plantains, bananas, tobacco, corn, peas, sweet potatoes, etc. Pure running water is met with everywhere. The coffee crop then being gathered was abundant, and promised to reach 15,000,000 pounds.

Queen Victoria is said to have seventy living descendants. If each one of the seventy should be as prolific as their great ancestress and her children, it is evident that in a few years the British islands would not hold them all. In three generations they would amount to nearly 25,000,000, and the chances are that in five generations every inhabitant of England would be of royal descent through at least one ancestor.

The Buddhists of Burma have subscribed \$50,000 to provide a gold casket for the tooth of Buddha. This is referred to as showing that Buddhism is not on the wane. No such inference, however, can be drawn. Never do the partisans of a system do more for it than when in the greatest peril, and in the early stages of decay. It may be an attempt on the part of those who still are Buddhists to uphold their religion in the eyes of the people. One devotee gave \$30,000 of the \$50,000, and the whole amount was probably contributed by a few rich people.

An interesting discovery in the Crimea is reported from Odessa. The President of the Russian Archaeological Society has unearthed in the neighbourhood of Sebastopol an ancient city which has been preserved in its entirety through many ages. The streets, the houses and the objects in the houses are in good condition. Hundreds of articles of all sorts have been brought to light, including statues of marble, bronze and terra-cotta. The coins, which have been met with in great quantities, point back as far as the Christian Byzantine period. There was a Greek colony here as early as 550 B.C. A large Russian monastery now occupies part of the site, and the monks are carrying on excavations. Our knowledge of ancient life will probably be much enlarged by the treasures exhumed from this new Pompeii.

In his book entitled 'History of Civilization,' Paul Courrier states that Algeria has cost France 1,560 times the net profit of its annual revenues. Madagascar, up to 1896, cost the same nation \$85,000,000, and there is nothing really to show a return. Tonquin has produced mainly disease and constant slaughter. The effort to keep San

Domingo cost France more dearly than all the crimes of her great revolutions. Abyssinia has cost Italy \$115,000,000 and thousands of lives, or more than enough to drain the Pontine marshes and cover the mother country's hills with fruit trees and forest trees, and fill that ancient sunny land with prosperous, contented and happy homes. The statistics, says the N. Y. Advocate, could easily be formulated concerning the cost of war; while there are many terrible things wrought by war that cannot be tabulated in unfeeling number. The exhibit is appalling, and Christian men the world over should hesitate long before making it more so.

An Italian Evangelist.

Signor Capellini, who died recently in Italy, did a very notable work in giving the Gospel to the soldiers of that country. We learn from the Contemporary Review that Capellini was born at Spezia in 1841. He belonged to a devoted Roman Catholic family, and his parents intended him to be a priest. But in 1860 the cry of his country for liberty touched his young and ardent imagination and he joined the army of King Victor Emmanuel. He was still attached to the church and wore the scapular of the Virgin. From the Review article we gather what follows: After the battles of 1860 he was at Perugia where the present Pope was Archbishop. One day in the court yard of the barracks he picked up a few fragments of the New Testament: the only complete portion being the 14th chapter of John's Gospel. The sayings of our Lord touched him profoundly. He at once began to read to his comrades. He got hold of the Gospel of a loving Saviour and wished others to see and know as he did. He left the army as soon as he could, and he devoted himself to the work of a missionary to his countrymen.

He started his work at Naples, the most ignorant and superstitious of Italian cities. He went to Padua and studied under Methodist missionary. He found that the best field of work for him was among the soldiers; and soon after the overthrow of the Pope's power in Rome Capellini moved into the city. In 1873 he organized the Evangelical Military Church in Rome—in enterprise which succeeded in spite of keen and prolonged persecution. The Government wished to censure the Vatican and to avoid every cause of offence. They gave the missionary no encouragement. The priests followed him from house to house inducing landlords to refuse him any place where he could carry on his work. The Vatican officers tried to stir up the military authorities to prevent his 'proselytizing.' All soldiers who had received a Bible or any evangelical book 'were deprived of the same and forbidden to enter the Evangelical Church.' The colonel of a regiment in Rome wrote a severe report to Prince (now King) Humbert then commanding officer in Rome. The Prince knew what religious liberty meant. He ordered the officers to watch against political plots under the cloak of religion but by no means to hinder the soldiers from fulfilling their religious duties according to their conscience. This had an excellent effect, but minor officers often caused trouble, and the Vatican press continued its efforts to destroy the mission. Once, after Prince Humbert ceased to be in command, a colonel asked the Evangelicals to step to the front. Fifty soldiers did so. They were asked to give up their Bibles. But these very Bibles were the means of opening the eyes of some who had antagonized the work. Again and again the officers testified to the good their men had received, and thanked the missionary. A general one day asked him for a Bible for himself and one for his father.

One day a ferocious sergeant who hated the Evangelicals caught a soldier reading the New Testament. He snatched it from him and took it to his room to burn it. For the sake of the beautiful cover he made up his mind not to burn it. Out of curiosity he opened it and read where justification by faith is spoken of. He thought over his ways and became a changed man and a pillar of the Evangelical

Church. Some times unfriendly soldiers would steal books out of the church and destroy them. Once a soldier threw an armful into the river. Some were picked up by soldiers who read in them the name of the church. They attended and became disciples. Among the converts was a monk who had to serve as a soldier. Other exceedingly interesting incidents too numerous to quote, are given of the good done.

Open opposition has almost ceased, because the higher powers generally favor religious liberty. But the priests use the confessional to destroy or at least to embarrass and cripple the mission. They set father against son, sister against brother, the young woman against her intended husband. They torture dying Christians in the hospitals, in their hours of distress, to submit to their enchantments. —Corporal Massi was dying. Monks and nuns tormented him day and night. At last he wrote to his mother, a most devoted Catholic, to protect him. She came and guarded him from intrusion, and often joined with Capellini in reading the holy scriptures. In 1884 the king knighted him, and in 1890 promoted him. Many officers visited him to tell him of the good he was doing. The parents of his converts were often converted too. In this way the light of the gospel has penetrated many of the remotest regions of Italy. Capellini's work in Rome has the promise of permanence, and its influence throughout the peninsula is one of the agencies designed to regenerate the beautiful but ill-fated land of Dante and Garibaldi.—Presbyterian Witness.

Plenty of Sermons.

Perhaps all of your readers have heard more than one minister speak of 'dry times.' We have known those who were dry enough; those who had little to say, and were long in saying it. Doubtless there are times in the experience of ministers when sermon making, which demands diligent and consecutive thought, was almost an impossibility. Subjects for thought refused to suggest themselves, texts escaped the memory, when even reading and every other mental exercise failed to arouse the mind to action. But such times are largely the result of a tired organism. Some extra labor has wasted the physical energy, sleep has been neglected, and body and mind, ever considerate of each other, refuse to work. If at those times the will compels activity injury is done. But the average minister, in a normal condition, doing an average amount of work, ought not to find it a difficult task to keep on hand an abundance of suggestive themes. Scarcity of themes for the pulpit can be accounted for. It is a result. The forces which produce such a condition have their laws, and hence it can be remedied.

Once in a millenium some 'empty head' may run the gauntlet of ministerial requirements, and succeed in securing ordination. For him there is no help. But for the average minister there is help. We cannot agree with those who suggest the choice of a text early in the week, and the development of the truth therein for the discourse on the following Sunday. For myself, there must be a 'vision,' as Rev. John McNeil calls it. Better the above method than emptiness, or a hurried Saturday afternoon filling. Yet this method seems formal, smacks too much of earthly wisdom, and excludes, too largely, the free action of the Holy Spirit. There are good men who do excellent work by this method, but there are others who feel that, if they did likewise, they would do themselves an injustice. Beside, there are other methods equally good. If the following is carefully fulfilled, the case will largely be met, the 'dry times' will cease, plenty will appear, and the work of the pulpit be generally of a better character and more satisfactory to pastor and people.

I. General reading: The writer has often been surprised at the small supply of literature found in the studies of some ministers. Perhaps the small salary has something to do with this, but generally there are other reasons. With such, it was not to be wondered that some of their best people were rather dissatisfied with the thought, or rather, the scarcity of thought, presented weekly. They found no fault

with the life, manner, nor language of their leader. They were loyal, regular in attendance, but came home feeling that bro. Blank lacked something. They felt hungry. The celebrated Joseph Cook was once rebuked by a venerable Andover professor for reading a book during the sermon, and was asked why he did so. He replied, 'To save time sir.' Reading at such times is seldom excusable. But, certainly, there are cases when to read some thoughtful production of the press would be 'more satisfying' than the platitudes and emptiness that pass for preaching.

1. We note, first, under this part the reading of papers and magazines. Of these there is no end, and they are all edited and managed by men of no mean ability. The one thing that puzzles the ordinary minister is, which of the many must I choose, and how many can I afford? The first is partly settled, by the choice first of all, of his own denominational paper. He needs to know of his denomination, and his denomination needs to know of him. After doing his duty here, other doors may be entered. The general information can be increased, his spiritual life deepened and broadened, by reading such magazines as the Homeletic Review, M. S. Review, Westminster Review, Pulpit Treasury, Expositor, Expository Times, Miss. Herald, Review of Reviews, Religious Review of Reviews, &c. These are a few of the many. He can add to these. He can select others more adapted to his especial tastes. If he is inclined to 'hobbyism,' he had better choose reading not of his especial tastes, but reading which will correct erroneous ideas.

2. Besides the literature of papers and magazines many books of recognized worth are now easily obtained. The purpose of this paper is not to make a catalogue; but who can tell how much the pulpit, and hence the people, has been aided by biography, history travel, poetry, fiction. Every minister ought to read Carlyle, Ruskin, Thackeray, MacDonald, Emerson. Let him study the best commentaries, make a study of particular books of the Bible. This not as an immediate preparation but apart from the weekly pulpit preparations.

How can this be done? It can be done; but not if time is wasted, not if the minister considers himself, or is considered a social functionary; not if he wastes time in loitering in shops and on the streets, or simply watching men work; nor if he attaches himself to all the leading societies, and spends all evenings per week at their gatherings, however good they may be; nor if he lays abed till 8 or 9 a. m. To be prepared demands work. Many men have done this, are doing it; and what has been done may be repeated.

II. Pastoral Work. A second source of helpfulness in the suggestion of pulpit themes, must be the people of his ministrations. It is in this way that the pastor must know them. He may learn one phase of their life as he meets them in public, but he can never know them until he sees them often in their homes. The pastor's greatest duty, after knowing himself, is to know his people.

1. In pastoral relations he learns the burdens, sorrows, joys, dispositions of his flock, their progress in grace, the things that hinder their advancement. Next to the word of God, a minister's parish ought to furnish him with themes. Preaching, to be helpful, must be such as touches the people. It must like the prescription of the doctor, be for the special case, and apply the gospel remedy. Revelation is a pastoral work. But just here the wise man will guard lest his work sinks to the common pace, and borders on the personal.

2. As well is it, that in the relation of pastor the minister learns what his people read. If his reading is so helpful to him, what of the effect of reading on his people? But if little or no pastoral work is done, how long will he require to learn what they read? Even if he knows in general what papers and magazines visit the parish, how can he know the trend of their general reading? In the pastoral relation, without being inquisitive or obtrusive, he may learn, and he can commend the good and pure as well as rebuke the bad and impure.

3. In the pastoral relation also he notes the theology of his people. The units of a denomination are not a unit in their beliefs. Often the individual of a denomination differ fully as much from each other as denominations differ. In no place so much as

at home do the people reveal their beliefs. There is a kindly differing here which is not permissible in public. An openness in the home which the public cannot have. The memory is still fresh of one night's conversation. After talking with two young men, in an open and confidential way, one of them said, 'Well, I know more of what the parson believes than if I had listened to him preach.' A greater knowledge of that man was also disclosed than if he had listened to my sermons many times. In such work there are many suggestions for the pulpit. It is in the continued performance of this duty that the pastor learns the troubles, the better to comfort. He can unconsciously to them direct their reading, correct their theology—all of which perhaps needs doing.

III. Bible Study: This is left to the last, since it is the first in importance. No book has such power to arouse thought as the Bible. Study of it makes one with that every day was Sunday, and his people were before him. It makes the reader feel like the prophet of old who had burdens from the Lord. A careful analysis of 'dry times' will reveal the fact, in the majority of cases, that the reading has been neglected, or, at least, has been desultory.

Even ministers read too little of the Bible, and many perhaps read largely the same parts. How many read the Bible for an hour? Two hours? Some philosophical treatise can engage their attention all the morning, but not the Bible. The venture is made by the writer that if on Monday the minister carefully reads Matthew, the Acts, Nehemiah or Isaiah, he will have plenty of pulpit themes.

Before closing this paper let attention be called to two ways, at least in which the pastor should read Bible.

1. He should read it for the enrichment of his own spiritual life. Read it meditatively, applying the truths to his own soul. Therein he must find his spiritual sustenance.

2. He should read it with his people in mind they must be before him, and then pondering the truth he can apply to their case the word of the Lord.

In no case can a pastor thus know his people and the Word of truth, and find himself lacking in pulpit themes. His heart, while so doing, will burn for utterance; the allotted hour will be too short, and Sundays too far apart.

Temple Parsonage, Barrington, N. S.

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.]

Suggestive Statistics.

The population of India equals the combined population of the following countries: Russia, United States, Germany, France, Great Britain, Turkey proper, and Canada. If each person in India could represent a letter in our English Bibles, it would take seventy Bibles to represent the heathen population of India, while the Christian population could be represented by the prophecy of Isaiah. The people in India, holding hands, would reach three times around the globe at the equator. Could you distribute Bibles to the women of India at the rate of twenty thousand a day, you would require seventeen years to hand each woman a Bible.

Give God the Best.

This is a touching story a missionary tells of a Hindoo mother who had two children, one of them blind. The mother said her god was angry, and must be appeased, or something worse would come to pass.

One day the missionary returned, and the little bed had but one child in it. The mother had thrown the other into the Ganges.

And you cast away the one with good eyes?

Oh, yes, she said; my god must have the best.

Alas! alas! the poor mother had a true doctrine, but she put it to a bad use. Let us try to give God the best. Too long already have we put him off with the drippings from life's overful cup.

The Bible, the Vedas, and Womanhood.

A great deal is heard in these days about the 'excellence' of Buddhism and concerning the 'sublime teachings' of the Vedas, the Buddhist sacred books. It is not very probable,

however, that Theosophists and others who are so loud in their praises of Hinduism know very much either about its teachings or its fruits.

The teachings of the Vedas concerning women are in striking contrast with the teachings of the Bible, and afford a satisfactory refutation of the claims of those who praise Buddhism at the expense of Christianity. The following are but a few out of a vast number of similar references to woman that appear in the Vedas, but they are sufficient to show the demoralizing character of Buddhism: 'The women have no brains;' 'Rather trust the most deadly poison, the rushing stream, the hurricane, the prey-seeking tiger, the thief, the murderer, but never, never a woman;' 'Her husband is her god. She must worship him, even if he is a drunkard, a gambler, a criminal, or wicked, like Satan.'

How vastly different are these teachings from those of the Bible, and what small cause there is for surprise that, while woman is respected and honored in Christian lands, her condition should be so degraded in India! For where such teachings as those of the Vedas prevail, there we must expect to find woman in a degraded condition.

The great cause for surprise is that women who enjoy the blessings due to Christianity can talk about the 'sublime teachings' of the sacred writings of the Hindus. Pundita Ramabai, the woman reformer of India, who visited America not long ago, says that nothing surprised her more than to find women in Christendom who could criticize Christianity, which has done so much for them, yet praise Hindu philosophy which is such a curse to the many millions of women who live where Hinduism prevails.

T. DART.

At a Methodist school in China there are fifty girls picked out of some river or pond, where they have been thrown by parents to drown.

The Baptist Argus tells of a good woman in Missouri who recently sold her handsome diamonds and is wisely portioning out the proceeds to religious objects. Why not?

It is reported that a poor servant girl in Edinburgh, by interesting the servants in other homes, collects every year fifty dollars for support of a native worker in India.

It is said a lady in the United States, who is living in a very simple home and doing her own housework, is providing the whole support of two missionaries in Ceylon.

Hindu children carry to school neat bundles of smoothly cut palm leaves on which to write. Each pupil carries behind his ear a reed pen, and in his hand an earthen color pot, together with a little fried rice for his lunch.

Woman's Inhumanity to Her Sex.

A young woman who served out a sentence of five years in a State prison, found means of education, and becoming thoroughly reformed, left the prison in appearance a lady. She was employed by a dry goods firm in Portland as saleswoman, and gave perfect satisfaction to her employers, till one day a wealthy lady of the place entered the store and recognized her. Calling the proprietor aside, she told him that the girl had been in the State prison. He replied that he knew it, but that she had done her duty faithfully, and that they were well satisfied with her. 'Well,' said the lady, 'if you keep her in your store I will neither trade with you myself nor suffer any of my friends to, if I can help it.' So the proprietor, rather than lose his customer, called in the poor girl and discharged her. A merchant who would do an act of this kind ought to be sent to the penitentiary himself. People, and especially those who imagine themselves at the top of society, are ever ready to cast a stone at those who are compelled to work for a living and there are few cases on record where a fallen woman has been aided in her attempts to rise, while the annals of the world are filled with the slander of innocent girls who, in nine cases out of ten, are more pure and charitable than their slanderers.