Religious Intelligencer.

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

L XLVIII.—NO 19 | FREDERICTON N. B., MAY 2 1900 | WHOLE No. 2448

ES AND GLEANINGS.

stimated that thirty million of French capital is invest- he Transvaal.

one locomotives and 3,000 steel rails have just been to Japan The rails are Formosa Railway, and were ed by the Carnegie Company

Salisbury shares with the late adstone a hatred of sm king, is strictly forbidden for to smoke in any of those ents of Hatfield House which ed by the host.

hou and negroes hold public in the United States, exc those in the Army and Navy ing to the Registrar of the d States Treasury. He es- the amount of their salaries 500,000 a year.

d Bible was bought for a trifle London bookstall. The p r , an elderly lady, found between the leaves four £5 with a written statement to ct that the testator had no and "left the £20 to the per who found them in the Bible."

poorer classes are being ed out of all European ries. Into whatever country migrate, they carry with them heritage, phys cal weakness, l inefficiency, poverty, and y. They create in all free ries the most difficult of social ems.

first Chinese electric railway en opened, and connects the Railway station and south of the capital The Chinese not any very serious objec to electricity, as it does not e the air as does the locomo- which irritates the spirits of ater and of the air.

bers of the Governments in alia are presented with gold nts for their watch chains, , whether his tenure of office ng or short, entitles them to free of cost on the State ays for the rest of their lives. uestion whether this privilege not be withdrawn or modi- being discussed in Victoria.

Mrs. Moon, of Rolvenden, Eng. who ninety years old, is the only n living who was present at tle of Waterloo. She was ears of age, her father being ur sergeant, she well remem- riding in a baggage wagon her mother. The Queen has ccepted Mrs. Moon's photo- ph, and has sent her a contri- n to assist in making her com- le during this trying season year.

A book just published on men and s in South Africa has a typi- ory of Kruger and his ways ught. He received one day pplications for grants of land, rom the Reformed Church, her from a jewish community. were granted, but presently ews complained that their of land was much the smaller. er at once replied—"The others e the whole Bible, and, there- receive an acre of land; you believe half, and so are granted alf an acre. Why, therefore, ain?

f the strangest and most con- ive of Christian communities settlement of monks and her- n Mount Athos. According German scholar who visited gion not very long ago, there large monasteries, 11 villages cells, and 150 hermitages, together, accommodate 6,000 persons. They repre- ll nations, but agree in living rfect seclusion according to le of St. Basil. Their wor- like the yellow parchment cripts which they use, is t of remote antiquity. They id to be tolerant and hospit- but no Moslem is allowed to in the district, and no wo- may set foot on the moun-

Livingstone, a son of the great n missionary and explorer, avid Livingstone, is now re- the credit for originating a of a "Cape to Cairo" Rail- the praise for which has been popularly given to another preacher's son, the Hon. Cecil Rhodes Tom Livingstone died at an early age, but he had planned great things before he died A correspondent to The Times says: "The inception of this idea was due, not to Rhodes, but to Tom Livingstone, one of the sons of the great missionary doctor and explorer. Sending for me on his return from Cairo on the Blue Nile, early in 1876, he developed the dream of his life, and requested me to organize for him, and accompany him on an expedition from Cairo to Cape Town. 'We will go through from here to Cape Town,' he said to me,' 'and preach a railway, and it shall be called Livingstone's line.'"

THE RECONSTRUCTED THEOLOGICAL SEMINARY.

[THE ADVANCE.]

I had a dream. After reading several magazine articles on the need of the reconstruction of theological education, including the article on a Tent-making Chair in the Atlantic, I went to bed feeling that something must be done, and I dreamed that something had been done. All our theological seminaries, not only in New England, but of the whole country, had been conselidated into one grand institution. When I paid this great seminary a visit I found it located on the outer edge of Chicago, and that the building covered a quarter section of land. They were very numerous with wings and annexes and L's and additions, and around the whole ran a high wall.

The first building which I entered proved to be the language department. It was well filled with students, all looking mature. I asked one of them how long he had been there. He replied: 'Seven years. The course is long. It includes Greek, Hebrew, Aramaic, Arabic, Sanskrit, all the languages of the ancient monarchies, cuneiform inscriptions, etc., and the whole round of modern languages. It is a little trying to the eyes, and some of the men break down, especially in the study of the Egyptian and Assyrian tablets, but then the demands on the pulpit are very great these days, and a minister must know something.

I next went into what was called the literary department. It contained two million seven hundred and fifty-four thousand volumes, and covered the whole range of literature, even including the last painful effort of the Poet Laureate. I said to the professor in charge, "Are the students expected to read all these volumes?"

'They are," he replied, with a decided tone. "We permit nobody to go from this institution into the pulpit until he is prepared."

How many years do you give the students to get through this department?' I asked.

"Oh, from twenty to twenty-five."

Then I humbly withdrew to another building. Here they were teaching Sociology, including Political Economy, etc. I said to one of the students whom I found poring over a volume recently issued by our Tommy Morgan. "Do you have special lecture courses in this department?"

"Yes, indeed," he replied.

"Who give these lectures?'

"All the theorists in the country."

"I should think," I remarked, "that the result would be something of a distortion."

'Well, it would; but you see no two of the lecturers agree on anything, and one gives us a twist one way, and another twists us the other way, and when they all get through we are about where we started."

"How long do you stay in this department?"

"Ten or twelve years, and then before we graduate we come back for a year or two to get up on the latest things."

I went on to the scientific department. It was immense, containing provision, equipments, and appointments for the study of the whole range of material science. In the natural history department I found a group of students dissecting a live frog, and with magnifying glasses watching the circulation of the blood. I said with perhaps a little warmth in my voice: "What are you doing that for?"

"As a part of our preparation," was the reply. "How do you suppose a man can preach unless he knows something about the circulation of a frog?

"You are right,' I said, and, with a humble apology for my rashness, I went over into the rooms where they kept stuffed birds.

"What do you want with so many owls?" I asked.

"We study owls for a purpose," said a bright-looking young man who could hardly have been more t an forty; "do you see how wise and solemn they look?"

"I do, I do. But the eagles? You seem to have scores of them."

"Well, you know how it is. An American minister has to preach Fourth of July sermons, deliver Memorial Day addresses, and all that kind of thing. We study eagles to get the right hang of the thing, to get on to the curve, as the boys would say."

It was very interesting, and I wanted to look the department all over, but I found that the buildings covered forty acres. The students are given from thirty to thirty-five years in this course.

I passed by the dogmatic department, the homiletic department, and all the other old-fashioned departments. But I was assured that the courses were all very thorough and required from fourteen to twenty years each.

In the practical department, or what Alfred Brown, the layman, would call the tent-making department, I found the students learning trades of all kinds, preparing for a chilly day with the congregation, or the 'dead line."

I was so much interested in the institution that I paid it another visit on graduation day. Wishing to know something about the history of a class which had finished so long and exacting a course, I interviewed one of the members before they went on the platform.

"How many men did you start in with?" I asked.

"Sixty-three," he replied

"How many will graduate to-day?'

"Thirteen"

"Where are the other fifty?"

"Let me see, let me see; as near as I can remember three broke down in the study of German theology, one becoming insane. He tried to understand the Germans, and the strain was too great. Poor fellow! He ought not to have taken them so seriously. Two others eloped."

"Eloped?'

"Yes; that is, they climbed the fence, made their escape, and got married; then they settled down in pastorates. It was too bad, for they were smart fellows, and ought not to have rushed into the ministry half prepared. But I suppose the young ladies were becoming impatient."

"How long had they been here?"

"One had been here only eighteen years, and the other twenty-three."

"What became of all the rest?"

His eyes filled with tears, and in a broken voice he replied: "They are all dead."

I wiped the moisture from my own eyes, and went away to find a seat in the audience. Then the great event began. It was a strange sight. First came the professors—there were two or three hundred of them. Then came the class, only twelve, the other member being unable to leave his bed, dying of heart failure, as I learned afterward. The twelve were all very old; several having but little hair on their heads, three or four walking with canes, and one was supported by an usher, but they were all thoroughly educated. They were all ready to enter—another world.

In fact, I thought I heard an angel calling them. But I awoke to find that it was my wife calling me to breakfast.

PERSONAL.—Mr. A. Neville Vince, son of Col. D. McLeod Vince, who some time ago was offered a commission in the Imperial service, received a telegram Friday announcing that he had been appointed to the Third Liverpool, and calling upon him to report at once in Dublin. He leaves Woodstock the first of this week for Montreal, whence he will sail for Ireland.

The popular verdict is often unjust. It is based upon surface manifestations, and a good man rarely shows to the world the best that is in his heart. He shrinks from proclaiming his good deeds and the very effort to conceal them creates an unfavorable impression.—Dominion Presbyterian.

CHRISTIAN WORK IN CUBA.

The Baptist Home Mission Society of the United States is carrying on successful work in Cuba. One of the missionaries, whose station is near Santiago, writing in the Baptist Argus, tells of the work and some of the difficulties:

"The people gladly hear the Gospel. Our preaching halls are crowded at every service. Cubans, however, have no idea of spiritual religion; they are nominally Catholics, but care very little for their religion. I should say that nine-tenths of them are indifferent. They come to hear us preach because it is something new, and they are attracted by the novelty. They have little reverence, and are densely ignorant of even the most superficial knowledge of the Bible. We could receive and baptize hundreds of them who are disgusted with Romanism, but who know nothing of real heart religion. They disclaim being Catholics, remembering the attitude of the Romish Church during their struggle for liberty from the yoke of Spain. Two men came to see me yesterday to tell me that they were going to 'enter our religion,' as they express it. I questioned them and found that they had never attended service, nor read the Bible, but they wanted to 'ingresa en mustra religion,' because they were Cuban patriots, and hated the Romish Church. I tried to explain that we required faith, repentance, conversion before we received members into our church, but I very much fear that they did not understand. I invited them to our services, sold them Bibles, and am praying that God may give his Spirit. It would be easy to baptize many and get a newspaper reputation at home, but we are trying to go slowly,' realizing that we are doing foundation work, and that the future of our work in this island depends largely upon the beginnings we are now making"

A Presbyterian missionary, writing in the United Presbyterian, tells some of his experiences. He says:

I met two as fine families in Limonardo as you would wish to meet anywhere. One had been exiled in New York for seven years, returning last year. He had left his sugar plantation of 500 acres. Everything was swept out of existence but the soil, and it was covered with a rank and noxious growth of weeds. His crop, when it was destroyed, was worth $20,000. Now he hasn't a cent nor an implement to go to work with, and owing to the unsettled condition of the country politically, cannot borrow money. This family gathered into the home of another family which consisted of a widow and three daughters, all school teachers. During the life of the father they had kept open the only educational fountain in the city. Even during the four years of war, they kept the school open, receiving no remuneration for their work, although they were promised a salary. They are exceedingly anxious to learn English, and have been studying by themselves for three months, but I was the first person (American) that they had ever heard speak English. "Oh, we are all Catholics; we never knew anything else, but we wouldn't be Catholics very long if we were where there was a Protestant church."

"Have you a priest here?" I asked. "Yes, but he didn't do anything but baptize, bury the dead, and marry people." "How much does he charge for marrying?" "One hundred and twenty-five dollars, or all he can get." "How much for burying?" "Seven dollars without the coffin, and charges extra for the coffin." But the people are so poor, when they can't buy a coffin, what does he do?" "Buries them without one." "If they can't pay the seven dollars for services, what does he do?" "Just gets some one to take the body away and throw it in a hole, and take anything they can get. They took the shoes off one man's feet after they put him in the ground." "Do people attend church?" "No, never, except on some saint's day, Easter or Palm Sunday. There were just five there last Sunday."

TO CALIFORNIA.— W. B. Hinson, who went from Moncton to Vancouver about a year ago, has now gone to the pastorate of a Baptist church in San Diego, California. His Vancouver church was very loath to have him go, but he was compelled to seek a dryer climate.

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.]

WORK AMONGST INDIA WOMEN.

Miss Chase, of the Canadian Presbyterian Mission in India, who is at home for a short rest, was interviewed by the Westminister, and said some interesting things about the work for the women in India.

"You cannot," she said, "even go to call on a woman without being asked. You would be in danger of polluting the caste The women of one caste, however, I suppose might call on each other without special invitation. In this way I knew almost nothing of the home life of my students or their wives."

"How do the women look on the life of women in Western civilization?"

"I do not think most of them have any desire to be free like Western women; the women of my zenanas did not. Their happiness, however, depends entirely on whether they have a good husband and a good mother-in-law. They are very intelligent, but their intelligence is the intelligence of children, without knowledge or experience, and just full of superstition. They learn in the government schools reading, writing, some arithmetic and so on, but they have nothing like the college for women. They have some highly educated women, however. For instance there is a Parsee woman teaching in one of the Bombay colleges."

"Do the women in the zenanas take an interest in what you said about Christianity?'

'Yes; but you have to lead them up to it. You know how Christianity is based on Jewish history. They cannot comprehend that at once. We generally begin by telling of the creation of the world and how Adam fell; and then the prophecies about Christ and then how He came, and His holy life and how He gave His life for the sins of the world. Of course, they have a great many difficulties. They believe in salvation by personal merit, you know. It is not what we understand by merit, either, but obeying the rights of their religion. For instance, it is a far greater crime to even eat with a Christian than to commit murder.'

Miss Chase gave an interesting word picture of the way our missionaries carry their work into new villages.

"You go," she said, "into a village and sit down on perhaps one of the little mud platforms that are in front of all the native houses. They are like little mud verandahs without roofs. No, they do not seem to feel we are taking a liberty. The women are generally away in behind and our backs are to the doors. The platforms do not seem to be sacred like the houses. We begin to sing a native Christian hymn."

To illustrate her story she chanted a sweet, monotonous, little song, with a great deal of repetition, like the peasant ballads one may hear foreign children singing on the streets in summer time. This one asked the hearer if he was really happy, and went on to tell what true happiness was. This, of course, is a good introduction to what the missionaries have to say to the people, who soon gather around and plainly ask what they have come for.

A NEW DEPARTURE IN MR MOODY'S WORK.

Those who feared that Mr. Moody's death would seriously affect the work of his schools may be encouraged by the latest reports from Northfield and Mount Hermon. Gifts from many sources, large and small, have provided the funds needed for this session at Mount Hermon and nearly all needed at Northfield Seminary. Better than this, however, is the fact that the spiritual life in both schools is strong and deep. At the recent communion in Northfield Church Dr. Scofield had the privilege of admitting twenty-five new members, a number of whom were seminary students.

The new church at Mount Hermon, founded just before Mr. Moody died, has already admitted thirty young men as new members, on confession of faith. This church, formed entirely of the students and teachers and their families, plans to give as much to missions as to its own home work and has undertaken to meet the travelling expenses of Mr. Robert P. Wilder in his evangelistic work among the colleges in India. Last week, in response to a special appeal, $165 was raised in chapel to send to the sufferers from the famine in India—a generous gift when it is rembered that almost all of the students at Mount Hermon have little money, and most of them are working their own way.

A new departure, in which Mr. Moody was deeply interested, goes into effect at Mount Hermon next month. Hereafter the school will be in practically continuous session, the year being divided into three terms of sixteen weeks each The first spring and summer term begins May 2 and closes August 21. Mount Hermon is unique among schools for boys and young men, in the emphasis it lays upon Bible study, manual labor and character building. This new spring and summer session will be very different from the ordinary summer school; a trained corps of teachers will teach all branches of grammer, arithmetic and physiology, to English literature, Virgil, Homer, trigonometry and chemistry. In addition to all the regular courses, there will be daily addresses in the new Memorial Chapel and daily classes in the Bible by such men as Dr. C. I. Scofield, Rev. R. A. Torrey, Robert E. Speer, Rev. H. C. Mabie, John Willis Baer and others.

The school is especially intended for boys and young men (none under sixteen are admitted) who wish to fit themselves for Christian usefulness and can not afford to go to more expensive schools. If the student shares in the manual work, giving to it about two hours daily, his expense for board and tuition is only $50 for the term of sixteen weeks. Special arrangements are made for any who do not desire to share in the manual work. Students who can not come for the whole term be admitted for a shorter period.

Full particulars may be obtained by addressing the principal at Mount Hermon, Massachusetts.

SIXTY YEASS AGAINST SLAVERY.

The British and Foreign Anti-Slavery Society had done good work during the sixty years and more of its existence. It was founded, with Thomas Clarkson as its first president, in 1839, five years after the abolition of slavery in the British colonies and a generation after the abolition of the British slave trade. But still, in 1839 a great Transatlantic traffic in slaves was going on, some 70,000 slaves a year being shipped from Africa across to the plantations of Cuba and Brazil. This has long ceased, slavery has been brought to an end in the United States and in most of the colonies of the European countries. The society has done excellent service in promoting international action in regard to the African slave trade, notably by the Brussels Conference of 1889. It has made persistent efforts to destroy slavery in Zanzibar—now a British Protectorate—and though nominally slaves are still held there, compulsory labour appears to have entirely ceased. Attempts to put a stop to the barbarities of slavery in Morocco have not as yet had much success, and there is still the trade in the Soudan and Central Africa to to be dealt with. But Lord Cromer is confident that the conquest of the Soudan will do much to put an end to slave-trading. In Turkey and the Asiatic States immense numbers of slaves are held in China alone there are said to be fifty millions. The Society has therefore still cause for existence and good work to do.

LITERARY NOTES.

The Coming Total Eclipse of the Sun, due in the United States on the morning of the 28th of May next, will very probably materially advance scientific knowledge of this strange phenomenon. Owing chiefly to the ready accessibility of the sections where its totality occurs, much interest is already being shown by the general public regarding the best means for amateur observations and facts connected with eclipse history. An article directly in this line—giving a general account of the history of eclipses; what has been discovered by their aid, and what yet remains to be elucidated; how they may best be observed by one not equiped with a telescope; the features of special interest to be watched for, and the various times and places where the totality may be seen—is published in Appletons' Popular Science Monthly for May. A number of maps and diagrams add very much to the clearness and interest of the article.

Going to church by fits and starts is not adapted to promote one's highest spiritual good. When a man takes his meals irregularly, one time eating heartily, then little or nothing, and often not at all, he will soon suffer from indigestion. The same principle holds in regard to the nourishment of the soul, which, like the body, requires its food at regular intervals, or the consequences will be spiritual dyspepsia, which is the worst kind of malady. Is it not strange that many people who are punctilious in feeding their bodies have so little compunction about affording their souls the proper nourishment?—Herald & Presbyter.