

Religious Intelligencer.

Rev. Jos. McLeod
Frederickton

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

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WHOLE No. 1716.

CAMPAIGN NOTES.

THE DECEMBER CANVASS.—During December the canvass for the INTELLIGENCER was carried on quite encouragingly. Our list of subscribers has been considerably increased.

We have to thank ministers for the interest they have taken in the work.

We have, also, to thank many subscribers for new names sent with their renewals. The interest manifested by so many is encouraging, showing, as it does, their confidence in the INTELLIGENCER as a Christian Journal, and their desire to further its work.

From a good many who have not yet sent names we have received assurances of their anxiety to contribute to the increase of circulation, and they are confident that they will be able to do so.

NOW FOR JANUARY.—We are hoping that this month will bring us many more new names than even December. The work has only been fairly started. To accomplish all that is desired it needs to be prosecuted with increasing energy.

We hope the friends of the paper will not cease nor slacken their efforts, but instead, increase them. We would like that every reader of the INTELLIGENCER, every man and woman, boy and girl, would endeavor to get at least one new subscriber. If the ministers would arrange to have every family in their respective charges canvassed, there would, without doubt, be many hundreds of names secured. If you have not already arranged for it, brethren, please do so at once.

If the work we suggest is done, and it is not difficult, the list of subscribers will be doubled in a very short time.

RENEWALS.—The renewals of subscriptions for 1887 is in order now. The last weeks of December brought a good number. They have our thanks for their promptness.

There are yet many hundreds to hear from, all these we are expecting to hear this month.

We are anxious not to lose a single present subscriber. We want them all, and hope they want the INTELLIGENCER.

The reduction of the price makes payments in advance more necessary than ever. The expectation, even confidence, that subscribers would readily comply with the rule of advance payment, was one of the considerations that led to the reduction.

We trust every one will see the importance of immediate payment, and forward his renewal without delay. In the first mail after you read this, send your subscription.

ARREARS.—A few weeks ago we addressed, by circular letter, those subscribers who have fallen behind in their payments. From some of them we have heard; we thank them for their ready response.

There are still a good many from whom we have heard nothing. From these we wish to hear at once. It is of the highest importance that every dollar of arrears be immediately paid.

Each one can tell the amount of his indebtedness by looking at his label, on which is the date to which he has paid. Do us the kindness of giving immediate attention to this matter. We are expecting it.

Up to December 31st 1886, must be paid at the rate of \$2.00 a year, from that date the price is \$1.50 a year, when paid in advance.

SPECIAL OFFER.—We continue the special offer which has been running for several weeks:

To every subscriber who sends us SIX NEW NAMES (\$9.00, we will give one year's credit on his own subscription.

A number have taken advantage of this offer. We hope many more will do so. If you cannot get the full six, we will give credit on your subscription, at a proportionate rate, for one or more. Get some, at least one.

SUMMARY.—Two considerations had large influence in determining the reduction of the price, (1) the expectation of securing prompt advance payments from all (which includes the payment of all over due subscriptions), and (2) the expectation of receiving a large increase of subscribers. If these two objects are not gained the reduction will prove to have been a serious mistake. We have confidence in our friends

(and all INTELLIGENCER readers are, we trust, of this class) that they will, by their ready co-operation with us, demonstrate the wisdom of the change.

We are looking to them to help the work in the following ways:—

1—Prompt payments.

2—Introducing the paper to their non-subscribing friends.

3—Each securing at least one new name.

4—Every Minister canvassing personally, or arranging for the canvass, of every family in his charge.

MAKE IT THE BEST.—January should be the best month in the year. It should bring us hundreds of remittances from present subscribers, and hundreds of new names. We are expecting them!

Help to make this month the best in the INTELLIGENCER'S history.

WAR REVIVALS.—Rev. J. W. Jones, who was a chaplain in the Confederate Army, is writing in a Richmond paper an account of the religious work in the Confederate Army during the war. He records some quite remarkable revivals.

In one revival in Barksdale's frigate, five hundred professed conversion. In the fall, winter, and spring of '62-'63 there were at least 1,500 professions of conversion in Lee's army. One chaplain baptized 238 soldiers. One of the most effective chaplains was Dr. J. L. Burrows, now in Norfolk, Va. He had walked the ninety-two miles from Winchester to Staunton, and, putting his coat in one of the ambulances, had it stolen from him by some miscreant. Arriving in Harrisonburg on Sunday morning in his shirt sleeves, with his suspenders strapped over his blue worsted shirt, he thought that he would quietly slip into the Presbyterian Church,

DISESTABLISHMENT.

The movement in Wales against tithes and in favor of disestablishment gathers strength daily. At a recent conference of Welsh farmers in Denbigh, definite approval was expressed of the clauses in a new land bill for Wales, providing for fair rents, fixity of tenure and free sale of improvements. In a great number of parishes throughout Wales the farmers have refused to pay tithes, and the Bishops of the Established Church are at their wits' end to know how to enforce payment. The opposition has become so bitter and the number of recalcitrants so large that it is hardly safe, or even possible, to deal with them by the usual processes of law. In despair of assistance from the Government, some of the Bishops have contributed out of their own pockets the nucleus of a relief fund for their impoverished clergy. The real aim of the anti-rent agitation is, of course, disestablishment.

STANLEY'S TESTIMONY.

In the course of one of his lectures on Africa, answering questions about the climate and healthfulness of the Congo Valley, Mr Stanley gave the following incidents in illustration of his statements. He said:

"Lieut Grant is a splendid stalwart-looking man from Luxembourg. He has an ambition to distinguish himself. He does not like the post assigned him; so I give him other work and fifty men to continue the road from Manyanga to Stanley pool. He has with him one bottle of Burgundy. He will keep that for a gala day—the birthday of the king. He means to drink that to a larger number of days to His Majesty. Some five miles on the road he meets a friend coming from Stanley pool, and 'How do you do! I am delighted to see you.' The friend has just one bottle of brandy. They club together and they bring out—one his bottle of Burgundy and the other the brandy. Next morning the work must go on, of course. The trader bids him 'Good bye,' and the officer must muster his working parties and proceed. But the effect of that night's dissipation is pretty soon seen. At nine o'clock the sun comes out strong. Before six o'clock that afternoon he is in his grave."

"You ask about the climate and healthfulness of the river valleys. How can you understand unless I specify certain points to illustrate? 'A man has been with me on the Upper Congo two years and nine months. He has distinguished himself. I can recommend him to anybody for industry, fidelity, and attention to his duties. I wish to preserve him. He has slight dysenteric symptoms, and I say to him: 'If I thought I could keep you from wine and liquor, I would send you to the coast, and send you home with good care; and if I had authority to bind you under an oath, so that you could not touch a glass of liquor, I should be quite sure that you would arrive at home, and after a residence there of from three to six months you would be prepared to return.' He said: 'But I promise you that I will not touch a drop of liquor.' 'I do not want to exercise any restraint over you, but my firm conviction is that if you do touch it you will never reach home. Good by. Boys, carry him.' 'I give him a dozen hammock bearers. He reaches the coast. The doctors attend him. He recovers from the slight dysenteric malady. They say now he is in a fit condition to go home. That evening he swaps his coat to a native for a bottle of gin, and by midnight he is dead."

"Therefore, when you ask about the climate and the healthfulness of the river valleys, people who are suffering from the depressing influences of such instances of fatality will naturally say, with great force: 'Such and such a man died, and such and such a man, and so on; and look at that cemetery at Banana Point! Go there, and you will see headstones marked: 'Here lies the mortal remains of So-and-so belonging to Stanley's expedition,' and you can count twenty or thirty. The people in America and England do not understand that there have been such fatalities. 'But they will not tell you the causes; and it is right that I should follow the dead to their graves and say that such and such a man died from such and such a cause?'"

"There was a Scotch engineer who came out recommended by the British East India Company. He was a genius. He knew the tricks of making the roughest structure comfortable and home-like. He takes charge of the steamer Belgic to go down to the mouth of the Congo. Three days afterward I ask the captain where his engineer is. He is dead. He was found sitting on a chair with a bottle of brandy in his hand—dead."

A good temperance speech, certainly, and coming from such a gentleman as Mr Stanley, it ought to have weight.

Among Exchanges.

TRY IT.

You might give a new and better direction to the life of an entire family by getting one of its members to attend church. Yet you make no effort to do it.—Nashville Adv.

WHAT THEY READ.

A minister of God from a foreign land once remarked to a Christian assembly in this country, "To one sinner that reads the Bible, there are twenty who read professing Christians."—Telescope.

DECLINING.

Any Church that fails to look after the poor, and even the ungodly, has already begun to decline; decay is at work, which cannot be counteracted by apparent outward prosperity.—Presbyterian Banner.

JUST SO.

Dr. Guthrie once said, "the poverty of the parsonage will develop itself in the pulpit." If a pastor's mind be harassed by care as to his support, it will be next to impossible for him to preach his best. If you wish your pastor to preach warm sermons, see that he is warm, within and without.—Visitor.

INCONSISTENCY.

Will poor human nature ever get the inconsistency Christianized out of it? In these "hard times" doubtless more than one pastor is pained at a similar outcropping of this ill-trait in character. This, namely, that many who decrease their contributions to church and missions on the plea of hard times increase their expenditures in the line of amusement. As it is remarked in some sections of the country, the churches feel poor, but the skating-rink proprietors are getting rich. The argument is that when a man is out of work he needs amusement to ward off discouragement and keep his spirits up. But that argument, coming from a professed Christian's lips, proves nothing except that he needs to be reconverted.—The Standard.

LEPROSY IN HAWAII.

Rev. J. R. G. Peek is writing in the N. Y. Observer a series of interesting letters descriptive of "Vacation Days in the tropics." In a recent one he writes of Leprosy in Hawaii. The disease is rapidly decimating the people and threatens their virtual destruction. He says:

The first thing I noticed was its remarkable similarity in its progress and results to the disease, as given us in the Old Testament Scriptures, though its origin is doubtless different. Like the Old Testament leprosy, it commences internally and often lies concealed in the system for months, if not for years, secretly spreading within before there are any indications of it without; and after it breaks out the patient often lingers for years before it reaches a crisis, and the poor sufferer is relieved by death. As in the old leprosy, too, the bones and marrow are pervaded with the disease so that the joints of the hands and feet lose their power, the limbs of the body fall off, and the whole system assumes a most depraved and loathsome appearance. This will be seen as I proceed to detail its more special characteristics.

One of the first symptoms of this Hawaiian leprosy, is a strange and unnatural contraction of the fingers toward the palm of the hand. The fingers become bent over, and it is only with difficulty that they can be straightened so as to assume their natural position. At this time, too, the lobe of the ear begins to assume the most abnormal proportions. Soon, after the eyebrows thin out till the arch becomes almost, if not entirely imperceptible, and the whole face wears a greasy and utterly repulsive aspect.

These symptoms are generally accompanied or followed by a strange prickly sensation over the whole body, a sense of extreme weariness, more particularly in the joints of the limbs, while patches of skin are found to have no feeling at all, unsuspicious even to the prick of a needle.

It is not long before other and more appalling symptoms develop themselves. Coppery red patches make their appearance over the skin, spreading out, increasing and hardening till at last the whole body becomes one mass of wart-like and wrinkled convolutions, the flesh in some parts hanging down in pendulous masses. At this stage of the disease the countenance of the sufferer begins to assume a horrible goblin-like look. His mouth becomes twisted all to one side; his fingers and toes drop off, followed often by a whole foot or the lower half of a leg. And as if all this were not enough, caries of the bones of the body sets in, secretly eating its way to the marrow and materially aiding the horrible process of dissolution that is going on.

Can anything be more distressful? Can anything be more miserable and disgusting? As I read these particulars and averted them from the lips of others, I was reminded of cases of the most virulent and fatal cancers that have come under my observation. Leprosy is a species of cancer, only dispersed through the whole system, and quietly and insidiously laying its fatal spell upon every organ and function of life.

DECEASED BY LEPROSY.

Now think of a noble people like this yearly decimated by a disease such as this. Its origin is more or less of a mystery, though its first case was reported only so recently as the year 1840. Whence did it come? Why should it be so prevalent here, and not equally prevail among the other islands of the central and southern Pacific? Who introduced it, if introduction was made? What causes keep it alive and feed its consuming fires with fuel to live upon? I have been unable while here to find any satisfactory solution to these questions. Some think it a form of syphilis engendered by the former immoral practices of the natives in their intercourse with the crews of whaling vessels which used to frequent the coast, and that the sins of the parents are now terribly visited upon the children. Others have attributed it to other and quite different causes. But, whatever the cause, the disease is here a fearful, horrible pestilence, consigning yearly its hundreds to the grave. In the course of twenty years twenty-seven thousand Hawaiians have been felled through its fatal influences. Is it contagious? This is a point of dispute. One thing is certain, it

is infectious. Persons otherwise healthy take it from living in the same house with the leper, eating "poi" out of the same calabash, or sleeping on the same mat.

Is it painful? Some have supposed that it is not excessively so, but Dr. Hyde explicitly states that it is, and greatly so, producing extreme darting pains in the fingers and feet. He also told me that one student every year out of the North Pacific Institute, over which he presides, is afflicted with it, and considering the comparatively small number in attendance upon that institution, some fifteen or sixteen, I believe, this is a large ratio.

Does it yield to no treatment whatever? None at all, unless you except some instances in which mercury has alleviated the symptoms, though this is only temporary. The man who discovers the leper's spot upon him is a doomed man. It is only a question of time; his fate is already sealed.

Then, again, is the disease confined to one particular class? By no means, unless you except the white population, few of whom are exposed to it. The high born, as well as the low born, are liable to it. A cousin of Queen Emma was one of its victims, and so was Mr. William Ragsdale, a man of means, eminent in position and careful in his mode of life, though it has been discovered that the dissipated and licentious are most readily subject to it.

A COLONY OF THE DOOMED

For these reasons and owing to the alarming increase of the disease, the Government in 1865 began to perceive that something must be done, and done at once, in order to check its ravages, or, if possible, extirpate it entirely. All medical appliances having failed, it was determined to separate the leper from the community in which he lived and exile him to some distant place where he could not contaminate those around him. After considerable search such a place was found in the island of Molokai, lying southeast of Oahu, and about midway between that island and the island of Maui.

Molokai is an island of high mountains and steep precipices, but on the windward side of it is a large plain of some twenty thousand acres, shelving down to the shore and so shut in at the rear by a semi-circle of steep, precipitous cliffs that egress from the plain into the interior is next to impossible. Here then it was determined to locate the leper colony. After the ground has been prepared, houses built, and other necessary arrangements had been made, officers were despatched over the islands to ferret out the leprosy ones and collect them in one vast company for the purpose of transporting them to their new homes. This was no easy matter. People everywhere became aware of the plan of the Government, and they knew, too, that the separation which it entailed meant a separation for life, and so all sorts of devices were resorted to to secrete the leprosy ones from discovery. But it was of no avail. The officers of the law were unremitting in their search and one and another were ferreted out till the concourse of lepers that were gathered together was almost appalling in its numbers. Then followed those scenes which we would naturally suppose would follow such a proceeding, mothers weeping for their children and refusing to be comforted, husbands bewailing the loss of their wives, and wives their husbands, sisters in vain stretching out their hands to their brothers for protection, and children to their parents. But the exigencies of the case required on the part of the Government the firmest decision and the greatest impartiality. The few must be sacrificed that the nation might be saved.

A visit to the island of Molokai, where this leper colony is located, while gratifying the curiosity of those who desire more perfectly to acquaint themselves with the character of the disease, is at the same time attended with sensations of horror and disgust unspeakable. Imagine a village, every inhabitant of which bears about with him the stamp of a certain irremediable death, mechanics, storekeepers, vendors of groceries and other necessities of life, lawyers, school-teachers, physicians, all moving about in various stages of the foul disease and all burdened and broken under the same common calamity—a community where, as it has been remarked, death is the only governor, the only power.

is acknowledged. As they see their fellows one by one felled under the terrible plague each knows that it is only a question of time, a very short time, too, when he must lie down and be borne away a deformed, loathsome mass of rotteness and corruption. And yet I understand that they do not seem to realize their situation, abject, wretched and miserable as it is. They take to their lot patiently, some even cheerfully, and engage in their various occupations, whatever they are, with complacency and even zest. The Government certainly does all that it can to alleviate their condition.

A steamer is sent every month, if not oftener, laden with all the necessities of life and even those things that are not necessities but which are designed to afford them amusement and pleasure, such as tobacco, pipes, knives, toys, books and pictures. Each leper, I understand, receives weekly twenty-one pounds of pork and five to six of beef, and when these fail to be landed nine pounds of rice, one of sugar, four pounds of salmon, together with soap and clothing from the storehouse of the colony. These things are frequently added to by the friends whom they have left behind them, in the way of little delicacies which the poor sufferers would be most likely to relish. They have a band of music among them, and one who visited them has told how the young lads who composed the band had their visages horribly marked and disfigured by the disease, and how the sprightly airs that they played sounded so strangely incongruous and out of place that they grated terribly upon the feelings. The same writer also tells us how the taste for ornament among the women, notwithstanding their circumstances, had not died out, for though hideous and bloated beyond description, they were decorated with leis of flowers and looked for admiration out of their glazed and goggled eyes from those who visited them.

THE GOSPEL FOR LEPEES

The religious condition of these poor creatures, I am glad to hear, is not entirely overlooked. There are two Roman Catholic churches there and a Protestant one, though those that minister to them in religious things are under the same ban with themselves. Leprous preachers hold forth the truth of the gospel to leprosy congregations. How intently these people must hear read to them the story of him, one of whose greatest works on earth and one of whose strongest attestations to Messiahship lay in the fact that he cured the lepers! A day or two since I heard of a young man, a native Protestant minister, who became so touched with the condition of these poor outcasts that he offered to leave all behind him, and even sacrifice his life that he might impart to them more fully the truths and consolations of the gospel. And cheerfully had he gone had those in authority given their permission. But his life was too valuable at home, and his usefulness too great to spare him even for such an errand of mercy as this.

But Father Damiani, a Portuguese priest, accomplished what the young Protestant preacher in vain essayed to do. Leaving his comfortable home, his church, his friends and the fond associates of his earlier years, he went forth to die among the lepers. It is said, I know not with how much truth, that so many of his congregation had become lepers that he was loath to leave them deprived of the ministrations which he had so long afforded them.

Be this as it may, it was a sad day for Father Damiani, and a still sadder one for his friends, when he turned his back upon beautiful Honolulu and set forth on his errand of mercy. Never could it have looked more beautiful than when he gazed upon it for the last time from the deck of the outgoing steamer.

He knew what was before him, and like him who gave his life for his brethren, he accepted his fate willingly, and even cheerfully. For years had he been laboring there faithfully and persistently when only this last summer there came to his friends the fatal message: "Well, it has come at last what I have so long expected: the fell spot has appeared, and I am a leper." After this, let us no longer think that the heroes of faith are confined to one age or one denomination in religion. They are everywhere, wherever love reaches out unto death, and the self-sacrifice of the Christian is