

Religious Intelligencer.

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

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WHOLE No. 1907

NOTES AND COMMENTS.

THE NEGROES of the United States are said to own an aggregate of over \$260,000,000 worth of property.

A LOAN of \$5,000,000 has been made to the Congo Free State by the Government of Belgium. King Leopold has borne the chief expense so far, of establishing this new commonwealth. In return for the grant now made by his government he agrees to make Belgium the heir of his possessions in Africa, ten years hence.

THE ABOMINABLE SYSTEM of child-slavery, practised by wandering Italians in this country as well as in England, is, in the latter country, being looked into and exposed, with a view to preventing it.

WOMAN is now coming to the front as a soldier. Wyoming, where women have the suffrage, is the leader in this newest move. The thing was done in this way. The company "was organized to celebrate the date of Wyoming's Statehood, and met with such approval that it was decided to make the organization permanent; and the young ladies were mustered into the regular service of the State. Miss Furness is the first lieutenant of her company, and wears the regulation insignia of her rank."

THE BRITISH GOVERNMENT purchased the telegraph lines throughout the United Kingdom, and have greatly reduced the expense of telegraphy, and increased the business. In this country, says the *Halifax Witness*, the rates are high and the service is poor. There is one piece of gross imposition which ought not to be tolerated. Telegrams from Nova Scotia to New Brunswick and from N. B. to N. S., and also telegrams to and from P. E. Island are 50 cents for every message of ten words! This imposition has been patiently borne for years: it ought to have been stopped at the outset. Certainly the business men of the maritime provinces ought to right this wrong with the least possible delay. The rates are too high even at 25 cents per message of ten words, and the government would do well to take to itself power to buy out the companies.

A MINNEAPOLIS MAN, writing in the "Methodist Herald," calculates that at the rate he has used cigars, the money they cost at interest for a period of forty-five years would amount to the snug fortune of \$90,246.51, and he considered himself a moderate smoker at that. If in the course of forty-five years one should be required to pay that amount for some useful purpose, what an enormous tax it would seem. Money consumed on depraved appetites is not often counted.

AT THE MEDICAL CONGRESS in Berlin a Russian specialist in nerve diseases declared that most of the influenza patients had simply suffered from "neurotic contagion;" and the same physician prophesied that before long the world would be afflicted by an epidemic of nervousness, which would cause strange things to be seen. He recalled the doings of the "convulsionists" of the seventeenth century and of the latter-day revivalists in America, and he foretold that the wealthy classes, in their craving for new sensations, should one of these days go crazy for a few weeks altogether, and behave like maniacs. The prophetic vision, moreover, warned him that "luxurious London" was the city where the inevitable epidemic was most likely to break out.

A LIST of the Sultan's wives shows that he has five first class wives, valides; 24 second-class or morganatic wives; and some 250 third partners, variously described as "favorites" and "slaves." The care and attendance of the female establishments require the services of 6000 persons, who are the only people in Turkey who receive their full pay with regularity.

AMONG THE SADDEST—the most painfully and piteously suggestive—of the items of intelligence presented to the statistical mind is that contained in the Parliamentary paper which sets forth the number of deaths from starvation, or accelerated by privation, annually occurring in London. In 1889 twenty-seven such deaths took place. Six of them were of infants,

four boys, two girls, and one of a girl of six years. The assigned causes of death, usually connected with those disorders of heart, lungs, or kidneys which are specially liable to aggravation by exposure and lack of food, show convincingly that weakness and misfortune, issuing in utter destitution, are the sources of the mischief. It is, of course, impossible, in so vast a population as that of the metropolis, that deaths from extreme destitution should be absolutely prevented: but the laws of England can not intend that any human being should die on English ground for want of the primary necessities of life.

THE EX-EMPEROR of Brazil thinks of settling in the neighborhood of Vienna, and negotiations for the purchase of a suitable abode for him have been set on foot.

NEARLY EVERY ONE has heard of "De Sun do move" sermon of Rev. John Jasper of Richmond, Va., and his ingenious method of proving his proposition. The "Inquirer" now tells of a coloured brother in Georgia who is equally ingenious in answering Jasper. He says:

"Broder Jasper a' right so far he go, but he do not go far en'ough. If he go back to Genesis he see de Lord sot de sun in de he'vens. Joshua said to de sun, 'stand thou still, and de sun rise up and stand, and then sot again. What's sot do not move?'"

ANOTHER STEP, says the Christian Statesman, in bringing the ends of the earth together is the survey now being made for a railway through Alaska, across Behring Strait, and through Siberia into Russia. The enterprise, aside from its cost, is said to be entirely feasible. The Northern Pacific and other transcontinental lines "constitute the first American division of the proposed railroad. The plateaus and valleys along the base of the Rocky Mountains offer a natural route through Alaska to Behring Strait. Bridging the strait, the line would cross over in Siberia and thence running in a southwesterly direction, connect with the lines of railway now under construction to give the Russian government an outlet to the sea at the mouth of the Amoor River. From this point of connection, South and West the lines would project through the Chinese Empire, Indian Arabia, and thence across the Isthmus of Suez into the Moroccos and coastwise around the continent of Africa. It is proposed to bridge Behring Strait, which is only forty-eight miles in width, with the Diomed Islands nearly midway. Bridges a little more than twenty miles long on either side of this island would make the connection. The water has a shallow, solid bottom in no place exceeding a depth of forty feet.

THE COLOURED people in Mississippi outnumber the whites nearly 200,000. Yet the whites manage to have the majority of votes counted.

The Agreement with Portugal.

Having settled 'spheres of influence' in Africa with Germany and France, it remained for Lord Salisbury to arrange with Portugal as to the boundaries that should be held to mark off British from Portuguese 'preserves,' a word which more nearly corresponds to the situation than 'territories.' The main feature of the Convention, signed on the 20th of August, is the narrowing of the Portuguese 'sphere' west of Lake Nyassa and British Nyassaland to a mere strip of territory between the Shire river and Tete. The whole of the country north of Zambesi as far west as about the 24th degree of longitude is now acknowledged to belong to Great Britain, although formerly it was claimed by Portugal right up to Congo Free State. South of the Zambesi the 32nd degree of longitude is the western boundary of Portuguese influence, with the exception of the narrow strip running up the river to include Zumbo. On the other hand, Portugal is acknowledged as possessor of the whole eastern coast from the Rovuma river, which divides the Portuguese from the German sphere of influence, down to Delagoa Bay. Similarly, on the west coast Germany and Portugal flank British territory. A glance at the map will therefore show that the British South African colonies now extend, without interruption,

from the Cape, in about latitude 35°, to the south end of Lake Tanganyika, in latitude 9°. The northern part of this vast tract is hemmed in by German and Portuguese territories or 'spheres,' as already stated, on either side, and nowhere reaches the sea; but the present agreement will remedy that disadvantage in several ways. First, the Zambesi is declared free for all kinds of traffic. Then all roads, railways, canals, and other engineering works intended to remove obstacles to traffic in the shape of falls, rapids, &c., are to be regarded as appendages of the river, and are to be available to all without distinction and without charge, except for services rendered. As regards other navigable rivers passing through Portuguese territories, Portugal agrees not to levy more than 3 per cent. of the value of goods as transit dues. She further covenants to build a railway between British territory and Pungwe Bay, as well as to grant absolute freedom of passage between the coast and the river Ruao, and to maintain telegraphic communication. In return for these and other stipulations Portugal acquires the right to make roads, railways, and telegraphs across the zone of British influence north of Zambesi between her eastern and western territories. We may fairly congratulate Lord Salisbury upon having settled a difficult question. The introduction of a clause referring differences of opinion to arbitration is a noticeable and wise provision.

WOMAN'S FOREIGN MISSION SOCIETY.

"Rise up ye women that are at ease. Isaiah 32: 9.

[All contributions for this column should be addressed to MISS LYDIA J. FULLERTON, CARLETON, ST. JOHN.]

Japan.

The following letter from Aoyama, Tokyo, Japan, was read by Miss Jordan of the north end St. John, at a recent missionary meeting:—

1. *Physical*.—A recent number of the Japan Mail gives a translation from a vernacular paper of an account of the poverty right here in Tokyo. As a stranger passes through the streets of the city, he would not know that there was any suffering, for they endure in silence and frequently die for lack of the sheerest necessities. This article says that with many to earn two cents a day is unusually good. The lodging and food provided by that must be very little. They live just on the edge of starvation. They subsist on kinds of food that a horse would not eat, and rice, so cheap an article of food even after exportation to America, is to them a luxury unthought of. One of our missionaries, Mr. Ogata, surprised me the other day by telling me that there are parts of Japan where the year round rice is by many a delicacy in sickness, but not thought of as an ordinary article of food. This winter is not severe as regards weather, but rice has risen in price and this causes increased suffering, for this little village of a million has alone an estimated daily rice consumption of 25,000 bushels.

The difficulty is being increased by wide-spread fires. On Wednesday a fire started in Mita (a section of Tokyo), and stopped only when it reached the sea. Last week there were four fires in Tokyo in one day, all large, one of them burning 1440 houses.

2. *Mental*.—A young man came to me a few days ago hoping that I could find some way by which he could remain at school. The total expenses of board, tuition, room and book rent is less than \$4 gold, yet his father could not pay it. He said to me so earnestly, "What shall I do? If I go back home I will just drop back to ignorance and darkness." It was a young man hungry for knowledge and mental improvement, but "chill penury repressed his noble rage." We told him how that among ourselves we would meet his expenses. But he would not consent to that. We told him that no one would know. "But," said he, grasping his breast, "I would know it." What he wanted was some work by which he could earn enough to pay his way. They are very independent, nothing of the beggar-spirit in them.

3. *Spiritual*.—There is not any voice saying "come over and help us" any more than Paul heard when he reach-

ed Macedon, but the needs of this great nation, all that you can read in their enquiring faces, calls loudly for help. I will as long as I live, I think, remember the face of a young man who was bowing to idols in a temple at Tokyo one afternoon. He was, I think, a student on his way home from school. His face expressed so much, such spirituelle, such consciousness of life's mystery, such looking for help and light. I frequently drop into a temple but a little way from here, into and out of which is an almost constant stream of worshippers. The worshipper washes his hands in the stone basin near, leaves his boots at the foot of the temple steps, ascends, knocks a heavy cord against a gong to tell the god that he has come to offer his petition, throws his offering into the money chest, lays a little tray of food or fruits on the altar railing as food for the deity, devoutly kneeling offers his prayer, and the prayer ended, he rises, clasps his hands to attract the god's attention, and going away he again strikes the heavy cord against the gong to remind the god of prayer just offered. Within the railing gorgeously dressed priests, chant wondrously Buddhist prayers and every few moments strike a clear sounding metal, thus informing the gods that another set of prayers has been repeated, "for they think that they shall be heard for their much speaking." Some receive from the priest a printed paper (likely religious instructions) others are given penances.

You may almost any day see persons walking up and down the path that leads to the temple, bunches of straws perhaps, in their hands representing how many times this walk must be made, and each, when the temple steps are reached bowing to the god whom they are told they have offended. Oh it all makes the heart sick! Around the temple proper, are smaller shrines with idols of wood and stone. I noticed a little while ago, a well dressed young woman, evidently of the better class, engaged in her devotions at one of these. What her prayer was I do not know, but the tone of voice, the sigh, all told of some deep burden on the heart. It gave me a touch of real compassion. At first my life in this interesting land was only brightness, but as I know the people more it is becoming deeply serious, for which I am thankful, and am already being shown at least one way in which I can touch these brothers and sisters of mine, whom I love with a growing affection.

In closing. Anything that I said before leaving about the importance of the foreign work, I would say with yet greater emphasis now. I feel more strongly than ever that it is just playing with Christ and His commission and the souls for whom He died, to cluster so much at home and leave large spaces untouched—of Japan it can be said in a sense that it cannot be said of N. B. and P. E. L., "the harvest truly is plenteous, but the laborers are few."

May the blessing of the Lord rest upon you all.

In His name,
B. CHAPPELL.

Rev. Mr. Chappell, the writer of the foregoing letter, was for some years pastor of the Methodist Church of St. John North End, going from thence to British Columbia, thence to Japan. To those who have not already read this letter in the *Daily Sun*, and we presume that quite a large number of our readers have not had that privilege, it will, we think be very interesting to read what one of our own people has to say of this intensely interesting country.

MALACHI, CHAP. III. 10-12—"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith saith the Lord of hosts, if I will not open the windows of heaven and pour out a blessing, that there shall not be room enough to receive it."

"And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field saith the Lord of hosts."

"And all nations shall call you blessed; for ye shall be a delightful land, saith the Lord of hosts."

The New York Independent of August 7th contains an appeal for the

support of foreign missions, which to those interested is oppressive in its force, and to even a casual reader must prove somewhat disturbing. It is made up of thirty communications from as many different fields of the American Board. These letters were sent in response to an invitation from the editor, to be published as an explanation to the Congregational churches of the request for large increase of contributions to the missionary treasury, and they form a remarkable series. Men, and women, and money are everywhere needed. Equally urgent representations might be collected from every mission field of every missionary society. How wonderful is the patience of the Lord with so many stewards who are holding back His money and leaving His children to perish.

Heathen Woman's Friend.

A Maritime Convention.

TO CHURCHES, DIVISIONS OF THE SONS OF TEMPERANCE, GOOD TEMPLAR LODGES, W. C. T. UNIONS, REFORM CLUBS, PROHIBITION CLUBS, AND OTHER SOCIETIES PROMOTING TEMPERANCE AND PROHIBITION, AND ALL PERSONS INTERESTED IN THE SUPPRESSION OF THE LIQUOR TRAFFIC BY A PROHIBITION PARTY.

At the Maritime Convention, held in Moncton on the 13th and 14th of November, it was agreed that the executive should have power to summon a meeting whenever it should appear necessary so to do, and the executive having had the matter under consideration at the meeting held in Moncton on the 15th day of July last, have unanimously resolved that a convention of the Maritime Provinces be held in St. John, N. B., during the week of the Exhibition. The following are some of the reasons which have induced the executive to call the convention at this date.

The International Exhibition will bring together a vast concourse of people from all parts of the Maritime Provinces, and the facilities of travel as respects cheapness and number of trains, steamers, etc., will be greater than during any other time of the year. Since the meeting in Moncton, both of the political parties have steadily ignored the liquor question, both in their platforms and through the utterances of the party leaders. During the year events have happened which are calculated to carry pain and consternation to all friends of the cause.

(1.) The liquor traffic in the North West is now lawless and defiant of all control and by reason of the permits, the four per cent., and indifferent enforcement, all restraint is well nigh swept away.

(2.) The canteens for the mounted police are now supplying intoxicating liquors to the very officers charged with enforcing the law. This was done by the permission of the government.

(3.) Attempts are still being made to repeal the Scott Act, and in the greater part of the Maritime Provinces the Act is openly violated.

(4.) Both of the political parties so far have refused in any way to declare for the suppression of the liquor traffic, and their leaders go about the country talking about everything but the one great question in Canada—prohibition.

(5.) In the Dominion parliament last winter by some sort of a discreditable arrangement, the question of prohibition was not brought before the parliament.

(6.) Signs are not wanting of a revolution in public opinion on this question, and it is hoped that all the moral elements of society may be united into a powerful party demanding prohibition now.

(7.) It is currently reported that the Dominion elections are to come on this year.

For these and many other reasons the executive have determined to call a convention of the Maritime Provinces, to meet at St. John, N. B., on the 30th day of September at 2 p. m. Walter Thomas Mills, of Chicago, the author of the Science of Politics, and editor of the Statesman, will be present; and address a great meeting in the evening. Hon. Neal Dow, the Father of Prohibition is expected to be present also, Dr. Sutherland and other distinguished prohibitionists from the Dominion and United States. We hope to make the convention in every way expressive of the determination of the people of the Maritime Provinces to be rid of the liquor traffic, and the parties refusing to declare for its suppression.

Societies are requested to send two delegates each, and all clergymen are invited to attend.

Reduced fares will be obtained on all railway and steamboat lines. All persons intending to be present, and all societies sending delegates are requested to drop a postal card to Rev. A. C. Thompson, Secretary, Petitediac, at once. This will enable the committee to act intelligently in making preparations for speakers' accommodations, etc.

President.—J. T. Bulmer, Halifax.

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COUNTERBALANCED.—The comforts of civilization are, to some degree, counterbalanced by its perils. We can travel much farther in a day than we formerly could, but the train on which we travel may collide with another train, and the steamboat may blow up. We have better light and heat than our fathers, but they stood in no peril of bursting pipes and exploding gasometers. Our fathers were content with a tallow candle, but were never afraid of receiving a stroke of lightning from a concealed electric wire. They burned maple logs, cut from the forests with their own hands, but stood in no peril of being stifled with coal gas, or blown up by a gas-well explosion.

Perhaps it is not too much to say that every new invention brings its own danger. When anesthetics were first discovered, the discovery was hailed as an unalloyed blessing. But now men have so fallen into the habit of taking opiates and anodynes that the alcoholic curse is almost rivalled by the opium, morphine and cocaine habit.

Among Exchanges.

CAN'T BE DONE.

It is the height of folly to attempt to set forth the truth in such terms of inoffensive softness as to please its relentless antagonists. The world must have the plain, pure and unvarnished truth of God if it is ever saved by it.—*The Methodist*.

GO STRAIGHT.

It is said that the drivers of the fire-engines which dash so furiously through the city streets always drive straight ahead towards the moving teams in front of them, knowing that if they attempt to avoid them by swerving, collision will almost inevitably follow. The man who in business, politics, or religion, attempts to 'dodge the issue,' will find among the perplexities and dangers that are around his course, that the best plan is to go straight ahead—and he will find it the safer course also.—*Christian Standard*.

A NAME WANTED.

The *Christian Leader* doesn't believe in calling those who send run to Africa Christians. We don't like to, either; but to call them heathen is to insult the Africans whom they seek to destroy. Perhaps a name had better be invented for them.—*Herald*.

ABOUT RIGHT.

That little fellow was not far wrong who defined "classical music" as "that what ain't got no tune to it." We submit this definition to some (not all) choirs. We have often heard this kind.—*Phil. Standard*.

THE MAIN QUALIFICATION.

A deacon of a Southern church, the pulpit of which was vacant, recently wrote to a prominent clergyman of his denomination, asking him to recommend a pastor. "We want a man," said the good deacon, without at all realizing how the sentence would sound,—we want a man who is a true Southerner, and full of the Holy Ghost. The first qualification is absolutely imperative.—*Exchange*.

THE NEWSPAPER.

The newspaper in France that has the largest circulation—probably a larger circulation than any other in the world—is *Le Petit Journal*, of Paris, a small sheet, sold for a sou, containing a meager epitome of the news, but rigidly decent and trustworthy. Is the moral standard in France, therefore, higher than in America? The newspapers in England having the largest circulation are not those in which personalities and veiled scandal are the chief characteristics. Is the general English taste less vulgar, are the morals of classes and masses purer in England than in America? If the American answers these questions by a negative, as he conscientiously can, now is he to account for the fact that the most sensational and vulgar newspapers in his country have the largest circulation? But, to be fair, what is it that attracts the decent, intelligent persons to the sensational and vulgar journal? Is it that which is vulgar in it, or does he find in the newspaper that has this reputation something else that he needs? When he sits down at home or in the club, he denounces the newspaper as sensational, not to be credited, lowering to the public taste and morals; and the next morning he buys the same newspaper.—*The Forum*.