

Religious Intelligencer.

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

VOL. XLII.—No. 26.

FREDERICTON, N. B., SEPTEMBER 4, 1895.

WHOLE No. 3024

NOTES AND GLEANINGS.

It is stated that in one large Chinese city alone, \$10,000,000 are spent annually in offerings to the dead.

It is said that Egypt, in proportion to population, has more railway mileage and better service than Austria, Hungary, Spain, or Portugal.

The only tea plantation on this continent where tea is successfully produced for the market is near Summerville, S. C. It is twenty acres in size, and contains several thousand trees, from which about one thousand pounds of black tea, retailing at from \$1 to \$1.40 per pound, will be obtained this year.

There are said to be six distinct races and languages in Africa, the negro race occupying the greater part of Western or Central Africa. It is estimated that one-fourth of the population of this vast continent are under direct Mohammedan influence. On the shores of the Mediterranean there are 250,000 Hindoos, and nearly 1,000,000 Jews.

The hold which the liquor interest has on the English nation—a fact which has been demonstrated by the recent political overturn in that country—is very imperfectly understood among us. At the recent convention of the Women's Christian Temperance Union in London one of the speakers, an Englishman, presented the share list of one brewery company, which he said, contained the names of forty-seven ministers of the gospel.

There are half-a-dozen tailors in Paris who do nothing else but make bicycle costumes for women in high society, according to a writer in *Seribner's Magazine* for August. Tails will convey some idea of the wheel among ladies in that city. As nearly every chateau has its private bicycle track a new sort of servant has come into being—the bicycle groom, who knows all about the care of the machine and is always ready to help the beginner. The orthodox and fashionable costume for ladies there consists of very full knickerbockers, with the appearance, but not the inconvenience, of a skirt; a 'Bolero,' or some other variety of waist; stockings either black or blue; shoes, and a man's hat of felt or straw.

The Society for the Prevention of Cruelty to Children, in the United States, has, in the last ten years, the *Chris. Statesman* says, taken 25,437 children away from cruel treatment and put them in virtuous homes; it has taken 62,887 neglected children and cared for them. It has taken 12,603 little beggars who were on the streets learning the ways of drunkenness; 4,366 others from the haunts of vice, and 3,105 from acrobats and rope walkers and put them in good happy homes. It has had 96,000 children arrested for truancy, sending them to Truant schools, where the little runaways, washed and clothed, are kept steadily at work with a little study and no play for two months for the first conviction, four for the second, and six for the third. About one half of the truants are reformed during their stay in these schools.

At the Pan-American Congress, held in Toronto, Dr. Gray, of Chicago, gave some startling facts. In sixteen cities in the United States there are 800,000 of the slum class, outcasts without family life or ties. This slum class is constantly on the increase. In Chicago there is one arrest in every eleven of the population; in the slum district one in four. In the Nineteenth Ward, within a half mile radius, 60,000 people are ministered to by three churches and 300 saloons. The only hope, the only cure, for these awful evils is the gospel; not only the gospel of a formal worship and a selfish life, but the pure, helpful, loving gospel of Christ.

Suicide is not common in Russia, the rate being 30 to 1,000,000 inhabitants, while in Saxony it is 311, in France 210, in Prussia 133, in Austria 130, in Bavaria 90, in England 66, and while the rate has increased 63 or 40 per cent in other European countries during the last thirty years, in Russia it has remained stationary. Professor Sikorski, of the University of Kiev, thinks the low rate is due in

part to the patience and long-suffering of the Russian under even the worst treatment, but also to an indecision of character which fears to do anything from which it cannot retreat.

Cost of Education in Canada.

Mr. George Johnson, Dominion statistician, has been investigating the cost of education in the several provinces of the Dominion, and has prepared under the head of 'social statistics' an interesting chapter for the Year Book, data having been collected for comparative purposes for the years 1888 and 1893. The figures show that Manitoba expends proportionately more upon education, that is, for public schools, than any other province in the Dominion. Making a comparison between 1888 and 1893 it is shown that in Ontario expenditure upon public schools has remained stationary at \$1.87 per head of the population. In Quebec it has increased from 81 cents to 87 cents. In Nova Scotia it has fallen from \$1.51 to 1.45. In New Brunswick the expenditure in the year 1888 was \$1.25 per head, and in 1893 it had increased to \$1.31. In Prince Edward Island it rose from \$1.36 to \$1.40, and in Manitoba from \$1.57 to \$2.02. British Columbia increased her educational expenditure in the same period from \$1.40 to \$1.87. In connection with the latter figures it is to be borne in mind that there is no public assessment for education in the Pacific province.

Taking the average of all the provinces it shows that the people of the Dominion are now paying at the rate of \$1.56 per head of population for the purpose of public schools, an increase of six cents in the per capita expenditure since 1888. It appears also that Ontario spends seven per cent of the total provincial revenue in government grants to schools. Quebec spends four percent, Nova Scotia twenty-three percent, New Brunswick twenty-three percent, Manitoba seventeen percent, while in Prince Edward Island the grant to education is fifty-four percent, or more than half of the total yearly revenue of the province.

The statistician has also made a computation of the proportion of educational expenditure which the government and the people provided respectively. Thus he finds that in the Province of Ontario ninety-three percent of the total expenditure on public education is paid directly by the people seven percent only being contributed by grants from the provincial exchequer. In Quebec the proportion is eighty-seven per cent by the people to thirteen percent by the province. In Nova Scotia the people pay seventy-six percent and the province the remaining twenty-four percent. In New Brunswick the proportion is sixty percent and forty percent by the people and the government respectively. The people of Manitoba pay directly in school taxes twenty-one percent only of the cost of public schools, the government contributing the remaining seventy-nine percent, and in Prince Edward Island the proportion is very much the same, viz., twenty-three percent by the people and seventy-seven percent by provincial grant.

Statement from D. L. Moody.

I wish to give a brief statement of the ends we had in view when we organized a Colportage Association in connection with the Bible Institute for Home and Foreign Missions, Chicago.

1. To supply good literature at a price that is within reach of all.

While the country is flooded with cheap novels and impure reading that is poisoning the minds of our children and vitiating their tastes, it has been almost impossible to buy good reading at a low price. We want to counteract this tide of wickedness. We are issuing some of the most widely known writings of Spurgeon, Talmage, and others, at fifteen cents a copy, and seek to put them into the hands of the poorer classes through colporters in every locality where we can secure young men and women to cooperate.

2. To carry the gospel, by means of the printed page, into neglected and frontier towns where church privileges are wanting.

3. To supply pastors and other Christian workers with helpful books (that are not too expensive) to give away to young converts and those who are awakened to a realization of their religious needs.

4. To reach non-churchgoers. Two-thirds of the population of the United States never attend church. Experience shows that numbers of men and women have been soundly converted by reading good books.

5. To supply good books at a low rate for free distribution. Special terms are given when books are taken in large quantities for this purpose. Tracts are good and serve a good end; but they are easily destroyed. A book is kept and handed from one to another, and is not easily destroyed.

6. To provide a profitable means of employment. Christian workers are besieged on every hand by men and women seeking employment. Every summer hundreds of students spend the vacation canvassing for high priced books, which are often sold under deplorable conditions. The Colportage Library series of books are sold for about half the usual trade price, yet the profit is large enough to make it worth one's while to sell them.

Several city missionaries and others are already engaged in the work, adding to their limited means by selling these books. In some cases young men employed during the day spent their evenings in this way. As two new books appear every month, the same territory can be canvassed again and again.

Remember that every time a book is sold it helps in the distribution of religious literature.

The great problem of the church today is—how to support its workers. Pastors' assistants and missionaries could support themselves and be no tax on the church, if they sold books during the day and held meetings at night. They could then be multiplied indefinitely.

Several Y. M. C. A.'s and city missions keep a supply of these books on hand, and when a man comes for help, instead of giving money, they give him five or ten books and tell him to go out and sell them and keep the profit. If the man is honest and earnest, this gives him a fair start.

HOW YOU MAY COOPERATE.

Try to bring about a revival of good reading in your own church and community. Let people know that these books can be obtained. Many ministers have mentioned them in sermons and at prayer-meeting.

Speak of the opportunity to some unemployed person who will make a thorough canvass of the town; give such a person all the help you can.

Bring the plan before the Literary Committee of the Y. P. S. C. E. and induce them to organize an Exchange or Circulating Library among the members. That is, each week let one or more books be left at home, and let some one call next week and exchange for other volumes; this being kept up throughout the winter. Good home reading for winter nights.

Interest some lady or gentleman of means so that they shall buy books for distribution in jails, hospitals, among the poor, etc.

THE INDUCEMENTS TO THE WORK ARE GREAT.

The experience of the past four months shows us that there is a hunger for such books. During the past month we sold over twenty thousand, and the output is increasing.

The good that one may do.

The opportunity for personal dealing.

Where colporters cannot preach themselves, these books will preach for them.

The pecuniary profit one may derive. Although the books are cheap, the profit is liberal.

If you desire to help in the work, send stamped addressed envelope to headquarters at 250 La Salle Avenue, Chicago, or to the Eastern Depot, East Northfield, Mass., for further information and for terms.

East Northfield, Mass., Aug. 24, 1895.

Slavery in Zanzibar.

Zanzibar is a British Protectorate, and the slave trade is forbidden by treaties between the Sultan and England. The difference between legality and reality is shown by Mr. Donald Mackenzie in a report of a visit to Zanzibar and Pemba Island as special commissioner of the Anti-Slavery Society. He found slaves everywhere, and a flourishing import and export trade in slaves. The Sultan himself

owns 30,000 slaves, and out of a population of 400,000 souls no fewer than 266,000 are slaves. The serious feature is that the trade is financed by British Indian resident in Zanzibar, who have heavy mortgages on the slave-cultivated clove plantations. Even the porters used by our merchants and missionaries between the coast and the interior of Africa are slaves, for though they are paid directly, they have to pay over a portion of the money to their owners. Some British officials, and even some missionaries, to whom Mr. Mackenzie has talked, appear to hold the opinion that blacks will not work except in slavery; but that gentleman, who has a very extensive acquaintance with slavery among the Arabs in North-West Africa, gives instances of very effective and willing free black labour.

Heaping up Riches.

The apostle James says prophetically to the rich men of our time, "Ye have heaped treasure together for the last days." A recent daily paper gives the following table of the approximate wealth of some of the wealthiest men. At the head of the list we see the name of Li Hung Chang, the noted Chinese viceroy:—

Li Hung Chang	\$500,000,000
John D. Rockefeller	180,000,000
Duke of Westminster	100,000,000
Colonel North	100,000,000
Cornelius Vanderbilt	100,000,000

Two only of the above list obtained their fortune by inheritance, the others having accumulated, or heaped theirs up. The great Chinaman gained his vast property by means of his official position, which gave him unlimited advantages. These he has used to his own enrichment, but it is likely to profit him but little, as the outcome of the late war has placed him in a critical position. Should the unreasonable government seek to take vengeance of him, he will not get away with much of his ill-gotten money, even if he escapes with his life.

Legitimate power to get wealth comes from God; but men have sought out many inventions, and they use powers for their selfish ends which the circumstances of a sinful world have placed in their hands. The helplessness of the masses contributes to the power of the strong. Impoverishment of the people is the means by which these colossal fortunes are accumulated. These men of fortune control supplies, and can create or suppress the demand as may suit them.—*Adv. Review.*

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 Mrs. Jos. McLeod, Fredericton.]

Woman's Opportunity.

Bishop Thoburn, one of the missionary bishops of the Methodist Episcopal church, says,—"The world is open to Christian woman as it never has been before. She can go almost everywhere and she can engage in almost every kind of work. She is needed everywhere. She must write; for a literature must be created for the woman of the east. She must teach; for the convert must be trained and the heathen won. She must evangelize, for her feet alone can carry the good tidings of peace to her sisters in their seclusion."

Her "Countenance."

The *Missionary Review* tells of an old lady who refused to give any money for missions, but said she would "give her countenance" to the work by attending the meetings. Let us hope that she learned to give something besides her "countenance." "Look upon the fields," "Pray ye the Lord of the harvest," said Christ. The prayer for help would be the natural prayer of the heart after one real, inseeing look. It is hard to look with clear eyes upon the world's great need, and not be filled with a desire to share in the ministry of relief.

Work at Hand.

Sophia had been praying for twelve years to become a foreign missionary. One day she prayed so, and the Father said, "Sophia, stop; where were you born?" "In Germany, Father."

"Where are you now?" "In America, Father." "Well, are you not a foreign missionary already?" Then Father says to me. "Who lives on the floor above you?" "A family of Swedes." "And who above them?" "Why, some Switzers." "Who in the rear?" "Italians." "And a block away?" "Some Chinese." "And you have never said a word to these people about my Son! Do you think I will send you thousands of miles to the foreigner and heathen when you never care enough about them at your own door to speak with them about their souls?"

The Tolerance of Hinduism.

A case has recently been tried in several courts in India, bearing upon the rights of converts to Christianity in the care of their own children. A Hindu and his wife professed conversion, and were baptized some three years since, together with their two young children. Afterwards the wife, under pressure from her relatives, renounced her Christian faith and left her husband. The father sought the custody of the children, and the chief court of Mysore has just decided that according to Hindu law a parent loses his right to the custody of his children by reason of his having become a Christian. It seems that the English law bearing upon this subject is not applicable in the Province of Mysore. A writer in *Harvest Field* calls attention to the splendid commentary which this decision makes on Swami Vivekananda's claims as to the liberality and mercifulness of Hinduism. At the Parliament of Religions and before other audiences in the United States, Vivekananda declared that one of the chief beauties of Hinduism was its broad and generous spirit of toleration. "I am proud," he said, "to belong to the religion which has taught the world both tolerance and universal acceptance. We believe not only in universal toleration, but we accept all religions as true." This catchpenny claim deceived those only who wanted to be deceived. Hinduism by the decision of its high court declares itself so utterly intolerant that it will not give to Christian parents even their sacred right in the care of their own children.

Concerning Women.

—Minnesota has recently established a woman's school for agriculture, where cooking, dairying, sewing, gardening, the chemistry of foods, and the like are taught.

—It is stated that fifty young women have recently been graduated from the woman's law class of the University of New York. Many of the graduates do not intend to practice the profession, but pursued the study merely for its educational value.

—One of the most industrious students of Radcliffe College, Harvard University, is Miss Shida Mori, a Japanese girl. Her father is a wealthy banker of Yanagawa, Kiushu, Japan, and all the family are devoted Christians. Miss Mori has come to this country to fit herself by study for missionary work in her native country.

—The German empress is an energetic church worker, and largely through her influence, and in a measure by her assistance, more than a dozen new Protestant churches have been erected in Berlin in the last half-dozen years. She is a member of no less than eleven different church societies and associations in the German capital, to each of which she gives an annual subscription.

"All I Have to Say."

A number of young men were one day sitting around the fire in the waiting-room of an English railway, talking about total abstinence societies. Just then a policeman came in with prisoner in handcuffs. He listened to the young men's conversation, but did not give any opinion. There was also in the room, a Mr. McDonald, a minister of the Gospel, who, hearing that the young men were saying, stepped up to the policeman and said, "Pray, sir, what have you to say about temperance?"

"Well," replied the policeman, "all I have to say is, that I never took a get-staler to prison in my life."

A RUM FIRE.—The barn owned by constable Samuel D. Alward of Lower Ridge was burned with the contents, on the 21st inst. near the hour of one o'clock a. m. The barn contained two horses, single and double harness, one trotting cart, farm waggon, a threshing machine separator, about four tons of hay and numerous other articles. One of the horses, the cart and a single harness belonged to constable Harris Cusack, of Lower Ridge. The total loss is estimated at between five and six hundred dollars. No insurance. It was evidently the work of an incendiary, as these two constables have been vigorously prosecuting the offenders of the Scott Act.

COM.

There is, probably, no doubt that, as intimated above, the fire was due to the connection of Messrs. Alward and Cusack with prosecutions of rum-sellers. It is now the duty of the County officials to take steps to arrest and punish the incendiaries. It is the duty of good citizens to see that the loss suffered in the discharge of duty is made good to the losers. And it is the duty of the temperance people and others who believe in the observance of law to redouble their efforts to enforce it to the fullest extent against every violator. Of course, nobody, not a weakling or a coward, will counsel refraining from rigid enforcement of the law from fear of other like outrages.

WHAT BECOMES OF IT?—It is a curious question. What becomes of all the gold? From generally accepted figures it is estimated, says the *Journal*, that there is now no more gold in the world than has been produced in the last fifty years. Yet we know that there were enormous quantities of gold in ancient times, and that the Spaniards drew vast sums from Mexico, Peru and other portions of the western continent. Probably it has been used up. Gold is one of the softest of metals, easily wears away, and of course the minute particles worn off are as much lost as if actually destroyed. Doubtless much gold jewelry and some pieces of money have been lost; and during troublous times hoards of gold were buried. These were usually recovered by their owners or their descendants, although the loss from buried treasure is considerable in the aggregate.

CHARACTERISTIC.—A striking illustration of the facile and chameleon like character of Rome, says the *Canada Presbyterian* is given in the fact that while the Pope allows Roman Catholics in France to vote in the political elections he forbids them to do so in Italy. But the electors obey or not, as they please. Some find no evil in voting and would not know what name to call it when confessing their sins. Others, and by far the greater number, avail themselves of the privilege, which no one but the Pope denies them, for personal ends. Priests of all ranks are accused of mixing in the elections and the turns that should be deserted if the Pope were obeyed are surrounded by rough, disorderly crowds. In the same way, while Mgr. Satilli in the United States professes acquiescence with the common school system, and allows Roman Catholics to send their children to them, the hierarchy in Canada, would rather endanger Confederation than allow their children in Manitoba to attend schools of the same kind.

Among Exchanges.

NOT ONE.

No one has ever seen or heard of a Christian's having changed his belief on his deathbed or regretting that he has followed Christ too closely.—*The Telescope.*

WORTH TRYING.

Christians who complain that they can find nothing to do are advised to try their hands at the cheering-up business. It is not likely they are fitted for it—people who never find anything to do are not usually fitted to do anything—but the field is white unto the harvest, and the laborers are few, and they will have a fair chance. Every community is in need of another man to go about the streets occasionally with an eye single to the poor plodders who are fainting by the way for want of a word of encouragement.—*Richmond Advocate.*

AN UNWISE DESIRE.

There is a very general and sometimes an intense desire among our ministers upon rural charges to gravitate into city appointments. We are satisfied that, as a rule, the wish is unwise, and, if gratified, would result in disappointment. The appointee in the country church has compensations that cannot be equaled in the city. He is a larger, more independent, more useful, and financially a better furnished man. We think, too, that he has a better opportunity to do Christlike service for the Master.—*Zion's Herald.*