

# The Belmians' Ante Wigen cer.

AN EVANGELICAL FAMILY NEWSPAPER FOR NEW BRUNSWICK AND NOVA SCOTIA.

REV. E. McLEOD,

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

Peter.

[Editor and Proprietor.]

Vol. XIII.—No. 36.

SAINT JOHN, NEW BRUNSWICK, FRIDAY, SEPTEMBER 7, 1866.

Whole No. 660.

A. B. Atherton, M. D.,

(Formerly Senior House Surgeon to Boston City Hospital.)

OFFICE AND RESIDENCE:

CITY HOTEL, - - Fredericton, N. B.

May 25, 3m.

ROYAL MAIL STAGE.

WOODSTOCK, FREDERICTON, & ST. JOHN.

UNTIL further notice, the Stages of the Subscriber will

leave Woodstock for Fredericton, and Fredericton for

Woodstock, every morning (Sundays excepted), at eight

o'clock, connecting at Fredericton with the Mail Stages to

and from St. John, which leave these places every morning

(except Sundays), at 7 o'clock.

Passengers leaving Woodstock in the morning, may be

in St. John the following morning early.

FARES.

Through Tickets from Woodstock to St. John, or from

St. John to Woodstock, will be given to persons passing

directly through for \$5.00.

Single Fare on either route \$3. Way Fares in proportion.

Freight and Parcels carried on reasonable terms.

Agencies—Woodstock, H. McLean; St. John, Israel

Atherton, Union House; Fredericton, at the Subscriber's

Office, GEORGE K. A. THEATON.

Fredericton, Feb. 16, 1866.

BOARDING HOUSE.

The Subscriber has opened a BOARDING HOUSE, No.

51 German Street (near King Street), where he is

prepared to accommodate Permanent and Transient

Boarders. [June 2.] A. YERGA.

A GREAT BILL FOR AUGUST AND SEP-

TEMBER.

CLEARANCE SALE OF SUMMER GOODS AT

GREATLY REDUCED PRICES.—The subscriber

having determined to reduce his stock of Staple and Fancy

Dry Goods, Millinery, Jewellery, &c., as much as possible

during the next two months, has made a considerable

reduction in the price of the following Goods, viz.: LADIES

DRESS GOODS, in Barages, Chalmers, Delaines, Printed

Muslins, &c., at less than cost. LADIES' TRIMMED BONNETS

and Hats, at less than cost. LADIES' WHITE COTTONS, Stripes

and Checks, at less than cost. PARASOLS at Cost. Balance of Ladies

Summer Shaws at Cost. Ladies' Trained Bonnets and Hats at less

than cost. Flowers and Feathers marked down 50 per

cent. Jewellery reduced 30 per cent. Gent's Silk Hats

less than cost. Men's Shirts, reduced in price; Scotch

TWEEDS marked down.

BOOT AND SHOE DEPARTMENT.—In this Department

he has marked down several kinds of Goods in order to

clear them out. A large lot of PAPER BORDERS for

one cent a yard and upwards. A. LOTTIE, Queen St., Fredericton,

Aug. 10.

SHERATON & CO.,

Queen Street, Fredericton.

Have now completed their Summer Stock of

NEW GOODS.

50 Packages, containing

A Splendid Assortment of

Fancy and Staple

DRY GOODS!

From 10 Cents a Yard up—comprising:

GRENADES, MUSLINS, BAREGES,

Lustres, Alpaccas, &c.

A Splendid Assortment of

Shawls and Mantles!

BLACK AND COLORED

DRESS SILKS,

FROM 25 CENTS!

SKELTON SKIRTS,

All Sizes—from 8 to 30 Springs.

GREY COTTONS,

Good value, at 10 Cents a Yard.

Prints, Ticking, Hollands,

OSNABURGS, &c.

CARPETINGS,

Damasks, Towelling,

And every other description of

Furnishing Goods.

Rich Leno Curtains.

At \$1.30 a Pair!

Superior White and Blue Warps,

Together with a general assortment of

GLOVES,

HOSIERY,

And Small Wares.

AN INSPECTION IS RESPECTFULLY SOLICITED.

SHERATON & CO.

Fredericton, June 29, 1866.

The Intelligencer.

MISSIONARY GLEANINGS.

From address sent delivered at the recent May meetings in

London.

I.—"THE ISLES SHALL WAIT FOR HIS LAW."

The other day I had in my hand a letter sent

to us by Mr. Laws, our missionary in Savage

Island—an island thus named by Captain Cooke

because of the peculiar barbarism of the people, and

Mr. Laws tells us how, in that island to which

he went only a few years since, the people to a

large extent are "prepared of the Lord." Some

native teachers had been left on the island, and as

the result of their labours all the idols were utterly

abolished, and now in that Savage Island there

are 1700 members of the Christian church, and

last year, he says, he admitted nearly 300, and

there are 400 candidates waiting to be received.

And they had sent in that letter no less than

\$324 for the Missionary Ship, £124 of it being

for the missionary ship, and the rest for general

purposes; and they tell me that in addition to

that, the people have raised £100 for the purchase

of books.

II.—PROGRESS IN MADAGASCAR.

Look at Madagascar, what has God done there?

Mr. Ellis has recently returned home from that

Island, and I heard him the other day give us a

beautiful illustration of what the gospel is doing

there. He told us that when he went first he

was not allowed to go to the capital, but he re-

mained on the coast, and was not allowed to

preach; and while he was on the coast people

came to see him, and while he took their likenesses

as a photographer, he had on the table a specimen

edition of the Bible, and people came and asked

about the pictures, and he had to reply to the

questions, and it was astonishing what amount of

religious instruction he could give them without

teaching; but sometimes in the midnight hour

a number of the native teachers and pastors, on

whose head a price had been fixed, came to him

to ask questions about the meaning of the divine

Word, and he said that one night after they had

thus conversed about Christian love, the eldest of

them said, "Mr. Ellis, we must sing." "Sing!"

said he, "surely you forget there are spies about,

and it is as much as your life is worth." They

went on with the conversation, and at last joy

abounded, and they said, "Sing we must." He

again reminded them of the danger, and they

said, "We will sing in a whisper," and on their

bended knees they sang a hymn to the tune of

the Sicilian Mariners. "But I could not sing,"

said Mr. Ellis, "I could only weep." But on this

last visit from which he has just returned, when

he was allowed to go up to the capital, the persecu-

tion having terminated, as he approached the

capital he saw in the distance a number of persons

attired in the usual white robe of the country.

They were evidently waiting for him, and when

he came near them he found these very men

whom he had met at midnight, and as he ap-

proached them they divided into two columns,

one marching on one side of him, and the other

on the other; and they sang with a loud voice,

as rejoicing that they were not afraid to sing now

the same hymn and the same tune that they sang

before, and in very different circumstances.—

Rev. R. Robinson.

III.—"TORTURED, NOT ACCEPTING DELIVERANCE."

I have mentioned that I left Madagascar in

suffering when I came away in the year 1856. There

had been before that period severe and fearful

persecutions; but the most severe and the most

deadly persecution of all that Madagascar has

suffered—and it has had an unusual share of suffer-

ing during the short period of its Christian

existence—the most severe was the last, which

commenced in 1857, within twelve months after

I left the country. During that persecution eight

men died from the tangle or poison; thirteen

women, including some of the most intelligent

and distinguished among the leaders of the Christians,

were stoned to death; two hundred and fifty were

sent into slavery, and fifty-six were subjected to a

punishment apparently specially invented, be-

cause the ingenuity of the persecutors had been

exhausted in the employment of other punish-

ments for the purpose of deterring the Christians

from following after Christ.

A new punishment was invented. The sciths

belonging to the government were ordered to

forge iron fetters—ponderous, massive, frightful,

horrible fetters; and fifty-six Christian men and

women were loaded with the fetters, then sent

away to distant parts of the country, where the

fever prevailed, in order that they might become

the victims of fever, that the pains of the fever

might be added to the torture of their fetters, and

that the gradual approach of death might be ren-

dered more physically agonizing to themselves,

and more appallingly terrible to others. They

were sent, that they might be exposed to the

fever, to different parts of the country. 100

parties of them were sent to Ambohibo, 100

miles distant to the west; another party were sent

to the north-east; another party were sent to the

west, on the borders of the Sakalava country; and

some were sent to the south.

These iron fetters were not put separately on each

individual, but they were chained together in

small companies, like flocks of five, seven,

or nine; and, thus chained together, they were

sent to these distant parts, there to die. The

iron fetters were never to be removed. When death

released a victim—and many of them died before

the first twelve months were passed—the soldiers

were in charge of them ruthlessly cut off the

heads, and slipped the ring, which had been

riveted on, over the neck of the corpse, and then

cut off the left, and slipped off the ring from the

ankles, and left the corpse, either to be devoured

by the dogs or the birds of prey, or to be buried

by some attendant or friend. But this cutting

off the head and feet, there were no persons to

separate the dead bodies from the living sufferers.

This chain (referring to a massive piece of iron-

work exhibited on the platform), which I will

explain to you in a minute or two, was worn by

one who died, and who still remained attached to

his living companion, until, after a considerable

time, his corpse had almost proved fatal to his

friend. But another friend came near, and the

survivor petitioned him to obtain a knife, so as to

be able to liberate the dead body from the living

sufferer. Such was the torture they suffered in

this persecution; and fifty-four of them—some

accounts say fifty-seven—were thus afflicted, and

I only heard of one who was not a Christian. Such

as these were the fetters that were forged and

were fastened on the Christians, and which they

were to wear till death should release them.

Through this aperture [explaining the instrument]

this rude massive iron ring was passed, and then

be bent round the neck of a Christian, and riveted

on that Christian's neck; and then at the other

end a similar ring was passed through, and riveted

round the neck of a second Christian, like an

iron collar, and thus the two Christians were

bound together; and then a third was attached,

and so on, according to the number which the

sentence of the judge ordered to be put together.

There were not fewer than three; they were not

more than nine. Besides the rings on the neck,

two iron rings were placed one on each ankle.

This is one which was given to me by the widow

of one who had worn them. It weighs 7½ lbs.

One was riveted on each ankle; thus the men

were sent away to suffer as I have stated. They

were not able to move by themselves; they could

neither rise up, nor sit down, nor lie down, with-

out help. More than 56 lbs. is the weight of

these iron rings. The weight of each of these

for the ankles, so that there were 15 lbs. on the

two ankles of one of these Christians, with 46 lbs.

which was the weight of the bar and the ring on

the neck. That was the weight which they were

sentenced to bear till they died. I might men-

tion, to show you how much, family religion, pre-

valued amongst them, that the man who bore that

ring round his neck was a most eminently dis-

tinguished Christian, according to all testimonies

respecting him. His father was a Christian, and

his father died in chains such as these; and two

of his sisters were Christians, and they died in

similar fetters—not these identical fetters, but

fetters of the same kind; and his brother was also

sentenced to the same punishment, and wore

fetters such as these for four years, and through

the wonderful mercy of God survived. At the

other end of this bar was the first or front man

of the five. Five of them were chained together

in the company, and he was the only survivor.

The others all died in their chains.

I saw some of the survivors of these sufferers

on my arrival here in 1862. They were helpless,

emaciated, bed-ridden sufferers, with scars and

wounds in their flesh, but peace, hope, joy, glory

in their souls. I never heard—and I was with

many of them, and I think they were from seven

to nine of the immediate relatives of these suf-