

# Religious Intelligencer.

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

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## NOTES AND GLEANINGS.

CHAS. FRANCIS ADAMS, an authority in railway matters, expresses his belief that a railroad will be built from Winnipeg to Alaska and thence to Siberia, within the next twenty years.

ENGLAND, Germany, Portugal and Italy have signed an agreement for the reciprocal protection of missionaries of these four nationalities who settle in Africa, in regions accorded to their respective states by recent treaties. For liberty to exercise their ministry the missionaries must have a passport from the government to which they belong.

MAIL MATTER dropped in a box in Paris is delivered in Berlin within an hour and a half, and sometimes within thirty-five minutes. It is sent by pneumatic tubes. The excellent postal service of this country has considerable to learn from the service of Europe.

THE WORMS are said to be making great progress in Sonora and Chihuahua, Mexico. Hundreds have located in the Corralitos valley, and as the soil is a remarkably fertile alluvial deposit, it is predicted that it will shortly become a veritable paradise. Numerous colonies are invading the district, and it is not improbable that they and their problem will soon in great part be transferred to the care of the Mexican government.

LAST YEAR \$5,000,000 were expended in charity in New York city, and 600,000 persons accepted charitable aid in some form. There is much wealth there, but there is also a painful amount of poverty.

RUSSIA SEEMS—to be ripening for a awful revolution. In addition to all the discontent occasioned by a despotism which is the chief disgrace of civilization, failure of crops and famine threaten all central, western and southern portions of the empire. It is reported that the Government is preparing a large number of whipping machines in order to compel hungry farmers to pay their taxes. These must come whatever happens, and it looks as if the Russian people might be driven into rebellion.

THE DAY CENSUS shows that in the district of London known as the City—which is almost deserted at night—the number of employers and employed on May 4 was 301,381, against 261,061 in 1881. The number of women engaged in the city during the day was 50,416, against 44,179 in 1881, and the number of children under fifteen years of age, 21,305. The street traffic for twenty-four hours showed that 1,121,708 persons entered the City at eighty different points on foot or in vehicles. The number of vehicles entering during the same time was 92,488. About 100,000 entered during the day by railways.

THE WAR against the slave traffic in Africa still goes on, though the remoteness of operations and their precarious and difficult nature prevent news from reaching us until a considerable time after the events have transpired. Advice received at London from the Congo Free State announces that a series of bloody battles were fought on the Upper Congo and Arumwi rivers in January and February between the State troops and the Arab slave-traders. The slavers were routed everywhere, and were suing for peace when the advice referred to were sent.

REPORT SAYS that since the Pope has lost his political power, he has not only lost dignity in the eyes of the people, but has also lost authority and respect in the Vatican itself. Valuable gifts of provisions and other articles are said to be appropriated to their own profit by wicked and unprofitable servants. The pope is old and feeble and there are many things sent to him from the ends of the earth well calculated to tempt the cupidity of unfaithful stewards who know how to waste goods.

CHICAGO WATER is not good. And now a company has been formed to bring better water from a spring eighty miles distant, in underground pipes. The company agrees to supply not less than two millions gallons daily. Possibly the plan may succeed.

AN ANTI-PROHIBITION convention, held in Wisconsin the other day unwittingly bore strong testimony to the good effects of local option laws, such as the C. T. Act. Their platform of beliefs and plans contained the following:

"We are opposed to Local-Option because its success means the downfall of personal liberty. Wherever the Local-Option principle has taken root, have followed. It will come in Wisconsin as surely as it has come in Iowa, Kansas, and Dakota." It then goes on to threaten those members of the Legislature who voted against them and the whole platform seems to imply that the friends of temperance have gained strength in that State, notwithstanding the large amount of money which the Liquor Men's Society boasts of having used for campaign purposes.

## Dr. Keeley's Cure for Drunkenness.

Among the passengers on the City of Paris is Dr. Leslie Keeley, a man whose fame is rapidly spreading across the continent. Dr. Keeley has treated nine thousand patients for drunkenness or the opium habit, and now has from three hundred to four hundred patients in constant attendance at his Institute at Dwight, Ill. Branch Institutes have also been located in several leading cities of the country, and the question now is whether to set up an establishment, or rather to introduce the treatment, on the other side of the Atlantic. It is this question which is taking Dr. Keeley across the sea. During the enforced leisure of the passage, Dr. Keeley has had time for conversation about his treatment, and the writer has taken advantage of the opportunity to renew an old acquaintance, and to hear from the now famous physician's own lips some particulars concerning his theory of the alcohol habit and the remedy. Dr. Keeley regards the social feature of life as the principal cause of the drinking habit. Young men begin to drink as a part of social fellowship. The modern club is the most unfortunate combination for the production of alcoholic victims now in existence. There are also numerous other causes, such as disease, weakness, heat and cold, joy and sorrow.

The result of the alcohol habit is disease. Alcohol is a poison: nature struggles against the effects of this poison and the result is disorder, disease. This disease locates itself in the nerve centers in the brain, the ganglia, the spinal cord. The attack is upon the nerve tissue, in the last analysis, upon the nerve cell. If the cell is not destroyed, variation is produced. New cells show a variation in accordance with the new alcoholic environment. Here the theory is at one with that of natural selection in the Darwinian development theory. The nerve tissues or cells having adapted themselves to an alcoholic environment, that stimulant becomes a physical necessity, a food perhaps not as absolutely so, but on the same principle that vegetation is necessary to a herbivorous animal, or flesh to a carnivorous one. Hence the appetite for strong drink becomes like any other appetite. It is the system's demand for a needed supply at the nerve centers. To withhold this supply causes great suffering. It is the drunkard's agony. From the very centre of his physical being comes an awful demand for food. It has in it all the rage of hunger and fierceness of appetite. In the meantime he has largely lost will control, self-control. He is indeed a helpless, wretched victim of his habit. To withhold from him the stimulant is but little better than cruel torment.

But now the remedy. This of course must strike the disease. The disease is a variation of the nerve tissue from a condition of nature. To obliterate the disease the tissue must be restored to the natural condition. Atavism must be induced. The restoration is effected just as it is in other cases of disease, by the use of an antidote. This antidote is bi-chloride of gold. Quinine is a specific for malaria, mercury for syphilitic disease, and bi-chloride of gold is the specific for alcoholic poison. It routs it, reverses the variation, makes the nerve tissue every white whole. The antidote is introduced into the system both by injection and by the usual method of internal application. Four

times a day the three hundred or more patients fall into line, and with the left arm bared file past the attendant physician, who dextrously and rapidly makes the injection. The tonic is taken by the patients in their own rooms at the prescribed hours. The use of liquors is not forbidden, and there is no espionage or restriction of any kind, except that every patient is required to behave himself. Men who show a disposition to do disreputable things are sent away. Dr. Keeley has spent most of his professional career in Dwight, and is very mindful of its good name and high respectability.

The remedy is very active, and in a few days the patient finds that the appetite for liquor is leaving him. The awful thirst becomes a frightful experience of the past. Hope springs anew, life opens toward the morning, again there seems to be something to live for. If a sad-faced wife has accompanied the bear-eyed, trembling wreck of a husband, she begins to smile and a new light comes into her heart. It is doubtful whether there is any other place in all the country where so many people leave the train in abject misery and take it again in boundless hope, as at this prairie village of Illinois. The cure is usually effected in about three weeks. If the habit returns it must be by original cultivation. Dr. Keeley maintains that his treatment puts the patient back where his first cups found him. If he wants to make a drunkard of himself a second time, he can do it as easily and foolishly as he did the first time, but no more easily. And certainly the testimony of the multitude who have been by this new discoverer in pathology is overwhelmingly in favor of his claim.

Dr. Keeley's theory in regard to the heredity of the alcohol habit and its effects is somewhat at variance with the common view. Heredity, he holds, does not expose to the dangers of disease, but guards against them. The first generation of slaves placed in a region of swamp and malaria are poisoned and die. The second generation lives, the third finds malaria-poisoned air natural breath. The process of nature in producing this result is obvious. As always, it sets up a resistance to its assailant. In the hand that swings the axe the delicate cuticle is hardened for resistance. So when a poison attacks a tissue the result is a new quality of resistance. This quality is transmitted from generation to generation. A malaria-poisoned generation begets a generation hardened against the effects of that poison. Natural selection comes in, the living organism adapts itself to the environment of the swamp. In similar manner parents poisoned by alcohol beget children hardened to the effects of that poison. They can drink with more or less impunity, at least with far less danger of deleterious physical effects than children of temperate parents. It will require much greater excess to overthrow the system. In other words, the use of alcoholic stimulants inoculates the blood. It produces hereditary vaccination. The question, however, is whether the drunken father does not bequeath to his son more appetite than vaccination. But this point was not a necessary part of Dr. Keeley's discussion.

In conclusion, Dr. Keeley is certainly justified in saying: "I have discovered something which the world wants, which a great and ever increasing class of unhappy beings desperately needs, something which wipes away tears of sorrow, which restores happiness to wrecked homes, manhood to lost men, which blesses mankind." "He is one of the greatest benefactors in the world," said Mr. Wilson, a re-claimed inebriate who is on his way to Europe. For twenty-two years Mr. Wilson was cashier of the New York Sun, but lost his position on account of intemperance. "I went to Dwight," he continued, "in April last. I drank on the way, and arrived there in a condition to test the cure. I had tried so many things that I had but little faith in it. But in four days time the appetite left me, and has not returned. I have no desire whatever to drink, and I feel that I am saved from the habit. Men come there from all parts of the country, and almost without exception they are cured. I never saw so much happiness before."

## 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.]

### A Returned Missionary.

The Court St. F. B. Church in Auburn gave a reception on Wednesday evening, in honor of Mrs. D. F. Smith's return to America after nearly forty years of loving faithful service in India.

The majority of those present were young people, or under fifty years of age, and few, consequently could have a distinct recollection of our sister previous to her first leaving the home land.

One brother, however, very touchingly contrasted this gathering with the one nearly forty years ago when our dear sister and her husband came before the Kennebec Y. M. offering themselves for Christ and his cause in our benighted India. Life seemed bright with hope and plans, although they fully and thoughtfully appreciated the dangers and hardships upon which they entered. They sailed in August 1852.

After nearly twenty years of faithful service Bro. Smith fell a victim to the fever of that climate. Since that time Sister Smith has devoted herself mainly to teaching the children. Untrusting have been her efforts and she returns to the home land for a much needed and well earned rest from her labors.

Yet time seems to have passed his hand very gently over her brow leaving there but few traces of his touch. Her three score years have brought to her friends a beautifully calm, sweet, and almost youthful face and brow with its crown of hair, threaded, only here and there with silver. The cut of her hair given in the F. B. Encyclopedia is very true indeed.

Mrs. Smith did not talk much, being exhausted by her long journey. She promises to give a public talk there as soon as her health will permit.

I mean to call on her soon. I want to talk about the work and those she left in India, especially our dear sisters Boyer and Hooper.

With each thought of our dear bereaved sister rises the prayer that the Divine presence be so preciously near that she may be kept above the sorrow, and that some one from N. B. may, feel the need there is of workers now, now!

How touchingly tender and kindly encouraging is our dear sister's letter in the INTELLIGENCER of July 16th, written so short a time before her deep sorrow. May the dear Father pour on the oil of joy.

When I have talked with Mrs. Smith I shall be glad to report from her lips.

R. AMELIA PORTER.

Lewiston Me.

[Early last spring a sermon bearing the following title was sent me for publication in the column by one interested in the work. As I read it over I was delighted with it but it was lengthy and I hesitated. However, it quite naturally divides into sections, the first being the "Condition of Women in the Church during the days of the Apostles," second "The Condition of Women in Heathen Lands at the same time," third "The Condition of Women in Heathen Lands to-day," fourth "The Position of Woman in Christian Lands to-day," and fifth and lastly "The Privileges and Duties in relation thereto of Christian Men and Women. We trust that from week to week as each section appears it may be carefully read, and the contrast between the position of women in Heathenism and Christianity carefully noted.

We are sure it contains much to thrill every christian heart with praise and gratitude to God, and much to inspire to greater activity in his service.]

## What the Gospel has done for Women.

BY REV. W. A. MCKAY, B. A.

PART I.

Women in the early Christian Church.

Nowhere is the power of the Gospel more manifest than in what it has done for the well-being of woman. In dealing with this interesting subject, we may contrast the condition of woman

in the church in the days of our Lord and His apostles, with her condition in heathen lands at the same time; or we may contrast the condition of woman in Christian lands to-day, with that of her sisters in heathen countries. The condition of woman in the apostolic church was one of high honor, of blessed companionship, of consecrated service. The Gospel idea of womanhood is very clearly and beautifully brought out by the apostle in Rom. 16, 1. "Phoebe, our sister who is a servant (R. V. deaconess) of the church." Mark the expression "our sister." Under the Gospel, women can claim sisterhood with man, even with the chief of the Apostles. Nay more, as Dr. Holland says:

"True sisters of the Son of Man, True sisters of the Son of God! What marvel that she leads the van Of those who in the path He trod, Still bear the cross and wear the ban."

Under the Gospel, all unseemly barriers were broken down, and the great truth emphasized, "neither male nor female, for ye are all one in Christ Jesus." In the passage I have quoted the Apostle not only calls Phoebe "our sister," but also designates her, "a servant of the church." And as in the expression, "our sister," we see woman's high and holy privilege, so in the expression, "a servant of the church," we see the consecrated work to which she is called. Loving companionship, consecrated service is therefore the position assigned to woman under the Gospel. The New Testament begins with the joyful story of a woman who trusted God, and lived in holy and loving obedience, and was chosen by the Most High to be the mother of our Lord Jesus Christ, the Saviour of the World. And as we read the Gospel story, among the most charming pictures of Christian life are those of the rescued Magdalene, through whom the first glad tidings of the resurrection were given; of Mary, the gentle sister of the Lord; of the noble army of charity; of Eunice, pattern of Christian mothers, with Lois, the aged grand-mother, teaching the Holy Scriptures to the boy Timothy; of Anna, turning the loneliness of widowhood into the fullness of the God-life; of Lydia, generous hostess of the persecuted Apostles; of Priscilla, the loving wife sharing her husband's work and peril, and capable also of imparting intellectual and spiritual instructions to the eloquent Apollos. Women ministered to our Lord throughout the whole of His earthly ministry. They were "last at the cross and first at the grave." Such was the status accorded at the very first to woman under Christianity.

Federation of the Empire.

"Imperial Federation" is exciting deep and wide-spread interest. A meeting in behalf of the movement was held on Friday evening of last week at St. John, Rev. Dr. Wilson (Methodist) presiding and Principal Grant speaking with his wonted fervor, clearness, and power. It is to be hoped that wise and just means will be found to ensure the permanent unity of our grand and glorious Empire. The Methodist complains that party feeling is sometimes commingled with the movement. This ought not so to be. The movement owes its present status and power to one of the most accomplished and large minded of British statesmen, the late Mr. Forster, a man of peace, a genuine liberal, a man of far-seeing patriotism. Politicians of all parties in England and Scotland have sanctioned and advocated the movement. Among the rest let us specially mention Lord Rosebery. A movement sanctioned by Forster and Lord Rosebery, and partially approved by Lord Salisbury, is by no means hopeless. The opposition of Mr. Mercier and many of his countrymen is to be regretted, but need not be considered fatal to a wise and workable scheme. "A workable scheme"—that is just where the difficulty comes in. But patience and continued thought and patriotic consideration will do much. It is worth while conserving the greatest and most beneficent Empire that ever existed. The Providential mission of the British Empire is to promote human liberty, law, order, civilization, Christian enlightenment to the ends of the earth. To be partners in this vocation is to become partakers of the benefit. We would deprecate exceedingly the dragging down of the Imperial problem into the mire of mere partizanship.—At present the Sovereign is the bond of Union,—a very admirable bond. But it may be very well that under the favorable circumstances now existing we should calmly provide for the possibilities of a less auspicious future. In calm prepare for storm.—*Press Witness.*

## Progress in Profit-sharing.

The last few years have been eventful in the progress of a new economic experiment. Profit-sharing had its origin in the struggle between capital and labor. The discontent caused by the concentration of capital and the insufficient advance in wages gave rise to plans for giving the workmen a better position with relation to his employer and an increased share of the product of labor. Profit-sharing was a result. It was first tried by some wealthy and benevolent manufacturers in France, who were sympathetically inclined to the claims of their employees, and saw also the probability of increased interest and intelligence of the men in their work. These manufacturers were willing to risk the operation of ethical motives in the laws of business. The employer, whether an individual or a corporation, when willing to admit the employed to a participation in the profits earned, does so, doubtless, from a standpoint of self-interest; but the view taken is benevolent, and looks to the benefit of self through a benefit done to others. In France profit-sharing has continued to extend. The establishments which first began it have prospered, and there seems assured a steady growth of the system. In England, according to the latest *Quarterly Journal of Economics*, there has been remarkable progress in this respect. The latest Parliamentary report on the subject gives a list of forty-seven firms in Great Britain who have adopted pure, as distinguished from indeterminate, profit-sharing. Some of these firms have very largely prospered, increasing yearly by hundreds the number of employees who are admitted to participation in the profits. It is said that the most remarkable point in the growth of the system is the large number of firms by whom it has recently been adopted for the first time. In 1890 twenty new firms began it. There are various modifications of the system, some firms being more conservative than others, but all who have practised it have found it to work well. For example, a great firm of confectioners in London, who pay over \$150,000 a year in wages, and employ over 1,000 men, divide equally between shareholders and employees the net profits of over six per cent. on capital. Another large firm in Bristol paid eleven and a quarter per cent. on the wages and salaries of the year. It is not usual to place any severe restrictions on the workmen, the only requisite being that of remaining a reasonable time in the employment of the firm. Officers of companies and members of firms who have adopted the profit-sharing system say that excellent results are attained in the character of the work done, and in the general condition of those employed. They show greater industry and thrift, their interest leads them to study the best methods of labor, and to suggest means for the reduction of expenses, and their consciousness of partnership imparts a more hopeful and contented tone to their character.—*The Guardian.*

## Among Exchanges.

WORTH MORE.

A year in school is worth more to a young person than a top-carriage or a silk dress. The mind will remain when silk dresses have lost their lustre and when carriages are not in use.—*Free Baptist.*

## MODERN PHARISAIISM.

The holiness that men boast of possessing is only the old Pharisaism of Christ's day dressed up in modern clothes. This remark, however, is not intended to cast any reflections on that genuine "holiness, without which no man shall see the Lord," and which, instead of making its possessor boastful and self-righteous, causes the acts of his daily life to shine as did Moses' face when he came down from the mount.—*Rel. Telescope.*

## SENSATIONAL PREACHING.

Sensational preaching and methods are by no means confined to city pulpits. The writer spent a Sunday recently in one of the smallest towns in New England. At the regular Sunday service the minister said: "I shall speak in the evening on 'The Adopted Baby.' Come and hear what I shall say of the little fellow." Such an announcement makes minister and church ridiculous. It is shameful and well nigh blasphemous. Is it not possible to so heroically rebuke and condemn such sensationalism, wherever practised, that ministers who incline to such methods shall forbear? This matter of pulpit announcements is greatly overdone.—*Herald.*