

Religious Intelligencer.

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

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Notes and Gleanings.

Coleman, a negro, has started a cotton mill at Concord, N. H. which has 5,000 spindles. Mr. Coleman is said to be the wealthiest race in America.

highest spot inhabited by beings on the earth is the Thibet, where twenty one monks live at an altitude of 16,000 feet.

Turkish government is making it impossible for Jews to enter Palestine. Jews at the port of Jaffa are asked to give money bonds that will leave the country in thirty days.

Transvaal July and August are the midwinter months, October, November and December constitute the summer months in the Transvaal. January is the coldest month and July the coolest. Thermometer seldom goes over 60 degrees or under 25.

Eucalyptus tree is to be extensively planted in Cuba in the hope it may tend to remove malaria. It has long been held that this tree is efficacious in ridding countries of malaria in the Mediterranean. Its medicinal effect is supposed to be due to the absorption by its roots of the malarious matter in the soil.

present population of the city of Jerusalem is 60,000. Of these 30,000 are said to be Jews, 9,000 Christians, and 8,000 Mohammedans. Despite their being so greatly outnumbered the Moslems rule the city absolutely and oppressively. That this will not last is certain, and that the day may soon come when their dominion in Jerusalem will be effectually broken is devoutly to be hoped.

legislators in California are of opinion that all editorials should be signed by their writers. The intention is to head off impersonal attacks upon individuals and institutions. No reputable paper ever has an editorial writer to use opportunity to attack individuals or to wreck a personal spite. By consent the majority of editors have accepted the impersonal method in editorial writing because it eliminates the personal on both sides.

law just passed in Minnesota authorizes park boards in cities to remove trees when petitioned by property owners concerned, and to set the cost, not exceeding one and a half cents a front foot on the property improved, to include the expense of maintaining the trees for three years and replacing any that may be removed. The system has been tested in Minneapolis for fifteen years, and 5,000 vigorous well-protected trees along the streets prove its value. The outlay has been remarkably small.

Telescope tells us that in a few years before the students of Stanford University, Cal., recently Gen. Don of Philippine fame declared that the Roman Catholic friars at the bottom of the insurrection on those islands. He unmercifully attacked the friar element, as he insisted, because it was Catholic domination, but for influence maintained upon that of people. "If Congress would cut the friars," he said, "and create every inch of church property, the bottom would drop out of the insurrection within a year."

said that during the past four years the Church of Rome canonized two hundred and seven persons, of whom seventy more than one third, were Spaniards, thirty Portuguese, fourteen French, thirteen Dutch; not one of an Englishman or an American. It seems that neither of these countries is favorable to good. It has been often said that the nearer Rome, the more corrupt and malarious the religious atmosphere; yet it seems that an atmosphere is especially favorable for the growth of saints next to Italy comes Spain, of which has come the region of Spain and South America. Spain

has been a good country for saints, perhaps because of its devotion to the Inquisition. Even little Portugal by the sea has produced more saints than all of France and Dutchland together.

The French in Madagascar.

CORRUPTION AND MISRULE.

A Protestant missionary in Madagascar sends the London Christian World interesting observations on the French regime in Madagascar. The passing of the government into the hands of France has resulted in many evil things, among them Sunday desecration, increased immorality, and an increase of cases of wrongful imprisonment. Of course the work of Protestant missionaries is seriously interfered with, for the Jesuits direct the French administration.

With regard to Sunday observance, the new Government has ordered the holding of Sunday markets, which Queen Ranavalona II. prohibited in 1869. These are now becoming more and more common; indeed, we know that in some instances people have been threatened and obliged to bring their wares for sale on the Sunday. Races and other amusements are now often organized for that day, and a lottery under Government management was drawn on a recent Sunday in the capital.

MAKING THE WORSHIPPERS DANCE.

A children's fete, with amusements, games and prizes for the encouragement of large families, is notified in a proclamation of the General's, and this is to be held on a Sunday in April each year. Road-making and other public works is constantly being done on Sundays; and the native governors and petty officials, taking their cue from their French superiors, often exceed them in their demands upon the people for Sunday work. In some districts the elder men are constantly called up, on some pretext or other, on the Sunday mornings while the young men and women are ordered to attend the native governor in the afternoon to practice singing and dancing. The effect of all this on the Sunday congregations may be easily imagined. The playing of music by the military band every Sunday afternoon attracts vast numbers, especially of the young people, and has the result of reducing the afternoon congregations (there are no evening ones in Madagascar) to a fraction of what they used to be.

THE INCREASE OF IMMORALITY.

Since the French conquest it is even more difficult than before to guard the young people from the temptations that surround them, and it seems to the missionaries almost impossible to keep the girls from impurity unless they are under the care of a missionary's wife and in her house. The native standard of morality is very low, even among professedly Christian people. It has sunk lower since the arrival in 1895 of a large number of foreign officers and soldiers and civilians, the vast majority of whom have no care at all for moral ty.

EX-PROTESTANTS' AS PETTY TYRANTS.

A large proportion of the native governors of villages and districts are renegade Protestants who, when the change of Government came about, called themselves Roman Catholics to secure French favour. And being installed in authority, there comes a fine opportunity of paying off old grudges and dislikes and accusing other people as disloyal, especially their Protestant acquaintances, as well as of squeezing people for money, putting them on Government work, road-making, &c., and generally playing the petty tyrant. There was plenty of injustice and false accusation in former times. But the evil is now greatly aggravated under the French.

INJUSTICE TO EVANGELISTS.

There was a great outburst of this kind of thing two years ago, when so many of the Christian people, especially in the eastern districts of Imerina, were falsely accused and shot or imprisoned and heavily fined. This was at the time when the Jesuits were avowedly given a free hand and could threaten and terrify the people with impunity, and when so many of the Protestant churches were allowed to be seized in the most shameless manner. But although such proceedings do not occur now in the wholesale

fashion of two years ago, they are still done in districts where the military command is anti-English or a friend of the Jesuits. In one of the northern districts (near the capital) quite lately two of the evangelists have been attacked by these native governors. One of these good men has been persistently persecuted, falsely accused and at length fined fifty dollars—a very large sum for a Malagasy in his position—and is condemned to six months' imprisonment and hard labour! He is perfectly innocent of any offence against the Government; his only fault was in endeavoring to protect the property of the Protestant Missionary Society, therefore he is "English," and not a loyal subject of France; and all the efforts of the missionary in charge of the district to gain him justice seem only to make it worse for him.

HOW MISSIONS ARE HINDERED.

Open-air preaching has been prohibited and Protestant evangelists with medical training are not allowed to act as physicians. The hospital managed by the London Missionary Society and the mission of the Society of Friends has been taken over by the Government and the teaching of medical subjects has been forbidden. Added to all this must be mentioned the greatly increased difficulty of getting attendance at Bible-classes or preachers' classes, &c., owing to the heavy demands made on the people's time for road-making and all kinds of Government work, from which women are not now exempted; and the lessened power for giving for Church work and Christian effort, owing to the taxation, which includes persons, houses, cattle, rice fields, lands, &c., and the immensely increased cost of living, rice, the staple food, having been for long from four to six times its former price. This increased cost of living presses very hardly upon those of the native helpers who have fixed salaries, especially the evangelists and school teachers. Formerly these men were helped by the congregations amongst whom they lived by gifts of rice, &c., but a proclamation forbade such help, and even without such a command, it would be difficult for the people now to spare rice when it is so scarce and dear. The difficulty is sufficiently great with the evangelists, but it is harder still on the school teachers, who are leaving their posts in numbers because they cannot exist upon the sums they are allowed. The practical difficulty is becoming very great, and one sees no light at present on the problem how we are to keep hold of the schools. If we lose the children now, large numbers of the country churches will, in a very few years, become extinct.

A CHANGE OF TACTICS NECESSARY.

One more point: we have now no longer the care of the elementary schools in our own mission districts. These were taken out of our hands by order of the Government of France about two years ago, and put under the direction of the Paris Missionary Society. Concluding this painful recital, the writer says that with all these difficulties some encouraging work is going on. But some readjustment is necessary. How can these new circumstances be met? How can we best help the people in the new hindrances which beset their Christian life? How can our plans and modes of work be readjusted to meet these new and perplexing conditions of native society? Such questions we shall have to consider very seriously or the consequences will be disastrous.

Mrs. Kruger.—It is said of Mrs. Paul Kruger, wife of the president of the Transvaal, that she is a very important personage in South Africa, even if she do a look after her own cooking, and live in a most unostentatious fashion. When the executive council is discussing State measures in the reception room, Mrs. Kruger generally sits in a little room just across the hall, and although to an ordinary observer her mind seems to be entirely occupied with knitting, she knows everything that is going on. She is the mother of sixteen children, seven of whom are living. She is a stout old Dutch lady with a very plain face but with an expression of kindness and common sense.

AN OBJECT LESSON.

The minister who advertised the subject of his sermon as "A Speaking Dimey" probably gave an object lesson of his own just, only that unlike Balaam's ass this modern one was not inspired to speak.—Free Baptist.

"Treating"—A Source of Drunkenness.

BY REV. THEODORE L. CULVER, D. D.

Several years ago a gentleman of my acquaintance fell into the habit of using intoxicants until he seldom passed a day without some symptoms of drunkenness. He sometimes came home to his family in a state of beastly intoxication. Under their piteous appeals he consented to go to an inebriate asylum, and after a few months of treatment he came back apparently reformed. Sunshine again filled the house that had long been shadowed with shame and sorrow. He continued sober for several months, but one day an old friend met him in New York, greeted him cordially, and invited him to go into a down-town restaurant and take a social glass with him. Under a sudden impulse he yielded, and that one glass aroused the latent appetite; the chained tiger was loosed again and his poor friend went home that night pitifully and disgracefully drunk! During the brief remainder of his life he was a wreck!

That whole wretched tragedy of a ruined life was the result of a single act which goes under the deceitful name of "treating." That friend who offered the ensnaring glass proved to be a deadly enemy! Grant that he had no intention to work a fatal mischief; grant that he had no thought of doing a serious harm. He did it, however, as surely as if he had been actuated by a fiendish malice.

"For evil is wrought by want of thought, As well as by want of heart."

The pernicious and abominable custom of "treating" a friend to a glass of intoxicating liquor is one of the most prolific causes of intemperance. It often engenders the habit of drinking; it often confirms the awful propensity; and sometimes, as in the case of that gentleman mentioned in the beginning of this article, it sends a reformed abate back into the mire. The danger of this treating custom is that it wears the guise of friendship and appeals to the weak side of human nature. "Come and take a drink with me," says the politician who hopes to win a vote. "Won't you take a social glass with me?" is the subtle invitation of a false friendship that is too often yielded to. It is not every one that has the nerve of a Brooklyn neighbor of mine who, having once been an inebriate, used to say to any one who invited him to take a drink, "If you ask me to do that again, I'll knock you down!"

This perilous custom of treating has spread very widely. When a customer has made a good purchase he is often invited by the merchant to go off to a restaurant or a bar-room for a bottle of wine to "close up the bargain." The drummers for commercial houses seek very often to win customers by polite invitations to a drinking resort, or to a theatre, or sometimes to haunts too vile to be mentioned. I know of a very able salesman in a wholesale dry-goods establishment who became a dissipated man from having to invite customers to lunch with him over a bottle of wine! His employers set that bright young man to tempt other people, and he did it at the cost of his own character. The various athletic contests and inter-collegiate ball games are attended with an enormous amount of hard drinking; much of it takes the form of "treating" by those who have won their games or their bets. It is not too much to say that a vast amount of intemperance, with its terrible results to purse, character and immortal souls can be traced directly to that cunning device of the devil which puts poison into a man's brain under the pretense of putting kindness into his heart.

In these days a very large amount of moral artillery is very properly aimed at the traffic in intoxicants. Righteous denunciations are hurled at the saloons. But the destructive drink traffic really is fed by and depends upon the drink custom. Intemperance is bred in the club, in the home and in the social circle as well as in the bar-room. The purchaser of liquor is a partner with the liquor seller. Everyone who buys an intoxicant, or offers an intoxicant to another, does his or her part toward maintaining the drink custom which underlies the waste and the woe and wretchedness of intemperance. The question of wages and of justice to the laboring man absorbs a wide attention; but who will dispute that if all the money that is spent by the working

classes in "treating" each other to alcoholic beverages were saved there would be thousands of better furnished homes, better clad wives and better fed children?

There is another very weighty thought to be faced by every man's conscience. It is this. The person who offers an intoxicating glass to another—from whatever motive—is responsible for the results of that glass! The false friend who in obedience to a foolish and abominable custom "treats" the reformed inebriate of whom I spoke to a treacherous drink of liquor, was responsible, to a certain extent, for that man's relapse and ruin. Certainly, if he had not asked and urged that gentleman to drink with him, he would not have touched the fatal drop. "Woe unto him that giveth his neighbor drink." He is accountable for what comes out of that neighbor's lips—yes, and for what that brain may do under the influence of the inflaming draught. Whenever you, my reader, from a false kindness are guilty of "treating" another to a glass of intoxicating beverage, I wish that you might see these solemn words cut in with a diamond on that glass,

"Within this glass destruction rides, And in its depths does ruin swim; Around its foam perdition glides, And death is dancing on the brim!"

Woman's Foreign Missionary 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.]

Mission Thoughts.

BY MRS. VAN CLEVE, IN FREE BAPTIST.

We read in Acts 11: 19 of the vision that appeared to Paul in the night, a man of Macedonia prayed him saying, "Come over to Macedonia, and help us," and it is interesting to follow the narrative and find that he obeyed the call, and the results of his visit were very encouraging. Mention is made of Lydia, whose heart the Lord opened and who attended to the things which were spoken of Paul. We can imagine the good influence exerted by this woman, but shall never know, in this world how far reaching it was. In reading of the condition of women in heathen lands and contrasting it with that of Christian women, we cannot but feel that the dear Lord was especially woman's Saviour. For many years she took no active part in the churches, but the time came when she was called to the front, and now she is proving most helpful in all lines of Christian work. With this privilege, she has great responsibility, and she needs to keep near the mercy seat that she may gain strength and wisdom for the duties and privileges accorded her.

In this matter of spreading the gospel, women are earnest and active, and are proving very forcibly their fitness for the work. As I write this there comes to my mind and heart, the memory of many conversations with a sainted woman who had spent years in Syria, and has been permitted to do much good there. She came many years ago to our city to spend her last days with her children here, and, notwithstanding increasing feebleness, and impaired eyesight she labored among the emigrants from Syria and Arabia, who form a part of the foreign population of our highly favored city. It was a blessing to have her in our midst, and we were glad to entertain her in our homes and to talk with her of her work in Syria and of her Sunday labors among strangers in our midst. Eternity alone will disclose the results of her work, and all who love her will mourn for her, may comfort themselves with the words of the inspired writer "Blessed are the dead who die in the Lord from hence, forth, they may rest from their labors, and their works do follow them." In writing this of my dear old friend I am led to think of aged women in heathen lands who know nothing of woman's Saviour, how desolate is their condition, their life is miserable and they have nothing to look forward to in death. Shall we not be in earnest to do all in our power to tell them of our Christ?

The present condition of the world

indicates that many changes are to take place, and these changes are to be overruled for the spread of the gospel. This work has been put into our hands by our Saviour, his command is clear and we can prove our love to him by obeying it. The sphere of our work is to be much enlarged, and it should be accounted a privilege to work with Christ in the great scheme of a world's salvation. The Church of Christ has been entrusted with the work of spreading the gospel, shall we improve our opportunity to serve Christ, or shall we by negligence fail to discharge our trust? It seems as if the world was hurrying on to fulfilment of prophecy, and we feel that

"We are living, we are dwelling In a grand and awful time, In an age ages telling, To be living is sublime."

It becomes us then, to put on the whole armor of God, that we may be able to resist the temptations and distractions of the world, and let us heed the last injunction of our risen and ascending Saviour, and do our part towards obeying it.

An Idol that could not get out of Bed.

A little lassie from a heathen home had been for a short time attending a missionary school. The idols in her home had been regilded. One day the "Goddess of Mercy" was missing from her place. After some searching it was found in the schoolgirl's bed. When asked how it came there she explained that she had heard at school that idols were pieces of wood, so she thought she would try for herself if this were so, and she took down the idol to sleep with her in order that she might see whether it was wise enough to get out of bed in the morning when she got up. It was rather clever of a little mite of eight years of age, at least so her grandfather thought, and he saved her from the beating her mother was going to give her. But her strange act, and the reason she gave for it, was the subject of talk in the home, and the next Sunday the whole family came to church.

Marysville Society.

Perhaps some of the readers of the Intelligencer would like to know how our Missionary Society is getting along.

We have meetings once a month, with a fair attendance; at the last meeting there were thirty members present.

We are starting on the new year very encouragingly. New members are coming in, and old ones are taking more interest, and are more determined to work for God's cause. The Secretary at the last meeting spoke of the "Missionary Helper", and succeeded in getting ten new subscribers, which will entitle her to a copy of "Dr. J. L. Phillips Missionary to the Children of India", by Mrs. Mary R. Phillips.

The Society has decided to take up the study of India, and try and become better informed on the work there. We have a "lookout" committee, a "social" committee, and a "visiting" committee, all of which gave good reports at the last meeting. We are praying that this may be our best year, since organization, in Oct. 1894.

S. A. PUGH
Secretary.

Marysville,
Nov. 14th 1899.

Among Exchanges.

SHOW YOUR COLOURS.

Get out behind the bush. Show your colors. Don't you know every one—friend or foe—despises a coward.—The Agitator.

JUST WHAT THEY ARE.

As "no drunkard shall enter the kingdom of Heaven," drunkard makers—liquor sellers and license voters—are recruiting agents for the pit.—Iowa Commonwealth.

A TRIBUTE.

It is not in vain-glorious boasting nor in swagging jingoism, but in the calm confidence of well prepared and well tested strength, that the British empire stands on review to-day, ready at every point, on land and sea, to keep alike her martial drumbeat sounding and her vast realm intact: all moving and her vast realm intact: all around the crimsoned circle of the globe.—New York Tribune.