

Religious Intelligencer.

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

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NOTES AND COMMENTS.

WOMAN SUFFRAGE.—The women are moving on. Twenty years ago women could not vote anywhere. As the result of their agitation for this privilege they now have full suffrage in Washington and Wyoming Territories; municipal suffrage in Kansas; municipal suffrage (single women and widows) in England, Scotland, Ontario, New Brunswick and Nova Scotia; and school suffrage in these fourteen of the United States: New Hampshire, Vermont, Massachusetts, New York, New Jersey, Kansas, Colorado, Nebraska, Minnesota, Kentucky, Indiana, Michigan, Oregon and Wisconsin.

DIVISION OF PROFITS.—John Wannamaker the great merchant of Philadelphia, a few days ago, in accordance with a plan adopted some time ago, distributed \$40,281 among 272 employees, a part of last year's profits of the business. It was an average of nearly \$150 to each one.

"DE SUN DO MOVE."—Rev. John Jasper, the much heard of coloured preacher of Richmond, Va., is still preaching his "Sun-do-move" sermon frequently. He claims to prove his peculiar theory from the Scripture, and because the white people who go to hear him do not laugh at him and tell him he is talking nonsense, he thinks he has brought them to his belief.

WORSE THAN FOLLY.—The Montreal *Witness* well says, "those Protestants who send their impressionable daughters to a nunnery for their education trusting to their early principles—usually in such cases nil—and the promises of the nuns not to interfere with their religion, are hardly to be commiserated when their bright girls are led as victims to grace a Roman triumph, in the accounts of which every insult is heaped on their own faith. Do they not know that the education in question is given cheap by professed promoters of the Roman faith, for the very purpose of capturing those Protestant girls?"

A NEW KILLER.—A new gun, known as the "maxim," is perhaps the worst sinister of all modern engines of destruction. By utilising the force of the recoil this fearful weapon, when once started, is made to load and fire of its own accord. All that is necessary is to attach from time to time a fresh ribbon of cartridges and the gun feeds itself. The Austrian War office has recently concluded a series of experiments with it. It behaved "remarkably well," says the report, at ranges up to a mile. An average speed of 600 rounds per minute was obtained from its single barrel; and after upwards of 6,000 shots had been fired, the gun was still capable of making an "excellent diagram" at 650 yards. There is something truly diabolical in the automatic destructiveness of this "well-behaved" weapon.

ONE RESULT. Because of the relaxation of the vigorous enactments against the Roman Catholic religious orders in Prussia, over 4,000 monks and nuns have retaken possession of their convents. The Government has just submitted a bill granting civil rights to various orders of nuns.

THEY ALL CAN DO IT.—Somebody has said that one-third of the people are sure they can beat the lawyer in expounding the law; one-half think they can beat a doctor in healing the sick; two-thirds of them think they can beat the minister in preaching the gospel; and all of them know they can beat the editor in running a newspaper.

THE ABSTAINER'S CREED.—The following is from the pen of Rev. Dr. Pierson, and is called by him "The Abstinence Creed":

"I believe that the Demon of Strong Drink is the gigantic foe of God and man; that it ruins man alike for happiness on earth and blessedness in heaven; and that two-thirds of all the pauperism, crime, and woe of earth may be traced to him as his progeny; that he was conceived of Satan, born of the depraved appetites of men, and inflicts only suffering upon his victim; that under his rule reason is crucified, love dies, and conscience is buried; that man descends into a

hell even upon earth, and has no resurrection for his manhood nor redemption for his enslaved soul but in the power of God; that no drunkard can enter into the kingdom of God or abide His presence who shall come to judge the living and the dead. I believe in the saving and keeping power of the Holy Ghost; that the whole catholic church should unite to assault and overthrow this awful traffic in strong drink, and deliver humanity from the curse of the drink habit; that the only salvation for humanity is in uncompromising total abstinence for the individual, progressive prohibition for the community, and above all the embrace of the gospel of Christ, who alone can redeem body and soul from the slavery of sin and thrill us with the power of life everlasting."

Action Rather than Theory.

At the Evangelical Conference recently held in Washington, at the close of a lengthy and able discussion of plans of Christian work, Rev. Dr. Bates, being called on, made the following stirring speech: I do not know that I care about hearing another word in relation to any theory. I would like action. At the back of one of our capes, four years ago this very day, about 10 o'clock in the morning, the signal gun was heard. The captain of the life-boat sounded his trumpet, and his men rushed to the boat. Three times they pushed her out into the surf, and three times she came back. The fourth time they were successful. They rowed out in the snow-storm, but found the sea so rough that it was with great danger that they could board the wreck. There were just six men and the captain in the life-boat, and eight men holding on to the wreck. One of the men said, "Captain, what shall we do?" He said, "At the next sea I shall put the boat on the wreck. Then, every man of you save a man." But it was asked, "What will become of the other man—there are eight of them?" The captain replied, "God will take care of him." At the next sea he put the boat on the raft (for the wreck had become a raft), and every man pulled a man into the boat, and the eighth man, influenced by the others, jumped in with them. They rowed through the breakers to the shore. They put them into the humane house and carefully nursed them.

At 4 o'clock in the afternoon a rocket went up just about on the same shoal, and the captain said, "Men, there is another wreck out there; we can't see it, but there are men perishing." The men went to work once more, took the boat down to the surf, and four times the boat came back. Then the men straightened up and said, "Captain, back of these hills are our wives and children; if we go again, to-morrow they may be widows and fatherless." "Yes," said the Captain, "I understand that; but those men out there have wives and children, and if we do not go, there will be other widows and fatherless children." He sprang into his boat, and they went out again and saved fifteen men and watched them through the night. The next morning, the wives and children came from back of the hills, and telegrams went all over New England, announcing what these men had done; and there came back telegrams from the governors of two of our States, sending their congratulations to those brave men for saving citizens of their States.

We have been hearing the signal gun by day, we have been seeing the rocket by night. The "church is the life-boat, and the only one that has come down from glory. She struck the rocks on Calvary but the red blood of the Son of God floated her out on the ocean, and wherever the signal gun is heard, if a Christian man here and a Christian man there will respond to it, each will save his man, and in a few years we shall hear no more about the perils; the signal gun will be silent, there will be no more rockets, and but one strain,—

"All hail the power of Jesus' name! Let angels prostrate fall, Bring forth the royal diadem, And crown Him Lord of all."

Spiritualism.

Spiritualism, says the N. Y. *Evangelist*, had its rise in a little hamlet in New York State, hard by where Mormonism had its genesis a generation earlier. Later "the Fox girls,"

as they were called, moved to Rochester, thirty miles away, as the best centre for their "medium" business. The rappings attracted the attention of the press and of the public—at least that portion of the public in search of some new thing, real or supposed. Claiming to summon the dead to answer the living, a glamour of solemnity and religion was not wanting at the beginning. A few church-members were unsettled by what they saw, or thought they saw or felt, but as a rule the orthodox churches gave the matter little credence. Their well-instructed members, it may be, read anew the condemnatory references of the Old and New Testaments to "familiar spirits" and "sooth-saying"—phenomena that of old marked a condition of moral and spiritual decadence—and drew the conclusion thence and if there was anything in those demonstrations it was really new. They have continued for now forty years, and have excited the wonder of the curious all over the world. There have meantime been one or two attempts at a thorough investigation of the claims set up by leading spiritists, and many less formal ones. They have been frequently, and in several instances formally, declared unworthy of attention or credence, but spiritism counts its dupes by the thousand. The claimed commerce with the world of spirits is carried on by means of "mediums," who voluntarily abdicate their own wills, and are subject to the wishes or whims of the disembodied. Thus a great and profitable traffic is being carried on by a class of persons of generally disreputable life and repute. Judged by its instruments and by its fruits, spiritism is thoroughly bad and demoralizing in its influence. It should be excluded, with all its belongings and incidents, from every respectable social circle. It has worked calamity in a thousand once peaceful and clean communities all over the land.

What They Teach.

Cardinal Gibbons and the Roman Propaganda approve in express terms of a Catechism published in Philadelphia, from which the following is an extract:

No Salvation out of the Catholic Church.

Which Catholics are apt to lose the faith?

The Catholics that are apt to lose their faith are:—

Those who are but little instructed in their religion, or are worldly minded, and lead sinful lives; Those who, through their own fault, often miss Mass, seldom receive the sacraments, and hardly ever say a prayer; Those who often read bad books and newspapers, and associate with scoffers at religion.

In which countries did many bad Catholics fall away from the Catholic faith, in the sixteenth century?

In the sixteenth century many bad Catholics fell away from the Catholic faith, in Germany, France, England and Scotland.

Who caused those bad Catholics to fall away from the Catholic faith?

Those who caused many bad Catholics to fall away from the Catholic faith were:—

1. Martin Luther, a bad Catholic priest in Germany;
2. John Calvin, an apostate Catholic in France;
3. Henry VIII., a bad Catholic King of England;
4. John Knox, a bad Catholic priest in Scotland.

What have those bad Catholics been called, who fell away from the Catholic faith?

Those bad Catholics who fell away from the Catholic faith, have been called Protestants.

Why are there so many kinds of Protestants?

There are so many kinds of Protestants, because every Protestant believes what he chooses to believe.

What do we believe when we say, "I believe the Holy Catholic Church?"

When we say, "I believe the Holy Catholic Church," we firmly believe that only the Roman Catholic Church is the holy Church of Christ, out of which no one can be saved.

How do we know that those are lost who do not care to believe the Catholic Church?

That those are lost who do not care to believe the Catholic Church, we know from Christ himself, who says: "He who will not hear the

Church, let him be to thee as the heathen and publican;" and "He who believeth not shall be condemned" Matt. xviii. 17; Mark xvi. 16).

Who, then, will be saved? Only those who will be saved, who not only believe, but also do what God teaches through the Catholic Church."

Emancipation in Brazil.

The emancipation movement in Brazil is an old one. It has been moving on for more than twenty years, gradually growing in strength until at last the final blow is struck. In 1871 a law was passed which practically freed children born of slaves and which freed all the State's slaves, 1,600 in number. Under the law 1,540,796 slaves registered in 1873 dwindled to 1,233,195 in 1884. In 1885 a law freeing at once all slaves over 60 years old and emancipating all others by classes gradually was passed. Under it the slave-owners were to have compensation for their loss, and it was expected that by 1892 there would be no more slaves to free under the law. The passage of the law of 1888 has hastened this consummation about four years. In March, 1887, there were 723,419 slaves in Brazil worth \$240,000,000. At this time there are probably not more than 600,000 worth \$200,000,000. Cuba and Porto Rico are the only places in America where slavery is now allowed by law.—*Globe*.

Dancing for the Church.

A "dance was held in the public hall of Maitland, N. S., last Monday evening in the interest of the funds of Holy Trinity (Episcopal) Church there. "All sorts and conditions of men," or to use the happily conceived wording of the advertisement, "the young, the middle aged and the old" were of the "cordially invited" to it, with the proviso that males attending, should pay the modest fee of twenty-five cents each, and that those needing refreshments during the evening, should be willing to pay "spring prices" for the same. "Married men" were invited to come with their wives or without them, as they should prefer, and wives were informed that they should "have the same privilege." Of course, those accepting such an invitation went to enjoy themselves, and so they did well and long, the performance of the "fantastic" light and heavy being continued into the "wee sma' hours" of Tuesday morning. About twenty dollars were netted for the church fund. How the Holy Trinity was honored by such a service!!!—The following are extracts from the advertisement issued by the Holy Trinity Church:

"There cannot be a more pleasant way of passing an evening than in tripping the light fantastic to the music of a good violin. If you would enjoy yourself in this way, come to the hall on Monday evening. You will find a refreshment table there with all the spring delicacies at spring prices. The young the middle aged and the old are cordially invited. Married men come with your wives, or without them, as you prefer. Wives have the same privilege! A fee of 25 cents will be asked for the gentlemen. Remember the Monday evening (14) at 8 o'clock. Every attention will be shown to those who patronize us. We guarantee a pleasant evening."

Comment by us is needless. But as we value the good name of the Church of Christ, as we reverence the Holy and ever-Blessed Trinity, we protest against proceedings so unworthy.—*Presbyterian Witness*.

Arctic and Antarctic Expeditions.

Expeditions to both the arctic and antarctic regions are under way—the latter from Australia, the former from Norway. Mr. Nansen, of the Bergen Museum, is in charge of the last-named, which was fitted out at Christiansia, and sailed from Copenhagen a fortnight ago to the eastern shore of Greenland. His object is similar to that of Lieut. Havgard in 1882—to cross the country and investigate thoroughly its climate, capabilities, etc. The eastern coast, so far as known, is lined with snow-capped summits ranging from 1,500 to 2,000 feet high and fringed with immense ice fields from December till June. It has been regarded as practically in-

accessible. Most of the inland expeditions thus far have been made from the west coast, and have not reached much over one hundred miles into the interior. The country is still, therefore, an interesting and tempting problem to explorers. The popular idea of it is that of a vast inland glacier; but Nordenskjöld concluded, from observations made five years ago, that there is an open sea on the north, and that the icy coast barriers enclose a central plain unvisited by snow in the summer months; and the naturalist, Pansch, who went out with the German expedition in 1869, reported, on the eastern shore, wooded slopes, green pastures and tillable lands. The results of Mr. Nansen's visit will be awaited with interest.—*Z. Herald*.

The Kaiser's Health.

AN INTERVIEW WITH DR. MACKENZIE.

Mr. Stead, of the *Pall Mall Gazette*, has had an interview at Charlottenburg with Dr. Mackenzie. Mr. Stead was received by the doctor in a large, light room in the centre of the castle. The apartment had three bay windows and three doors. Several diagrams of the Emperor's head were on the walls, and on a table were sketches of canulas and a number of books. Dr. Mackenzie looked worn and anxious, and showed traces of the long vigils he has maintained in his attendance upon the Emperor. During the interview he was repeatedly summoned to the Emperor's room by an electric bell. He stated to Mr. Stead that his patient is all that could be desired in the way of temper, patience and cheerfulness. He is obedient, and as well disposed as a child. He bears pain bravely, and does not indulge in needless worrying. The rumors that he had asked the chaplain to pray for his release from his sufferings, and that he longed for death, were untrue. It is by no means certain, said the doctor, that he has made up his mind that he is dying. He does not suffer from the canula, although inflammation and the sloughing away of portions of dead cartilage, cause him inconvenience. The reports of the bad odor pervading the sick room are gross exaggerations. Until His Majesty's recent severe attack of illness, he sat at the table at meal times with his family and went about, and did not discommodate anyone. The doctor said that if the Emperor's strength improved he hoped he could be removed shortly to Potsdam. The Emperor is in the habit of mind common to all chronic who alternate between the belief that they will live a couple of years, when they mentally plan for the future, and the fear that all will be over with them in a few days. Although apparently robust, the Emperor had not much recuperative power, and this circumstance would have rendered fatal the operation proposed in May of last year. Dr. Mackenzie said in conclusion: "The Emperor is evidently suffering from perichondritis, which with disease of the cartilages is very dangerous, though not necessarily fatal. If he has also cancer, that will necessarily prove fatal sooner or later."

Tortured By Means Of "Christian Science."

A Boston physician of high standing, in a letter writes in part as follows:

I make this protest because of the agony and death which a so-called Christian science practitioner has brought to an aged woman. For months she had been allowed to suffer, and her life has been shortened by weeks, and perhaps by months. Less than three months ago I was asked to see this poor woman, who had been under the care of a Christian scientist for more than six months. I found her in a very feeble condition hardly able to get out of bed alone, and blanched from the continued loss of blood. She was told, however, that nothing was the matter, and that she must act after such a belief. On examination I found that she was suffering from cancer, which had been allowed to advance so far that it was impossible to remove it by operation. Much, however, could be done to relieve the intense pain and check the loss of blood. The "scientist" had full control, and notwithstanding the patient's protestations of weakness and pain, she was told to forget it, and was urged into the street. The patient

was not allowed to use the ordinary means of relieving pain, such as hot cloths, because "in reality there was no pain." Now, what was needed was the most absolute quiet. As the result of her efforts to be about there were frequent and very profuse hemorrhages. The patient was told that she was getting better. A few days before her death, after dragging herself down three flights of stairs and into the street, a hemorrhage began, which lasted all night. Being alone, and having used every available article, she was obliged to tear up a blanket in her endeavor to stanch the flow of blood. In the morning she was again told that it was of no account, and that the disease was passing from her. When the patient with some doubt in her mind referred to the torn blanket, she was told that it merely told how strong she was. Her faith in this mode of treatment at last gave way. A bed in one of the hospitals of the city was procured for her, but she died on the following day before she could be removed to it.

THE DIFFERENCE.—A certain patient had rheumatic pains, which the doctor thought would be relieved by "nitrate of potash." The patient took the medicine for some time, but was not much benefited, and asked for another remedy, which the doctor prescribed. Then a few days after, the doctor met him, and asked after his health. "Oh, I'm getting well, doctor," was the reply. "But 'tain't your medicine. I tried that for some time till a neighbor told me of something he took for his rheumatism,—a very simple remedy. I tried it, and it's done me a great deal of good." "What is it?" said the doctor. "Oh, it's so simple I'm afraid you'll laugh at me if I tell you." The doctor promised to control his risibles; and the patient, after much urging, informed him that it was "saltpetre." The doctor was not true to his promise, as he laughed heartily, and told the astonished patient that "nitrate of potash" was the chemical name of a substance known to commerce as "saltpetre."

Diverse Beliefs.

Church Union, so called, is a Utopian fancy. It cannot be, even in heaven. The musician who tunes his harp by forcing all its strings to sound alike, gets not music but monotone out of it; unless indeed, the strings are torn asunder in ear-rendering discord. We find this monotone in the stolid, unquestioning faith of the Roman Catholic Church. And for an example of the discord, which results from an overstraining to secure an ideal and impracticable unity, we may look on any of the countless petty strifes in which the "sects" have been drawn up against each other during these nineteen hundred years. The church, which is the body of Jesus Christ, has many members; and each has its own functions of duty and thought; "If the whole body were an eye, where were the smelling; and if they were all one member, where were the body?" It is not to be expected, therefore, that all our neighbors will think as we do; nor does it follow that a man is a heretic because he differs with us.—*D. J. Burrell, D. D.*

Among Exchanges.

PROHIBITION. But above and beyond everything else, there stands out clear and definite this great lesson made more prominent in the light of the knowledge we have gathered in the recent struggle:—all the energies of temperance reformers ought to be concentrated into determined, persistent, definite, uncompromising effort, prayer, agitation, influence and vote, for Immediate Total Prohibition. This is our object. Let there be a grand, united rally at Montreal on July 3rd to devise methods, and inaugurate work. **PREACHERS.**

In Canada there are over four thousand men preaching in the name of Christ every Lord's Day—preaching with the aim of influencing conduct for this life and that which is to come. In the United States there are more than 40,000 such preachers. Immense must be the effect for good, if all these men, or even a fair proportion of them, preach faithfully and intelligently the faith that saves, and the morality that has its root and life and saving faith.—*Pres. Witness*.