

Religious Intelligencer.

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

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NOTES AND COMMENTS.

THE PHONOGRAPH is likely to be used in furnishing literature for the blind. They will by it get easily through their ears what they now have to grope for with their fingers.

THE RAILROAD now being constructed in Africa will, it is said, bridge over two hundred miles of cataract.

CONNECTED with the Bethany Sunday-School in Philadelphia, of which Hon. John Wannamaker is Superintendent, is a Penny Savings-Bank.

A single cent is received on deposit, but few offer less than five cents. More than a hundred thousand dollars have already been deposited.

IT HAS BEEN proposed to erect in Chicago, for the World's Exposition, a tower like the famous Eiffel Tower in Paris. But objection is being urged against the project on account of the loss of life which is certain to 'a'e place in its erection. In the building of the French tower the government reports show that fifty persons were killed and 300 injured. But it is known that on account of popular indignation, reports of loss of life were suppressed as the work on the tower approached completion, and it is currently believed that not less than 100 persons met their death in its erection, and that 500 were seriously injured.

THE SHAMEFUL SPECTACLE, says the "Christian Leader," of two great nations like the United States and Canada tossing a poor Chinaman backwards and forwards like a football, because he could not pay the tax levied upon the Chinese before they are allowed to set foot on American soil, was scathingly rebuked from his pulpit by Dr. Cochrane, of Ontario. The same papers that told of the cruel treatment of the poor stranger contained glowing accounts of the noble contributions of women in Canada to send missionaries to India and China! "What if China should retaliate," asked Dr. Cochrane, "and turn back our merchants and missionaries from her shores?" The few Chinamen in Brantford attend Dr. Cochrane's church and Sabbath school; they bear the highest character and have uniformly conducted themselves with the greatest propriety; one of their number, indeed, is preparing to go as a missionary to his countrymen.

THE WATERLOO BALL-ROOM, where once there was a sound of revelry by night, and all went merry as a marriage bell, just before Napoleon's overthrow, is for sale. It is the upper story of a now deserted brewery in the Rue de la Blanchisserie, Brussels. It is a very large room, with rough beams supported by a row of six wooden pillars in the centre, and the price is 192,000 francs.

MONTENEGRO, a little mountainous principality, lying on the borders of Austria and Turkey, and containing about 100,000 people, has says the Standard, been a bone of contention between Turkey and Russia, while Austria has watched it with the hope that in the quarrels of the two she might make way with the bone. While most of the people are Slavic and belong to the Greek Church, Catholicism is very influential, but the "infidel Turk" has had the political control for the last thirty years. Russia, however, has never given up the hope and the purpose of recovering the principality from the Turks, and as a powerful means to this end she has sought to make the Slavonic language universal among the people, as she is doing in other quarters, knowing what a unifying force a common speech is. Some two years ago the Prince secured an agreement with the Catholic Curia at Rome by which the Slavonic language was to be used in the Catholic churches of Montenegro. Owing to the opposition of Austria, the agreement was not carried out, and now the Prince is wanting to know the reason why. He has sent a Catholic Archbishop to Rome to urge the fulfillment of the contract, and the small matter becomes relatively important because behind the actors in the drama are Russia and Austria respectively.

IT HAS BEEN reported that Count Campello, who some time ago left the Roman church, had returned to the Vatican and was now doing pen-

ance preparatory to receiving an official appointment. But he declares the report as quite unfounded, and a calumny.

THE POLICE MAGISTRATE of St. John has been talking of the growing tendency to betting on base-ball and the like, and has ordered the Police to look out for such cases and arrest the guilty parties.

THE FINANCES of the Congo State do not seem to be in a flourishing condition. It is said that King Leopold finds the annual demand upon him of over \$200,000 a year for governmental expenses more than he can meet. Free trade on the Congo was provided for by the British Conference; but import duties are imperatively needed for purposes of revenue. A tariff schedule has been drawn up by the Anti-slavery Conference now in session in Brussels. All the representatives excepting those from this country have accepted this schedule. There should be no unreasonable delay in furnishing this thriving State with every needful help for its successful development.

WHAT THEY EAT? is becoming a serious question among our neighbours in the south. The Agricultural Department of the United States Government, after investigation, has prepared statements which contain startling information as a basis for Congressional action. According to the report of a special agent, fifteen per cent. of the food sold in the country is adulterated or misbranded, causing a total loss to the consumers of about \$675,000,000 a year.

THE ST. JOHN Gazette suggests that it might be worth while for some clever calculator to make an estimate of how much base ball costs the city of St. John, directly and indirectly. We think that if the figures were made up that they would surprise a good many people." In this city, too, and elsewhere it would be found that the game as now managed wastes a great deal of money. What good results from the "sport" it would be difficult to tell.

Joseph Cook on Political Romanism and Secret Oaths.

I now come to Jesuitism, and I beg leave to say that I do not wish to attack any man's religion. I would speak of Roman Catholicism as a religion with all due respect. I am not here to discuss that topic to-night. But Roman Catholicism as a polity is another matter. Political Romanism is under the management of an oath-bound secret organization called the Jesuit body. Now, as cool an authority as the Encyclopedia Britannica says that Jesuitism, as a secret oath-bound body, is a naked sword with its hilt at Rome and its point everywhere. That sword has been drawn of late for the destruction of the American common-school system. Our republic rests its chief weight on a tripod, of which the chief supports are a free church, a free school, a free state. The tripod is of such a nature that when you break either of the supports the whole tumbles. Now, it is beyond controversy that the arm of the most powerful ecclesiastical organizations known to history is lifted with that Jesuit sword in its hand for the purpose of cutting to pieces the priceless, historically-tested, absolutely invaluable American common-school system. I say, paralyzed be the arm that is lifted for such a purpose.

But the power of it is in its secret oaths. It is said that ten men with an understanding with each other can manage a hundred men with almost every assembly. Protestantism in this country is like the hundred men who have no understanding. Jesuitism is like the little group that understand each other. You say it is not very powerful in this country. It is supposed at the present time that the majority of the Jesuits are here. They have been driven out of France, out of England, out of Germany. Of course they have tried to return and recover their supremacy and have failed, but they are here in larger numbers because they have been expelled from other countries. They have been driven out of South America. Near my blessed home in the Adirondacks, near Lake George, there was an immense fire last summer, and rattle-snakes and other inhabitants of the woods were driven into a ravine.

So much territory was burned that all the wild things in that region were frightened away into a certain quarter, to which they naturally fled as the flames followed. Now, Europe has been burned open again and again, South America has been burned open again and again in its flame of indignation against the political intrigues of the Jesuits, and the reptiles have come to the United States. The power is in their secret organization.

Yet you are told this is a very dangerous topic. The newspapers will attack you. Many of them have Catholic editors and reporters. I thank God that the great organs here in your noble city of Chicago have lately been telling the whole truth about Chicago, and have been defending our public system in a manner for which I make my best bow to the public press. I think you will bear me out, gentlemen, when I say that I do not always praise the papers. I am an editor myself, and know that the editors are the hardest workers on the globe. I have been known to criticize the press, but I praise your Chicago Inter-Ocean, your Chicago Tribune, for discussing the relations of political Romanism to our common schools, and for defending distinctively American ideas in that connection. But the Jesuits are not disheartened; they know the power of secret organization. What have we done in Boston? We have gone back to the underlying facts of the Vermont law. We have gone back, rather, to the old doctrine of Massachusetts, that every official shall take an oath that he renounces all allegiance to every foreign prince, person, prelate, state, or potentate. We want every Jesuit in the land to take an oath like that, and any Jesuit or any citizen who will not take an oath of that sort, saying that civil law is in his opinion superior in authority to any ecclesiastical law or to the mandates of any secret organization, shall be disfranchised, shall never be naturalized, so that America shall be kept in the control of Americans.

The Presbyterians on Temperance.

The Presbyterian General Assembly of Canada, to whose session we referred last week, delivered itself on the question of temperance and prohibition. There were, of course, differences of opinion, and a few cannot think the rum traffic unscriptural or a thing to be prohibited, but the Assembly as such expresses its feeling and purpose in this clear way:

This assembly believes that the general traffic in intoxicating liquors is the source of terrible and enormous evils; that it blights the prospects, destroys the health and character and ruins the soul of the individual; that it mars the happiness, wastes the resources and degrades the life of the family; that it lowers the moral sentiment and endangers the peace and safety of society; that it greatly increases the number of the "lapsed masses," intensifies every evil and fills the land with crime; that it not only hinders most seriously and in many ways, but antagonizes the church in her work of uplifting the race and winning souls for Christ, and that it is contrary to the teaching of Scripture and the spirit of the Christian religion. Therefore, the assembly adopts the following

RESOLUTION

As indicating the means to be recommended to the people for meeting, and as far as possible overcoming it and its accompanying evils:

1. That the faithful preaching and teaching of the gospel is the first and essential element in the work of building up a temperate, prosperous and godly nation.
2. That the office-bearers and members of the church be urged to practice and inculcate total abstinence as the only absolutely safe course to be followed.
3. That recommendation IV, adopted by last assembly be repeated viz: "In view of the acknowledged fact that much of the wine of commerce is exceedingly impure, we would strongly urge on all the sessions of the church the duty of securing, as far as possible, the pure fruit of the vine for use in the sacrament of the Supper."
4. That all available means be used to secure in all our public schools the teaching of the effects of alcohol on health and morals.
5. That the importance of "moral suasion" in promoting the temperance reform be emphasized, and that its continued and increased use be recommended.
6. That inasmuch as many are, through the influence of the liquor traffic, hardened to the appeals of the Gospel and the arguments of "moral suasion," and are made indifferent to the true interests of their fellow-men or the welfare of their country, it is necessary, in order to protect the

young, the weak and unwary from temptation and ruin, and to restrain the lawless, to invoke the aid of the law so as to reduce, and if possible extinguish, these evils by wise legislation.

7. That whilst the restrictive and prohibitory features of existing liquor laws are gratefully acknowledged, and should be persistent, utilized, it is the conviction of this assembly that no legislation short of prohibition rigidly enforced by the proper civil authorities will ever be sufficient to free our land from the terrible evils of intemperance, and that it is the duty of the Dominion Parliament to enact such a law.

8. Whereas the assemblies of 1888 and 1889 instructed their committees on temperance to "take all proper measures to secure the co-operation of the other churches of the Dominion" in petitioning the Dominion Parliament in favor of prohibition; and

Whereas the committee of 1889 has, in obedience to these instructions, taken such measures, and is now, with the co-operation of a similar committee of the Methodist church of Canada, engaged in carrying out these instructions; it is therefore

Resolved, that this assembly approves of the action taken, and hereby authorizes the committee on temperance for 1890 to continue the negotiations thus entered into with other churches, and if the results warrant it, to have petitions presented to Parliament in 1891, or as soon thereafter as practicable.

9. That the assembly gratefully recognizes the good work done by the various temperance organizations and a large portion of the press in training the young and educating the public in the principles of total abstinence and prohibition, and recommends office-bearers and members of the church to give them due sympathy, encouragement and support.

10. That the instructions of last year to the committee to prepare a simple constitution for congregational societies be renewed.

The Ship Railway.

People are apt to forget that one of the most notable and unique engineering enterprises undertaken in the present day is now in full process of construction in this very Dominion of Canada. The Chignecto ship railway scheme is being rapidly pushed forward, and in another year it is expected enormous ships will be transported across the isthmus, and the feasibility of a project which many competent engineers have devoted their energies to will, it is hoped, be confirmed.

The work has progressed well. The wide roadway is nearly completed already, and the basins at each end of the line are being constructed. Four engines of immense driving power have been ordered for the railway, and the rails and fastenings are at hand ready for laying. Thus there is every prospect of a speedy accomplishment of the work. The isthmus is well adapted for the construction of such a road, as the surface is fairly level and the excavation necessary not very difficult. The line is straight from end to end, and in length is seventeen miles, with a gradient of only about ten feet per mile. The roadbed will be forty to sixty feet wide, so that the largest ships may be accommodated, and there will be four lines of rails in two tracks. The vessels desiring to be carried across will enter the dock at either end and be lifted up to the level of the track and then transported by powerful engines in the ordinary way to the other side, when they will be let down to their native element again. The engineers at the head of this vast project are Sir John Fowler and Sir Benjamin Baker, of London, the engineers of the Forth bridge, whose names ought certainly to be a guarantee of perfect success.

There is something most extraordinary in the idea of immense ships being carried over the land as one sees a small boat sometimes lumbering along on top of an ordinary freight wagon, but modern science has made too many wonderful achievements in recent years to encourage the incredulous to doubt the Chignecto marine railway, which is indeed rapidly becoming an accomplished fact. A glance at the map will indicate the distance saved by taking this route, a long and tedious trip round Nova Scotia being avoided. As the enterprise is thus favored by eminent engineering authority it ought to be well patronized, and it is to be hoped that it will prove a financial success. About ten millions of tonnage is registered in port in the Bay of Fundy and the Gulf of St. Lawrence, which, under ordinary circumstances, might be diverted to the ship railway. All Canadians will be glad to see the remarkable enterprise prosper, and justify the money expended upon it.—The Empire.

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.]

Vain Repetitions.

[BY MRS. M. M. H. HILLS.]

Use not vain repetitions as the heathen do, for they think they shall be heard for their much speaking.—Jesus.

The people of India, as do other heathen, believe there is great merit in repeating the names of their deities. Hence, as a matter of economizing this labor, they often call their children by the names of their gods. In some places in the north of India, and in Thibet, and countries just across the Himalaya range, they have an easier method of offering their "vain repetitions." This they do by machinery. Their prayers are put on a wheel or a cylinder, turned sometimes by hand, sometimes by wind, and sometimes by water-power. If only kept in motion, the repetitions have just as much virtue as if uttered by the lips.

Miss Mary Bacheiler, during a resting-time in Darjeeling, witnessed this manner of offering prayer. In company with some friends, she visited a Buddhist temple. It was two-storied, with a thatched roof reaching nearly to the ground. The outer door opened into an apartment whose length was the width of the building, while its breadth was about five feet. A fat Lama (priest), reputed to be over ninety years of age, sat in the door, sewing on a cotton garment. He was dressed in broadcloth and had wooden beads around his neck, which he said were for his prayers. At the right was a huge cylinder about a foot from the ground, turning on a crooked iron axle by means of a rope attached to it. The surface of the cylinder was covered with bright green and red letters, constituting the prayers. An old nun sat in front, pulling the rope to keep the cylinder revolving. Two bells were suspended from the ceiling, on opposite sides of the cylinder, which a projecting spike of iron caused to strike at each revolution. The nun, while reeling off her prayers, had a paper in front of her which she appeared to be reading. Said Miss Bacheiler: "When I asked a man what she was praying, he said, her prayers were being offered for the world in general—for everybody. 'Does she include us?' I asked. 'Oh, yes,' he answered." Shelves were attached to the walls, and on these were placed other praying-machines, in the form of smaller wheels, turned by hand, to which many prayers were affixed. A young Lama made his appearance, and unlocking a big red door opening into the inner temple, motioned them in. But such were the vile smells and the suffocating air, that only Miss Bacheiler persevered in surveying this heathen sanctum. Its walls were covered with huge, ungainly, hideous paintings of their different deities. A large glass case of brass idols confronted her. On its right were numerous pigeon-holes filled with boxes of prayers. There were also pigeon-holes in the left, but many of them were empty, perhaps held in reserve for future devotees of the temple.

In what blackness of darkness must souls be enshrined who have such views of acceptable prayer! "The Buddhists have monasteries and convents."

CHEERFUL GIVING.

God has made us his stewards. Let us inquire what He has taught us in his word on this subject. He has said, "The gold and the silver are mine, and every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains; and all the wild beasts of the field are mine. If I were hungry I would not tell thee; for the world is mine and the fulness thereof."

"Ye are not your own, ye are bought with a price, therefore glorify God with your body and your spirit which are God's."

Thus we see that all we have and are belong to Him. But another question may arise. What does God require at our hands; and what is his due? God is not unjust or arbitrary in his demands. Under the law of Moses He required one tenth of all the possessions, not

the lame, or that which died of itself, or had been torn of wild beasts, would be accepted; but He required the firstlings of the flock, and the first fruits of the field. Was there anything unreasonable in this? Under the gospel, the general rule given is this: Let every man give as the Lord hath prospered him. And can any Christian ask to be excused from giving as much under the gospel as was required under the law? I trust not. There are many who give much more—Zaccheus gave one-half. But how can we give to the Lord? "He that giveth to the poor lendeth to the Lord; and that which he hath given will I repay him again. Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

God has commanded his people to open their hands wide to the poor and needy. But shall the poor be excused from giving anything, and thereby be excluded from the blessing promised to those who give? Let us again refer to the law and to the testimony.

Under the law there was one offering where the rich and the poor were placed on an equality in giving. The rich were not to give more or the poor less than half a shekel when they gave an offering to make an atonement for their souls.

But what says the gospel? "A willing mind is first accepted according to what a man hath, and not according to what he hath not." Even the beggar on whom you bestow a dime may know the blessing of giving, by giving one tenth to the Lord.

But, says one, "We should be just before being generous." Very true, but are we not to be just with God as well as with our fellow-men? "Inasmuch as ye have not done it unto the least of these, my brethren, ye have not done it unto me."

Millions of souls for whom Christ died are perishing for the lack of knowledge. The Hindu, the Hottentot, and the islands of the sea, as well as portions of our native land, are in need of the bread of life: and shall we turn away and luxuriate on the bounties which have been bestowed upon us? God forbid.

But what is promised to those who give in obedience to His commands? Let us see.

"Cast thy bread upon the waters, and thou shalt find it again after many days." "Trust in the Lord and do good, and verily thou shalt be fed." "Give and it shall be given to you again, good measure, pressed down and shaken together and running over, shall men give into your bosom, for with what measure ye mete it shall be measured to you again." "And they that sow sparingly shall also reap sparingly." If this be true, how can we who have but little to give, afford not to give?

Again, "the liberal soul shall be made fat, and he that watereth shall be watered himself."

"He that giveth to the poor shall not lack."

"But every man as he purposeth in his heart, so let him give, not grudgingly, or of necessity, but willingly; for God loveth a cheerful giver."

Among Exchanges.

CAINS.

There are a great many Cains today who resent any implication that they are responsible for the temporal or spiritual safety of others. "Am I my brother's keeper?" they ask when one mentions the harm that comes to others through their indifference. Yet all have a duty to others; and neglecting that duty or denying it, does not free them from the responsibility.—Free Baptist.

THEIR SUNDAYS.

Many transact all their business, build all their houses, review last week's trade, plan all their pleasures, as they sit in church, but hear not one word of the sermon, month in and month out.—Phil. Standard.

COULDN'T BE AN EDITOR.

A boy recently hung himself because somebody found fault with him. That boy was not born to be an editor.—Press & Printer.

NOT SO NUMEROUS.

A colored brother in Atlanta was asked recently how many members there were in the church to which he belonged. His reply was: "A little more than two thousand; but dey don't seem to be so numerous as dat when you go round wid de collection paper to raise money for de minister's salary."—Words and Weapons.