

The Religious Intelligencer.

AN EVANGELICAL FAMILY NEWSPAPER FOR NEW BRUNSWICK AND NOVA SCOTIA.

Rev. J. McLeod,

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

Peter.

[Editor and Proprietor.]

Vol. XX.—No. 15.

SAINT JOHN, NEW BRUNSWICK, FRIDAY, APRIL 11, 1873.

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Fredericton, March 7, 1873.

The Intelligencer.

MINISTERIAL FLIRTS.

We have no reference to participate in those heart-breaking amusements that may be witnessed every pleasant evening during the season, on the hotel piazza at Long Branch, Newport, Saratoga, or any of our fashionable resorts where gay young ladies smile, and blush, and sigh, and lavish love on any one of twenty ardent admirers, until some swain with honest intent is brought to a proposal, only to be informed coolly, "I am already engaged," nor to some fascinating wretch of a man who wins the heart of a true woman, toys with it for an hour—and then flings ruthlessly aside as a broken bauble that most precious of earthly things, a genuine affection. A flirtation, carried on where both parties are known to be in sport, is usually harmless enough, yet even this may be dangerous, either one may suddenly become serious in the matter. But a flirtation on one side, and dead earnest on the other, is downright crime in the first. It is palpable hypocrisy and dishonesty. Of course a minister would be above such meanness. But there is another kind of flirtation, no less wanton and wicked, and getting to be rather common, in which ministers play a most conspicuous part.

A ministerial flirt! what sort of a creature is he? He is a man of gifts—a man who makes good impressions—a man who has been successful in his work. He is not blame-worthy in this, any more than attractiveness in feature and form and character is blame-worthy in man or woman. But it is the use often made of gifts and success that is blame-worthy. A pulpit committee is on the lookout for a man to serve their church. A letter is written to a well-settled, well-paid pastor: "Dear Sir—Are there any circumstances under which you will listen to a call from our church?" That means business. It ought to be treated in a business way. But the ministerial flirt smiles, sighs—casts love-glances, lends the pulpit committee touch his hand tenderly, puts on his best homeliest clothes, makes a decided impression, and receives an offer, which after due reflection he declines. The same thing is repeated in another quarter, perhaps it goes on at the same time.

The ministerial flirt has hosts of admirers. He always smiles, always sighs. He attracts his unwary victim on and on, until the fish is in his net. But the fish does not catch him, and that is what he wants. Oh! it is so nice to be courted! It is an evidence of popularity. It has such a good effect upon the pastor's standing in his own church, to have half-a-dozen calls in his pocket. It shows that he is not a man to be trifled with—that he is in demand, and that if the church does not want to lose him, that they must treat him with a most tender consideration, and be attentive to his every whim.

To be sure, the churches are not in the wrong in asking a man whether he is open to a proposal. They are not in the wrong in desiring to secure the very best man who is to be had, or in thinking their own special field the most important and the most promising in all Christendom. But they are wrong in persistently worrying the life out of a man who has once said No! They are wrong in offering a pecuniary bribe to a man who is already well paid, and who with a perfectly equal balance could not throw in an honest conscience to turn the scale in their favor. They thus help to make ministerial flirts. A pastor is not in the wrong, even if well settled, in considering prayerfully a call. There may be many reasons why it is his duty to occupy a new field. But this greediness for calls—this spirit that leads a man to feel that he is making a failure, unless he is invited to a new sphere of work every few months—this seeking calls through hints to mutual friends, this gentle dalliance, smiling, blushing, sighing, toying with pulpit committees, enticing them on with the vain hope that after a considerable amount of courtship "Barkis will be willing"—this is wrong—as sin against the proposing church, a sin against the pastor's own church, a sin against the good name of the Christian ministry, a sin against Christ. The thing is unmanly and dishonest—as really so as any flirtation, and Christ and the churches and the world have surely a right to demand a straightforward, square, manly honesty in ministers, as in other people.

When it comes to pass that the contest of two churches for the possession of a pastor who already belongs to one of them, is spoken of by the secular press as exciting as much interest as the race of two famous horses, or a Presidential contest, when the hopes of the "ins" are up to-day, and they are ready to lay a wager on their success, and the hopes of the "outs" who aspire to be "ins," are up to-morrow, when the blushing damsel (the courted pastor, I mean) smiles now on this one, now on that, and is so agitated that she does not know her own mind, and is so in love that she sings the old song,

How happy I could be with either,
Were I but free to choose away!

Such conduct is certain to miss its aim of popularity in the long run, and to cause the flirt to be regarded with suspicion, if not with contempt, by all right-thinking and honorable men. The church that wins in such a contest may enjoy a short-lived triumph, but in its secret heart there cannot but be a lurking distrust of the integrity of its pastor. And how it hampers a man in his work, this constant outlook for and attention to calls! How it prevents an enthusiastic rallying of a church about its leader, when there is a continual fear lest, in the whim of a moment, that leader may lay down the colors he has covenanted to bear! Is it any wonder if, under the friction of such frequently recurring excitement, churches should say to a certain church in an Eastern city said to a pastor who was notorious for his flirtations—"The

next time you have a call you had better accept it!"

What true man would care to pay his addresses to an acknowledged flirt? What business firm would want to hire a clerk, who on the slightest pretext would break his engagement, or would go hob-nobbing with other firms for the sake of advancing himself in the esteem of his present employers? What self-respecting church would covet as its pastor a ministerial trifle? Now, brother, if you have innocently or wantonly been engaged in this sinning, sighing—"I wish I might!"—"perhaps I will"—kind of business, quit it at once! You are degrading your calling by it. Flirting does not pay! Dishonesty never does! You cannot serve Christ in that way. If you are asked to consider a call, before or after one is given, take time for reflection, if you need time—but when you answer, don't simper, don't evade—don't keep half-a-dozen suitors hanging on your heels; don't be a wire-puller, an intriguer, Be honest. Be a man. Be a Christian. Use intelligible English, and say what you mean, yes or no!

THE JESUITS.

Go where we will, read what papers we will, the questions meet us, what are the Jesuits doing, and what shall be done as to the Jesuits? These are the great questions of the age. It was the Jesuits who arrested and turned back the Reformation. It is the Jesuits who have since then intrigued with the civil governments in the interest of the Papacy and their own order. Let us look at some of the latest developments.

It is not possible to limit the Jesuits to any locality, domestic, foreign, or missionary, for there is no part of the world where they are not at work. True, their expulsion from Germany, by Bismarck, makes that kingdom a special centre of interest, with reference to them; but there is no nation where there is not at this time a practical question arising with respect to them. Shall we receive them, and tolerate them? or encourage them? or shall we exclude them? are the questions now before the nations.

ENGLAND.

In England there are laws by which they can be excluded, but they have not been enforced. But the question has been raised in Parliament—Shall we enforce them? or allow the country to be flooded with Jesuits? This is now under discussion.

AUSTRIA.

It was at first supposed that Austria, as a Roman Catholic country, would welcome them; but there also there is an increasing fear of their presence, and it has been proposed to exclude them.

ITALY.

The Italian Peninsula has been the great centre of Romanism, and it might be supposed that they would be welcome there. And to the Pope they are welcome, for they are the main defenders of his temporal power, and they too originated his decree of his infallibility. But for these very reasons they are unwelcome to the Italian government, and have been excluded, and are believed to be conspiring to overthrow it, that they may re-establish the temporal authority of the Pope once more.

THE IMPERIAL CONFERENCE.

If we may trust the papers, the Emperors of Austria, Germany, and Russia felt called on in their conference to consider the question, what shall we do with the Jesuits? Certainly there was good reason for the inquiry. For beyond all doubt they are laboring to destroy the German Empire, and to establish the supremacy of the Pope over all civil governments, according to the Pope's syllabus. The papers state that the Emperors did agree in a message to the Pope requesting him to break with the Jesuits, and cease to support them. And it is remarkable that even among the Roman Catholics of Germany, the Jesuits have no supporters, except in a few ultramontane districts.

AMERICA.

It is not true that any proposal has been made to exclude them from the United States. But many voices of warning are raised against them, in view of their prospective concentration in this country when they are expelled from other nations.

BISHOP COXE.

Among those who have uttered such warnings, the most noticeable perhaps is Bishop Cox, who, under the head "Chocolate," has recently described them in the *New York Observer* as a power that threatens the world. It is an article which would be well for every intelligent man to read. The title "chocolate" refers to a former exposure of the Society of the Jesuits, as engaged in mining and mercantile operations under color of missions, whereby they had become immensely rich. The gold which they obtained by mining, in one instance, they shipped to Spain, under the name of "chocolate." But the excessive weight of the cases of chocolate led to the opening of one for examination. Nothing was visible but large cakes of chocolate, but of such unusual weight as to awaken suspicion. A few blows of a hammer broke off a thin coating of chocolate and left blocks of gold, as the fruits of their missions. The society denied all knowledge of the transaction, and allowed a whole consignment of gold to be forfeited, rather than stand a suit, and thus lay themselves open to judicial scrutiny. But their wealth had before awakened suspicion. Bishop Cox says—"Their houses, schools, colleges and churches were magnificent beyond the splendor of palaces. They lived like princes."

The bishop gives this as throwing light upon the character of the men, and then sketches some leading features in their history as a warning to the men of this age. This history is taken from Roman Catholic sources, in which their intrigues to control the civil powers of the world are set forth, and the miseries brought by them on mankind are narrated. The bishop sets forth our interest

in the matter in words that deserve profound attention:

"From that bloody epoch, of which the massacre of St. Bartholomew's made but a part, an epoch of terrors that raged through Europe and spared neither thrones nor firesides; from that day to this, the Society of the Jesuits has been directly or indirectly, at the bottom of the miseries which the human race has suffered from the Papal power. True to its motto: 'Sint ut sint, ad non sint'—alike obstinate and implacable, and incapable of reform, it exists to-day, unchanged in its spirit, its machinery and its designs."

The new movement in Germany has become a necessity therefore. The policy of Bismarck is bold. He is forced to fight openly and to show his hand; but he has against him a 'snake in the grass,' and the Pope threatens a stone that is to fall suddenly and 'Crush the Colossus.' It is certain that nothing would tempt him to such a policy save that same conviction which moved all Europe in 1773, and which forced a Pope (whom the Jesuits regarded as an exception to the law of infallibility) to suppress the society, as he supposed, forever. What Bismarck is now doing, he is remembering, *from the Ninth also in the first and best days of his reign.* Every Roman power in Europe has been forced to expel the Jesuits—Rome not excepted. Woe to the land which affords a refuge to these locusts. It remains to be seen, if Bismarck's policy is successful, whether the ransom of Germany is not to be paid for the most cruel consequences to our own Republic.

Beware of 'Chocolate.' Such is the motto of the Jesuits. The Jesuits are now bringing into America, disguised not only their merchandise of gold and silver, but the poison of their principles and of their purposes to destroy freedom, civil and religious. In what I have thus said about them, I have taken nothing from Protestants. I have written according to the records of Romish nations, and the bulls of Popes."

TEMPERANCE ITEMS.

The Legislature of Pennsylvania have voted by a large majority (79 to 8) that no liquors shall be furnished in the House, and that no bottles, other than ink bottles, shall be allowed in the cloak room.

The little Quaker village of New Shann, in the liquor traffic. They have incorporated the town a mile square, and raised the license for the sale of liquor to \$1,100.

A new law—much needed.—The town of Sterling, Illinois, has passed a law which looks in the right direction, and its action will be favorable. It imposes a fine upon any man who, keeping a drinking-house, paints or stains his windows or by any other contrivance, prevents a free view of his place of business.

Michigan has just enacted a law to inflict upon women the same penalties for liquor selling that are imposed upon male grog-dealers. The champions of the liquor traffic in opposing the enactment, displayed a regard for the rights and feelings of the female sex that was almost romantic; but the Legislature showed a proper appreciation of the equality of the sexes in declining to exempt women from punishment for an offence already declared criminal when committed by a man.

The temperance cause must indeed be making progress. Even the London *Times* of late has its face Zion-ward. It has reached the wise conclusion that "if pauperism is to be diminished, thrift encouraged, and crime depressed, half the profits of the liquor traffic, to say the least, must go." It adds: "The prospect cannot be agreeable to those engaged in the business, but there is no use in blinding it. It counts the idea of 'vested rights' claimed by the 'publicans' [grog-sellers], and says very properly, 'the question is simply whether the Legislature of a country is not justified in placing, with due consideration, the welfare of a people above the gains of a trade.'"

Intemperance among Women.—Arch-deacon Sanford, of England, in his appeal to all good Christian people, says, "That with women of a humbler grade, more especially with the lower classes, intemperance, in the shape of secret solitary tipping, prevails to a frightful extent." One utterance from his lips concerning the English nation is applicable to our own, and we ask especial attention to it:—"Unless our Christianity is a fiction, unless English statesmen and patriots are justly blinded, unless this great nation, which sits as a queen, and which God has enriched and honored and shielded as none other, save one, since the creation of the world, is to forfeit her high estate and become a proverb and a byword, this traffic in the bodies and souls of our people must come to an end."

A Picture of a Country without a Dram-shop.—Since the Drafts of Noble County, Ohio, were closed by the Adair Liquor Law rarely have we seen an intoxicated person. Our country contains four hundred square miles and twenty thousand inhabitants; yet within all our borders is not a single drinking saloon. Public sentiment is growing better. With every month's experience of the new temperance sentiment, are gaining ground, and a sudden outbreak of fire of cholera would not create more excitement among us than an attempt to re-open any of the dens closed two years ago. Then our people were divided upon the question of prohibition—now they are almost a unit in favor of the enforcement of the law. As long as it is thus it will be absolutely impossible for the liquor-seller to do business in our country. Men who were considered drunkards two years ago, having had no opportunity to obtain liquor without going a distance, have gradually become allies of the temperance cause. They find temperance pays every way. This has saved thousands already from the drunkard's grave. And our people are firmly resolved to stand by the Adair Liquor Law, that has wrought for us such marvelous results.

TESTIMONY FOR THE BIBLE.

The following is a collection of the testimony of the great, the learned, and the wise to the value of the Bible, from the standpoint of worldly wisdom as well as of genuine religion:—

JOHN MILTON.—God has ordained his gospel to be the revelation of His power and wisdom of Christ Jesus. Let others, therefore dread and shun the Scriptures for their darkness; I shall wish I may deserve to be reckoned among those who admire and dwell upon them for their clearness. There are no songs comparable to the songs of Zion, no orations equal to the songs of the prophets, and no politics like those of the Scripture teach.

COLERIDGE.—I know the Bible is inspired, because it finds me at greater depths of my being than any other book.

THOMAS CARLYLE.—A noble book! All that's best in our life, our oldest statement of the never-ending problem—man's destiny, and God's ways with him on earth; and all in such free, flowing outline, grand in its simplicity, in its simplicity, in its epic melody, and repose of reconciliation.

SIR MATTHEW HALE.—It is a book full of light and wisdom, will make you wise to eternal life, and furnish you with directions and principles to guide and order your life safely and prudently. There is no book like the Bible for excellent learning, wisdom, and use.

QUEEN VICTORIA.—This is the secret of England's greatness.

FRED CHURCHILL BRYNEN.—The Bible is the only cement of nations, and the only cement that can bind religious hearts together.

JOHN ADAMS.—I have examined all, as well as my narrow sphere, my straitened means and my busy life, would allow me; and the result is, that the Bible is the best book in the world. It contains more of my little philosophy than all the libraries I have seen; and such parts of it as I cannot reconcile to my little philosophy, I postpone for future investigation.

JOHN QUINCY ADAMS.—I speak as a man of the world to men of the world; and I say to you "Search the Scriptures!" The Bible is the book of all others, to read at all ages, and in all conditions of human life; not to be read once, twice or thrice through, and then laid aside, but to be read in small portions of one or two chapters every day, and never to be forgotten.

WILLIAM H. SEWARD.—The whole hope of human progress is suspended on the ever-growing influence of the Bible.

JOHN McLEOD.—If its rules were faithfully observed by individuals and communities, the highest degree of earthly happiness would be attained.

DANIEL WEBSTER.—I have read it through many times; I now make a practice of going through it once a year. It is the book of all others for lawyers as well as divines; and I supply the man who cannot find in it a rich supply of thought, and rules for conduct.—*Exchange.*

THE SUNDAY SCHOOL.

HELPS FOR S. WORKERS.

Working in Faith.—One of the prime elements of true success in Sunday school work is faith in the promises of God. Immediate results may not be seen, but the heart of the Christian worker may draw courage to work on from the "sure promise" that his labor, if faithfully done, will not return to him void. A teacher recently said:—

If you ask me for the results of my last year's business, I could tell you. If you ask me what are the results of my labors for Christ, I could not tell you. Results are with God. It is for me to work on. I have the promises that is enough. They assure me that if I labor faithfully, my labor shall not be in vain for the Lord. And I believe the promises. God blesses not that which we do alone, but that which we try to do. And when we reach heaven, we shall be surprised to see there, occupying high seats among the blessed ones, some who were unknown outside of their little circle, perhaps their class of little ones. Their prayers have been heard. God has written their deeds in the book of remembrance. He has treasured up their tears, and heard and heeded their sighs, and I shall one day see their reward. Many friends who have filled but humble places in earth will be great in heaven. Oh, if we do not grow weary, how often would we be discouraged! Well may we thank God that He knoweth that for which we work.

A Good Teacher.—The Independent says the London Sunday School Union publishes an attractive form an address delivered in England by Dr. J. H. Vincent, of New York, on "The Teacher in the Study and in the Class." We make a single extract from it, which is worthy of emphasis:—

"The great secret of teaching is to excite the self-activity of the scholars, so as to make them think about the subject for themselves. The teacher who has learned the art of thus exciting the attention of the scholars is on the highway to successful teaching. At Boston a little girl was entertaining me very pleasantly in the parlor, while I was waiting for a friend to come down stairs. I said to her: 'You go to a Sunday-school?' 'Oh! yes. I go to Sunday-school.' 'You have a good teacher?' 'Oh! yes. I have a splendid teacher—a magnificent teacher.' When the girls of New York say 'splendid' and 'magnificent' they mean nothing. I wanted to see what these words meant in Boston, so I said: 'You prepare your lessons during the week?' 'Oh! yes. Teacher makes us do that.' I said: 'Give my compliments to your teacher. A teacher who makes her scholars prepare their lessons during the week must be a very good teacher.' Well, she said, 'I don't mean she makes us.' I thinking her way of stating it had reflected on the spirit of the teacher. 'Ah! I said, 'you have spoiled a good story.' 'Well, she said, 'I don't mean she makes us get up our lessons.' 'What do you mean, then?' I asked. 'I

mean,' she said, 'that she teaches us so that we love to get our lessons.' So I multiplied the compliments a hundredfold, and said: 'A teacher who teaches so as to make the scholars love to get up their lessons is indeed a splendid teacher—a magnificent teacher.'

RANDOM READINGS.

THE STATE PRISON in Nebraska, has a Sunday-school. Several of its members have professed conversion. Among the convicts are six Winnebago Indians, confined for life, for murder.

A MAN'S FAMILY is his best care. To raise Christian souls to their height, even to heaven, to dress and prune them, and take as much joy in a straight-growing child or servant, as a gardener doth in a choice tree.

NOT BAE is this remark of a pastor: "Two-thirds of the members of my church are honorary members. They don't come to prayer-meetings; they don't attend the Sabbath-school; they don't add to the life of the Church; they are passengers on the Gospel ship; they bear no burdens; add no strength; their names are on our books; they are honorary members." Dishonorary rather.

THE FRUGALITIES of great men are like a suit of clothes, which hang not well on any but the man who was measured for them, not to say that the misfortune of imitators often lies in this: that, in copying the lip, the bur, the shrug, the broad accent, the ungainly and ungraceful attitude, they forget that their idol is not by these, but in spite of them.—*Guthrie.*

VAIN THOUGHTS, idle words, and wicked deeds are like so many drops to quench the Spirit of God. Some quench it with the lusts of the world; some quench it with the cares of the flesh; some quench it with long delays—that is, not plying the motion when it cometh, but crossing the good thoughts with bad thoughts, and doing a thing when the Spirit saith not. The Spirit is often grieved before it is quenched.

MARTIN LUTHER gave some good advice to a preacher of the Gospel, which is not altogether out of date: "Let all thy sermons be of the simplest. Look not to the princes; but to the simple, unwise, rude and unlearned Philip Melancthon and the other Doctors, I should do no good; but I preach in the simplest way to the unlearned, and that pleases all."

REST IN HEAVEN.—There are no weary heads or weary hearts on the other side of Jordan. The rest of Heaven will be sweeter for the toils of earth. The value of eternal rest will be enhanced by the troubles of time. Jesus now allows us to rest on his bosom. He will soon bring us to rest in his Father's house. His rest will be glorious. A rest from sin—a rest from suffering—a rest from sorrow; the very rest that Jesus himself enjoys. We shall rest not only with him, but like him. Thanks be unto God for we now enjoy! Ten thousand thanks to God for the rest we shall enjoy with Christ! Wearied one, look away from the cause of thy present suffering, and remember—there is a rest remaining for thee! A little while, and thou shalt enter into rest.

LAY PREACHING.—"I want to tell you," said an American minister, "what a layman did for me in Greenfield, Mass. I was only sixteen years old. My mother had died in the previous December. I was driving the cows home toward the evening through a slight rain. A man with an umbrella overtook me, and holding it over me, said,

"My boy, these are fine cows."
"Yes, sir," I, "they are fine."
"What, that one with the short horns and broad back is a Durham?"
"His interest in what interested me won me. After a while he asked,
"Have you got a mother?"
"No, sir," said I, "she died last winter."
"What was the last thing she said?"
"O, sir, the last thing she said was, 'May God have mercy on these children!'"
"Well, my boy, ain't you a Christian?"
"No, sir."
"Why ain't you?"
"I expect it is because I love sin so much." "Fixing his eyes earnestly on mine, and shifting his umbrella so as to grasp my hand with his right hand, he said,
"What, my boy, are you not a Christian?"
"No, sir," said I, with streaming eyes, "but I want to be."
"And then he talked with me so gently and kindly that I shall never forget it. O, the preaching of a seasonable word! It was lay preaching."

NEVER.—Never do evil that good may come.

Never vote for a bad man to sustain good principles.

Never drink moderately, expecting thereby to encourage temperance.

Never use by-words if you would be agreeable in conversation.

Never eat when you are not hungry if you would preserve good health.

Never speak contemptuously of womankind if you would have the respect even of men.

Never abuse one who has once been your friend, if you would retain the friendship of anybody.

Never break an idol unless you can put God in its place.

Never stop to talk on the steps, or in the vestibule of a church, when going to its service, if you would show respect for the place or its religion.

Never play before your work is done, nor spend money before you can earn it, if you ever mean to win success.

Never shine in borrowed plumage if you ever expect to have any plumes of your own.

Never fret unless you want to shorten your life and destroy your peace.

Never let your tongue go before your thoughts.