

# Religious Intelligencer.

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

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## SPECIAL OFFER!

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## NOTES AND GLEANINGS

**DIVORCE.**—It is stated that in New Hampshire the divorces in the last five years have averaged one to every ten marriages. Some other states have, probably, a like startling record.

**CREMATION.**—The total number of bodies cremated in the various countries to the 1st of August is as follows: Italy, 998; Gotha, 554; America, 287; Sweden, 39; England, 16; France, 7; Denmark, 1.

**DOING WELL.**—The settlements of crofters in Southern Manitoba are evidently prospering. Sir Chas. Tupper visited them recently, and they spoke of their condition and prospects as satisfactory. They said they were tired of trying, at home, to make a living on small patches of land and of having to pay heavy rents, but here they have an estate of their own of 160 acres each of the finest farming lands upon the continent, conveniently near schools and churches, and in the centre of a district well settled by farmers, who came here about eight years ago. They have a good market for their produce only nine miles from the settlement, where they can get \$1 per bushel for wheat, 35c. a bushel for oats, 35c. a bushel for barley, 40 to 50c. a bushel for potatoes, \$3 50 per cord for firewood, 20c. a pound for butter, from 10 to 20c. per dozen for eggs, 7 to 8c. a pound for pork, and 6 to 7c. per pound for beef. Several of the crofters received \$25 to \$30 per month and board for attending threshing machines last winter. They are preparing a large amount of land for crop next season, and by all appearances they will prosper.

**THE PAPACY.**—Ousted from the temporal sovereignty, the Papacy is making desperate efforts to maintain its influence by a vigorous propaganda. Since 1870 the number of ecclesiastical seminaries—that is, training colleges for priests—in Rome has increased from 5 to 41; the houses of the religious orders have increased from 22 to 128; while the schools managed wholly by priests, friars, and monks have risen from 9 to 117. The eighteenth annual report of the Free Italian Church and the Evangelical schools belonging to this church show that the bitterest opposition to the nascent Protestantism is being encountered from the priests, who do not scruple to employ every weapon of intimidation, bribery, and misrepresentation. Yet in Rome itself, within sight from windows of the Pope's apartments, there is a flourishing school of 24 teachers and 801 scholars. As if it were a plague spot, this school is shut in by a cordon of 17 papal schools. Other Evangelical schools are making progress in Florence, Naples, Turin, Venice, and Leghorn.

**A NUMEROUS SECT.**—The African Methodist Church—which has not a white man among its members or any organic relations with any white church organization, reports a membership of 460,000; it has 12,000 places of worship, numbers 10,000 ministers, has 15,000 sabbath-schools, supports its own denominational papers, has missions in the West Indies, Mexico and Africa, and its reported contributions foot up more than \$2,000,000 annually for the support of church work.

**MISSION TO SEAMEN.**—At the annual meeting of the Mission to Seamen Society, held in London a few days ago, reports were made showing the extent of the work being done. Among other things it was reported that 77,828 sailors and fishermen, besides their families, took the total abstinence pledge of this Society in the last ten years; whilst 53,714 men purchased Bibles &c., in twenty-three languages in the last nine years. And during last year 10,090 ships and fishing vessels took libration to sea in boxes or bags for the use of their crews.

**THE WORLD.**—The most carefully compiled and best general statistical work is Daniel's "Lehrbuch der Geographie." The number of inhabitants on the globe is about 1,435,000,000. There are 3,064 distinct languages and dialects known. There are about 1,100 different religions. There does not exist a single people which is without a religion of some kind. Even the lowest on the social scale have some religious ideas, however crude. Christianity has 432,000,000 adherents. The Roman Catholic Church numbers 208,000,000, the Greek or Oriental Orthodox Church 83,000,000; the Protestant Church, 123,000,000. Besides these, there are about 100 sects or smaller divisions claiming to be Christians, with eight million adherents. Of the non-Christians, 8,000,000 are Jews, 120,000,000 are Mohammedans. Among the heathen religions, Brahminism is the most widespread, and embraces about 138,000,000 adherents, and its younger offshoot, Buddhism, embraces 503,000,000. Other heathen religions have 135,000,000 adherents. There are thus yet over one thousand millions of souls who are not Christian!

## More Of The Jesuits.

BY REV. R. F. BURNS, D.D.

The eighth Commandment next demands our attention. According to the Jesuit code of morality, stealing is no sin. From the summit of Sinai Jehovah, thundered, "Thou shalt not steal." Lassi, the Jesuit, gives him the lie by saying, "It is lawful to steal in necessity," and so does Tambourin in his explication of the Decalogue, Book VIII, p. 205. "A man is not bound to restore what he has stolen in small sums whatever may be the total amount." Servants are directed to pilfer from their masters if they think they do not receive enough wages. The Jesuit Valerius Reginald says: "Servants are excused both from sin and restitution if they only take (from their master's property) in equitable compensation." Cardenas, in his "Crisis Theology," 23rd Dissertation, Chapter 2, Art. I, is even more explicit. "Domestics who secretly steal from their masters, being rationally persuaded that it is no injustice to them because their labour is worth more wage than they receive, commit no sin." These instructions seem somewhat to clash with what is recorded in a well-known Old Book, "Exhort servants to be obedient unto their masters, not purloining, but showing all good fidelity."

Here is a soothing balm for the troubled consciences of over-scrupulous merchants. "It is lawful (says a Jesuit of distinction) for a man to use false weights, and if he be charged with it he may deny it by oath, making use of equivocal expressions when he is interrogated before a judge." Adulteration of goods is allowed to any extent. We summon Father Tolet as a witness. He supposes a case. "A man cannot sell his wine at a fair price, either on account of the injustice of the judge, or through fraud of the purchasers, who have agreed among themselves to be few in numbers—to lower the price—then he may diminish his measure or mix a little water with his wine and sell it for pure wine of full measure, demanding the full price." This seems also somewhat inconsistent with the mind of Him who has commanded us to "provide things honest in the sight of all men, and who hath said, "This is the will of God, that no man go beyond or defraud his brother in any matter, because that the Lord is the avenger of all such."

The Jesuits do not relish it well when their principles are put in practice upon themselves. John D'Alba, a servant at Clermont, once stole some pewter plates. By order of the Jesuits he was seized and indicted for felony. At his trial he pled guilty, but justified his conduct by an appeal to their own writings. The presiding judge would not listen to the plea, but pronounced the following sentence: "The prisoner cannot be acquitted by the Jesuit authors; for their doctrine is sinful, pernicious and contrary to all laws, natural, divine and human, confounding all honesty and authorizing domestic unfaithfulness and fraud. It is therefore ordered that D'Alba should be whipped at the gate of the monastery by the common executioner; that at the same time and place all the writings of these Jesuits upon the subject of theft shall be burnt." All of which was of course "done accordingly."

The doctrine of equivocation and mental reservation, which we have already considered, convincingly attests the measure of regard which is paid by Jesuits to the Ninth Commandment. An oath has no obligation. Perjury of the basest description is openly countenanced. The Jesuit Valerius declares that "even though one made a promise with an intention of being obliged to it, the obligation does not take place provided there was no design to perform the thing promised. Because the vow becomes null and void if you have no will to put it in execution."

The Jesuit Sanchez hesitates not to write that "if a man should swear that he has not done a thing which in reality he has, meaning some other thing within his own breast which he has not done, or some other day than that given for the thing done—suppose it to be before he was born, or any

such true circumstance—he is neither perjured nor a liar." The consequence is that wherever this crooked system holds sway, a man cannot depend on his neighbour. A universal suspicion is created—bribery, corruption and deceit in a thousand forms eat into the very core of society. Hence the striking contrast between the mercantile transactions and judicial processes on the European Continent, and those principles of high-minded integrity on which British commerce and British jurisprudence are conducted. There is nothing which attracts the notice of intelligent travellers more than the thorough want of truthfulness in countries trodden beneath the iron hoof of priestly despotism. In the "Continental Confessions of a Layman" (published in Edinburgh in 1847), this pregnant sentence occurs: "I thought the bankers' commission on London drafts exorbitant, the shopkeepers' unscrupulousness asking double the amount they finally took, the inn-keepers' plunderers, and the gentry I saw in gambling houses cheats."

During the brief reign of the Triumvirs, Mazzini and his associates at Rome, and the exile of his Holiness at Gaeta, a count, a bishop, an advocate and a Jesuit were convicted of the most transparent perjury.

Hence justice is a mere shadow in almost every country where this system prevails. "She sits powerless on her tribunal. The witness desecrates her most sacred forms and the criminal defies her righteous awards."

We have now arrived at the last precept in the Decalogue, which is divided into two, to fill up the blank caused by the omission of the second.

The extracts we have read from the "Secret Instructions of the Jesuits" bring out in the most revolting manner their greedy, grasping, covetous spirit. Though taking a vow of perpetual poverty, they constitute, one of the richest corporations in the world, and they will stop at nothing in order to increase their resources. Hence the adroit schemes to entrap widows and to waylay heirs. Hence the pertinacious efforts to reach the ears and guide the pens of wealthy patients when reason is reeling, when the mind is weak and wavering, and when the soul flutters on the confines of both worlds.

Thus we have cited the Jesuits at your bar; we have accused them of high crimes and misdemeanors; even of being systematic and notorious breakers of every portion of the law of the King of kings. We have brought forward the most unprejudiced witnesses to make good the charge. We have even prevailed on some of themselves to turn Queen's evidence. And we now put it to you as an intelligent jury, Are they guilty or not guilty?

Weigh well the evidence in all its bearings. We feel persuaded you will not need to retire before pronouncing your verdict.—*Christian Presbyterian.*

## A Proposed Monument.

The following letter from Geo. May Powell of Philadelphia to the "Christian Standard," suggests a well deserved monument to the memory of our old friend Rev. D. M. Graham D.D., so well known to our readers by his contributions to these columns, and known also to many of our ministers and people by his visits to our Conference:

"Though not of your communion, I tried to aid the late Rev. Dr. Graham, through my press connections and otherwise, to kindle interest in his efforts toward 'union in work' for the different Free Baptist branches. I believe that to even measurably unite the more than a million open communionists would (1) be good for them; (2) be a good example to other denominations; (3) be good for our common country from a patriotic standpoint. It now seems to me, as one of the best possible investments to these ends, that those most specially interested, unite in putting an inexpensive granite shaft over his grave. This is far less than is due to his noble and sainted memory, at the same time that it would be a 'stone of memorial' to keep the 'memory green' relative to 'union work.' It need cost only a few hundred dollars, but it could be made to clinch an idea that has vitality in it."

"During a protracted absence in Europe at one time on a religious mission, Dr. Graham discussed his 'union in work' idea with Spurgeon and other Christians in Britain and on the continent. They warmly favored it."

"In the dark days of the conflict with slavery, he made the church in New York City, of which he was pastor, a bulwark to that cause. He did the same as pastor of churches in Saco and in Portland, Maine. In earlier days when founding an institution of learning in Michigan, where he was the instructor of Gen. Clinton B. Fisk, he was in the van of Freedom. Gen. Fisk writes: 'Dr. Graham was one of the bravest and best of men. I first met him in 1844. When a boy I heard him preach and plead for the abolition of slavery. He was not afraid to stand with a minority and face detraction and misrepresentation and abuse. He was built on conscience, and had sweet and holy communion with God. Blessed be his memory.'"

"Subsequently Dr. Graham raised about a quarter million dollars endow-

ment for Hillsdale College in Michigan, and was for years its president. He was an able speaker and writer, and an inventor in scientific departments, especially along the lines of economy of light, heat and electricity."

"In late years he had no pastoral charge, but few Sabbaths passed without his preaching once or twice for some poor church. 'Union in church work,' however, lay nearest his heart during the last years of his life, especially since coming from Chicago in 1876 to live in Philadelphia. He founded an organization of clergymen of various denominations, to work to that end. He felt that to be possible in advance of organic church union; and he made an effective address on this point at the Evangelical Alliance Congress at Washington in 1887. In many cases he proved himself an efficient friend to those in trouble, and he had plans for large public and private charities. Most of the latter were rendered impossible by the loss of all his modest accumulations in the great Chicago fire. This destroyed property he had secured in secular business he had felt compelled to engage in, after being attacked with a serious nervous disease incident to intense overwork in a ministry in which he had baptised more than a thousand converts."

## Voting By Machinery.

Mr. J. W. Rhines, of St. Paul, Minn., has invented a voting machine, and a bill requiring its use has been introduced in the Minnesota legislature. The invention is thus described:

The practical machine is an oblong brass box about 10x14 inches, six inches deep, with a hinged cover. This box is placed on a small stand in the rear of the polling room, and in plain sight of the judges and clerks of election. The voter is identified by the judges, and passes into the stall where the machine is. On raising the lid of the box, a screen is drawn up before the stall, shutting both voter and machine from view. The lid, when raised, discloses a number of keys not unlike organ stops. There are as many rows of keys as there are tickets in the field, and as many keys in a row as there are offices to be filled. The printed name of each candidate and the office to which he aspires are placed on the top of these keys.

The elector in voting presses down the key bearing the name of the candidate he wishes to support. The key remains down. In being depressed it has locked all the keys of other candidates to the same office, thus making it impossible for an elector to vote for more than one candidate to the same office; at the same time this key has imprinted indelibly, on a slip of paper beneath, a number—which is the total vote cast for that candidate at that time. The elector votes for each of the other offices in turn, in the same way, shuts down the lid of the box, thus ringing an alarm bell and dropping the screen in front, exposing machine and voter to the view of the judges. The box lid, on being closed, liberates all the keys, and the machine is ready for the next voter.

When the last elector has voted, the count is already made and recorded for each candidate. The turnstile at the judges' desk has recorded the total number of voters. The slip of paper bearing the record of the vote can be most easily preserved.

This system assures absolute secrecy of ballot and absolute accuracy of count. It requires a sort of an educational qualification, in that the keys must be read; and yet there is an ingenious scheme already proposed, that all Republican keys be colored red, all Democratic keys white, etc., so that an elector could vote any straight ticket he chose, and be relieved from all intellectual exertion further than distinguishing between two colors! It saves the expense of printing ballots, and, better than this, it does away with the tedious and inaccurate counting of paper ballots; as a consequence of this, contested elections will be a thing of the past.

Absolute secrecy being assured, bribery at elections will be dealt a most telling blow, for the briber can no longer be sure of his purchase.

## WOMAN'S FOREIGN MISSION SOCIETY.

"Rise ye up women that are at ease." Isaiah 32:9.

[All contributions for this column should be addressed to Miss Lydia J. Fullerton, Carleton, St. John.]

## THE FIRST TANGLE.

Once in an Eastern palace wide  
A little child sat weeping;  
So patiently her task she plied,  
The men and women at her side  
Flocked round her, almost grieving.

"How is it little one?" they said,  
"You always work so cheerily?  
You never seem to break your thread,  
Or snarl and tangle it, instead  
Of working smooth and clearly."

Our weaving gets so worn and soiled,  
Our silk so frayed and broken;  
For all we've frothed, wept, and toiled,  
We know the lovely pattern's spoiled  
Before the king has spoken."

The little child looked in their eyes  
So full of care and trouble,  
And pitied the sweet surprise  
That filled her own, as sometimes flies  
The rainbow in a bubble.

"I only go and tell the king,"  
She said abashed and meekly;  
"You know he said in everything,"  
"Why, so do we!" they cried, we bring  
Him all our troubles weekly."

She turned her little head aside;  
A moment let them wrangle;  
"Ah, but," she softly then replied  
"I go and get the knot untied  
At the first little tangle!"

Oh little children—weavers all!  
Our broidery we spangle  
With many a tear that would not fall,  
If on our King we would but call  
At the first little tangle."

—Selected.

## Edible Vegetables of Our Mission Field.

BY MISS IDA O. PHILLIPS.

There is a large variety of edible vegetables; but to the European taste, I believe none of them equal our own potatoes, turnips, cabbages, beets, beans, etc. The pumpkins seem to be neither pumpkins proper nor squashes. Water-melons and Musk-melons both are remarkably tasteless. The latter amounts to nothing without sugar. Cucumbers, however, are the same old friends in India as in America,—just as tempting and indigestible as ever. An immense gourd, the size of a large water-melon, and a peculiar species of the latter, are both largely cultivated, their vine being trained on to the thatch roofs of the cottages. The natives like both very much, but the only taste discoverable to a foreigner is that of distilled water.

The okra is very common, and very acceptable after a little vinegar has modified their slippery tendencies. It is the seed-pod of a tall plant, and is used when quite tender, being usually boiled, and eaten with vinegar, pepper, and salt; though sometimes it is fried.

A vegetable called the Jouhee, whose English name, if there be any, I have never been able to find, is too important to omit. It grows upon a vine, is about four or five inches long, and is composed of a thick pulpy sack, usually dark green, and filled with a spongy substance, in which the seeds are imbedded; There is a large variety of these, easily raised, and all very agreeable, either fried, boiled, or cooked in native fashion, with spices.

The sort of leaves and plants used for greens are most numerous. One of the chief among them is poocoe, a vine whose leaf and stalk both are very pulpy. It forms quite a good substitute for cabbage.

Sweet potatoes and yams are very abundant. The bulbs of the wild caladium, and a large sort of banana cooked when green, are used in place of potatoes.

The corn is very inferior, the ears are small, and the kernels comparatively tasteless. Two very bitter vegetables, the karta and sarta, are very much used,—usually fried crisp. Radishes make themselves very conspicuous by growing to be a foot or more long, and two and a half or three inches in diameter. They are eaten both raw and cooked. Several sorts of beans are common. Among them, the let-ma is both in size and quality a leader.

But among all the vegetables, the egg-plant must take the place of honor as the one always to be relied upon, even in the hottest of hot weather. It is rather small, hard, and a little bitter; but it is on hand still when almost everything else has failed. Almost all the ordinary American vegetables are cultivated during the cold season. Sugar-cane is quite extensively raised, and molasses and sugar are prepared for the home market.

A large variety of grains is cultivated. Wheat is raised a very little. The north-west provinces seem to be best suited to its culture. A good many kinds of pulse are grown, and very much used by the natives; but rice is Orissa's great product, her food, her wealth. A large majority of the population live in little villages, and are engaged in raising rice; and, even when driven to the towns for employment and Oriza feels his fortunes very insecure, unless he has a bit of land somewhere, which he can cultivate in odd hours. The reluctance with which he parts with his rice land, be-

it ever so small an amount, is really pathetic.

Plowing begins with the first showers, and sowing of the various sorts of rice continues from the first of April to the end of May. As soon as the rice is a few inches high, weeding begins, and, at a certain stage of its growth, is carried on in what we should consider an altogether ruinous manner.

The farmer goes into the field with oxen and plow, and proceeds exactly as though there was nothing there. Strange as it may seem, the weeds only suffer by the process. A great deal of the rice is sown very thickly in small fields, and afterwards transplanted. By this method, the best crop is produced. The harvesting of the early rice begins in September, but the later kind is not until January. The primitive sickle is the only instrument used for cutting, and the sheaves are carried home on men's and women's heads or the back of oxen. Threshing is done in the old Scriptural fashion, the oxen treading out the grain. This, however, only separates it from the straw, the hard work of clearing it from the husk is left to the women. Their only instrument for the purpose is a rude, clumsy mortar, which is worked by the hand.

In this slow laborious fashion, tons and tons of rice are prepared for the country's use, and exportation as well.

Every possible product of the plant is used. The stalks left in the field are eaten off by the cattle; the straw and bran are also cattle food; and the former is the chief reliance of the country for roofing material. The chaff is used for fuel. The kernel itself, parched, popped, boiled, or made into cakes, is the staple food of people and the water it is boiled in is considered the best sort of food for infants or invalids.—*Helper.*

ACKNOWLEDGEMENT. Received from Miss L. J. Fullerton, Sec. 7th Dist. Soc. \$21.50.

MRS. A. E. SMITH,  
Treas.

## Among Exchanges.

### DIDN'T NEED GRAMMAR.

A Wichita teacher who directed one of her pupils to purchase a grammar received the following letter from the girl's mother: "I do not desire that Mattie shall engage in grammar as I prefer her to engage in more youthful studies and can learn her to speak and write proper myself. I have went through two grammars and can't say as they did me no good—I prefer Mattie to engage in German and drawing and vocal music on the piano."—*Kansas City Star.*

### THINGS TO AVOID.

Young ministers, as a matter of wisdom and good taste, should avoid saying, "I called my elders together," and "told my deacons how to proceed," and "I tell my people that they should think for themselves," and "I have had my church carpeted throughout." We say "young ministers," for, as a rule, men of age and experience have learned that the average church members discounts the preacher who indulges in language of this kind. J. M. Pendleton, D. D., says: "In pastorates embracing fifty years I never could work myself up to the point of saying 'my church' and 'my deacons.'" Now and again, in pastorates of less than a single year, "my elders" and "my people," are household words, and used as easily as if they expressed an ownership existing from earliest recollection. If preachers who have fallen into this egotistic habit knew of the remarks which it occasions they would not speak in this way.—*Journal & Messenger.*

### PAINFULLY SENSATIONAL.

There is a dangerous dignity about some religious services, but about others there is a want of dignity which is more dangerous still. It is said that among other sensational announcements and performances the Salvation Army in a certain city advertised "A Great Salvation Romance," in eight acts, all with painfully sensational headings, to be played in a designated hall. It is wrong to dignify such nonsense with the title of religious services. It is amazing to witness the folly through which the Holy Ghost is able to penetrate and continue His gracious favor; but if such sensational displays as these do not grieve the Spirit, we have always been mistaken as to His character and work.—*N. Y. Advocate.*

### HIS CUSTOMERS.

A bar-keeper says that his customers belong to the following classes—somebodies, nobodies, scumbodies, and bumbodies. He might have added the last three classes are recruited from the first class.—*N. Y. Tribune.*