

Religious Intelligencer.

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

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WHOLE No. 1839

NOTES AND GLEANINGS

DECLINING.—Recent statistics seem to indicate that the drink traffic in Great Britain is, on the whole, declining. The income from the liquor tax, notwithstanding a new wine tax which yielded £163,000, was less by £62,000 the last financial year than the preceding. This is good news, and is encouraging to temperance workers.

A NEW CATECHISM.—The London "Christian World" tells of a Church of England School in a district where the Wesleyans are in a large majority, which has a Catechism of a new kind. Some of the questions and answers reveal a capacity for humor in the author probably unsuspected by himself. We quote the following:

Do not Dissenting ministers call themselves Reverends, and do they not sometimes assume very clerical attire?

Yes. But you may dress up and call yourself QUEEN VICTORIA. Will that make you Queen? No.

Then how are we to know who is a real Clergyman?

We must be satisfied that he has been ordained and commissioned by the Catholic Church. When you move from one parish to another, the first inquiry you should make should be—Where is the Church and who is the Priest of it? Many kind friends will ask you to go to chapel, but you must say No.

Not long ago, says Mr. CHARLES H. GOUCH, writing to *The Methodist Times*, the author of the Catechism told the children that it "was as great a sin for the Church people to go to Dissenting chapels as for the Children of Israel to mix with idolaters." All pupil teachers in this Church school, which is partly supported out of the public taxes, are compelled to subscribe to this precious Catechism.

THE CELIBACY.—It has been quite earnestly urged in some quarters lately that it would be well to pledge candidates for foreign missions to remain unmarried. This urging is on the ground of economy. This sentence from a recent work of Canon Farrar is worthy of consideration:

"The celibacy of the clergy has been in age after age a deadly curse to the church, the stronghold of ambition, usurpation, and deep-seated impurity."

MONTE CARLO.—The present, says the "Christian Statesman," has been a memorable year at Monte Carlo (the gambling hell of Europe.) Up to Christmas, there were half a dozen suicides during January and February 21, and the number of defalcations growing out of gambling is beyond computation. Of course, the gains of the "administration" are in proportion to the agonies and the losses and suicides. During February alone, the administration won \$750,000. One is not surprised to know that the various countries of Europe are seriously disturbed, and that they have considered the subject of suppressing the Monte Carlo gambling tables as a public nuisance. There is, perhaps, no warrant in law for this step; but every nation has a right to self preservation.

SUICIDE.—Attention is being called to the alarming increase of suicides reported this year. One journal states that if the rate of self-destruction which has been maintained since the beginning of the year shall be kept up till its close, "not less than twenty-five hundred will have died by their own hand, or twice the number of last year." Five suicides in a single day recently occurred in Chicago.

The desire to destroy one's own life, says the *Christian Advocate*, is such a strange and unnatural passion that it is no wonder people are always curious to know the cause in each particular case. Sometimes it is the result of insanity, and in proportion to the increase of insanity there will be an increase of suicides. Often suicide is produced by intemperate habits and other kindred vices. One of the best preventives of suicide is a sound religious belief. If a strong conviction that there is a God and a future judgment possessed the minds of all the people there would be no suicides, except in cases of insanity, or where vice had produced a condition bordering on insanity. Let atheism become prevalent, so that vast numbers lose all belief in the existence of God and eternity, and the numbers who will voluntarily rush out of the world will rapidly increase.

TURKS VS. CHRISTIANS.—"Turks who are prohibitionists, are working

to abolish saloons kept by 'Christians' in Constantinople. All drinking places within 250 feet of houses of Turkish worship have been ordered closed."

A Caldron Of Iniquity.

In a recent sermon, Rev. Dr. Talmage, expressed his opinion of the rumshop and the drinking customs thus:

The dram-shop is a great caldron of iniquity in our time. Anacharsis said that the vine bore three grapes: the first was Pleasure, the next was Drunkenness, and the next Misery. Every saloon above ground is a fountain of iniquity. It may have a license, and it may go along quite respectably for a while, but after a while the cover will fall off and the color of the iniquity will be displayed.

"On," says some one, "you ought to be easier on such a traffic when it pays such a large revenue to the government, and helps support your schools and your great institutions of mercy." And then I think of what William E. Gladstone said—I think it was the first time he was chancellor of the exchequer—when men engaged in the ruinous traffic came to him and said their business ought to have more consideration from the fact that it paid such a large revenue to the English government. Mr. Gladstone said: "Gentlemen, don't worry yourselves about the revenue; give me thirty millions of sober people, and we'll have revenue enough and a surplus."

We might in this country—this traffic perished—have less revenue, but we would have more happy homes, and we would have fewer people in the penitentiary, and there would be tens of thousands of men who are now on the road to hell who would start on the road to heaven.

But the financial ruin is a very small part of it. This iniquity of which I speak takes everything that is sacred out of the family, everything that is holy in religion, everything that is infinite in the soul and tramples it under foot. The marriage day has come. The twain are at the altar. Lights flash. Music sounds. Gay feet go up and down the drawing room. Did ever a vessel launch on such a bright and beautiful sea? The scene changes. Dirty garret. No fire. On a broken chair a sorrowful wife. Last hope gone. Poor, forsaken, trodden under foot, she knows all the sorrows of being a drunkard's wife. "Oh," she says, "he was the kindest man that ever lived, he was so noble, he was so good! God never made a grander man than he was, but the drink did it, the drink did it!" Some day she will press her hands against her temples and cry, "Oh, my brain, my brain!" or she will go out on the abutment of the bridge some moonlight night and look down on the glassy surface, and wonder if under that glassy surface, there is not some rest for a broken heart.

A young man, through the intercession of metropolitan friends, gets a place in a bank or a store. He is going to leave his country home. That morning they are up early in the old homestead. The trunk is on the wagon. Mother says: "My son, I put a Bible in the trunk, I hope you will read it often." She wipes the tears away with her apron. "Oh," he says, "come, don't you be worried, I know how to take care of myself. Don't be worried about me." The father says: "My son, be a good boy and write home often, your mother will be anxious to hear from you." Crack! goes the whip, and over the hills goes the wagon. Five years have passed on, and a dissipated life has done its work for that young man. There is a hearse coming up in front of the homestead. The young men of neighborhood who have stayed on the farm come in and say: "Is it possible? Why, he don't look natural, does he? Is that the fair brow we used to know? Is that the healthy cheek we used to know? It can't be possible that is him." The parents stand looking at the gash in the forehead from which the life oozed out, and they lift their hands and say: "Oh, my son, Absalom, my son, my son! Absalom, would God I had died for thee, O Absalom, my son, my son!"

Lorenzo de Medici was very sick, and some of his superstitious friends thought if they could dissolve a certain number of pearls in a cup and then he would drink them, it would cure him of the disease. So they went around and they gathered up all the beautiful pearls they could find, and they dissolved them in a cup, and the sick man drank them. Oh, it was an expensive draught. But I tell you of a more expensive draught than that. Drunkenness puts into its cup the pearl of physical health, the pearl of domestic happiness, the pearl of respectability, the pearl of Christian hope, the pearl of an everlasting heaven, and presses to the hot lips.

I tell you the dram shop is the gate to hell. The trouble is they do not put up the right kind of a sign. They have a great many different kinds of signs now on places where strong drink is sold. One is called the "restaurant," and another is called the "saloon," and another is called the "hotel," and another is called the "wine cellar," and another is called the "sampleroom." What a name to give one of those places! A "sampleroom!" I saw a man on the steps of one of those "samplerooms" the other day, dead drunk. I said to

myself, "I suppose that is a sample!" I tell you it is the gate of hell.

"Oh," says one man, "I am kind, I am indulgent to my family, I am right in many respects, I am very generous and I have too grand and generous a moral nature to be overthrown in that way." Let me say that the persons who are in the most peril have the largest hearts, the best education, the brightest prospects. This sin chooses the fattest lambs for sacrifice. The brightest garlands are by this caruncled hand of drunkenness torn off the brow of the poet and the orator. Charles Lamb, answer! Thomas Hood, answer! Sheridan, the English orator, answer! Edgar A. Poe, answer! Junius Brutus Booth, answer!

Oh, come and look over into it while I draw off the cover—hang over it and look down into it, and see the seething, boiling, loathsome, smoking, agonizing, blaspheming hell of the drunkard. Young man, be master of your appetites and passions. I speak not in a perfunctory way. I speak as an older brother talks to a younger brother. I put my hand on your shoulder this day and commend you to Jesus Christ, who himself was a young man, and has sympathy for all young men. Oh, be master, by the grace of God, of your appetites and passions!

I close with a peroration. Ministers and speakers are very apt to close with a peroration, and they generally roll up some imagery to express what they have to say. I close with a peroration mightier than was uttered by mere human lips. Two quotations. The first is this: "Who hath woe? who hath babbling? who hath wounds without cause? They that tarry long at the wine, they that go to seek mixed wine. Look not upon the wine when it is red, when it moveth itself aright in the cup, for at the last it biteth like a serpent and stingeth like an adder." This is the other quotation. Make up your mind as to which is the more impressive. I think the last is the mightier: "Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk thou in the sight of thine own eyes; but know thou that for all these things God will bring thee into judgment."

More Of The Jesuits.

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

JESUITS THINK ALIKE.

We are perfectly aware that the accused will answer that we should not judge of the Order by the sentiments of individual members. They will grant the accuracy of the quotations we have made, but demur to the conclusion that collectively or as a whole they are responsible. Now we frankly admit that in ordinary cases such a line of argument as that we have printed would lie justly open to this objection. It is not right to judge of an entire body by the published sentiments of individual members. But the case before us is altogether out of the ordinary run.

So rigid is the oversight exercised by General and Superiors that the Jesuit mind is stereotyped. There is no room for difference of opinion. Everyone is compelled to think and feel and act alike. Cast in the same iron mould the shape which each assumes exactly corresponds.

This unity amongst Jesuits is like that of Romanists at large, a ground of glorying on their part. Harken to the ill-suppressed exultation of a man of mark amongst them, the compiler of the history of Society's doings during the first century of its existence.

"The members of the Society are dispersed through every corner of the world—distinguished by as many nations and kingdoms as the earth has intersections; but this is a division arising from diversity of place, not of opinion, a difference of language, not affection, a dissimilarity of countenance, not of morals. In this association the Latin thinks with the Greek, the Portuguese with the Brazilian, the Irishman with the Sarmatian, the Englishman with the Belgian, and among so many dispositions there is no strife, no contention, nothing which affords opportunity of discovering that they are more than one. The same design, the same manner of life, the same uniting vow combine them." They also directly appeal to their writings as the source whence their sentiments on all subjects are to be learned. In demanding his Order against the assault of its foes Grotius exclaims: "There are many theological works written by the doctors of the Society. We profess the same doctrine in a vast number of places, both privately and publicly in the schools. It is not from obscure descriptions that a opinion of the doctrines of the Jesuits can be formed,

but from their books, which, by the blessing of God, are already very numerous." It is further to be noticed that no Jesuit was allowed to publish a work until it had undergone the inspection and received the imprimatur of the Superior. Booksellers, too, are strictly prohibited from printing and circulating a single page unless it has passed through this ordeal. Every separate book, therefore, is authoritative and speaks the mind of the whole Order.

We go further still. We hesitate not to assert that the Roman Catholic Church, as a whole, is pledged to the principles and implicated in the practices of the Jesuits. We appeal to history. How stands the case? It was by a Bull of the Pope the Order came into existence. In a Bull succeeding the one which gave them birth, Paul III. solemnly invests them with unlimited power to make whatever regulations they pleased, and guarantees as a "special favour" that they will be "approved by the Holy See." This Bull is backed by a succession of others passed in 1549, 1682 and 1684.

Moreover the Council of Trent whose decrees form Rome's present Confession of Faith, hurls its thunderbolts in the shape of anathemas against all and sundry who respect not the Order of Jesus. But nothing on this point can be more explicit than the language of Pope Pius VII. when re-establishing the Order in 1814. "We should feel ourselves guilty, (said he in a formal Bull) of a great crime towards God if amidst these dangers of a Christian Republic, we neglected the aids which the special Providence of God has put at our disposal—and, if placed in the hands of Peter to be separated by continual storms we refused to employ the vigorous and experienced powers who volunteer their services, in order to break the waves of a sea which threaten every moment shipwreck and death."

Let it be remembered also that the fourth and principal vow taken by every Jesuit is that of perpetual and unlimited allegiance to the Pope.

By a line of Bulls then—by the decision of Rome's most celebrated Council—as well as by their own Constitutions and vows, the Jesuits are bound neck and heel to the body of the Papacy.

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.]

NOW AND THEN.

Tilling the fields, sometimes with sadness,
Sowing the golden grain!
Reaping at last, deep then our gladness,
Wondrous the harvest's gain!

Into the vineyard to labor He sends us,
Talents so precious, so holy He lends us—
Will we now enter, or calls He in vain?

Tilling for Him! Sometimes in darkness
Pressing the weary way.
Sunshine at last, radiant the brightness
Beaming through Heaven's day.

Ours to obey Him, to follow his leading,
Trusting and praying, with sin lost e'er pleading,
Will we now follow—or turn we away?

Burdened with sheaves, nevermore sadness,
Laying them near His throne!
Reaping at last, evermore gladness,
Jesus receives his own!

Ended the toiling, the sowing, the reaping,
Labour and sorrow all suffering and weeping,
Daystar of Glory on reapers hath shone.

Rev. E. G. Wesley.

PROPORTIONATE GIVING.

While it is true that the value of a gift in God's sight is measured by the spirit in which it is given, yet it cannot be too strongly urged that the apostolic rule "as the Lord hath prospered" each one is the only just standard for Christian beneficence. The large gifts of the less able and the little which the poor can afford, should be made cheerfully. There is as much danger that the abundantly able will minimize their ability as that the less able will excuse themselves altogether upon the ground that their

more wealthy neighbours should do all.—*Spirit of Missions.*

MEDICAL MISSIONS.

In 1861 there were twenty medical missionaries in the foreign field, in 1878 there were between ninety and one hundred; and in 1888 there were over three hundred, of whom thirty were devoted efficient women.—*Helping Hand.*

The Indian Witness says: "The zenana is the citadel of Hinduism. To keep that fortress dark is the ambition of the conservative patriot. Christianity will fail in India unless the women become ambassadors for Christ. Three-fourths of the zeal, energy, and prayers of Christendom belong to women. How can the zenana be illumined? How can the vast millions of Indian women learn of the Son of God? Education, consecration, and adaptation are necessary. When the treasures of the zenana are laid upon the altar India and Asia are the Lord's."

HINDU WORSHIP.

The worship of Siva of the chief gods of India is described by Dr. Miten an educated native as follows:

(1) At the first appearance of dawn bells are rung to rouse the deity from his slumbers; (2) a lamp with many wicks is waved in front of the stone; (3) the god's teeth are cleaned by pouring water and rubbing a stick about a foot long on the stone; (4) the deity is washed and bathed by emptying several pitchers of water on the stone (5) the god is dressed by putting clothes on the stone; (6) the first breakfast is offered consisting of grain, sweetmeats and coconuts; (7) the god has his principal breakfast, when cake and more substantial viands are served; (8) a kind of little lunch is offered; (9) the god has his regular lunch; (10) the mid-day dinner is served consisting of curry, rice, pastry, cakes, cream, etc., while a priest waves a many flamed lamp and burns incense before the stone; (11) strains of noisy, discordant music rouse the deity from his afternoon sleep at four P. M., the sanctuary having been closed for the preceding four hours; (12) sweetmeats are offered; (13) the afternoon bath is administered; (14) the god is dressed as in the morning; (15) another meal is served; (16) another bath is administered; (17) the full dress ceremony takes place, when fine, costly vestments, yellow flowers, and perfumery are placed on the stone; (18) another offering of food follows; (19) After an hour's interval the regular supper is served; (20) five marks and a Damaru, used in dancing, are brought in and oblations made to them; (21) waving of lights before bedtime; (22) a bedstead brought into the sanctuary and the god composed to sleep.

The worship of the goddess Kali has animal sacrifice for one of the most important rites. The goat is the most common object of sacrifice. It is said that the blood is never allowed to become dry before her idol in the great temple at Kaligula near Calcutta, and from which the city derives its name. The image of Kali is most degrading and loathsome. She is represented as a black woman with a necklace of skulls, a girdle of human arms, two human bodies for ear pendants, a huge knife in one hand, and a man's head in the other. The authority above quoted, Dr. Mitra says; "There is scarcely a respectable family in all Bengal, the mistress of which has not at one time or other shed her own blood under the notion of satisfying the goddess by the operation."

Education is removing many of the Hindu superstitions, and to-day there are thousands of Hindus who have no faith in their own religion.

But the women of India, kept back socially, help to make up the great bulwarks of heathendom there still. The elevation of woman and the education of the masses are two of the noblest works of Christianity in India, and as the people, thus seeing the foolishness of idolatry, learn to worship the one true God, we shall see their regeneration from heathenism.

For these objects let us pray and give continually, seeking to increase our interest in the work by our knowledge of it.—*Miss. Helper.*

ISLES OF THE SEA.

During the last fourteen years seven

hundred Protestant churches have been built in Madagascar, making the total number now twelve hundred. There are over eight thousand communicants in these churches, not counting those who have embraced the Christian faith but have not made formal profession. The churches are self supporting.—*Mod. Miss. Record.*

NOTICE—Will the W. F. M. Aid Societies in the second District please forward their contributions to my address.—Farmerston C. Co.—at least two weeks before the district Meeting commences, the last Saturday in June
MRS. R. L. ALEXANDER.
Sec. Treas.

Go to the Ant Thou Sluggard.

Sir John Lubbock says: "During the many years that I have had ants under observation, I have never on any occasion seen anything like a quarrel between any two ants belonging to the same community." He further adds his belief that the ants of a community know one another. "When we consider the immense number of ants in a nest, amounting in some cases over 500,000, this is indeed a wonderful fact." This is about double the number of the Baptist Union. It may be mentioned that "every community of ants is hostile to every other." If an individual be taken from its own nest and introduced into another, even though belonging to the same species, it will be at once attacked and driven or rather dragged out." In this respect assuredly Christians are superior to ants.

Playing Church.

Little children are sometimes fond of playing church. They set up a pulpit, and with a "make-believe" minister and a "make-believe" choir, and very often a "make-believe" congregation, go through all the form of church service. It strikes us that the children are not the only ones that "play church." Are not many of our churches conducted in an amateurish way? The minister, perhaps, is a sort of "make-believe" man, the choir singing "make-believe" music which might answer as well for a concert as for a church, and the congregation never really take hold of things as if they meant business. Is it not time that such societies gave up the plan of playing church, and took hold of their work in downright earnest? A "make-believe" church is of little more power in the world than a "make-believe" circus.—*Register.*

Among Exchanges.

IDOLATRY.
That which makes one think always of self, of one's own riches, interest, glory, and happiness, is not Christianity, it is idolatry.—*Indiana Adv.*

"A LITTLE CHILD."
While a divorce suit was in progress last week in Brooklyn, the little daughter of the litigants came into court; and both were so much affected by her presence that the suit was by mutual consent discontinued. It is to be hoped that these parents will, for the sake of the child, if for no other reason, manage to live peaceably together.—*Independent.*

REALLY DEAD.
Somebody wrote the editor of the *Richmond Advocate* the following note; Feb. 6, 1889.—Rev. J. J. Lafferty: There is not any use of your writing to me any more for I am dead and have been dead ever since 15 day of April so I can't take the paper any more.

A contemporary suggests that this brother told more truth than he intended; for when a man ceases to take his denominational paper, he is dead.

A DARK HOUR.

In these days when the fever for finding short cuts to wealth runs high, it is well to recall the saying of Horace Greeley: "The darkest hour in the history of any young man is when he sits down to study how to get money without honestly earning it." And a wiser man than even Mr. Greeley once said: "He that maketh haste to be rich shall not be innocent."—*Morning Star.*

A "DRAWING" PREACHER.
"This demand for a 'drawing' preacher is being carried to shameful and ridiculous extreme." It is noticed, also, that these "drawing" preachers in the end are usually scattering preachers.—*Nash. Advocate.*

LIKED IT SHORT.

Dr. Cushman went to a barber and said, with a twinkle of the eye: "Now, I want you to cut my hair as short as you would like a sermon." On rising from his chair and ruefully surveying his bald and shining head, he was constrained to observe that the barber wanted no sermon at all.

DISCIPLINE SUGGESTED.
It is a matter worthy of consideration whether in case a member of a church is known to be in matters of business harsh, oppressive, even cruel perhaps, the church should not take notice of the fact.—*The Standard.*