

Religious Intelligencer.

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

VOL. XXXVI.—No. 12.

FREDERICTON, N. B., MARCH 27, 1889.

WHOLE No. 1830

YOUR ATTENTION, PLEASE. Only Four Days.

There are a good many subscribers from whom we have not yet heard anything this year. We have no doubt they have been intending to pay soon.

It is now near the end of the third month of the year; only four days of the month remain and we have been anxious to hear from them all before the close of the month. Cannot they all in these closing days forward their payments? We think most of them can if they make the effort. Please do us the favour, if at all possible. We need all the money due. Do not delay your remittance. Make it by the next mail after reading this, if possible.

We will be glad if every one who can, will send a new name with his own. \$2.50 will pay for both. Try to get one.

NOTES AND GLEANINGS

WELL SAID.—Mrs. Stanton is a well-known advocate of "woman's right" to vote and do many other things from which she has long been debarred. The following story is told of her and her very ready and telling reply to a criticism of Woman's Conventions &c.

She came down to the parlor of her hotel one morning; a number of ladies were present, and one of them said, "We attended your convention last evening." In answer to Mrs. Stanton's enquiry, "How did you like it?" the lady replied that they had enjoyed it very much, but shrank from the idea of a woman being exposed on a public platform. Then Mrs. Stanton said: "My dear lady, I came in here rather late last night. I sat here a little while, and I saw you ladies with your ow-necked dresses and bare arms, dancing and whirling around, in the arms of gentlemen to whom you had just been introduced, and I thought you terribly exposed. I should have shrank from that. You were more exposed than I. Mrs. Stanton asks where is a woman the more exposed, walking to the polls with her husband, in a street dress, or whirling in the arms of some other man, in full ball-room costume?"

TRICKS OF THE TELEGRAPH.—Type setters often make havoc with a writer's words; though the writers are often, by reason of indistinct penmanship, quite as much responsible as the types. The telegraph also sometimes makes people say things very different from what they intended. Here a couple of recent cases:

Mr. Spurgeon met with an accident at Mentone a few weeks ago, he framed a dispatch to his people in London so as to suggest no false hopes on the one hand and no needless fears on the other. His telegram indicated Matt. vi. 4, as a text of special applicability. "Take no thought for the morrow, for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." But the operator gave the fifth instead of the sixth chapter, and made Mr. Spurgeon say to his sympathizing flock, "Swear not at all." A firm in the East had occasion to inquire by wire of a house in the West concerning the financial standing of a customer. The Western house wrote this message, "Not good for any amount." The telegraph, by adding one letter, gave the answer, "Note good for any amount," and led the merchant into a bad bargain. Little things are exceedingly important in this age of types and telegraphs.

SOUTH AMERICA.—Great inducements are being offered by South American Governments to immigrants, and the tide of immigration has set strongly in that direction. The Argentine Republic, it is said, is receiving fully 200,000 immigrants per year. They are from France, Italy and Spain. And Brazil receives nearly as many.

"LAYING ON OF HANDS."—The Church of England bishop Cox of New York is the son of Dr. Cox, now deceased, a Presbyterian minister. The father was greatly tried and disappointed when his son became a ritualist. It is said: "He used to laugh grimly and say that the young priest had added an s to his name to stand for Episcopal. And when the son wrote to invite the old gentleman to attend the ceremonies of consecration, or 'laying on of hands,' as bishop, his answer came: 'No, my son; if there had been more 'laying on of hands' when you were young, there would be no need of it now!'"

THE NICARAGUA CANAL.—Of this

canal, concerning which a good deal is said in the papers, and which is likely to soon become an established fact, a contemporary says.—The entire length of it from the waters of the Atlantic to those of the Pacific, will be one hundred and seventy miles. For a distance of fifty-six miles the canal will run through Lake Nicaragua. This lake is within sixteen miles of the Pacific, and this sixteen miles is the most difficult part of the route. A special advantage of the canal over that of Panama is that it is six hundred miles further north and will thus save a sailing distance of 1,200 miles from New York to San Francisco. The climate also is free from the fatal fever that prevails on Panama, a special consideration both for the workman and the passenger. The transit from sea to sea will require twenty-eight hours. The canal is to be from eighty to one hundred and twenty feet wide at the bottom, and from eighty to three hundred and forty feet at the surface. It is expected that the work will commence at once.

Indulgences.

This subject has attracted special attention within the past year owing to the school trouble in Boston. Swinton's History was expelled from the public schools because it referred to Indulgences in terms of which the Roman Catholic priesthood disapproved. The question has arisen, Whether the doctrine of indulgence has proved, or is calculated to prove, an encouragement to sin? Some prominent and well-informed Protestants, including Dr. Schaff, denied that the doctrine held by Roman justifies the accusations brought against it. On the other hand the reasons for utterly condemning the doctrine as immoral seem to us sufficiently strong to carry conviction. The Independent furnishes a chapter on the subject of which we must give the gist, as the question is always more or less a practical one in this country. The R. C. Catechism declares that "An Indulgence is the remission in whole or in part of the temporal punishment due to sin."—"Temporal" here means the time in Purgatory. The devotion of the Scapular is intended to apply indulgences to the souls in Purgatory on specially liberal terms. The devotion was organized six hundred years ago by Simon Stock. The Virgin appeared to him and showed him a certain piece of cloth, and declared, "Whosoever shall be so happy as to die wearing this garment shall not suffer in the eternal fires of Hell." The Scapular is thus described by the Independent.

Wishing to know what a scapular is, we bought, for thirty cents, one of these objects, a five-folded scapular, which includes a number of successful gifts from the Virgin to various ascetics blessed with a vision. We have showed it to a dozen intelligent Protestant gentlemen, one of whom said it was sort of an amulet, while all the rest said it was either a double needle-book or a penwiper. There are five scapulars sewed together to make three "leaves" in each "book," about an inch and a half by two inches and a half in size. The scapulars are patches of flannel of different colors; a brown and a blue sewed together with a loose button-hole stitch, then a black and a white, and then a red, backed with a cotton patch, on which is printed a figure of an adoration of the sacred hearts of Jesus and Mary. The two books, which are just alike, are fastened together by two long pieces of scarlet band, to go about the neck, so that one set of scapulars shall rest on the breast and the other on the back.

Long after the death of St. Simon Stock, Pope John 22nd had a vision of the Virgin, in which all the revelations made to Simon Stock were confirmed, and many important matters added. After telling this Pope that he was indebted to her for his advancement to the Papal throne, she said: "If any of the brethren depart out of this life, who for their sins have been cast into Purgatory, I, their glorious Mother, will descend on the Saturday after their death; I will deliver those whom I shall find in Purgatory and take them up to the holy mountain of Eternal Life." "These" are the very words of the Bull of 3rd March, 1522, whereby Pope John the XXIIId made the promulgation of this privilege." The Pope has made declaration of the Blessed Virgin infallible by his Bull. But this "Sabbatine Indulgence," as it is called, was not merely made infallible by one Pope, Alexander V, Clement VII, Pius V, and Gregory XIII, each set the seal their infallible approval on it.

Any one wearing the scapular cannot be drowned! This is actually believed among our R. C. folks in this country as well as in New York.—And the "Scapular Book" tells this story:

"M. de Cuge, cornet of a company of horse, was wounded at Tefin, in the year 1636, by a cannon-ball, which passing through his left side, had torn his heart to pieces, so that naturally he could not live a moment. Nevertheless, Almighty God, by the intercession of the glorious Virgin, gave him time to repent, for he was in mortal sin (as he afterward declared,) and prolonged his life for three or four hours, during which time he made his confession, which being done the surgeon came to search his wounds and found that the bullet had driven the scapular into his heart. On its being drawn out he presently expired, making many acts of profound gratitude toward the sacred Virgin who prolonged his life in a miraculous manner, and preserved him from eternal death."

Thus the Scapular saves from Hell; but it also saves from Purgatory except a possible imprisonment there of seven days. The Independent adds:

Now it is a most remarkable fact that the story of the scapular, the vision of St. Simon and the Sabbatine Bull of John XXII, and the confirmatory bull of Alexander V, are all declared in the "Catholic Dictionary" to be forgeries, known to be for over a century; and yet these forgeries are taught to-day as truths to the ignorant believers of the Arch-diocese of New York by authority of its late Archbishop, and without a word of censure from the present prelate. Nothing to compare with this can be produced in the literature of Protestantism.

It is undoubtedly the "Catholic Dictionary" that is wrong. But there is no doubt that the more enlightened priests as well as laity revolt from this immoral and dangerous doctrine. An Independent writer gives the following instance of its moral tendency:

Some years since I knew a gentleman of large property and high culture who was, as every Roman Catholic should be, filled with confidence in this easy mode of securing eternal salvation. He was leading a life of open deadly sin, but he held to his scapular. He would not remove it from his neck even when bathing, and if the strings were broken he held the bit of cloth firmly in his hand while they were being mended, lest he should be cheated of his certainty of eternal salvation.

Divorce Abominations.

The agitation for reforms in the marriage and divorce laws in the United States is, it is to be hoped, gaining strength. Marriage laws in many states are so wretchedly loose, and divorce is so easily obtained that the sacredness of the marriage relation is scarcely recognized by many. The evil has been going from bad to worse, till the better thinking people are becoming alarmed. They well may be. As an illustration of the abominations which are being practised, the Christian Statesman gives the following case which occurred in Ohio. And Ohio's laws are not regarded as bad as those of some other states. These are the facts in the case alluded to:

A marriage license was issued to-day Feb. 22nd to Jacob Meeker, aged fifty-seven, and Mrs. Lodema Seitz, aged fifty-four. There may appear nothing strange about this to the casual observer, but behind it is one of the strangest stories ever heard.

Mrs. Seitz's maiden name was Gaines, she being a sister to Charles Gaines, the blind murderer, now serving a life sentence in the Penitentiary. She first married a man named McQueen, but was afterward divorced from him, and then married Samuel Seitz. She was soon after divorced from Seitz, and then married Jacob Meeker, whose first wife had died under suspicious circumstances. She was afterward divorced from Meeker and remarried Seitz.

After several years she was again divorced from Seitz, but in the course of time married him for the third time. They could not agree, however, and for the third time repaired to the courts and were divorced.

In the meantime Meeker had married again, and the story of his third wife leaving him, his offering ten dollars reward for her return, and her securing a divorce from him but a week ago, is fresh in the minds of all. Now he and Mrs. Seitz have determined to try again to make "marriage a success."

Mrs. Seitz had a daughter by her first marriage, who married Echelberry, who is in the Penitentiary with Silas Meeker, son of Jacob Meeker.

You will notice that this woman was married to three different men, from all of whom she was divorced. You will also notice that to one of these men she was married three times, and three times divorced from him. To another she is now being married the second time, I suppose she will soon be divorced from him, and marry this other one for the fourth time, etc.

No wonder the writer exclaims, "God grant that something may be done speedily by which the land may be relieved of such sickening and abominable burlesques of one of the most sacred institutions found among men."

Uncle Newell's Church. NO. II.

MR. EDITOR:—We utter to heve a very prosperous church at Crystal Brook. Everything worked along very nice; in fact it was pointed to as a sort of a model church. When preachers would visit our church they all spoke very encouraging of our work, and said, "how pleasant for brethren to dwell together in unity." But some one got a little out; I think it was brother Tompkins. He got to think in his superior counsel was not heeded and the church was falling from her first love; he at once proposed a remedy on this wise, he said we should have a change of deacons, for Deacon Perkins was now three score, and he was too old, and Deacon Bender was a good man, but not the right kind of a man for deacon. Bro. Tompkins reads his Bible once in a while, and he said he found in the Testament, where the office of a deacon was spoken of as a very important one, he said a deacon should have will, ability, do ability, and stick ability and a great deal more ability, for his office was to look after the financial part of the church and the poor people of the church, and visit all the members of the church (when we have no pastor), and make the prayer meetings interesting when no one came, and always have the house cleaned and lighted and a supply of wood on hand. Sallie and me were talking over the situation. Bless her life, she is such a good woman, she knows more'n me, and like most men's wives she is willing to admit it. She says its no small thing to be a deacon, to please every one in the church, beside looking after the other things pertaining to their office. Then more than half the members don't do anything only find fault and tell what the deacons ought to do or what they would do if they were deacon.

We had a business meeting in our church and you should just bin there. I think it would have been a treat to one who has lived in a city church. Sallie says they have order in city churches, that is a system of work, and she says it is better. I have thought myself it would be better. Well, as I was going to say, in our meeting every one had something to say, and it was all in the way of fault finding. If you never lived in the country I spose you don't know how the devil works about Christmas time, when the hops and dances and socials git agoin. Last of all the devil introduced what he calls aggressive or progressive uker parties. Some of our young members attended those gatherings and got to takin part in 'em, and then you should heard Bro. Tompkins talkin about 'em, and some of the sisters got to whisperin, and backbitin and evil surmisen. Sallie Newell said that is not what my bible says for us to do, but go and tell that weak one his fault, and monish him to return. Says I, Sallie that's right, the scripser says, consider thyself lest thou should be tempted. The meetin was getting in sort of confusion so we journeyed till next Wednesday night when we will finish the business. I expect there will be charges preferred agin some of our members. I will report the next meetin.

Truly yours,
UNCLE NEWELL.

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.]

HOME WORK. A Suggestion.

Not long since in looking over old papers, we came upon a little article expressing the thought that the three chief factors, in mission work, were prayer, money and works. Years have passed since these lines were penned, but our views are still the same. Each one is important and they are mutually interdependent. Neither can be dispensed with. True success must be based upon all three.

We propose briefly and in a very practical way to look at the second. Many doubtless know and probably many do not, that, a comparatively small portion of the women of the F.

C. Baptist denomination, contribute to the support of woman's foreign mission work. This is certainly not as it should be, for laying aside other reasons, which might be considered more important, there still remains the fact that we are as a rule interested in any enterprise in which we invest our money. For this reason, then, if no other, it is very desirable that the number of our contributors should be largely increased. To support our statement that the number of contributors are comparatively small, we will take for example the Seventh District, which has a membership of three thousand two hundred and twenty-one. Judging from ordinary statistics, it is fair to say that one-half or about sixteen hundred of these are female members. During the last year, one hundred and sixty of that number contributed, to the funds of the Society, sums varying from five dollars to a few cents, making a total of more than one hundred and seventy-five dollars.

Had the remaining fourteen hundred each given twenty-five cents, this district, alone, would have raised enough to support a lady missionary in India for one year.

We think there are but few women in our churches, who could not when planning their charities, lay aside that sum; and there are many who, with a little thought, and possibly just a very little self-denial, could give much more. As a means of reaching these, we would suggest, that each Auxiliary Society appoint a committee to solicit each female member of the church for that amount or as much less or more as each person felt able or disposed to give. In churches which have no Auxiliary some sister or sisters interested might undertake the work. Were such a step taken, we believe, as already hinted, that not only would the funds in our treasury be largely increased, but as a result a much more general and vital interest would be created in this very important department of Christian work.

COM.

"And all the women that were wise hearted did spin with their hands, and brought that which they had spun, both of blue and of purple and of scarlet and of fine linen."—Ex. 35-25.

CHINESE CUSTOMS.

Miss M. F. Noyes a missionary in Canton, China gives the following description of the Chinese, in Gospel in all the lands:

They are polite. They will not in a crowded street or elsewhere, intrude a friend or fellow-traveller without at once tendering an apology. Having the most perfect control of countenance, they never either by look or sign notice a mistake made in their presence by a foreigner. At times, this is quite a disadvantage, especially when one is attempting to acquire the use of their difficult and voluminous language.

Their customs are usually at antipodes with ours. For example: The pupils in their schools always study aloud. A Chinese book commences or what would be the last page of ours. They read from the top to the bottom, rather than from left to right. A Chinaman must not uncover his head in the presence of a distinguished guest. He urges the acceptance of presents, which his visitor must not think of accepting. The seat of honor is at the left hand. White is the color worn for mourning, and a prospective bride gives herself, for days preceding the marriage ceremony tears and lamentations.

The Chinese are lovers of peace and good, given to industry and frugality. Children are obedient and dutiful to parents even though they may be grown to maturity and have children of their own. Respect for superiors always prevails. A child may weep over the loss of a parent but it is not proper for a parent to grieve over the loss of a child. Marriage is universal.

In a certain family in Canton, a young lady, who had been a pupil in the boarding school there, wished to become a teacher, and expressed a desire to remain unmarried. In order to do so, she was obliged to gain the consent of eighty relatives, which she accomplished. Not one in a thousand would have gone through such an ordeal.

Helper.

—The work of the Legislature is going on smoothly.

Temperance Notes.

—A gentleman remarked that he had eight arguments in favor of the prohibition amendment, and, when asked what they were, replied: "My eight children."

—The 200 millions of people in India spend in drink four millions sterling, a trifle compared with the twenty-five millions spent by the thirty-seven millions of the British population.

—A point for Temperance workers is the fact that twenty years ago nine teen out of every twenty farms in Maine were mortgaged, while now not more than one in twenty is so encumbered. In 1868 about 1,800 writs of foreclosure were issued, last year not more than five.

—This is a "sum for the boys": If it cost \$1,000 a year to carry on a church which saves five souls every year, and if a drink shop license holder pays \$350 a year for the privilege of ruining five souls, how long will it take a town having a population of 6,000, with five churches and fifteen drink shops, to go to the devil?

—In Lennox and Addington, Ont., 105 convictions under the Scott Act have been obtained, and \$6,500 imposed in fines. Of this amount \$5,396.55 have been collected. Four of the fined were committed to gaol and nine absconded.

—Hon. L. U. Humphrey, the new Governor of Kansas, in his inaugural message to the Legislature says: "As an issue in Kansas politics, resubmission of constitutional prohibition is as dead as slavery. The saloon as a factor in politics, as a moral iniquity, has been outlawed and made a fugitive and vagabond on the face of the earth, or that part of it within the territorial limits of Kansas."

Among Exchanges.

Soured.

It is a sad thing to see a Christian degenerate into a crabbed and petulant state of mind. A soured church member is an incongruous and hideous spectacle. Sometimes nuns are found who do not think their names are talents have been duly recognized. They have not been selected for prominent positions and important missions. Some have become soured on account of the prosperity of others. Envy has turned their spirits. Nothing pleases them, for a sour spirit, like a sour stomach, rejects whatever is offered. The worst case is that of a soured minister. One who in other days led his Conference has fallen behind in the race. He is no longer chosen to prominent positions. This change fills him with ugly feelings. To his mind the whole Church is going to wreck. In some cases the unhappy man becomes so thoroughly disgusted that he abandons the Denomination altogether, and unites with another, or starts an independent organization, or goes back to the world. Poor soul! Disappointment soured his spirit.—Chris. Advocate.

ABOUT BAPTISM.

The voice of God on baptism is all we need to know on the subject. The simple word of Scripture ought often to be put before the eye without a word of comment, and Baptists can afford on this matter to let the Bible speak for itself. We saw, or rather heard, Bible-reading of this sort (Dr. Bailey's) given in one of our suburban churches; the leader quietly issuing the references and diligently refraining from application or inference. The effect of the whole was overwhelming. There was indeed nothing left to be said, save this: "Is there any one who, reading these passages over one by one would think of anything else than of immersion as the original and approved mode?" To this query there was no answer, and the Bible-reading adjourned.—The Standard.

THE REDDEST CRIMINAL.

The acme of crime is found in the managers of the traffic in intoxicants. Their hands are red with the blood of innocent victims. To throw a bomb, to set a house on fire, to wreck a railroad train, are inconsiderable offences compared to the deeds of these men who have introduced into millions of homes poverty, wretchedness, ignorance, crime and death. How long will a Christian public tolerate such criminals abroad?—Zion's Herald

ALL INFALLIBLE.

Perhaps it was jocosely that a pastor remarked that the Roman Catholic church was fortunate in having but one infallible Pope. In his church he said he had nine deacons, and every one of them thought himself infallible. It may be that that pastor is annoyed by the infallibility of his nine church officers as the twelfth jurymen was at the "obstinacy" of the other eleven.—Chris. Inquirer

HE WAS ANGRY.

Dickens used to tell, with great gusto, how, when he was editing Household Words, he struck a few lines from a poem which he accepted and published, whereupon the author wrote him a long and angry letter, which wound up thus: "And now, O slaughterer, destroyer, vivisector, mangle, maimer, disfigure, deformer, defacer, crippler, mutilator, good-by! Put this in your pipe and smoke it!"