

# Religious Intelligencer.

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

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## SPECIAL EFFORT.

ONLY SEVENTY-FIVE CENTS.

Believing that there are hundreds of families in our churches and the communities occupied by them who would be benefitted by the regular visits of the INTELLIGENCER, and persuaded that if once acquainted with it they would be likely to be permanent subscribers, we have concluded to make the following special offer for a trial subscription to new subscribers.

For Seventy-five cents we will send the paper to new subscribers from the time of receiving the money till Dec. 31st next.

We do this in the hope of getting a large number on these terms, and the expectation that most if not all of them will become regular subscribers.

Will the ministers do the paper the favour of announcing this special offer to the people, and soliciting non-subscribers to try the paper at this low rate for the remainder of this year?

We have no doubt that if a canvass of each church and community is made many hundreds of names can be secured. We trust our brethren, all of whom are interested in the denominational work, will do all they can with this offer.

All the friends of the paper and the work it does and represents, can help in this canvass. We respectfully solicit their endeavours to get lists of names. One from each would aggregate a great many. We are hoping that each one will help.

Please begin the work at once.

### NOTES AND GLEANINGS

**NOT DESIRABLE.**—Of the half million immigrants landed in the United States last year, 50,000 were Italians, and 40,000 were Russians. A large proportion of these two classes are regarded as very undesirable from any point of view. They add nothing good to the country, except to count when the census is taken.

**THEOLOGY.**—Last year four hundred and eighty-two works on theology and religion were published in the United States. We venture to believe that very few of them gave any new lights on the questions they discussed. They probably muddled many readers.

**LIGHT PUNISHMENT.**—The inequality of the penalties inflicted for serious crimes in England, is very noticeable. For refusing or being unable to pay church tithes a man is often severely dealt with; for stealing a shilling or some bread, or for killing a Squire's dog, he gets a long imprisonment; but for beating his wife or child he gets a comparatively trifling punishment. A contemporary gives the case of a savage brute recently convicted at Belfast of stripping naked a baby girl of two years old, kicking her all over the body, holding her under a cold water tap for a quarter of an hour, and finally flinging her into an empty room, where she nearly died of cold and suffering. And yet the inhuman wretch, for whom scarcely any punishment could be too severe, was let off with six months imprisonment.

**BOTH GUILTY.**—The Ontario Legislature at the recent session passed a law which subjects the buyer of liquor at illegal times and in unlicensed places to punishment as well as the seller.

**A LARGE INCOME.**—Labouchere writes: The Pope's income for 1888 amounted to \$2,520,000, of which \$1,860,000 came from the St. Peter's pence, and \$660,000 from the interest of money invested out of Italy. The out lay of the Vatican only amounted to \$1,700,000. This is a highly satisfactory balance sheet, but it does not take into account the sum of \$2,400,000 which His Holiness received in money and presents during his jubilee. One would think that the Emperor of Russia and the King of Italy must be devoured by envy at the flourishing financial condition of the Vatican.

**INSANITY DROPS.**—George Kennan in one of his Siberian papers in the Century, gives a description of a Russian Chief of Police with whom he had a good deal to do. The Chief was very fond of his grog, and was drunk most of the time. He evidently knew what he was drinking, and the effect produced on himself and his fellow drinkers, for he invariably spoke of his drink as "insanity drops." He was franker than drinkers hereabout, he called his rum by a right name.

**TESTIMONY OF AN EXPERT.**—In connection with the Russian's correct naming of intoxicants, this testimony of Dr. May, the Superintendent of an Insane Asylum in California, showing how surely and largely alcoholism is a factory of insanity, is worthy of consideration. He says: "All my observations go to strengthen the belief that there is no greater mind-destroyer than intemperance." He is of opinion that it is in the second generation that the evil works its worst results. He adds: "One-half the insane—perhaps more—owe their derangement to hereditary influence, inheriting an ancestral taint or predisposition. But this hereditary taint—how had it its origin? Where the family history can be searched into, the starting-point will often be found in a drunken progenitor." He declares that "the families of intemperate parents are recruiting-grounds for insane asylums." One of the strongest arguments for total abstinence, which should be thoughtfully considered, especially by all who assume the responsibility of parentage, is this tendency to hand down to offspring the alcoholic appetite, or special brain or other physical weaknesses, as a result of alcoholic indulgence.

**SHORT CROP.**—Of the Australian wheat crop advisers say that it has fallen short of the estimated product for the season, and that stocks are being firmly held, owing to the probability of the imposition of a protective tariff by the Colonial Government at Melbourne. The total yield amounts to 6,200,000 bushels from an area of 2,000,000 acres, more than one fifth of which is not worth reaping. The total surplus for exporting will be less than 2,000,000 bushels, compared with 10,000,000 bushels last season. The wheat shipments from the Pacific Coast ports alone this season to the Australian colonies promise to exceed those of any previous year.

**WHAT THEY TEACH.**—The London Christian World tells this story which shows to what extent the English National Schools are trying to do the work of the Established Church. The son of a highly respected agriculturist came home one day from the day school in the parish, a so-called national school, and asked his father if he believed in the "apostolic powers." The father asked the boy to explain what he really meant, when the lad said: "The vicar came to school to-day, and told us boys that he and other clergymen had succeeded the apostles, from whom they had received apostolic powers. Father, asked the boy, 'do you believe it?' Very quickly he did his best to undo the pernicious teaching given in this government-aided school. This is the kind of thing that is going on in Wales."

### The Truth About Them.

A SUGGESTION TO THE POLICE MAGISTRATE.

Iowa has a Prohibitory Law. Of course there are there, as here and elsewhere, scoundrels who are ready to violate any law of God or the community in which they live. Some of them were brought to trial and, in spite of perjury etc., were convicted. The Judge was evidently in favour of upholding the law; he was not disposed to wink at the crime of violators whatever their former position, nor to withhold from them and the public his opinion of their fiendish traffic.

In passing sentence on them he addressed them in words that the drunk, dull, brute of them could not fail to understand.

We commend his address to our own Police Magistrate who has had a lot of the same kind before him for some weeks, and suggest that he might follow the example of the Iowa judge in telling them some plain truth. There is not a word in the following but is true of the Fredericton gang of law-breakers:

"While there are crimes known to the law which are punishable with greater severity, there are none which involve more of those qualities known as despicable meanness and audacity

than the selling of intoxicating liquors. There is something in the taking of human life so instantaneous that it shocks and terrifies the minds of all; and yet we look upon the man who takes human life quite as surely, but by a slow, lingering process, if not without condemnation, at least without horror. You who stand before the Court for sentence are in every moral sense murderers, and you are, within the spirit, if not the letter, guilty of manslaughter; for the law says that whoever accelerates the death of a human being unlawfully, is guilty of the crime. Your bloated victims upon the witness-stand, and who undoubtedly committed perjury to screen you from the law, not only abundantly testified that you are accelerating death, but that you are inducing men to commit still greater crimes than your own. You still maintain the spirit of respectability, but how morally leprous and scrofulous you are inwardly! The ruin, poverty, and idleness which you are inflicting upon this community, declare, as from the house-tops, that you are living in idleness and eating the bread of orphans, watered with widows' tears; you are stealthily killing your victims, and murdering the peace and industry of the community, and thereby converting happy, industrious homes into misery, poverty, and rags. Anxious wives and mothers watch and pray in tears nightly, with desolate hearts, for the coming of your victims, whom you are luring, with the wiles and smiles of the Devil, into midnight debauchery.

"One can have no adequate conception of a cataract until he has seen Niagara, nor of the terrible fury and grandeur of a storm in mid-ocean until he has witnessed one; so no one can know the utter degradation and depravity to which his species can be brought until he looks upon the desolate ruin caused by your hellish traffic. You are persistent, defiant law-breakers, and shamelessly boast that, in defiance of the law and moral sense of the community, you will continue in your wicked and criminal practices. It has, therefore, now become the imperative duty of this Court to let fall upon you so heavily the arm of the law, that you shall either be driven from your nefarious traffic, or ruined in your fortunes or wicked prosperity. You have become a stench to the nostrils of the community, and all good men are praying that you be speedily reformed or summarily destroyed. By the providence of God and the favor of this Court, these prayers shall be speedily answered by signal and exact justice for your crimes. And finally, let me entreat you, if you are not lost to every sentiment of humanity, to desist from your criminal, vagabond traffic, and betake yourselves to some honest calling for a livelihood, that you may yet become virtuous, useful citizens, and entitled to the respect of a Christian community. If you persist in this way, your ruin is certain, and you will receive, as you deserve, the execration of mankind. You may think that the sentence of this Court is harsh and unjustly severe, but the Court assures you that, compared with your crimes and the desolation you have already brought upon the community, it is mild in the extreme."

### More About The Jesuits.

THE "SECRET MONETA."

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

The book entitled the "Secret Instructions" of the Jesuits affords us a clearer insight into the practical working of the system than any of the authoritative productions to which we have alluded.

Its contents are so discreditable that the utmost precautions were used to keep it from the public eye. It was rigidly confined to the fully equipped members and to those only amongst them whose fidelity could be thoroughly relied on. But there is nothing hid which shall not be made manifest. In 1658 the Duke of Brunswick seized Paderborn, in Westphalia. The Jesuit college fell into his hands and along with it a curious bundle of old MSS. which was found to contain this Jesuit Guide. It was transferred to the Capuchin friars who, being no ways friendly to the Order of Jesus, at once gave it to the world. Another copy also found its way into the British Museum, in a MS. form, appended to a distinct work which was printed at Venice in 1596. The utmost consternation was excited among the Jesuits when the publication of these "Instructions" was announced. But they had recourse to an expedient which the elasticity of their consciences rendered extremely easy. They denied out and out their genuineness. In no measured terms they denounced them as a forgery. This is the less to be wondered at when on the very two copies to which we have referred, there were found such significant sentences as these, "Let them be denied to be the rules of the Society of Jesus if they ever shall be imputed to us." "If these rules fall into the hands of strangers they must be positively destroyed by the rules of the Society." The preface also to the original Westphalia edition declares:

"Secreta Moneta." Their denial has not the weight of a feather against the mass of evidence on the other side. Indeed, did they acknowledge the book, we would be the rather ready to call in question its genuineness.

AUTHORIZED WRITERS OF THE SOCIETY.

But the genuine principles of the Jesuits may be more accurately gathered from the pages of their authorized writers than from any other source. These are so voluminous that the difficulty lies in making a selection.

Escobar is one of the most celebrated. He has collected into a single work the opinions of twenty-four others. It was published in six volumes under the title, "Exposition of uncontroverted opinions in Moral Theology."

Diana has gone further than Escobar, his authorities reaching the high figure of 296. These quotations may be fully depended on, as they have been made by parties whose interests were completely bound up with those of the Society and who had every inducement to make it appear in the most favourable light. Jesuits themselves, they were devoted to their Order, and every line they wrote had to pass beneath the critical eye of their superiors. The works of each had to pass through the sifting ordeal of all and to be authoritatively stamped with the seal of the Order prior to publication. It is not therefore (be it remembered) with figurative, independent, unauthorized pieces we have to do, but with documents which yield not in authority to any of the standards we have already adduced. It would be impossible within the limits of a single paper to bring out all the principles these documents contain. We shall content ourselves with referring to four which form the very basis at once of Jesuit morality and Jesuit theology. These are, Probability, Deliberation, Intention and Reservation. The Doctrine of Probability has been termed the ABC of Jesuitism.

### DOCTRINE OF PROBABILITY.

It is briefly this. If on any subject that presents itself there be a single opinion possessing the faintest shadow of probability in its favour, that opinion may be chosen in preference to a host of contrary opinions possessing a far greater degree of probability on the other side. It is thus explained by Henrique the Jesuit, "a scrupulous man continues safe, if he prefers against his scruples that which he considers probable, although he may think that another opinion is more probable." Paul Layman, the Jesuit, is an explicit, "of two contradictory probable opinions touching the legality or illegality of any human action, everyone may follow in practice or in action that which he should prefer although it may appear to the agent himself less probable in theory." According to John of Salas, a confessor may lawfully give advice to a penitent contrary to his own opinion, because he may follow the opinion of another. Layman goes even further, affirming that he may "give contrary advice to different persons, according to contrary probable different opinions."

The privileges of the Church are not withheld from those who act on less probable opinions even though these may lead to the most dangerous consequences. So far from this being the case Suarez, Vasquez and Sanchez declare that to "refuse absolution to a penitent who acts according to a probable opinion is a sin which is in its nature mortal." Mark the working of this principle. It sunders the tie of allegiance to Government and sows the seeds of rebellion. "If (says the Jesuit Scildere) a subject thinks probably that a tax has been unjustly imposed, he is not bound to pay it." As we shall afterwards find the utmost liberty is granted to plunge a knife into the breast, or send cold lead through the heart of a sovereign, if it is thought probable the interests of the body may be thereby promoted.

This principle comes into Courts of Justice and stains the purity of the criminal. In what condition would our country be were the honourable men who adorn our Bench to conform to the model presented by Gregory Valencia in the following questions and answers:

(Q) May a judge in order to favor his friend decide according to any probable opinion while the question of right remains undecided? (A) If the judge should think each opinion equally probable, for the sake of his friend he may lawfully pronounce sentence according to the opinion which is more favorable to the interest of that friend. He may, moreover, with the intent to serve his friend, at one time judge according to the opinion and at another time, according to the contrary opinion provided only that no scandal result from the decision.

This principle interferes directly with the ordinary business of life, rends the fabric of society, deals a death-blow to that honour and honesty which form the cement of the social compact. Let it influence us. In every neighbor we would see a liar and a thief. "I think it probable (says the Jesuit Castro Palas) that the clock which I possess is my own; yet, I think it more probable that it belongs to you." In such a case "I am not bound to give it up to you, but may safely retain it."

### DOCTRINE OF DELIBERATION.

So much for the great Jesuit Doc.

trine of Probability. That of Deliberation is no improvement. According to it unless we fully deliberate on the nature of sin, before or during its commission, it is not a sin. The Jesuit Vasquez thus explains it: "In order that a man may freely sin, it is necessary to deliberate whether he sins or not. But he fails to deliberate upon the moral wickedness of it, if he does not reflect upon it during the act. Therefore, he does not sin, unless he reflects on the wickedness of it." "It would be unworthy the goodness of God to exclude a man from glory and to reject him for ever, for a sin on which he had not fully deliberated." The inference from this is self-evident—that the less man thinks upon his ways the better. Serious thought puts him in a worse position. To be sinless he should sin so quickly and so often as to leave no time for reflection. Let him drug conscience and drown his senses by draining the intoxicating cup, and go at it at once, then he may go scot free. This principle opens the flood-gates of licentiousness, it offers a premium to the most gross and glaring sins.—Cam. Presbyterian.

## 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.]

### Who Should Help?

Whose tears and sympathies should overflow,  
And who should feel most keenly woman's woe  
If not her sisters who have been more blest  
With Christian grace and culture, than the rest?  
Whose hands should be outstretched to bear the cup  
Of blessing to their lips and lift them up  
Into the same sweet fellowship divine  
Which thrills with love and peace your souls and mind?  
O Sisters! you whose homes and lives are bright  
Under the blaze of gospel's truth and light,  
Grudge not the little sacrifice you make  
For your less favored heathen sisters' sake.  
Perchance some yearning soul across the sea  
Is waiting just a little help from thee.  
Which, if withheld, the books of God will shew,  
Would seal to her a destiny of woe;  
But if, in Christ's dear name, the help is given,  
Would seal that soul for happiness and heaven.

A. T. ALLEN.

One day recently a minister visited our home, and while at prayer, earnestly thanked God for the opportunity of doing good. What a grand thought and one for which we should be profoundly thankful. The missionary enterprise opens this opportunity to every Christian woman, and may I not say there is an urgent demand for every woman to use her talents and influence in the work of sending the gospel to the heathen. "Having received the light, should we not bear witness to that light?" When we consider the down-trodden condition of those women, is it any wonder they stretch out their arms to us and say: Oh! American women what has made us to differ? But is it not a lamentable fact that many women in our F. C. Baptist denomination are at rest in this matter. Many that would be a great power on carrying forward this work could their interest be enlisted. Let each ask the question, "Lord what wilt thou have me to do." Let us awake to the fact, that great things can be done by concentrated prayerful effort. I long to see the day when every sister will be alive in this work, every member in our churches, in every community will be aglow with missionary zeal. Then, and only then will we realize how much can be done to uplift, to elevate our dusky sisters, to break the iron chains of superstition and idolatry which bind them. Would it not mark a new epoch in our own personal history to possess this zeal? Would it not increase our own spirituality, our vital power for usefulness in the churches and communities to which we belong. "There is that scattereth and yet increaseth, there is that withholdeth more than is meet and it tendeth to poverty."

The time for the visiting committees, in second District, to visit the churches is at hand. The object in their appointment, was to organize Societies, and to stimulate a greater interest in those already existing. Will the sisters in these churches render all the assistance they can in order that the greatest possible good may be effected?

Every one can help by giving her attendance at the meetings, by her prayers, by her sympathy, by her contributions etc.

Will our sisters in all F. C. Baptist Churches take hold of the work of re-organising and sustaining those monthly mission prayer-meetings that have become extinct? Said one sister: "The last meeting was a good one, although there was no one present but myself, I read the 73rd Psalm, sang some hymns of praise, and after prayer I returned home resolved to have a greater number present at the next meeting." With more enthusiasm like the above, we will not, cannot fail in gathering golden sheaves from the harvest field of the world.

R. J. A.

LONDON ZENANA MEDICAL COLLEGE,

By Mrs. M. M. Brewster.

(Continued.)

One feature of medical mission training is the practical experience obtained by contact with the needy and suffering. During the World's Conference of Missions we were entertained at this college, and were thus permitted to come "face to face" with a few of those who were preparing for this branch of service and noble young ladies they were. Some of them had been missionaries, and had come to realize that their usefulness would be increased by some knowledge, at least, of medicine, while experience had shown them its great need and opportunities. In Syria, India and China were their fields of labor, while others were looking eagerly forward to the time and place where their life-work was to be begun in real earnest. Out and in they were going as blessed evangelists to the poor and needy of that great city, and while relieving the suffering they were carrying the Gospel message. They wore a simple uniform dress of black, with veil and white collar, which quite set off some of their sweet faces, for the mission of their life and the love of their work quite shone out on the countenance.

The missionary spirit is fostered by the study of God's Word, prayer meetings among the students, and other ways. One Saturday we attended a most interesting and helpful Bible reading given by Miss Nugent one of the examining council.

Much interest shall we continue to feel in this college and its important work. Like institutions whose objects are to lift up and benefit, crave the prayers and sympathy and help of Christian people. Friend, if you have either do not withhold it. Though situated across the blue Atlantic, it is one with us in the work of giving the Gospel of peace and good-will.

**DRUNKENNESS AS PUNISHED IN SCOTLAND.**—A search of the Session Records of the Church of Scotland brings to light many interesting facts. In Monifieth parish, in 1563, "Any man convicted of the great and presumptuous offence of drunkenness was branded, stockit, dockit, and banished the hale parish." That, the present minister ventured to think, was a mode of treatment which would prove far more beneficial than any number of temperance addresses at the present day. Another extract in regard to non-church going was as follows:—"28th September, 1645. After sermon the minister, Mr. Andrew Wood, made intimation to congregation, by reason the people keep it not the kirk on the Lord's day that their names shall be read out everie Sabbath Day, that whosoever was absent when he was called upon shall pay two shillings."

There is no reason to doubt that to be "brankit, stockit, and dockit," and banished would have a salutary effect in our own time.

**BOXES OF SERMONS.**—A correspondent of an exchange tells of a certain minister of the Presbyterian Church in Baltimore who had "thirty boxes of sermons neatly arranged around the room," and always before communion, he had every sermon and lecture to be delivered until next communion definitely arranged, and besides "he had sermons in advance for six years." It is a good thing to keep one's work well in hand, and never to allow a Sunday to dawn without careful preparation to meet it, but most sermons prepared so long before the time would become stale.

### Why?

Why will members come to church and take back seats when there are so many vacant seats in front? When you wish to get warmed, get near the fire.—Western Recorder.

### A SUNDAY VOICE.

"Hold on, sis; don't go into the house. The minister is making a call." "How do you know?" "Can't you hear ma talking? She's got her Sunday voice on.—Chicago Tribune.