

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

BREWRIES.—It is said that much English money—the amount being placed in the millions, is being invested in breweries in the United States. Yankee brewers are beginning to get anxious to sell, one of the leading ones in Chicago having recently said, "My advice to any brewer is to sell, for there is no telling where prohibition may end in this country."

We trust it will end there and everywhere else in annihilating all the leeches who are fattening on the life of the country.

PUBLICATIONS.—The newspapers and periodicals now issued in the United States and Canada number 17,107. In the last twelve months there has been a gain of 797. In ten years the increase has been 7,882. Where it will end, who can tell?

DIDN'T LIKE THE NAME.—The story is told of a Vicar of an English parish who so seriously objected to the name of a little girl, deceased, that he would not permit it to be engraved on her tombstone. Her parents had named her Topsy. The Vicar's objection, because, he said, 'Topsy' was the name of an American black woman, and I will not have my church 'desecrated by it.' The splendid audacity of this reasoning staggers the ordinary mind. A certain name is given to a negro in 'Uncle Tom's Cabin,' and it is therefore *ipso facto* unfit for a white person to bear, and the unholy thing would desecrate 'God's acre.' We wonder, indeed, that this righteous and sensitive cleric allowed a child bearing such a name to have Christian burial. At the same time, we venture to ask him with all humility whether he thinks that the colour of men's skins differentiates them in the eyes of their Creator, and whether or not he teaches his flock that all men are equal in the sight of Heaven? Furthermore, we would ask whether he would refuse to bury a black woman in his churchyard if she bore the name which so stinks in his nostrils?

THEY GET THE OFFICES.—In the last New York City elections it is said that, with the exception of a few Jews, nearly every man elected to office is a Roman Catholic. The N. Y. correspondent of the *America*, published in Chicago, sums up the situation thus:

"It is not mere accident that the Mayor-elect of this city, its Sheriff, Comptroller, County Clerk, Registrar, Commissioner of Jurors, Recorder, Commissioner of Public Works, Counsel to the Corporation, Superintendent of the Bureau of Elections, the Superintendent of the Street-cleaning Department, the Board of Tax Assessors, the Board of Tax Commissioners, the Clerk of the Board of Aldermen, the Army Board, the Supervisor of the City Records, the Collector of the Port of New York, the Assistant Treasurer of the United States at the Sub-Treasury here, are all Roman Catholics; that they have a majority in the Board of Aldermen, of the Police Justices, of the Civil Justices, and in many of the ward boards of School Trustees; that they control the Fire Department; the Building Department, and the Commissioners of Accounts; that they have a majority of the Commissioners of the Sinking Fund, the Congressional Representatives, and the members of the State Senate and Assembly; that many of them are Judges of the City, Common Pleas, Superior and Supreme Courts; and that three-fourths of the police force, five-sixths of the firemen, four-fifths of the appointees in the various city departments, and three-fourths here in the employ of the national government belong to the Romish Church. All this is not chance; it is not because people of that faith are better educated, better qualified, or more honest than others, nor because others do not seek for these positions; but because a deep-laid, skillfully-planned, and brilliantly-executed conspiracy dominates everything in New York City. And not only in New York City, but in New York State, and—nation."

CHEAP MEALS.—The Standard tells us that in New York 3,000,000 penny meals have been utilized in keeping poor wretches from saloon-lunches, from crime, from the almshouse, perhaps from slow death.

3,000 Lives A Year Saved.

The death-roll on the sea, as Mr. Chamberlain said when speaking on Saturday at the sixty-fifth anniversary of the Royal National Lifeboat Institution, is still one of great magnitude. During the last eleven years nearly 30,000 persons have lost their lives in British and Colonial trading and fishing vessels, the worst year being that of 1881-82 when 3,512 persons perished at sea. In the last year, however, for which there are returns, 1886-87, the number of lives lost on British Colonial vessels had fallen 2,071, an improvement undoubtedly due to the legislative efforts made by Mr. Pimms and others to prevent coffin ships being sent to sea. The fact that in 1881 no less than 1,414 lives were lost in missing vessels—that is, in ships which foundered in mid-ocean—and that in 1886 the number was only 356, shows that there has been a great reduction in the number of unsavoury ships flying the British flag. Were it not, however, for the lifeboats the loss of life at sea would have been far larger. During the last 30 years about 4,000 lives have been annually saved by their means. At present the British Lifeboat Institution has a fleet of nearly 300 boats, but as there are about 6,700 miles of coast in the United Kingdom to guard, the number is none too large. The expenditure last year was £64,000, and of that amount only £4,000 was spent in office work.

More Of The Jesuits.

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

DOCTRINE OF DEVILS.

"Sir, if the Church of Rome be not the Church of Christ, it is the master piece of the devil, it is the statement of that crazy fanatic, Father Ignatius, in an interview he had with Dr. Cumming, of London. From the sketch we have given, imperfect though it be, you will be at no loss to discover which of these alternatives hold true with respect to the Order of Jesuits. Not bigoted Protestants, but rigid Romanists have claimed for it an infernal origin. 'This doctrine of devils,' this 'device of the enemy of souls,' are amongst the epithets heaped on it by the most extensive and enlightened of Popish universities. Denunciations of Jesuitism must not, therefore, be put down as ebullitions of malignant spleen on the part of hot-headed heretics.

Individuals and collective bodies within the pale of the Roman Catholic Church have been found honest enough to put it on the pillory and hold it up to withering execration.

By everyone deservng the name of Christian, the *Moral Law* is regarded as divine in its origin and permanent in its obligation. So elevated is the standard it lays down, so benevolent are the precepts it inculcates, that even infidels have been struck with admiration and involuntarily rendered it homage. To this celestial code, so lofty in its aim, so lovely in its spirit, so reasonable and beneficial in its provisions, Jesuitism stands diametrically opposed. It came, not to fulfil the law, but to destroy it. There is not one jot or tittle of that law to the root of which it does not lay the axe. It employs the pen-knife of Jehoiakim and the bed of Procrustes at pleasure. It mutilates the fair proportions of the law, shortening it or stretching it to suit its own convenience. We do not make this assertion rashly. It will be our endeavor (in the present section) to prove it.

LOVE TO GOD OF NO ACCOUNT.

1. Love to God lies at the very basis of the law. "Thou shalt love the Lord thy God with all thy soul, with all thy strength, and with all thy mind." This is the model to which our obedience must be conformed, and the main motive which should prompt us to render it. Every genuine Christian has his heart bound by cords of love to the throne of Deity; pants after Him as the glittering goal of hopes and the only satisfying source of happiness. The Jesuits have discovered what they deem a more excellent way.

In their view, love to God forms a bondage, to which the Jews were subject in days of old, and it was one great object of the advent of Christ to break this galling yoke, and bid the oppressed go free. This is the interpretation which Father Svimond gives to the passage, "If the Son shall make you free, ye shall be free indeed." "Yea [says he] we shall be free, as I hope, by his own testimony, even from that too strict obligation which some would lay upon us, of loving God."

If this release were not given, Father Faber shows that we who live under the present dispensation would fare as badly, nay, even worse, than those who lived under the previous. "If perfect contrition [says he] (by which is understood supreme love to God) were necessary in the sacrament, we Christians should be in a worse condition than the Jews were before Christ came into the world." De Brielle echoes the statement. "If the love [i.e., of

God] were necessary, the way of salvation would be more difficult under the law of grace than under the law of nature or that of Moses."

Father Pinier thinks "it was reasonable that under the law of grace in the New Testament God should relieve us from that troublesome and arduous obligation which existed under the law of bondage; otherwise, indeed, Christians who are the children, would have no greater facility in gaining the good graces of the Father than the Jews, who were the slaves."

There are certain extreme cases and periodical seasons in which Jesuits affirm a certain in'itensimal degree of love to God should be entertained, but where these are or when these occur, it is almost impossible to ascertain. Mendoza specifies once a year; Coninck, once in three or four years; Henriquez, once in five; Filiutius is doubtful as to the propriety of our loving God even once in five years. Some assign it to the period of baptism. Others confine it to certain festivals. Suarez and Vasquez agree that it is sufficient to love God when at the point of death.

Father Svimond, a high authority, after enumerating in his 'Defence of Virtue' the opinions of a variety of doctors as to when God should be loved, winds up with a very broad insinuation that no time is it really necessary.

Such being the sentiments in vogue amongst the Jesuits respecting this cardinal principle, it cannot be expected that when we come into details—when we advance to a consideration of that section of the decalogue which it specially embraces—we should find them more scrupulous or sound. If God be not loved, as a matter of course, His person will not be regarded, nor His name honoured, nor His day kept.

Compare the four Commandments which are engraved on the first Table of the Law with the recognized exponents of Jesuitism. You will find every one of them systematically contravened. In the first two God is held forth as the sole and supreme object of adoration, while everything wearing the semblance of idolatry is pointedly denounced.

Jesuits join in with ordinary Roman Catholics in bowing to images and praying to saints, and whatever hispitting distinctions may be drawn by cunning casuists as to kinds of worship, there can be no question that even in its least exceptional form, it is at utter variance with the mind of Him who hath said, "Thou shalt worship the Lord thy God, and Him only shalt thou serve." In nothing is this idolatry of the Jesuits more observable than in the adoration paid to the cross and to the Virgin. Here, again, there is no difference betwixt them and Romanists in general. They adore not the Crucified One, but the piece of wood to which they falsely assert He was bound. This sacred relic is exhibited in Rome every Good Friday, and uot the illiterate and obscure, but her highest dignitaries unite in bowing prostrate before it.

—Can. 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.]

From Miss Hooper.

My Dear Sisters:—You have no idea how glad we were yesterday on 'opening the Intelligencer to see the column headed in large letters, "Woman's Foreign Mission Society." Our thoughts ran something like this. "The Sisters have always done nobly; this year they mean to do more than ever and we will try and help them all we can, by words of cheer now and then from the dark land for which they are working."

The work over here is very cheering. The people are so ready to listen. I went with the Bible women to Banapadia this week. After the school work was over, I asked permission to enter the court yard of a house and tell them of Jesus. Consent was quickly given and a little girl sent to call the women from the neighboring houses. Banapadia, means jingle village so you can understand that the women are not quite so strictly secluded as in the city. The court yard was soon filled with such intelligent women of the farmer caste. One dear little girl of the fisherman caste did not dare to enter; the women said "we must not touch her" although I put my arms around her and talked with her they did not seem afraid to touch me afterwards. Caste rules do seem so very absurd. They are gradually wearing away so we must be patient. It would have made your hearts glad to see the eagerness with which they all listened. The only break in the attention was now and then, when an absent woman was thought of and some one sent to call her. I think this touched me

more than anything that day. A poor old grandmother, feeble and anxious looking was led in. Another hastily rose saying "I must call my daughter to hear this." At the close they were so quiet when Oma offered prayer. Many times while praying in these heathen homes we know the Spirit convinces these poor heathen women that only Jesus can save. Our words may fail, and often do, but we remember "Not by might, nor by power but by my Spirit, saith the Lord of hosts."

Banapadia is more than five miles South West of Balasore. Mrs Griffin lets me have her bullocks and cart once or twice every week. We go as far as we can on the "Juggernath Road" then walk across the rice fields to the village. We visited another village the same day (Chunpoor). I was so interested that although we had walked over four miles over the rice fields, did not feel tired. A number of the women came quite a distance with us. This being Hindoo etiquette when Zenana rules do not forbid. Once when we sat under a tree to have a talk with a number of people, poor Kokoi said "Do let us go home quickly I am so hungry!" so we hurried over the fields to the road and when we got seated in the cart, we shared the biscuit which I had put in my pocket on leaving in the morning. Kokoi's little girl Joshee was looking anxiously for her when we got back. Oma and Kokoi are faithful earnest workers. Pray much for them and for me also that I may be a help to them.

Brother and Sister Boyer and dear little Bessie are well. The little West room that Mrs Boyer used to have her school in, she has kindly let me have for the present. I have moved three times during the year and am only here temporarily. The cheer and comfort I get in the work outweighs all temporary loss and discomfort. May Our Father bless and encourage you as he does us over here.

Affectionately Yours,
JESSIE B. HOOPER
Balasore Feb. 23 1889

A Sect of One.

A correspondent of a London paper writes the following account of one of the newest sects, which, up to date, consists of one man—helped somewhat by his wife. The correspondent writes:—

Now and again there may be seen in the streets of the City a man carrying a board bearing the following notice: 'Christ's unity is now universally wrongly taught; therefore it is worse than a failure. It is now to be perfectly taught by true men at—' (a certain address in Hoxton.) On Sunday evening I started in search of perfect truth, and found myself at a house in a gloomy street of working-men's dwellings. When I inquired if any of the 'true men' were to be seen, I was conducted by a woman into a poorly furnished room, with bare walls, and was left to myself until the appearance of a slight dark man of forty or thereabouts, who looked as if the world were not using him well.

I stated my desire to discover where in all the churches are wrong, and where truth is to be found, and was handed a tract, with a request to read it as a preliminary step. The tract set forth that 'Judas the traitor was a saint to the 'prophets of Babel,' who are 'desolating this great Babylon with their mighty floods of poisonous teachings.' Doctors of medicine, pictures, 'decorative art treasures,' banking, life insurance, commentaries and writings of divines, sermons, religious periodicals and tracts, sacred songs and music, are all condemned in language sublimely contemptuous of syntax as 'man's handiwork and sleight of hand tricks of the devil.'

'But don't you make any exceptions?' I asked. 'Is there no church, no minister, no religious book, that is really Christian?'

'I do not know of any. They are all bound by iron laws of tradition.' 'Iron laws,' by the way, 'true men,' and 'primitive simplicity' are pet phrases which my guide to truth loves no opportunity of unctuously repeating.

'You are quite sure you have got the perfect truth?'

'Yes; the light came to me two or three years ago. Since then I spend my time in reading and meditating on the Scriptures.'

'But what do you really teach?'

'I am bound to say the answer was not satisfactory. My infallible teacher entered upon an amazing statement that we ought to return to a state of 'primitive simplicity.'

'But how far back? I inquired, 'would you return? To the primitive simplicity of Adam and Eve in Eden?'

'Adam and Eve were not apostles. We must live as the apostles lived.'

'But how did the apostles live?'

'Well, they left their trades, and followed Christ.'

'There are people now,' I reminded him, 'who leave all and follow Christ. I know, for instance, a lady, who left her home and has lived for years in the most miserable part of East London in order to save girls and women from ruin. What could the apostles do more than that?'

'That lady, if she works without any dependence on anything but Christ, may be doing good. I think that people like Dr. Barnardo are doing the devil's work.'

'What makes you think that?'

'Because they take people and offer them prizes and encourage them to get on in this world.'

'And you really think that overbalances the good done by taking thieves and neglected children from the streets, and converting them into honest men and women?'

'Certainly do.'

'Don't you think it is very arrogant for you to say that you alone have the truth, and that everybody else is wrong?'

'I cannot help that. It is God's way.'

'How many "true men" are there associated with you?'

'None at present. People come and talk with me, but they are all wrong, of course, entirely wrong. If I should find a body, it would be called, "The Strangers' and Pilgrims' Mission."

'And now will you tell me something about yourself? How do you live?'

'Well, I was an artist—a decorative artist; but when the truth came to me I could no longer paint animals, and trees, and men, because they are all the images of something.'

'How have you lived then, since?'

'I transferred this part of the business to my wife.'

'The discovery of this amazing manifestation of conscientiousness took my breath away. When I recovered I inquired, "But of course you have not been maintained out the profits?'

'Oh! yes, I have, but I mean to resume my trade, and do only plain work—scrolls, embossing, and so on; I shan't have images then.'

The waltz in the light of its origin.

The waltz was, says the *Christian Standard*, invented just a hundred years ago. As might have been guessed or prophesied beforehand, it was born of the licentious stage, and is twin sister of the ballet. This amorous and gyratory hugging was first seen in a Vienna theatre, Dec. 20, 1787, and for a time was thought to be too indecent to be tolerated anywhere else. After a time, however, it was introduced into houses of doubtful repute, and finally into German society. For a long time even Paris resisted the licentious libertinism of the thing, and it was not until the present century that it became fashionable. It then went everywhere with a whirl, of course, for Paris set the fashions for the world. The French women of compromising conscience went into it with an abandon which was hit off by a clever writer by saying before the waltz "they danced with their soles," after it "they danced with their souls;" aye, and soiled and wore out the latter as effectually as the former. The same clever enthusiast recalls his own experience in the waltz, and mistakes his youthful ardour for a "sort of exaltation" in which "all consciousness of personality was drowned in an ecstatic, poetic illusion;" and concludes by saying that this dance "has furnished nonplused ministers with many a sermon, and the dull church flock with some much enjoyed scandal."

The waltzing church member who does not see the sneer, not only at religion, but at chastity as well, in that quotation, is dull indeed. This devotee of the waltz does not pretend that it is decent, admits that it has brought women to ruin, shows in no ambiguous way that he has no conscience in the matter, and it takes but little reading between his lines to see that he enjoys and defends the thing because it is wayward and wicked. But how can one who does have respect for religion and virtue, who does not despise "non-plussed ministers," and does not regard the "church flock," or anything less exciting or less indecent than a dog-fight or a round dance, "dull"—how can such a one practice or apologize for the waltz?

TALL BUILDINGS.—A correspondent of the Chicago Standard writes of the tall buildings in New York. He says:

We used to talk of the high houses in Edinburgh as among the wonders of that interesting Scottish city, but the Osborn Flat, on the corner of Fifty-seventh street and Seventh avenue in New York, makes the highest buildings in Edinburgh comparatively low.

That apartment house is said to be the highest building for residences in the world. We shall probably never have another in New York as high, as the legislature would interfere with an attempt to build another such structure. But in the vicinity of Park Row we have the highest and most impressive array of business structures which the world furnishes. These are enormous structures, and now we are to have a World building, which, it is said, will overtop all the other high structures in New York. Mr. Pulitzer, who always wishes to have everything connected with the World the biggest in the world, has commanded the architect who made the plans to have

his building not only higher than those of his newspaper rivals, but at least a foot higher than Trinity church steeple. There will be fifteen full stories in the main building, and these will be surmounted by a lofty dome. In the top of this dome will be Mr. Pulitzer's private office, which will be reached by a private elevator.

THE CURATE.—What wise person some curates are! Lately in England not a few instances have come to light of their tact and wisdom. Here is a sample case. In Hungerford, England, Mr. Gardner is curate, and Mr. Hagget is congregational minister. A woman belonging to the curate's charge went to Mr. Hagget's church. The kind curate immediately summoned her into his presence and told her that she might expect freer forgiveness for stealing five pounds than for entering a dissenting place of worship. Being taken to task for this he wrote to Mr. Hagget as follows:

"We regard sciam, that is, the act of joining in, or abetting in any way whatsoever, any worship other than that of the Catholic Church of Christ, as a most deadly sin. That is part of our religious belief as members of the Church of England, which is the Catholic Church of this country. That doctrine we constantly preach from the pulpits of the churches, and inculcate in other ways upon our flocks; and this is the belief of every Churchman worth the name. For you and your co-religionists the Church, by the mouth of her ministers, prays daily that you may be brought to a knowledge of the truth. That is our loving attitude towards those that are without, and that attitude is such as the Lord of the Church will ultimately bless."

No wonder we hear of disestablishment. It is not a very tempting thing to defend an institution that brings out champions of this stamp.—Presbyterian Witness.

QUEEN VICTORIA'S POWER.—The Queen of Great Britain is now sovereign over a continent, 100 peninsulas, 500 promontories, 1,000 lakes, 2,000 rivers, and 10,000 islands. She waves her hand and 900,000 warriors march to battle to conquer or die. She bends her head and at the signal 1,000 ships of war and 100,000 sailors perform her bidding on the ocean. She walks upon the earth and 300,000,000 human beings feel the least pressure of her foot. The Assyrian Empire was not so populous. The Persian Empire was not so powerful. The Carthaginian Empire was not so much dreaded. The Spanish Empire was not so widely diffused. The Roman power was weak in comparison, and Greece was a small village.

Among Exchanges.

A CRITIC.

A critic is a creature who can always tell another man how he ought to do a thing that he cannot do himself. —Home Journal.

HOLES IN THE POCKET.

"My daughter, what have you done with those two nickels I gave you, one to buy candy and the other to give to missions?" "There's a hole in my pocket," replied the seven-year-old, "and I lost the nickel which belonged to missions." The above, which we find in a Southern contemporary, is so suggestive that comment would only spoil it. There are few of us who do not find unexpected holes in our pockets from time to time. Of how many of us it is true that it is the money for missionary and other benevolent purposes which first escapes!—Can Baptist.

WRONGLY BLAMED.

Ministers are often blamed for things of which they are entirely innocent. When Mr. Jones gives up his pew and leaves the church, the cause of his action is not seen lying in Mr. Smith's petty meanness or dishonesty, but maybe in the force of the minister's sermon, or in the minister's failure to give him due attention. The minister is the scapegoat of the congregation, usually. The unrighteousness of this is clear. At the Judgment day there will be a very extensive unbarring of the minister and a tremendous loading up of the people. Then, "every man shall bear his own burden."

A LONESOME MAN.

Faithful in little, faithful in much, is a sound Scripture maxim, but there are those who simply forget to be careful, honest and faithful in little things. It is reported that a revivalist in an Iowa town recently asked all those in his audience who paid their debts to rise. Nearly all arose. He then requested those who did not pay their debts to rise. One lonesome man arose. He was the local editor, who explained that he was unable to pay because nearly everybody in the house owed him on subscriptions. Rather an awkward outcome that, but think you that congregation were delinquents above all who dwell in the land?—Chris Standard.