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Religious Intelligence.

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

VOL. XXXVI.—No. 17.

FREDERICTON, N. B., MAY 1, 1889.

WHOLE No. 1835

SPECIAL OFFER!

ONLY SEVENTY-FIVE CENTS.

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

NOTES AND GLEANINGS

BLACKMAIL.—Blackmail of a new and peculiar kind is carried on in New York. It is done on this wise.—A man who owns one or two vacant lots adjoining improved property will threaten to build a cheap tenement-house unless the other property owners pay him several hundred dollars to "restrict" it. There are men who make a regular business of doing this, and who make money by it. The scheme is worked somewhat in Boston too.

LANGUAGES.—Professor Kirchhoff, of Halle, estimates that the language most spoken on the globe, for the last thousand years at least, is Chinese, for it is without doubt the only one which is talked by over 400,000,000 of the human race; the next language most in use (but at a very great distance behind Chinese) being Hindustani, spoken by over 100,000,000. Then follow English (spoken by about 100,000,000), Russian (over 70,000,000), German (over 57,000,000), and Spanish (over 47,000,000).

A LEARNED WOMAN.—The most learned woman in the world is said to be Miss Amelia B. Edwards, an English woman. Her versatility is indeed surprising; for she is a popular novelist, a practised journalist, a great traveler, a favored Egyptologist, an illustrative artist, an eloquent lecturer, and we know not what else. She is one of the few women in the world who have had conferred upon them the honorary title of L. L. D.

THE "TIMES" CASE.—Some newspaper writers are questioning whether the London Times will be able to survive the consequences of the Parnell trial. A London writer says that not one of the Times' counsel has yet received a penny in fees; only the expenses of witnesses have been paid. The explanation is that the Times entered upon the Commission business confident of an ultimate grant from the Government, but the collapse of the letters alters the situation and a grant is out of the question. The Times therefore, has to face an unexpected expenditure of £50,000 of law expenses, plus another £50,000 for libels. Mr. Walter is a very rich man, and he may come to the rescue of his fellow-proprietors, but the position of the Times is threatened.

IMMIGRATION FROM IRELAND.—It is stated that the continued immigration from Ireland to America is weakening the Roman Catholic Church in Ireland. One of the bishops has lately denounced the movement at a confirmation, in the presence of a great multitude of people. The chief reason given by this Bishop, is, as he said, "that seven-tenths of the Roman Catholics who leave Ireland cease to have any connection with the Church of Rome." This is a larger percentage than is generally thought on this side of the Atlantic.

CUNNING NATIVES.—In his letter to the Royal Geographical Society, Henry M. Stanley describes the various devices by which the natives endeavored to prevent the advance of his expedition through Africa. One of these was to dig shallow pits across the path of the column and fill them with skewers, which were deftly covered with leaves. The skewers pierced the feet of Stanley's men inflicting wounds that in many cases developed into gangrenous sores. The men who were lamed in this manner were seldom of further service. Mr. Stanley calls the natives "cunning rogues," and says that for the purpose of extortion they always pretended that the country was suffering from a famine. The "friendlylies," he says, withheld information, but the natives who were captured by the expedition imparted all they knew.

A RELIGIOUS CRAZE.—The Christian Standard says:

There is a body of people, located

mainly in Northern Illinois, known as Beekmanites, who claim that Christ has come to earth in the person of one of their number, George Schweinfurth. A few of them sought to propagate their lunacy at the prayer-meeting of the Westminster Presbyterian Church in Rockford, a few weeks since; but the pastor, Rev. Conde informed them that their alleged Christ was an impostor and something more—in fact, that Schweinfurth is by interpretation "the hog to the sea," and that they should not be deceived by the devil in him, which ought to be drowned. Hereupon the disciples became obstreperous and were led out by a business-like deacon. It is plain that certain mental maladies are "catching" as well as certain bodily ills. This Beekmanite lunacy is contagious, and, as other contagions, it overcomes those whose weakness renders them incapable of much resistance. It is bad to have the body out of condition in time of an epidemic, and so these lunacies and delusions, like Beekmanism, Faith Cure, Theosophy, "Christian Science," etc., upset those who are mentally weak or out of balance. It is best to deal with them kindly, yet firmly, but best of all to put them on guard against all such things. The pulpit can do much to prevent silly men, as well as silly women, from being taken captive by these delusions.

MONTE CARLO.—One of the most beautiful spots in the world—says the Independent—has the term "hell" applied to it whenever mentioned. It is Monte Carlo. There the Mediterranean breezes and the southern sun produce tropical flowers and fruits the year round, and there the gambling-tables produce misery and death equally without intermission. Already there have been fifteen duels and sixteen suicides there in this year of our Lord.

RAILWAYS.—The building of railways in the United States is going on at a rapid rate. The Railway Age presents tables showing that 666 new railroad lines, with an aggregate mileage of 53,436 miles, have been projected since January last; that on these lines 14,818 miles are under construction or contract, 8,617 are surveyed, and 29,001 are incorporated or projected. The Age says:

The fact that in the first three months of the year only new lines representing over 53,000 miles have been brought to public notice, and that their construction is urged and to a large extent is probable, is impressive evidence of the enormous field for railway enterprises which the United States still affords. The mileage proposed in these three months is equivalent to almost one-third of the entire railway mileage of the country now in operation, and yet the projection and inauguration of other lines is still going on at an equally rapid rate, and the prospect is that the roads projected and in various stages of development during 1889, will exceed in aggregate mileage the entire present completed system.

More Of The Jesuits.

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

MARIOLATRY OF JESUITISM.

In the most solemn manner have the Jesuits sworn allegiance to the cause of Mary. They address her by the most blasphemous titles and laud her in the most extravagant terms. She is styled Mother of God, Advocate and refuge of Sinners, Morning Star, Gate and Queen of Heaven. Bonaventura, a saint in great repute, published an edition of David's Psalms, in which the name of Jehovah is invariably exchanged for that of Mary. In the eleventh edition, printed at Rome so recently as 1840, we find such sentences as these: "We prefer our praises to thee, O Mother of God. All the earth shall reverence thee, the spouse of the Eternal Father. To thee, spouse and archangel, to thee thrones and principalities humbly bow themselves." To thee all choirs, to thee Cherubim and Seraphim exalting worship around. To thee all angelic creatures sing praises with incessant voice, Holy, Holy, Holy, Mary, Mother of God. The heavens declare the glory of the Virgin, and the firmament showeth her handiwork. In Thee, O Mary, have I put my trust. Unto Thee have I cried, O Mary, when my heart was in heaviness. Come unto Mary all ye that are weary and heavy laden, and She shall refresh your souls."

St. Alphonsus de Liguori, who was canonized in 1839, whose life was written by Cardinal Wiseman, and who is at present one of the highest authorities amongst the Jesuits, particularly in Rome, has similar statements in his "Glories of Mary." He gives the narrative of a version of two ladders, the one red, the other white. Like Jacob's, they reached from heaven to earth. At the head of the one was Christ, and all who ventured to ascend by it invariably fell back. At the top of the other was Mary, and all who took advantage of it received her helping hand, and as invariably succeeded. The same is depicted in an altar scene at Milan. A Jesuit connected with one of the

principal colleges in Rome, informed Mr. Seymour, a respected Church of England clergyman, in the course of a conversation a few years ago, that the worship of the Virgin Mary was a growing worship in Rome; that it was increasing in depth and intensity of devotion, and that there were now many of their divines (and he spoke of himself as agreeing with them in sentiment) who were teaching that as a woman brought in death, so a woman was to bring in life; that as a woman brought in sin, so a woman was to bring in holiness; that as Eve brought in damnation, so Mary was to bring in salvation.

Another distinguished Jesuit professor informed Mr. Seymour that it was his own opinion and that of many of the fathers that Mary was more gentle and tender than her Son, and that God "hears our prayers more quickly when they are offered through her than when offered through any one else." And he it always remembered this is the doctrine of the Roman Church in her collective capacity as well as of those accomplished men who have always constituted her most efficient light-infantry. What saith the Breviary or Prayer Book? "If the winds of temptation arise, if thou run upon the rocks of tribulation, look to the Star, call upon Mary. If thou art tossed upon the waves of pride, of ambition, of detraction, of envy, look to the Star, call upon Mary. If anger, or avarice, or the temptations of the flesh top the bark of thy mind, look to Mary. If disturbed with the greatness of thy sins, troubled at the defilement of thy conscience, affrighted at the horrors of the judgment, thou beginnest to be swallowed up in the gulf of sadness, the abyss of despair, think upon Mary."

And what saith Pope Pius IX., the recent occupant of St. Peter's chair? In an encyclical letter, having all the authority of a Bull, dated February 2, 1849, the Virgin is described as "raised by the greatness of her merits above all the choir of angels, up to the throne of God," and as having "crushed under the head of two virtues, of all good in such sort that if there be in us any hope—if there be any spiritual health—we know that it is from her that we receive it, because it is the will of Him who hath willed that we should have all through the instrumentality of Mary."

These are the very words of Pius IX. What need we any further witness in favour of the fact that idolatry in its most repulsive form, is branded on the brow of a Jesuit, and of the Church to which he belongs? And does not this realize in part that feature of the great Apostasy drawn by the pen of ancient prophecy, "She shall change laws." The first Commandment in heaven's moral code is made virtually a nullity. The second has been blotted out altogether. Most of what we have already advanced goes to show that the Third Commandment also has been directly infringed upon. The extracts we have given from the most approved Jesuit authorities contain the very essence of blasphemy and profanity. Surely it is "taking the name of the Lord our God in vain" to give it to trait and fallible creatures; to have a woman in heaven in the person of the Virgin, and a man on earth in the person of the Pope, receiving the titles and the homage which are due to Deity alone. To address Mary as "Holy, holy, holy," and his Holiness as "our Lord God the Pope," and to regard every superior as standing in room of Christ, bearing His spotless character and adorned with His incomparable gifts is certainly to tarnish the lustre of Him who is jealous for His great name and who will not give His glory to another.

JESUIT TREATMENT OF SABBATH.

Respecting the systematic breaches of the Fourth Commandment, no doubt exists! Jesuits and Romanists generally know no Sabbath. It is almost universally admitted that when the hours of service are over, anything may be done. The following extract from Dr. Reilly's Catechism (published in Dublin in 1834) whose poetry is about equal to his piety, may serve to show how in their esteem the days appointed by human, carry it over the day appointed by the divine authority:

1. Sundays and holy days mass thou shalt hear,
2. All holy days sanctify through the year,
3. Lent, Ember days and vigils thou shalt fast,
4. Fridays and Saturdays flesh thou shalt not taste.
5. In Lent and Advent, nuptial feasts forbear,
6. Confess your sins at least once every year,
7. Receive your God about great Easter Day,
8. And to His Church neglect not tithes to pay.

"The service of the mass, short at best, is often rendered shorter by being divided into four parts, each of which is assigned to a separate priest, so that the audience are expected to stretch their minds over the four divisions of the theme at once. There is no difficulty in this, for often there is no audience to listen, and oftener still the mind is everywhere rather than in the service. It is not un-

al on a Sabbath evening beneath the mighty dome of St. Peter's to witness a Cardinal or Bishop at the head of a regiment of priests ministering to half a dozen, and sometimes, especially in the afternoons, there is not a solitary soul! And as for the kind of worship required, why Father Barry, in his "Devotion Made Easy," secures salvation to every one (even though he live on in the grossest sin,) if he regularly twice a day salute the holy Mary with "good-morrow" and "good-night," or if that be too troublesome, should he simply wear a chaplet in the form of a bracelet on his arm, or a little image of the Virgin in his pocket! It could not be expected then when salvation can be got on such easy terms that men would be very particular about keeping the Sabbath or attending the sanctuary.

Advancing from the first table of the law to the second we find that love to our neighbor is no more regarded by the Jesuit than love to God.

Brotherly kindness and charity are to be cherished only in so far as they may be found convenient, and there is nothing wrong in cherishing the very opposite feelings when any end we deem good may be accomplished. Father Tambourin declares it "altogether certain that there is no obligation to love him (i. e., our neighbor) by any internal act or motion expressly tending towards him. Father Banny goes still further, affirming that we may wish harm to our neighbor without sin, when we are pushed upon it by some good motives."

O! what a license is here given to every species of wrong!

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.]

Moving the Fence Further Out.

"Well, I'll just tell you all about it," said Mrs. Brooks, "You see we'd been poking along in the same way for a good many years. When we started our Foreign Missionary Society, we agreed to give fifty dollars a year, and for eleven years we gave that right straight along. We took great credit to ourselves that we never fell below the mark. In fact every annual meeting some of us were sure to remark how faithful we'd been in holding meetings and always raising fifty dollars, and it never occurred to any of us we might move forward a step or two. Our meetings were very small, generally seven or eight present, and we thought twelve a large attendance. Like other societies, we had a good many contributing members who never came near the meeting. We'd sit there and say they ought to come, but didn't do anything to bring them. They'd give their money willingly enough when we went for it, but I declare, there were some who, in all those years, never seemed to get it through their heads what the Society was, what the dollar was for. They'd say Foreign Missionary Society? Let me see—there are so many societies in the church. Is that the one Mrs. Benton is president of? Oh, yes, to be sure, well, how much do I care? and that's all they knew or cared about it. 'Band's! No, one not very much alive, and not dead enough to bury—that kind you know; it needed looking after. That's the way we dawdled along.

Well, after awhile, Miss Winstead you know who she is, a real downright smart woman—she began to get restless, and tried to stir us up. She keeps telling us we might do so and so, but you know how hard it is to get people out of ruts, when they once get in.

One winter she went on east to visit her father's folk in New York and Philadelphia. While she was there she went to some big missionary meetings and talked with the ladies who led them, and met some missionaries right straight from the 'front' (as it is called), and saw the places where the missionary magazines are made. The upshot of it was, she got wonderfully stirred up, and when she came, talked right and left.

"Pretty soon it came time for our annual meeting, and when the treasurer's report was read, there were some of the usual remarks about how well we'd done, and so on, and Mrs. Corey, the treasurer, said: 'Yes, for eleven years we've never failed to come up to our pledge.' Then it just seemed as if Miss Winstead couldn't keep still any longer. Said she:—

"That's all very well, but don't you think, friends, that eleven years is

long enough to be faithful over such a few things? We've cultivated our little plot of ground perseveringly, but now isn't it time to move the fence further out?

We were all taken back by that speech, and sat staring without saying a word, till Mrs. Corey managed to gasp out, 'I don't know what you mean.' 'I mean,' says Miss Winstead, 'we ought to do more in this work.' 'What more is there to do?' said Mrs. Corey.

"Why," said Miss Winstead, and her dark eyes just flashed, 'What's a woman's society for, if not to stir up the whole congregation on the subject of missions? We are losing splendid chances. Why I think a society that's contented merely to give some money annually, and hold meetings once a month, doesn't live up to its privileges.

"Privileges!" says Mrs. Corey.

"Yes," said Miss Winstead, 'It's our privilege to do every thing in our power to interest all the women of the church, and the children too. Who's going to look after them, if we don't? Instead of that poor little dead-and-alive band we ought to have all the children and young people enlisted; we ought to be working missionary literature in among the congregation; we ought to encourage our pastor to get up popular meetings, and here we sit not doing much of anything; we don't even help along a monthly concert.'

"How are we going to help that way?" Miss Aldrich asked. Women are not allowed to speak in meeting in our church."

"Nobody wants you to speak," said Miss Winstead. 'There are other ways of helping. Just you go regularly, and sit up in front, and look awfully interested, and sing out loud, and see if that don't help.'

"Miss Aldrich's a great laughter, and that appeared to tickle her, so she burst out laughing and the rest of us joined in. This put us all in better humor, for some were beginning to be vexed with Miss Winstead for taking the wind out of our sails at such a rate. Then, before anyone could say anything more, Mrs. Benton says, 'Miss Winstead you're right; we needed just that said to us—we've never been doing our duty. 'Dear friends' said she, 'let us kneel down and pray over it.'

"Such a heart-searching prayer I never heard in all my life. After it, we were ready to take hold and do any amount of work."

"Then we had a great discussion about what to do and how to do it. It made me wonder where they'd been hiding all the time. One wanted to begin at the Band; another wanted to have the congregation canvassed; another thought a boom in the way of a big meeting would be a good send-off. Miss Winstead thought where we ought to begin was right in our own society."

"Let's aim to get all our contributing members interested," said she, 'Let's get them all together, just once, to see each other, and realize they belong to the Society.'

"How are you going to do it?" asked Mrs. Corey. 'They won't come together. We've invited them many a time to the meetings.' 'Let us try it socially,' said Miss Winstead. How would it be to have a missionary tea party—just the twenty-eight women who contribute this fifty dollars?

That idea took, and there was such a buzz about whether we ten who were present should club together and give the party to the rest, or whether we would go around and talk them all into having a picnic. While the rest of us were talking as fast as we could, I saw Mrs. Hirst getting red in the face, and fidgeting in her chair as if she wanted to say something. She's a first-rate woman, but not as bright as some, and no talker at all. She never opens her mouth in the meetings, but as she is always there, and the only one who gives as high as ten dollars, we elected her vice president, as then she'd have nothing to do. We were surprised to hear her speak up and say she would like to give that tea party herself.

"Oh, Mrs. Hirst," said Mrs. Benton, 'it wouldn't be fair to let you have the whole burden of it.' Oh, yes it would, said she, I can't talk and pray like the rest of you, but if a tea party is going to help mission work, I'll take that for my share. If the good Lord didn't give me smartness, and did give me property, I

think He means me to serve Him with property instead of brains.'

"Now wasn't it humble-minded in her to talk that way, and wasn't it good of her to offer to have the tea party?

"Well, the long and short of it is, in two weeks from that time we were at her house for tea, and she and Mrs. Benton had managed so well that all the members of the society, old and young, rich and poor, were there.

"Mrs. Hirst had just the nicest kind of a tea, but it beat me to know how they were going to make a missionary tea of it; but half a dozen of the leading spirits were all primed, and before the tea cups had got halfway round, they began talking about how pleasant it was to see all the members together for once, and Mrs. Benton got Miss Winstead to tell about meeting in New York one of the teachers from the school in India where our money has been going so long. This interested them all mightily, and some asked questions and Miss Winstead just started in and talked, and Mrs. Benton and two or three others backed her up, so, among them the supper was missionary all the way through.

"In the parlour we found the table covered with oriental views and curiosities that some of the ladies had contrived to collect, and the whole evening, except when we were singing some missionary hymns, was spent in looking at them, and as they led on talking about missions. On one table were a lot of missionary magazines and leaflets, and Mrs. Benton told the folk to help themselves, so every body took something home to read.

They were all just as pleased as they could be with the party, and when we were up stairs getting on our things, I heard Milly Harmon say, 'Just to think how much I've missed all these years. Here you've been learning and feeling and doing so much, and I might have had a share in it all if I'd only realized that I belonged! I feel like a long lost sister.'

"You can't imagine what a start that social meeting gave us. We set right to work after it, and now as far as the missionary spirit is concerned, you wouldn't know our church to be the same place it was three years ago. We're only sorry we didn't think of moving the fence out sooner."

EMMA L. BURNETT,
in Woman's Work.

A MOORISH SCHOOL.—Dr. Buckley, editor of the Christian Advocate, describes a Moorish school he recently visited. He says it is the strangest spectacle of an educational sort he ever saw.

The children sit cross legged on the floor, the teacher in the midst of them, generally an old man of venerable aspect, also cross-legged. The Prophet thought that a knowledge of the Koran was all that the believer needed to possess, and this the children have to learn by heart. I visited such a school in Tangier. The old teacher, with a long stick in hand, was compelling the children to repeat aloud, as they swayed backward and forward, passages from the Koran. If they did not do it correctly, he rebuked them; if they were inattentive, he beat them. Whatever may be said of corporal punishment in its moral aspects, that it compels attention there is no doubt; for when that stick descended the laugh of the young Mussulman was changed into a cry, and with tremendous energy he began to repeat the sacred words. As the whole school talks aloud all the time, swaying backward and forward—a thing believed by them to be beneficial to the memory—the hubbub is as great as that of the Tower of Babel; but what was unintelligible to us was not so to the teacher, and from the amount which some of the children repeated without reference to the book, he seemed to be accomplishing the work required of him.

Among Exchanges.

THE TONGUE.

Physicians coming to a patient examine the tongue first. It indicates the tone of the system. James adopts a similar course. "To judge of soul health he looks at the tongue. If any man offend not in word his moral health is perfect. If any man seem to be religious while his tongue is unbridled, that man's soul is sick."—The Illustrator.

A COMMON MISTAKE.

Well, he said, "Let us not speak too long. Each one has a right to some time, and if any one speaks too long it cuts off some one else." And—then—he (the leader of the meeting) talked—and talked. Are you the one that did it!—The Christian Companion.