

Religious Intelligencer.

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

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Notes and Gleanings. I

ly-daily until thirty" is the word of a club of 'Bachelor' in Michigan. The members of themselves not to wed or entertain proposals to marry for decades have passed over heads.

is in China a color known imperial yellow." It is some deeper in color than what we draw color, and is set apart the exclusive use of the Em.

Any Chinese subject using color for any purpose whatsoever is severely punished.

The Americans push into the of Cuba they are struck by fact that there are no young in many districts. Children under three years of age are seen. The explanation is they nearly all died during the ships imposed by the revolu-

are 400,000 teachers employ- the public schools of the States, and they are paid \$165,000,000 yearly. There 1,200,000 bar keepers and keepers, and the people pay over \$1,000,000,000 a year. on these things and then act

minister, who is also a deputy- lives in a wild district of Virginia. Noticing in his negation, at Spanishburg, on a Sunday two fugitives for arrest he had warrants, he placed the men under arrest, fastened them, fastened the cuffs with a chain to the pul- out his text and preached mon as though nothing had ed. After the service he prisoners off to the county charge of several wor-

of Brigham Young's grandsons faced Mormon polygamy at a Presbyterian Home Mission- meeting in New York. Another Dr. W. S. Hawks, who some years superintendent agregational missions in Utah, that the stronghold of Poly- was to be found in the young of the State. "The young are not in favour of it, but a would rather become the third of an elder of the church, a advanced in age, but of wealth standing, than marry a poor man and become, as she says, a wife. The girls are urged to by their mothers who edu- cate to believe that through any their chances of a happy after are increased."

applause machine is the latest tion of theatrical science. ne pair of boxing-gloves each other rapidly with a that cannot be mistaken for and hand clapping and you have the 'automatic' that has been introduced a Parisian theatre, and that installed in several London ouses ere long if negotiations successful. The gloves are co- in various parts of the house no one but those in the know—and they are set in by electric wire worked by stage manager's box. The to drown the hissing of im- als and to produce the im- that every one is anxious ower plaudits on the per-

Russian Church is showing in- interest in Palestine. A Catholic report in "der allige" says a Russian com- in Nazareth is spreading ous schools through the land. are twenty such schools in irth, in Beirut, Tiberius, th, etc. The teachers are ained, and compare well with of Protestant and Catholic The French have charge Catholic schools here, which 140 for boys and 50 for 195 male and 98 female 4,575 girls. German Pro- have 1,200 orphans in and American Protestants 2,800; this report says the ic schools aim "first of all to those of our rivals."

Another discovery which will make the old young has been announced, this time from Chicago. The gen- eral theory of the discovery is that if the mineral deposits which ac- cumulate in the bones in the process of life can be replaced with the "life cells" contained in the lym- phatic glands of goats, deterioration of the bones will be prevented and elasticity and youth will be retained in the system much longer. This, it is asserted, is produced by hypodermic injections of the lym- phatic fluid of animals, particularly young goats. The discovery was made a year ago, and subsequent secret demonstrations of its efficacy are asserted. The originators of this discovery, Professors Hawley and Wiener, of the Chicago Clinical School, do not claim that persons thus treated will live forever, but say that they will live longer, and that perhaps their life will be doubled. The press dispatches do not state whether the discoverers have tried their plan on themselves, but the supposition is that they have not.

A Romish Summer School.

A WORD OF WARNING.

Writing of the several Summer schools—some of them religious, some secular and some composite—which offer programmes of study, "Augustus" a chief writer in the New York Observer devotes an article to a Catholic Summer School at Plattsburg, N. Y. He says: The outline of study for the past month at this school is worthy of the attention of Protestants, and especially of those who think that the animosity of the Roman Church towards Protestantism has ceased to exist. The subject for the month was the Protestant Reformation. The list of books recommended to be read by students embraced seven Catholic histories and historical studies, six suggested topics for papers and discussion, and a list of questions and answers from a controversial catechism by the Rev. Stephen Keenan. The topics were, Europe before the Reformation, Cause and Success of Protestantism, Character of the Reformers, the Reformation and Tolerance, the Reformation and Civil Liberty, and the Political Situation in Europe at the time of the Reformation. This is a good series of subjects for fair and intelligent historical discussion. But the method in which they were to be handled can, perhaps, be gathered from the 'questions and answers' which follow their announcement upon the programme. The first question is: "What is Protestantism?" and the answer: "A new religion, invented and propagated by a person called Luther." It is then stated that no such theology, either as to faith or morals, was ever known, taught or believed by any sect in the world until Luther's time. The "errors" of the other sects are thus given: "The Albigenses taught that there were two Gods and two Christs; they repudiated marriage, denied all the Sacraments, as well as the resurrection of the body. The Waldenses aimed at plunder; they declared it a heinous sin for a magistrate to condemn to death for any crime; according to them it was a mortal sin to take an oath; the clergy became reprobates by holding one farthing's worth of property. In other things these deluded fanatics were Catholics; they held the Sacrament, Mass, Transubstantiation, Purgatory, etc. The Wickliffites maintained that man must sin, that God approves of sin; yet, with evident inconsistency, they declared that all power, whether of the priest or magistrate, is forfeited by the commission of one mortal sin; they concluded, that as they themselves were all free from sin, so all power belonged to them. As to the Hussites, their doctrines were those of Wickliffe, their principles were seditious and unchristian and plunder was their object."

The catechism proceeds to outline the parentage, birth, religion and life of Luther till his thirty-fifth year, giving his religious vows at the age of twenty-three years, "poverty, chastity and obedience," all of which he is declared to have violated, by apostasy, marriage to a nun, and disobedience to ecclesiastical authority. Then come the closing questions and answers of the first week of this summer school, which are as follows:

Q. Was this man in reality the f under of the Protestant religion, and the first of that sect that ever appeared in the world?

A. Most certainly; for no minister no congregation, no body of divines, professing Protestant doctrines, was ever heard of until his time.

Q. What inference do you draw from all this?

A. That Protestantism cannot be the religion of Christ; because, if the Church of Christ required reformation, a God of purity and holiness would never have chosen such an immoral character—an apostate, a wholesale vow breaker, a sacrilegious seducer—for that purpose."

The second week enters upon Luther's motives for attacking the Catholic faith and inventing a new creed. These were pride, and jealousy 'because the commission to preach Indulgence was given to the order of St. Dominic and not to his own.' Reference is then made to his nailing the ninety-five theses on the gates of the Wittenburg church, and it is taught that these false articles were cleverly refuted, that Luther repented and abased himself before the P-p-e, and proved a hypocrite. From these and other like statements, the pupil is instructed to draw the inference, "That a man bursting with pride, envy, jealousy, a disobedient hypocrite, was not the person to be chosen of God to reform abuses, if any such existed." The travesty of history is then continued, and the second week concludes as follows:

Q. What do you conclude from such conduct?

A. In the first place, that Luther must have been extremely fickle to appeal to so many judges, and to abide by the decision of none. Secondly, that he knew his cause was bad and his doctrine false, since he would not submit it even to the best judges. Thirdly, that he must have been brimful of sinful pride and obstinacy, since he preferred his own single judgment to that of the whole Christian world."

The third week deals with his "monstrous errors," and wresting of the Scriptures to "give them any sense he pleased, as the Mormons, the Methodists, and the Free Kirkmen do at the present day." And presents this conclusion:

Q. What do you think of Luther's conduct?

A. I can discover nothing in it but the spirit of inconstancy, doubt, error, and revenge, without even the slightest mark of the spirit of God. He seems solely actuated by the spirit of the devil.

The fourth week describes the dreadful effects of Luther's teaching, the rise of "religious hucksters," Calvin, Zwingle, and others; the multiplication of sects, Mormons, the Free-Kirk and the Salvation Army; the socialism and socialism which have followed in their train, the pernicious doctrine that all Christians are truly and really priests, the abolition of the Mass, which was done at the direct inspiration of the devil, and the conclusion, that "one can hardly tell at which to be most astonished—at the open and brazen avowal of Luther, or at the awful blindness of those who follow a master, who, by his own account, received his training and instruction in the school of Satan."

Perhaps it might be well for some of those Protestants who are so ready to apologize for Roman Catholic invasions of Protestant rights, and so pleased with their friendly words on secular themes, to spend a week or two at the summer school at Plattsburg, and learn a little of the real Roman Catholic teaching about Protestants and their religion. If they had ears to hear and eyes to see, they would come back convinced that, though Rome may change her manners in order to gain her ends and extend her influence, her hatred of Protestantism is as bitter as ever, and that the iron hand which has often tortured and tried to crush out its life is only covered with a velvet glove. "Eternal vigilance is the price of liberty."

I we were not capable of suffering, we would have to need of love.

Put your hand in God's hand, and it will not matter if your feet do slip.

Emphatic Christians.

REV. THEODORE L. CUYLER, D. D.

The Lord Jesus Christ put great emphasis on the spiritual character of his followers. They were to be sympathetic and yet separate—or peculiar people, zealous of good works. They were in the world and yet not "of the world." Our Master was pre-eminently sympathetic; he touched human life at every point, lofty and lowly. He did not draw back his foot when a sinful woman's tears of penitence trickled upon it, nor did he refuse an unpopular publican's invitation to be his guest. "This man receiveth sinners," was the sneer of the bigoted Pharisee. It is a bastard Christianity which snubs honest worth in coarse raiment, or refuses to shelter the harlot who is struggling towards a better life, or which builds a "colored pew" in a remote corner of a church gallery.

With all his infinite sympathy—which drew not back from the bitter agonies of the Cross—there was a sense in which Jesus Christ was "separate from sinners." He possessed a divine holiness, an unworldly spirit and a spotless life; tempted in all points, he was yet without sin. "Ye are not of the world," he says to his followers, "because I am not of the world." Just here runs the line of separation. It is to be a separation, not of condition or daily contact, but of character. Christ's people are to be a "peculiar people"—peculiar in loving the truth, peculiar in honest dealings, peculiar in works of unselfish benevolence, peculiar in hating sin, and peculiar in trying to copy him who was holy and undefiled and separate from sinners. "Be ye holy" means to be sound and healthy-hearted; it also means to be set apart to Christ's service. The separation of a genuine Christian must be a separateness of Christly character. All his power for good depends upon it. The heaven is separate even when it mingles itself through the whole batch of meal. The different particles of salt are distinct from the mass of food which they season; i. e., the salt never loses its saltiness.

The more pronounced and emphatic every Christian is in his aloofness from the codes and the fashions and the sinful ways of the world, the more peace and spiritual power will he have. He has his standard of faith and practice given to him—to be lived up to. There is an increasing tendency to sear at creeds. But the all-comprehensive creed which a man must hold to if he be a Christian is—"believe on the Lord Jesus Christ, and thou shalt be saved," and "faith without works is dead." Straight is the gate that leads to eternal life, and whose love has opened up that pathway has a right to demand heart-belief in him and obedience to his commandments. Much of the self-styled "liberal Christianity" is only a thin veneer to cover shallow convictions; it is liberal in giving away priceless truths, and liberal in pulling down enclosures which the Bible puts up. It is an indistinct blur rather than a belief, and has no spiritual emphasis.

A healthy Christian conscience emphasizes the divine claims of the Sabbath and does not rob God of his day. It recognizes the clear, distinct line between sacred time and secular time. That line with some church members even is becoming a mere chalk-mark easily rubbed out. A huge blanket-sheet of a godless newspaper covers the early part of God's day, and its later hours are devoted to social visiting or other secularities. This stealthy and steady undermining of the Sabbath is undermining the Church of Jesus Christ. Christianity cannot live without divine worship will not live without the Sabbath. When reverence for God's law is broken down, reverence for human law is shattered also. If the observance of the Fourth Commandment be "Puritanical," then let us have more of it. The salt that has done more to save our country from moral corruption and from the dry-rot of imported errors and vices has been transmitted virtues of those staunch Puritans who were strict themselves, because they served a strict and holy God.

Nothing did our Blessed Master emphasize more than non-conformity

to the world. Its mammon-worship, its covetousness, its self-indulgences, its frivolities, its soul-destroying influences he protested against. "Be ye not conformed to the world!" Not to be taken out of the world, but to be kept from the evil in the world, was our Saviour's prayer for his people. The power of true Christly religion is not in assimilation but separation; Christians never will impress or reform or purify a sinful world by agreeing with it. When we go down to the world it drags us lower still; if we yield one mile, it compels us to "go with it twain." We never can save sinners on their own ground; it is only by living on a higher ground, living a separated and Christ-obeying life, that we can hope to lift them to a higher, purer, holier and thus a happier living. Laxity is the Church's peril. The sorest need of the hour is an emphatic Christianity, and uncompromising Christianity, a Christianity that keeps its conscience clean, that finds its daily law in the Bible, and whose inner life is hid with Jesus Christ in God.

Woman's Foreign Missionary Society.

"Rise up ye women that are at ease," Isaiah 32: 9.

[All contributions for this column should be addressed to Mrs. Jos. McLeod, Fredericton.]

The Queen and Medical Women.

Queen Victoria was for many years opposed to the medical woman movement. A change, however, was wrought in her opinions through the lack of proper medical attendance to the women of India, which was brought to her notice. An American woman doctor had successfully treated an Indian princess for a most painful and lingering disease. This princess, hearing that the doctor was about to pay a visit to England, sent for her, and requested her to write a message to the queen, telling her how much the service of woman doctors was needed for her subjects in India. The physician did so, and the princess, placing the letter in a jeweled locket, which she took from her neck, gave it to the American woman to deliver. This fact came to the knowledge of the queen through the medium of the home secretary, and the doctor was invited to Windsor to deliver the message. The queen was touched by the plea, and from that time her objections to women in the medical profession were withdrawn.

Growth of Woman's Work.

At the World's Missionary Conference in New York City next year, among the subjects and of special prominence will be that of woman's work. Marvelous have been the developments in this direction. The organization of women in distinctively Christian lines for the redemption of non-Christian women throughout the world, is recognized as one of the most extensive of the religious activities of women that ecclesiastical history records. For the last 35 years this has been the characteristic feature of missionary work. At a missionary conference held in Liverpool, 1860, not a woman's name appeared. Eighteen years afterward, at one held in Midway, only the names of two women appeared as delegates, while at the London Conference, 1888, two whole sessions were given to the consideration of woman's work, and over 400 names of women appear as delegates. These facts show the great advance in sentiment concerning the work of women.

Notice.

Fifth District.—The Annual Meeting of the Woman's Foreign Mission Society will be held during the session of the District meeting at Carpenter, Q. C., on Saturday, July 8th. We kindly ask the sisters who have received blank forms to return them with contributions at as early date as possible.

SADIE CARPENTER, SECRETARY.

Carpenter, Q. Co.

Notice.

The annual meeting of the W. F. M. Society of the Sixth District will be held with the Free Baptist church at M. ncton, on Saturday, July 15, at 2.30 p. m.

R. I. McLEOD, Sec. Treas.

Notice.

Blank forms for reports have been sent to the Secretaries of the Auxiliary societies of the Sixth District. Kindly fill out, and return to the Sec. Treas. as soon as possible.

(Mrs.) R. I. McLEOD, Apohaqui, K. Co.

Strong Drink in History.

In Grecian history we read that Xerxes left as his most striking epitaph "that he was able to drink more wine than any man in his dominions." Alexander the Great organized a drinking contest, offering a prize to the man who could drink the most. Promachus took the prize, after drinking fourteen quarts of wine, the others coming near to him; but a cold wind springing up, the winner and forty of his companions died before morning; and Alexander himself, whom our young fancies exalted as a sort of demigod, died at thirty two, after a drinking bout that lasted two days and two nights.

Rome passed through a session of unbounded intemperance before it downfall. We read of one man who was knighted under the name Tricon-gius—Three gallon man—because he had been able to drink twelve quarts of wine at a single draft. The intemperance of our Saxon ancestors, on mead and metheglin, is sufficiently indicated in such books as Kingsley's "Hereward"; and in England drinking habits, from king and court down, were universal.

Only the fact that intoxicating drinks were very costly saved the common people from ruinous debauchery; but in the century that brought the Pilgrims to our shore the common people learned that alcohol could be made cheaply from grain; and in Switzerland, France and Holland immense amounts of gin were poured out from mammoth distilleries, and the nation, which had moderated its drinking under Cromwell, went back to more than its former excesses under the Dutch William; and in his reign the production of gin was stimulated as an encouragement to agriculture.

The efforts were so disastrous as to give pause to all thoughtful people. The price of this intoxicant was ridiculously low, and shops could be seen in London placarded "Drunk for a penny; dead drunk for twopenny; clean straw for nothing." Previously people had used beer, which was less destructive; but now Parliament became alarmed, and passed a law in 1736 prohibiting the use of gin.

The law was so unpopular that it ceased to be enforced after two or three years, and at the end of seven was materially modified. While the lower classes were thus being ruined by gin drinking, an almost equal havoc was being effected among the aristocracy by strong wines from Portugal, that early in the last century were admitted under such tariff regulations as to be comparatively cheap. The taste for these spread rapidly, and the letters and diaries of the time present pictures of revolting dissipation among the land-owning governing class. Drunkenness was the to-be-expected condition, and the man who could "carry" the largest amount of port was the man of mark and won the plaudits of admiration. The most brilliant of English statesmen were incapacitated or died at thirty-five or forty. The better habits of to-day have much to do with the lengthened lives of such men as Brougham, Palmerston and Gladstone. No doubt the national health was impaired by the national habits of dissipation. Read the novels of the last century and see how the feast was not thought to have been worthily appreciated till a man had drunk his three bottles and was snoring beastly unconsciousness under the table.—The Independent.

Among Exchanges.

SATAN'S DEVICE.

It is one of Satan's own wiles to get preachers to let the law of God alone and just preach his love. He uses the preacher as an angel of light to whisper in the ears of our modern eyes—"Ye shall not surely die."—Free Baptist.

SIMPLICITY.

Simplicity in language, manners, dress, and life is nature's charm to which all should aspire. Its grace, utility, and dignity are acknowledged by all truly cultured persons. Greatness of thought and simplicity of language characterize the great men of earth.—The Telescope.

IS IT GOD?

We often see happy fathers on bicycles, with their babies carried in a basket in front. It is a pleasant sight; and yet one asks whether the baby, who gets no exercise and is exposed to the wind and dust, may not commonly be the worse for a trip out of which the father gets health and pleasure.—Chris. Register.