

Romanism? I must show you where it has led, however painful it be. The Jesuit, Sanchez, said: "One may swear that he has not done a thing, although he has actually done it, understanding in oneself that one has not done it on a certain day, or before one was born, or secretly understanding some other similar circumstance without the words which one employs having a sense which can make it known. And this is very convenient in many instances; and it is always right when it is necessary or useful for health, honor or good." And Escobar said: "Promises do not bind when one has not the intention of binding oneself in making them."

In quoting this teaching of the Jesuit, I have brought you to the verge of the pit of hell, and I must ask you to look down that infernal slope, and see whither it leads. The Jesuit Diana teaches, like Escobar: "I am at liberty to kill even him who assails my honor if my honor cannot be otherwise rescued." He says: "If I cannot otherwise dissuade a person from intended adultery than by recommending to him fornication instead thereof, then it is allowable to recommend this to him." He says: "He who resolves on committing all possible venial sins, does not, therefore, involve himself in any mortal sin." He says: "He who for some just cause rents a house to another for purposes of prostitution commits no sin." He says: "He who in virtue of a promise of marriage induces a maiden to yield to him is not bound by his promise in case he is of higher rank or richer than she, or in case that he can persuade himself that she will not take his promise in serious earnest." It is, of course, too horrible for words, and I have you to the edge of the pit of hell, that you may look down and see where the morality of Jesuitism leads, and has led, and must forever lead.

There is no evidence so terrific for the fact that the lie comes from the Father of Lies, as this which is presented in the history of the Jesuit order, that when once the absolute sense of veracity is lost, every form of moral corruption follows, apparently in an endless stream. It is not pleasant to remind our friends and neighbors who are Catholics, but they must face the position. The Catholic Church at the Reformation was built up by the Jesuits. The Jesuits are the most powerful influence in that Church today. The doctrine of Probabilism, the hideous results of which I have just mentioned, has never been repudiated by the Church, and indeed its great defender and ingenious advocate, St. Alphonsus de Liguori, was canonized by the Pope in this century.

Do you see, therefore, the Divine necessity of this New Testament doctrine of my text "No lie is of the truth." The Church which has left the New Testament and fixed her foundations upon the quicksands of traditions has first in practice and then in theory come to believe that some lies are of the truth; for I must remind you that the Roman moralist always denounces lying as strongly as one could wish, and to those passages you are pointed when a charge like this is made. But immediately the Roman moralist goes on, in passages such as I have quoted, to show you how you may lie, and establish the theory that lies of this kind are not lies, so that while he allows that all lies are sin, he maintains that a number of lies are not lies, and therefore are not sin.

And, in thinking of this, I grow full of the spirit of those men who three hundred years ago rescued our country from that bottomless pit. I wish there were with us today, Ridley and Latimer and the long line of martyrs! And in the absence of those great and noble saints you must bear with the feeble folk of this day, who, according to their limited powers, plead with you for the truth, for the church, and for God.

O frail human heart, deceitful above all things and desperately wicked, deceiving yourself generally before you begin to deceive others, easily sheltering yourself in a perfect refuge of lies, our Lord summons you to the new birth of the Spirit by faith in him, and only by such an actual and radical change in the whole inner man, is it possible for you to speak the truth, to be true, or to do the truth. There is no way of truth, but the way of him who is the truth, and there is no way of being true but that of being in him. And I plead with you, do not trust to sacraments and to church ordinances—not that they are without their value; I believe in them; they are good in their place—but they are powerless to regenerate you. Romanism which is built upon them, and is their constant advocate, is itself the awful witness that the sacraments do not regenerate. They do not make the man true or save him from the pitfalls of the Jesuit morality. You are baptized; what of that if you are not born again? You are confirmed; it matters nothing at all if you have not received the Holy Ghost. You are punctual in discharge of your religious duties, never missed early sacrament, or from the Sunday worship of your church; I tell you God will never ask you what you did upon that point and similar points to that, but he will ask you, "Are you renewed in knowledge after the image of him who created you?" Are you a new creature in Jesus Christ? That is the only thing that matters; that is the only point, the pivot upon which the life of this world and the life of the next world turns. If your baptism could make you a new creature, oh, how thankfully I would baptize you and urge you to the front, but as it cannot, and as Christ can, with equal earnestness I

urge you to him. He can make you a new creature; you may in him be born again. And I thank God it is the privilege of a humble preacher of the Gospel to do what the priests of the Catholic Church can do no better, and what they are constantly preventing themselves from doing, by pointing the people to the false method of their sacrament. I do not pretend, like the Catholic priest, that when I baptize you, you are born again, or like the Catholic Bishop, that when I put my hands upon you, you receive the Holy Ghost, or, like the Catholic Church in all its teachings, that when you come to the communion you are mystically fed by a material body of Christ which the priest's hand has created. I do not desire these gifts for this reason—that I have seen the people who in this way are regenerated and fed mystically by the transubstantiation of priestly hands. I do not desire what is after all a mere assumption, what is disproved by the facts of the case, but I do thank God that no priest in the world can do more than even the weakest of the servants of God, in preaching Christ can do. As St. Paul put it, "It is possible in Christ Jesus to beget you through the Gospel."

In preaching Christ it is possible to bring everyone of you to a new birth. You may be created in the image of Him that created you. Come to him; down at his cross lay the burden of your deceitful heart and your failing life; up to his eyes that longed for redemption and transformation; and he will create in you a clean heart and renew a right spirit within you. And born again by faith in Jesus Christ, who is the truth, even you and I can be true and tell the truth, and with simple confidence can say, "No, for no exigency shall my lips lie; they are lips which are given to Jesus Christ, and he shall keep them true, for 'No lie is of the truth.'"—Christian World Pulpit.

From a Sermon

Preached in the First Baptist Church, Halifax, June 5th, by Rev. A. C. Chute, B. D.

A disposition to make too much of externals and too little of internals is a universal weakness.

Men are fitted by God for various places, and are summoned by Him into their respective stations, so that a clamoring for outward equality is nothing short of a resistance of the divine will.

The angry sea is necessary to make the competent seaman; the battle field to make the brave soldiers; hard journeying amid numerous dangers and privations to make the intrepid explorer.

An improved heart more than improved surroundings is the thing most needed.

A true Christian can make a good record in any situation—in any surroundings.

See how I am repressed, how I am abused, how I am tempted, how I am hemmed in, how slight the chance for the best in me to have any growth, and how numerous the influences at work to foster what is worst in me! It is not circumstances that make men and women. Edward Bellamy regarded environment as a power sufficient to make the lot of all men eminently delightful. It will not do to say that circumstances are everything or that they are nothing.

Climb from a lower to a higher sphere, if you can do it righteously. From good to better is always right. Your lot of yesterday may not be your ordained lot of today. Be content with what you cannot change. Some tarry behind who ought to go forward. Some go forward who ought to tarry behind. Is anyone sufficiently wise to determine for himself the best station in life? Who can see the end from the beginning? Infinite wisdom chooses for us our situations, and makes ample provisions for real success and helps us to extract blessings from every experience, confer favors on others and add further glory to God in our several careers.

God is with us only when we are where He would have us to be, and only as we have God with us are we living to any good purpose. Depart from the ways of the Lord, and no more is the heavenly voice heard. "This is the way walk ye in it."

The only fruitful life, as all will be made to see it some day, if they see it not now, is a life of faith, a life wherein there is conformity to the will of God, instead of following our own judgments and inclinations. Such a life of faith may be lived in an endless variety of circumstances. God's grace is equal to the demands of any position. Joseph found succor in the midst of Egyptian corruptions; Obediah in the idolatrous court of Ahab; Daniel in the voluptuous palace of Shushan. It was sufficient for Peter and other apostles when ordered before the Jewish council. It sustained Judaism through a long and sore imprisonment, and Livingston through protracted loneliness and sufferings in dark and pestilential Africa.

We fret too much over our surrounding, over the displeasing things that confront us. We are not intent enough upon maintaining a right relation with our Lord, and too intent in trying to get into other circumstances than those of providential appointment.

Whoever goes about his duties hopelessly and uncomplainingly will not be long without peace and profit from such a course. Indeed, although he may not realize it to the full, he is working upon others for good most mightily, and there is being sown for him what will yield a harvest over which there shall be deep and lasting rejoicing. "Light is sown for the righteous." Look not upon life's vocations as merely ways for making a living; but look upon them as spheres in which to serve God by serving the highest interests of your fellowmen.

Plebiscite Work in Cumberland County.

The following scheme of work or constitution, recommended by a joint committee of Good Templars and Sons of Temperance, was adopted at a Temperance Convention held some time ago:

1. This organization shall be known as the Cumberland Plebiscite Association.

2. The object of this Association shall be to carry on a vigorous campaign in the approaching Plebiscite contest and by the employment of all legitimate means bring out the largest possible vote for Prohibition.

3. The Officers of the Association shall be a President, a Secretary-Treasurer and one Vice President for each Municipal Division and Incorporated Town within the County.

4. The President shall preside at all Central Meetings, have a general oversight of the campaign and perform such other duties as usually pertain to the office.

5. The Secretary-Treasurer shall conduct the correspondence, receive all moneys and pay out the same as directed by the Association or its Executive rendering a full account of all such transactions.

6. The Vice President shall direct the campaign in their respective Municipal Divisions and shall without delay call a meeting of the electors therein for the organization of a District Association and until such is organized the resident Vice President shall be responsible for the carrying on of the work in his District.

7. The officers of the District Association shall be a President, a Secretary-Treasurer and three Vice-Presidents.

8. The District Association shall meet as frequently as may be necessary for the efficient performance of the following duties, viz:

(a) Examine carefully the electoral list in order to prevent unqualified person from voting or duplicating votes and to ascertain whom it will be necessary to look after in order to get to the polls.

(b) Secure teams and workers to convey electors to and from the polls.

(c) Appoint competent scrutineers to remain in the booths while the Poll is being taken.

(d) Arrange for the distribution of Literature, the holding of Public Meetings and by every possible means arouse the enthusiasm of Temperance and Christian people and secure as large a vote as possible for Prohibition, keeping the Central Executive posted as to the requirements of the work.

(e) Perform such other duties as shall be required by the Central Association or its Executive as the campaign develops.

9. The Central Executive shall consist of the President of the Cumberland Plebiscite Association, its Secretary, Treasurer and five persons to be elected by the Association.

10. The Central Executive when opportune shall issue an urgent appeal to all churches and temperance societies to make a donation in support of the Plebiscite campaign fund. A general public appeal shall also be made for the purpose.

11. The Central Executive shall provide and distribute as far as the funds permit suitable campaign literature.

12. The Central Executive shall make arrangements for securing competent speakers to hold public meetings.

13. The Central Executive shall at once secure liberal space in each issue of all local newspapers published within the County and organize a Corps of competent writers who shall fill such space with strong Prohibition articles.

The Central Executive shall issue a special appeal of the most persuasive and convincing character to all Clergymen in the County requesting them to preach Plebiscite Sermons, and to hold special week night meetings in connection with their churches in furtherance of the object of this Association.

Religious Gadabouts.

Some time ago the following advertisement appeared in a certain paper: "A minister's widow offers a comfortable home, with superior board, in a large house near several places of worship." "Near several places of worship!" A most desirable arrangement for the nomads of the religious world. Probably her lamented partner had often bemoaned the wandering habits of some of the members of his flock, to whom the arrival in the neighborhood of a new pulpit star was an irresistible temptation to leave their own place in the sanctuary empty. She would take advantage of this roving tendency, and pitch her tent in a region where the restless spirits of the age might find a center from which they could easily indulge their erratic tastes.

I fear that the rovers have increased in numbers of late years. The ease of transit from place to place is quite a godsend—or rather, perhaps, we should say, a devil-send—to itching ears. There are celebrated preachers whose congregations are swollen by the number of religious squatters that visit their sanctuaries. To them each place of worship is a sort of "no man's land" or "everybody's acre." They get their spiritual living as the travelling showmen obtain their temporal supplies, by carrying their baggage—in their case a big Bible tucked under the arm—from place to place. Over the coffee cups on Sunday morning there is a lively discussion on the question, "Whom shall we hear today?" And in the case of a want of unanimity, the members of the family go their several ways, and at the dinner-table relate their various experiences, dissect the sermons and enlarge on the peculiarities of the preachers they have heard. This practice is unfriendly to the progress of the spiritual life; it weakens, if it does not destroy, the spirit of worship, because it makes more of hearing the minister than it does of quiet harkening to the voice of God. It fails to recognize that the great purpose of the gospel ministry is to build up the Christian life, course upon course, so that it may grow into a holy temple of the Lord. It ignores the privilege of Christian worship and fellowship with kindred hearts, one of God's most precious means of quickening and stimulus to all that is good and holy. The sacred electricity of contact soul with soul in constant worship together has a sanctifying power over the whole man. It is a blessing of family life carried into a higher sphere. The house of God is not a hotel, a caravansary, but a home with common interests and pleasures, in which all should play a part. The song and prayer ought to be a common outgoing of brotherly and sisterly hearts, praising in the same devout key and pleading for gifts that will satisfy the mutual wants of the worshippers. Knowledge of one another helps us all. The vagrant worshiper is just a stranger, caring for nobody but the preacher, and often only caring for him during the time that the strange voice supplies him with a mental tonic or a spiritual pick-me-up.—Christian Intelligencer.