

ROMANISM AT ROME.

BY REV. G. W. GARDNER, D. D.

The following letter from Rome to the *Watchman and Reflector*, gives a vivid picture of the highest exhibition of ritualism at Rome—the mistress of rites and ceremonies:

I write from the "Eternal city." Rome! the very word is talismanic! It summons the dead past to life again; it peoples the world anew with a noble race; it sounds of authority, power, grandeur; it suggests law, philosophy, eloquence, art, religion. I was prepared to be interested, impressed, delighted. History, poetry, oratory, jurisprudence, theology, had they not carried me away many times to this old centre and fountain of whatever is great in connection with them all? How could I help but feel a sensation akin to awe when in reality—no longer in imagination—I found myself in Rome? What have I here to see? Say, What have I not to see? Classic Rome,—alas, the ruins! The Rome of art,—who can describe it? The Rome of religion,—ah, what a story belongs thereto! Here are palaces, churches, galleries, museums, villas, studios, catacombs, of which I could tell you something, but others have already told it better. You must allow me just to say, during my short sojourn here I have been living in history, learning lessons from graves, training my heart to new susceptibilities. My eye has been both delighted and saddened. I have been moved to admiration and to pity. I have been charmed with art and sickened with life. Rome is great, but there is a view of Rome in which it is impossible not to sympathize with Byron.

"The Noble of nations! there she stands,
Childless and crownless, in her voiceless woe."

As at Alexandria, Jerusalem and Athens, so at Rome, you feel that the life now lived here is only a shadow of the great life that has been lived in the past. It is not altogether a pleasant feeling with regard to any place, that the dead past is greater than the living present. This is Sunday, June 5th, and as there was to be no Protestant service in the city, and it afforded me an opportunity to see the Pope, I determined to do what I never did before, go to a papal service, and know by observation how Whitsunday is spent at St. Peter's.

"The Papa," as the faithful here call his Holiness, will celebrate high mass in *propria persona*. Ten o'clock is the hour, but I must be there at nine to get a—not seat; cathedrals have no seats—a standing place, not too far from the great altar. I am promptly in place, leaning upon the railing in front of one of the smaller altars. I have visited the cathedral several times before. No words can describe its grandeur. But this is the Lord's day, with us held so sacred,—

"Sweet day, so calm, so cool, so bright,
The bridal of the earth and sky."

What means this pageant? I passed mounted guards on richly caparisoned horses in the square. Swiss hussars with their swords, and lances, and gaudy uniforms, are patrolling the marble pavement. It seems like a fete-day. Priests come in with their long, unmanly gowns; bishops of the "Œcumenical" pass up to the high altar and bow and cross themselves. Cardinals in their rich red silks, with long trains held up by some kind of an inferior ecclesiastic, march pompously to their "front seats." Bowing, and crossing, and rustling of robes seems the order of the day, I have seen more pomp and show to day under the name of the religion of the meek and lowly Jesus than in all my life before. At length the great brazen door leading to the Vatican is opened. All eyes are turned to it; a vanguard of soldiers, a procession of ecclesiastics, some kind of servants—I am happily ignorant of their names—bearing the golden mitre, and then Pius IX., successor of Peter, the fisherman of Galilee, and vicar of Jesus Christ of Nazareth, who "made Himself of no reputation," followed by Cardinal Antonelli and others. This is the order of the grand processional. *Presto!* Down go priests and people on their knees. If the Son of God Himself had been entering the temple, He could have received no more outward adoration. The Pope wears the triple crown and the rich golden robes of his office. At length he reaches the high seat of the Tribune, and puts on the golden mitre. Then each cardinal mounts the steps and devoutly kisses the Pope's hand, kneeling and crossing himself. Meanwhile, incense is brought and burned in the presence of his Holiness. The choir is all this time chanting sweet music, and this imposing ceremonial goes on. I have borne it as long as I wish to; I go out, my soul rising in indignation. I have seen Romanism at its home, I have seen Ritualism doing its best; I have seen and I come musing to my lodgings. I recall a passage of Holy Writ that speaks thus: "And that Man of Sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God; so that he as God sitteth in the Temple of God, showing himself that he is God."

Do you ask, then, is the Pope antichrist? I answer, *The whole thing as I saw it to-day is antichrist.* Did he not sit in the temple as God? Did they not bow to him, and cross themselves before him? What is all this but antichrist? The spirit of the Papacy, the ruling idea of the whole hierarchical system, the viceroyalty of God in man is thoroughly and glaringly anti-Christian and abhorrent to the Gospel.

Yes, I have seen Romanism where it is in its glory, and the glory of it is the glory of the world. It would do every weak-kneed Protestant good to witness High Mass on Whitsunday in St. Peter's, with the pomp, and glitter, and consequence of the great Roman Œcumenical to add to the imposing ceremonial. If I had never before been a Protestant, I must have been

made one to-day. I protest with every part of my being against the unrighteous and blasphemous system. We who are termed *acatolici* are too much inclined to be patronizing to the Romish church, and seeing it only on its better side, as I had done when I slept in its hospitable convents and ate at its charitable tables in lands hostile to the name of Christ, we sometimes get a leaning towards it that makes us crooked men ever after. But I have to-day seen the logical conclusion of the whole matter, and I am a Protestant of the Luther type. "The just shall live by faith," thought he, as he was creeping up the *scala sancta* on his penitential knees, and he turned and went down like a man.

I leave Rome to-morrow. "Ione mother of dead empires." I remember with delight the repast of art which I have feasted on. I carry away with me vivid impressions of what is grand, what is beautiful, what is devotional in both the old and the new; but I shake off the dust of my feet against the idolatries and absurdities of a religious system that exalts the few and crushes the many, that treats man as though he were God, and God as though He were man.

I protest against the idolatry of Rome, the superstition of Rome, the assumption of Rome. I protest in the name of God, who has said "Thou shalt not make unto thee any graven image." I protest in the name of Christ, who said "My kingdom is not of this world." I protest in the name of the Holy Ghost, whose work in the soul, creating it anew, is foreclosed and made unnecessary by the dogma of baptismal regeneration. I protest in the name of manhood, which, while it is exalted in the priestly functions, is crucified in the sweetest affections of our nature. I protest in the name of womanhood, which, while it is adored in virginity is pronounced, in effect, less worthy in the highest function of her being, maternity. I protest in the name of childhood, which, while it is made the ideal of art in the painted Christ, is taught a falsehood in real life, in the unscriptural rite of pedobaptism. I protest in the name of a lost humanity, which is crying for salvation in the form of the true bread of Christ, and is receiving from the hand of Rome only the cold and nurtureless stone of naked rites and imposing ceremonies.

Let Americans not be deceived: Rome is working as a system. The free Bible of our dear old Protestantism must never be given up, nor banished from the eyes of the people, at the behest of a system that at best has no sympathy, in theory or practice, with our democratic institutions. Such a ceremonial as I have witnessed to-day is at war with the whole spirit of our free American life. It would not be possible in Boston,—or else, Boston would not be possible with it. I would wage no aggressive warfare on Rome, and I would allow Rome to wage none on us. We will stand on the defensive. We will face the questions that agitate the public mind, and say to Rome "Hands off from our Bible, hands off from our common schools, hands off from our Lord's day, hands off from our consciences."

Rome, June, 1870.

G. W. G.

Correspondence.

For the Christian Messenger.

CHURCH DISCIPLINE.

Dear Brother,—

As your brief response to "Enquirer" of this week does not quite cover all the ground, will you kindly permit the following writers, including all whose works upon the subject I have seen, to reply to his important interrogatory.

Yours very truly,

A READER.

John Angell James in his "Church member's Guide," page 155, says:—"In some cases, when the crime is highly scandalous, and very notorious, it is necessary for the honor of religion, the credit of the society, and the good of the offender, to proceed immediately to excommunication, as soon as the fact is clearly proved."

Savage on "Church Discipline" enunciates a "fifth class of offences," which he denominates "insufferable," and which, he says, page 236 and onwards, "requires immediate exclusion for the honor of the cause." "The rule for such high offences, is, exclude, without the ceremony of labor, upon the simple and certain ascertainment of the facts." "Even strong manifestations of remorse or sorrow for the crime, must not shield from the stroke of separation. The rule is: Put away from among you that wicked person." "Some may object to this view as being a course too summary, and as savoring of a spirit too uncompromising and too unforgiving, to accord with the genius of the gospel; and especially in case of *real penitence*. They may think that a transgression, however atrocious, if there be penitence in the case, should be forgiven; and the member be retained in the church. But it should always be remembered that there are two interests to be regarded, in every case of discipline, namely: the honor of God among men, and the good of the offender." Having argued this point at length, he sums up by saying: "Hence, the

position that every offender, in case of *real penitence* for his sin should be retained in the church, as well as forgiven, is as impracticable, in point of fact, as it is inconsistent with the universal sense of right."

Crowel, in the "Church Member's Handbook," page 107, says:—"In cases of notorious and scandalous sin, like that of the incestuous man at Cornith, a more summary course should be adopted. To continue an offender in the church till private steps could be taken, and their results known, while there is full proof of flagrant guilt, or to allow him to come forward and cancel all by a confession, when there is no other alternative for him but disgrace, is an insult to religion, and is better adapted to harden the offender's heart, to corrupt the church, and bring it into contempt, than to bring him to repentance. In cases of gross immorality, such as fornication, the offender should be excluded at once, whether penitent or not, as soon as proof of his guilt is obtained. The honor of religion, and a regard to the best good of the offender, require this course. While the incestuous man at Cornith was retained in the church, he repented not, but when cast out, he was filled with penitential grief and was restored."

Hiscox expresses the same sentiments on the 100th page of his "Directory," note 8. "Offences may occur of such an aggravated character, as to require, when fully proven, that the church should at once withdraw its fellowship from the offender, without any other attempt to labor with him, and notwithstanding all confessions, penitence and promises."

And Dr. Pendleton, who has written the latest work bearing upon the subject with which I am acquainted, and which is entitled the "Church Manual," says, page 141:—"Offences of an infamous or scandalous character must have peculiar treatment. The church must express its reprobation of them by an immediate act of exclusion. No preliminary steps are necessary. No penitence must prevent the withdrawal of fellowship. The honor of Christ and the purity of his religion are especially involved in these cases. What Paul says in regard to the incestuous man (1 Cor. 5) vindicates the position here taken. If a church member is guilty of adultery, or murder, or perjury, or theft, or forgery, or drunkenness, or any kindred crime, he deserves exclusion without trial. Some perhaps would except drunkenness from this catalogue, but taking into account the manifold evils of intemperance, in connection with the light shed on the temperance question for thirty years past, one instance of drunkenness makes it the duty of a church promptly to exercise its power of excommunication. No church can adequately express a suitable abhorrence of such offences without excluding the offender. Nor can the world be otherwise convinced that the church is the friend and the conservator of good morals."

July 23rd, 1870.

For the Christian Messenger.

SILVER AND GOLD.

Mr. Editor,—

I wish to say a few words on that important subject of raising money for the various objects brought before our notice from time to time. We all know what a drag, drag, pull, pull, it is to open our brother's purse—now, for an appeal to his conscience. I believe in the Old Testament *tithes*. Let each christian cheerfully, and deliberately, under a firm conviction that it is the right thing to do, resolve with God's help, to give a tenth of all he possesses for the cause of Christ. It will sanctify the remainder, and be his income little or much, the tenth *ever set apart*, will cease to be regarded as his own, and all his plans will be laid in reference to the exclusion of that tenth—I have few of this world's goods—but I can truly say, since first adopting this plan some three years ago, it has brought with it an amount of peace and satisfaction never realized before. And the promise *has* been verified. "Prove me now herewith," &c.—Malachi iii. 10.

Christians give it full consideration? Read the two last chapters of the Old Testament.

ONE, WITH A WILL,

July 15th, 1870.

For the Christian Messenger.

MISSION TO BURMAH.

BRIDGEWATER, July 25th, 1870.

Mr. Editor,—

I promised to inform you what a few little Sunday School children have done toward the cause of Missions during six months, but have neglected it until now.

The school accepted the offer of one of your Correspondents to raise \$50.00 which money was forwarded to the Central Association. They have also collected nearly fifty dollars more, so that they have undertaken to support a "Teacher" on their own account instead of joining the party referred to which they presume will be quite satisfactory to that good *Friend of Missions*. They have already commenced the work for 1871—and seem determined to raise a like sum each succeeding year. Much more might be done to aid such objects if proper steps were taken. Parents do not realize the lasting blessing which will follow their children engaged in this work or they would encourage them more than they do. Let our dear little ones grow up with a missionary spirit; and their future, in most cases, will prove its advantages, to themselves, to say nothing of the good done to others. Below are the sums subscribed.

Collected by Minnie Brown.....	\$2.00
" " at Annual S. S. Meeting.....	1.17 1/2
" " at Miss D. Kellogg's Lecture.....	3.12 1/2
Collected by Olive Harlow.....	6.50
" " Ada Roland.....	3.25
" " Effie Foster.....	1.62 1/2
" " Mrs. Andrew Wile.....	2.75
" " Mrs. Michal Corkum.....	2.63
" " Charotte Roland.....	4.00
" " Nellie Norwood.....	0.79
" " Ellie Taylor.....	1.00
" " Arthur Manning.....	1.25
" " Henry March.....	1.62 1/2
" " Morse Bigelow.....	2.62 1/2
" " Sarah Misner.....	1.37 1/2
" " Mary A. Parker.....	1.00
" " Ellie Pack.....	62 1/2
Donation by Isaac Gates.....	2.00
" " the "children's friend".....	17.50
" " W. F. Masters.....	0.50
" " James Grinton.....	0.50
" " James Goucher.....	0.50
" " S. P. Benjamin.....	1.00
" " Edna Burkett.....	0.50
Sums under 25cts.....	1.00
Collection of Annual Meeting.....	2.62 1/2
Isaac Durland.....	5.00
Agustus Freeman.....	5.00
C. E. Gates.....	5.00
Daniel Benjamin.....	5.00
Rev. S. March.....	5.00
Brinton Smith.....	5.00
James Heckman.....	1.00
J. C. Langell.....	0.62 1/2
Other sums.....	0.75
	\$95.52 1/2

Hoping the above may encourage others to go and do likewise.

I remain,
Yours truly,
W. J. G.

For the Christian Messenger

IN MEMORIAM.

MRS. LUCY BRADSHAW

departed this life June 19th, 1870, aged 90 years. She was among the first and most active members of the church in Chester, in the days of the venerable Joseph Dimock. Her husband Mr. John Bradshaw held the office of deacon during the earlier history of the church, and the testimony of his contemporaries is, that he "used the office well." Mrs. Bradshaw has been very much afflicted for a number of years often times suffering severely. But her only hope and trust was in the Lord Jesus Christ and His finished work.

Her descendants are scattered abroad, some in New Brunswick, and some in P. E. Island, and will be glad to learn that she died trusting in God.—*Christian Visitor* and P. E. Island papers please copy.

DEACON ANDREW COGGINS

Died at Westport on the 27th May, 1870, in the 84th year of his age. Bro. Coggins professed religion when young, and was baptized by Rev. Peter Crandal. He was one of the little band that formed the first Baptist Church organized in this place, and was chosen one of its first Deacons, which office he continued to fill as long as his health and strength were sufficient for him to attend the house of God. When infirmity and weakness deprived him of the privileges of the sanctuary, he would often enquire after the welfare of Zion. When she prospered he rejoiced, and when she retrograded he mourned. His faith continued firm in the once crucified, but now risen, exalted, and reigning Redeemer. During his last illness Elder Hughes visited him frequently, and always found him enjoying the peace and hope of the believer. His last words to him were "I know in whom I have believed," &c., which were the foundation of the discourse at his funeral, which was attended by a large concourse of people. He has left five sons and five daughters to mourn the loss of a kind and affectionate parent. The church feels it has lost one of her steadfast members, and one that contended earnestly for the faith once delivered to the saints: "Blessed are the dead that die in the Lord."—*Com. by H. E. Payson.*

A lady in Belfast, Me., has just experienced a rare instance of the persistent workings of conscience. Fifty-two years ago a young girl lived in her family, and, as appears from her confession, stole an article of no great value. Within a few weeks the lady has received a letter from that girl, now an elderly lady living in this State, enclosing a sum of money to make restitution for a wrong done more than half a century ago!