

QUEEN OR POPE?

It is becoming increasingly evident that Mr. Gladstone did not take up his pen a bit too soon when he set himself to write the "Exposition," to which now the attention of the world is being directed. It has led us all to think, and to think with a seriousness almost amounting to solemnity, of those new conditions of our English society, upon which until now many Christians may have bestowed far too little consideration and care. If we are not mistaken, it is destined also to raise practical questions, to which it will require all the genius and devotion of the highest English statesmanship to formulate a reply. Our readers have been already informed how grave the present crisis is. It is, to put it in the briefest possible form, whether the English people are to be governed by an English Government, or by a Roman Pontiff. Till the issue of the decree of the Vatican Council four years since, that question was supposed to have been practically settled. It was one of the conditions under which Catholic Emancipation was granted that obedience to ecclesiastical authority in ecclesiastical matters should never be allowed to come into collision with obedience in civil matters to the civil power. True, universal authority was claimed for the Pope after a fashion, but that claim was supposed to be antiquated, and for England to be practically obsolete. It was, as Mr. Gladstone says, one of those "rusty tools," which Rome was "furdly thought to have disused." In 1870, for the first time, the personal infallibility of the Pope was proclaimed as a doctrine, which every Catholic was bound to receive, on peril of excommunication from the Church, and, therefore, of everlasting damnation. In all matters of faith or morals, or of personal or relative action, the Pope was, in his own person, to be held henceforth to be supreme. Nor was it long before the new doctrine was actually applied. We all know, or know to some small extent, how it has been applied in countries wholly subject to Papal influences; we know also how it has been sought to apply it in the German Empire; but we were for the most part under the impression that in the British Empire we were comparatively safe. It is well for us that we have been undeceived. There is no doubt what, when Mr. Gladstone brought in his Irish University Bill last year, and when his defeat on that measure led to his abandonment of power, were the circumstances of the case. The Ultramontane party in the House of Commons voted against him to a man. The bill itself was so evidently a great boon conferred upon the lay body of the Irish Catholics, that it was quite incomprehensible how the Irish laymen in Parliament could vote against it, and several of them did so very reluctantly; but they did so by command of their Bishops. The bishops had received their orders from the Pope. Thus it came to pass that the whole course of British legislation was disturbed and deranged, with results which we are unable as yet to calculate. It was a telegram from the Vatican that did it all!

How absorbing is the interest which is taken in the question thus suddenly raised is shown by the fact that Mr. Gladstone's pamphlet has gone already through nearly twenty editions, and also by the publication of a number of letters and other deliveries almost unequalled, in regard to an ecclesiastical matter, since the issue of Lord Russell's famous Durham letter, now so many years ago. It would be impossible to criticize these productions, or even the principal of them, in detail. The general statement must suffice that, whilst a few leading Catholics have done themselves honour by declaring their horror at the remembrance of Papal tyrannies in the past, and their determination not to yield to the new assumptions, the deliverances as a whole, especially those of the great ecclesiastics, are such as to confirm our worst fears. There is plenty of Jesuit casuistry in them, but very little indication of a desire to withdraw, or even to conceal except so far as a little dust thrown in the air can do it, the magnitude of the demands which the Papacy is now making upon its adherents. "If Lord Camoys," says Monsignor Capel, "seriously and obstinately refuses to accept the doctrine of the personal infallibility of the Pope, then does he make shipwreck of the faith, and ipso facto separate himself from communion with the Church and the See of St. Peter." One of the latest utterances, that of Bishop Ullathorne, of Birmingham, is in the same tone, though he perhaps goes a little farther when he declares that the new doctrine is not a new one. "The Church," he

says, "has always believed the Pope to be infallible, although that doctrine had never been defined before the Vatican Council, and all knew it; and the Pope always wielded this infallibility, and all men knew this to be the fact." Of course, infinite ingenuity has been used by our reverend admonitors, and especially by Archbishop Manning, in the attempt to show how this belief, whether it be new or old, is consistent with the old doctrines of English freedom, and with the demand of the English Crown and Constitution upon the civil allegiance of the subjects. But the attempt has wholly failed, even though it has been made by Jesuit logicians. It must fail unless it can be proved at the same time, or rather previously, that black is white, and that it is possible for a man to be at once and in the same relations, a bondman and a slave.

We shall doubtless have to return to this subject more than once. It may be that we are at the beginning of a struggle which will pass far beyond the boundaries of our empire, and before long agitate the world. We know how Germany has been already agitated by it. Meantime, we look sadly across "the melancholy ocean" which separates us from Ireland. We cannot conceal from ourselves or our readers that it is only too possible that the whole question of Catholic toleration may have to be fought over again. We are willing, and even solicitous, that English Catholics should enjoy all English privileges, so long as they remain Englishmen. Our whole policy, of late, in regard to Ireland proves that this is so. But if it has really come to this, that our home policy is to be dictated to us by a foreign prelate, and if our Catholic population have sworn to submit so far to his authority, graver difficulties lie in the path of this England of ours than have been known to the present generation.—London Baptist.

PAGANISM IN A CHRISTIAN TEMPLE.—The demoralizing effect of religious plays is familiar to all who have visited Mexico. The "mysterie" of old monks, who turned the churches into theatres, and performed on the boards the scenes of the *Botryal*, *Gethsemane*, and the *Crucifixion*—imitating the scenes of the last judgement, with the cock-crowing and the blowing of the trumpet—have been soundly denounced by all good Protestants. But these doings are hardly more censurable than the introduction of Pagan rites into a Christian temple. Dr. Soudder's people wanted money. They secured the services of a returned missionary, Miss Brittan by name. Tableaux were introduced to give a graphic idea of Pagan worship. As the curtain was rung up, it disclosed Kali, the Goddess of Vengeance. The young ladies of the Soudder Memorial Band were dressed in Indian costume, with vases of perfumed oils on their heads, and bunches of flowers; and after many genuflections, they worshipped the image. The goddess Shiva came next, and children dressed in the costume of the Bengalese perform their devotions, bowing down to the stone. Tableaux follow tableaux, and the troops of Sunday school children who aided in the service must have been hugely edified with this new style of worship. There is such a thing as running object-teaching into the ground.—New York Examiner & Chronicle.

A PERVERTED ORDINANCE.—We are gradually learning the uses of the "holy communion." So far as the New Testament and the practice of the earliest Christians inform us, the ordinance was designed for those who have a personal interest in our Saviour, solemnly reminding them of his dying love and of his promise to come again. It was reserved for a later age to discover the right and the propriety of participation in this sacred memorial by the multitude who practically have ignored or repudiated the Redeemer. And now the emblems are subjected to a new perversion, by being made accessory to the pomp and circumstance of a very grand wedding. In the accounts of the marriage of Mr. Finch and Miss Sherman (daughter of the General), we read that after their union "a nuptial mass was celebrated by the Archbishop, the newly united couple receiving the Holy Communion together." By many, doubtless, this was deemed beautiful and impressive, but to others it has the seeming of a flagrant impropriety.—N. York paper.

Genesis, the Epistle to the Romans, and Luke, are now translated into the Japanese language by a committee engaged on the work. They are assisted by the Rev. Nathan Brown, D. D., of the American Baptist Missionary Union.

A BAPTISTERY IN TYRE.—Rev. Prof. Harvey writes to the *Examiner and Chronicle*:
The ruins of the old Cathedral, at the north east angle of the modern wall, are at present the most interesting in Tyre. The church was built by Paulinus, early in the 4th century, and is described by Eusebius as the most splendid in Phœnicia. A Prussian party are now engaged in excavating here, with the view of finding the tomb of the great Emperor. Among other remains disinterred is a remarkable baptistery, standing on the lower floor of the church, and evidently in its original position. It is made from a solid block of white marble, and is unique in its form. Its interior dimensions, as we took them, are: Length, 5 feet, 3 inches; width, 3 feet, 7 1/2 inches; depth, 3 feet, 8 1/2 inches. Steps descend into it at each end. The candidate evidently entered the pool by the steps at one end; he then knelt down, and, according to the ancient usage, his head was bowed forward into the water by the administrator, who stood outside and pronounced the formula; and after being thus baptized he passed out by the steps at the other end. The baptistery was plainly used for adult immersion; for otherwise there is no explanation of the steps; and found, as it is, on the lowest floor, there can be no doubt that it belonged to the original church. It is, therefore an interesting monument, attesting the form of baptism in the 4th century. The bottom of the baptistery seems to have been fractured in some later age, and is now repaired by a slab of marble, which somewhat reduces the original depth.

A STRONG CHURCH.—"Is it a strong congregation" asked a man respecting a large body of worshippers. "Yes," was the reply. "How many are there?" "Seventy-six." "Seventy-six! Are they so very wealthy?" "No, they are poor." "How then, do you say it is a strong church?" "Because," said the gentleman "They are earnest, devoted, at peace, loving each other, and striving together to do the Master's work. Such a congregation is strong, whether composed of a dozen or five hundred members!" And he spoke the truth.

Correspondence.

For the Christian Messenger.

PROGRESS IN SIAM.

Dear Messenger,—

Since closing up the series of letters in reply to the strictures of "An Oriental" the following, from the *Siam Weekly Advertiser*, has fallen under my notice; and as it is so pertinent to the question under discussion, I beg the privilege of your columns to present it. It is to be found in the issue for May, 1874. The writer says:

"What Siam will be like twenty years hence, is a problem not easy to solve, but if changes are effected according to the present rate of progress, no one will be able to recognise any traces of the past and present nation nor any of its customs. Thanks to the present King, there is every reason to anticipate a happy and prosperous future for the country, and in His Majesty's efforts towards accomplishing this end, he will be heartily assisted by all his subjects, and will also meet with encouragement and approval from the whole of the civilised world.

Siam of to-day has witnessed her King voluntarily resigning much of that despotic power, which Oriental monarchs have always guarded with such jealous care. He has also called together the wisest and most able men in the land to assist him in making the laws by which the country shall be governed, and which shall secure freedom and protection to every one of his subjects. This new council is no idle fancy, or a pastime for a week or two which will be set aside after the novelty has worn off. It has been the subject of much thought and consideration, and is only one of the many changes contemplated by the present King, the whole tendency of which is the improvement and advancement of the country and people.

Both within the city of Bangkok and without the walls there is abundant testimony of the rapidity with which the changes are taking place, and when the multifarious duties of the King are considered, it seems almost incredible that the whole of these improvements should have been personally suggested by one whose time is so fully occupied. New bridges are being constructed, trees have been planted

on both sides of the new road and will afford a delightful shade to the crowds of travellers who use it, whilst as a drive it will form one of the best to be met with in the East. A new esplanade is also in course of progress. There is a rumour that the city is to be lighted with gas, and that at no distant time Bangkok is to be placed in telegraphic communication with the rest of the world. A genuine and well written Siamese paper is now issued once a week. The small army of soldiers are receiving a vigorous system of drill and have improved in a most wonderful manner during the past three months. A new mint is being erected, and a new coinage will be issued as soon as possible. New machinery is being erected at some of the rich gold mines. The finances of the country are now being carefully considered by the New Council, and there is every reason to hope that the whole subject of the Revenue will be put on an entirely different footing. Let us hope that the day is not far distant, when Gambling licenses will cease to form one of the items in the revenue. Gambling is the curse of the country, and whilst it remains not only unchecked but encouraged, freedom in Siam for the bulk of the people will be an utter impossibility. It enslaves the passions of all ages from the tender child of four or five years staking his few shells, to the decrepit old grandmother tottering on the brink of the grave. The Indian Penal code is being translated into Siamese, and it is expected that this far from easy task will be completed in about five years, but it is probable that some portions of it will be introduced long before its completion.

Again, the same periodical in June of the same year, quotes the following from *The Friend of Burma*:—"We have first seen how gradually this intercourse has moulded and is still in the process of moulding the Siamese into a new form, but this would not have been brought about had not the Royal family taken the lead. In the present amiable monarch we see an intelligent young man; aided by enlightened ministers, directing the minds of the people over whom he rules, into paths that have as yet been untrodden by them. We have seen him travelling into a foreign country, observing all that meets his eye and making mental notes for his future guidance. We then see him on his return to his capital, introducing new Court forms and delivering his subjects from the degrading ones that were formerly in force. He has commenced an upward career; and we trust his motto will always be "excelsior," for he may then safely depend upon the results that will inevitably follow, and which are no doubt, at present, the deepest aspirations of his heart.

The subject is a large one and beyond our present limits to discuss, how it is that Siam should have so far advanced in the knowledge of raising itself, beyond what we see Burma Proper has done. If anything, the latter has had greater opportunities of learning than the former, and certainly has been more indulged. A net annual revenue of six lacs of rupees was given up by the British Government when the Commercial treaty was signed, whereby teak timber with other produce, has been imported free, whilst duty on timber from the Shan territories is still charged. The King of Siam does everything to keep up his friendship, whilst the King of Burma acts as if that friendship was a thing forced upon him. Is it the naughty boy who is always to have the sugar plums?

The editor of the *Siam Weekly Advertiser*, in the issue of last June, writes:—"I wish some of the American Baptist Ministers would come and spend next winter with Dr. Dean in Siam. Their eyes might be opened a little with regard to the position of the denomination here, and they might think it best to improve the ground already occupied, and stimulated to send new workers. Our English Missionaries have their minds on new conquests, so the old mission needs recruits as much as ever—Siam is in a forming state. Good elements will make a good character.

The Union ought to have a University in Bangkok for the Chinese, Siamese, and other nationalities. They would need no outlay of tens of thousands of dollars as for their College in Rangoon, for the purpose, a few thousand would accomplish all that is needed. The Missionary Union have three commodious dwellings, conveniently located for the teachers of the Institution, and they have a fine Brick Edifice in a most eligible position to make acquaintance with all the nationalities of Siam. A few hundreds would put the basement in order for school rooms, and on these grounds and others owned by the Union convenient

buildings could be erected for students with collections made in Siam. The Brick Edifice was built with money raised in Siam for the Union, to secure a school. Missionaries located on the Coast, where the Union have been most successful in bringing people into the church, would be to induce the children of the church members to come to Bangkok for an Education. This done there would be the basis of a large school at once and hopes for future helpers, well instructed and qualified to carry forward future conquests in the country."

If the Union had alike favorable openings in Mandalay would they give them up easily? Bangkok is Mandalay and Rangoon combined.

W. S. MCKENZIE.

Religious Intelligence.

CALIFORNIA.—A copy of the *Pacific Baptist* published in San Francisco gives some items of interest to many of our readers, some of which we copy.—

Virginia City, Nevada, Oct. 30, 1874. The church here enjoyed a most precious covenant meeting, the largest part of our members being present. It was one of the best meetings of the kind ever held on this mountain side.

A brother, not long since from Prince Edward Island, a young man of sterling worth, arose and said:

"Brethren, I am glad that my log has been cast among this people. I was a Baptist at home, I am still one here, and with your permission I am anxious to unite with you."

This adds another live member to the little Baptist Church of Virginia City.

C. L. F.

Santa Barbara, Lower California, Nov. in, 1874.—We have a good, live, generous and working company of brethren and sisters here. Our meetings are held in a large hall. Yesterday was our second communion season, and a pleasant occasion it was. Eight new members were welcomed by the hand of fellowship, and a chaste and beautiful communion set was consecrated and used by us for the first time.

All our meetings are well attended. We have live and interesting prayer-meetings. The church, with a noble generosity, has undertaken to be self-supporting from its birth, and so far has kept out of debt, paying for the hall each week, paying the pastor monthly, providing hymn and tune books, Sunday school books and papers, communion set, and paying for all as they go. God is greatly blessing them, while they "devise liberal things" for His cause.

RENO.—C. L. Fisher writes from here:—There are many Baptists here who are anxious to enter into an organization. At one of the hotels, waiting for the train, I conversed with a lady who said she wished that a Baptist church could be formed here; she would be ready to go forward in the ordinance of baptism. She longed for the time to come.

COATICCOOL, ONT.—Rev. W. G. Goucher writes the *Canadian Baptist*—"I had the privilege of baptizing two candidates on the first Lord's day of this month. I am with my family occupying the new parsonage. The cause with us is progressing.

ALEXANDER ST. TORONTO.—We learn that pastor Munro of Alexander St. baptized five persons on Sabbath evening at the close of the service; and at the after meeting quite a number stood up for prayer.

BEAMSVILLE.—We are informed by Dea. Kilborn of Beamsville, that pastor Giechrist baptized two persons on Sabbath evening last—one a woman whose husband has been a member quite a length of time.—C. Baptist.

In consequence of what has recently transpired at the Metropolitan Tabernacle in connection with the pulpit defence of the habit of smoking, Mr. C. Hewett, pastor of the church, Branchwood-green, has signified his intention of withdrawing from the Tabernacle College Association of Ministers.

The Baptists of Philadelphia are moving in the matter of a seaside camp meeting. They are offered 430 acres of ground, four miles south of Atlantic City, and two hours' ride from Philadelphia by rail, for \$100,000, and it is believed that they will speedily complete the transaction, and early next Spring will commence the improvement of the grounds and the erection of cottages.

In the State of New York there are 870 Baptist churches having more than 105,000 members.

Bad words are soon learned by converse with those who use them, but not so soon unlearned.