

The Religious Intelligencer.

AN EVANGELICAL FAMILY NEWSPAPER FOR NEW BRUNSWICK AND NOVA SCOTIA.

Rev. J. McLEOD,

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

[Editor and Proprietor.

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SAINT JOHN, NEW BRUNSWICK, FRIDAY, MAY 12, 1871.

Whole No. 903.

THOMAS LOGAN

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JOHN THOMAS.

Fredericton, May 8, 1871.

The Intelligencer.

EXCOMMUNICATION OF DOLLINGER.

A GREAT MISTAKE OF INFALLIBILITY: ANOTHER CHURCH BLUNDER.

The first blow has been struck in defence of the blasphemy of the Pope's Council. It was not enough for that demented Council to decree the infallibility of a weak, sinful man; but having done it, the same madness has possessed the Pope, in his weakness and terror, to issue a bull of excommunication against the greatest and best of his Churchmen in Bavaria.

Dr. John Joseph Ignatius Dollinger, now in his 73rd year, was born at Bamberg, in Bavaria. He was ordained in 1822, and was immediately appointed chaplain to the diocese of Bamberg. In 1822 he delivered a series of lectures on the "History of the Church," before the University of Munich. In 1845 he turned his attention to politics, and represented the University of Munich in the Bavarian Parliament, and, in 1851, was a delegate to that of Frankfurt, where he voted for the absolute separation of the Church from the State. In 1861 he delivered some lectures advocating the abandonment of the temporal power by the Roman See. Dr. Dollinger is the author of many works upon theological subjects, and as a writer upon ecclesiastical history, has no superior in scholarship and accuracy. Just before the late Roman Council was assembled, the famous letters of Janus appeared, demonstrating, with the clearness of sunlight, the utter folly of declaring the Pope of Rome to be infallible. These letters shook the whole religious mind of Europe. They made the dogma of infallibility infinitely ridiculous in the eyes of all Protestants and not a few Romanists. Those letters were attributed to Dr. Dollinger; and if he did not write them, it is quite probable that he furnished the rich material that made them the most effective weapon against the radicalism of the Roman Church.

But the decree was passed. The very next day after it was proclaimed, Louis Napoleon declared war against Prussia. The Romish press and party looked upon the war as against Protestantism, and its issue was to decide the question of the Papal ascendancy in Europe. The first result of the war was the downfall of Napoleon, to be immediately followed by the downfall of the Pope. Shorn of all power as a ruler, and shut up in his own house as a prisoner of fate, not of State, despised by his own people, among whom he is afraid to trust himself, he looks out of his window to survey the world he has lost, and consoles himself in his confinement and ruin, by issuing an empty, imbecile bulletin excommunicating a distinguished divine, who will not make a fool of himself and say that he believes (when he does not) the Pope to be infallible. This is Popery run mad.

The question of expelling Dr. Dollinger from the church has been troubling the distracted minds of the Pope and his advisers for some time past. Finally, as the organ of the authorities at Rome, the Bishop of Munich demanded that he should give in his adhesion to the new dogma of Papal infallibility within ten days. Dr. Dollinger replied to this formal request, maintaining his original position unchanged, and absolutely refusing his adherence to the doctrine of infallibility, or, as he himself puts it, "der Allgewalt und Unfehlbarkeit."

"Of the omnipotence and infallibility" of the Pope. For this decision he gives his reasons at length. Briefly, these reasons are: The new dogmas are inimical to the Scriptures as interpreted by the Fathers, and to the belief and tradition of churchmen in all ages. The arguments in their favor are principally derived from forged, ungenue documents; and doctrines precisely opposite were published by two General Councils and several Popes in the Fifteenth century. The new dogma is altogether incompatible with the Constitution of several European States, especially with that of Bavaria, to which Dr. Dollinger, as a member of the Reichsrath, has sworn allegiance. The reply next deals with the question, Was the Council free? This it decides positively in the negative; and it likewise brings forward several instances to show gross ignorance of church history and authorities on the part of the majority by which the dogma was supported. Dr. Dollinger then draws a picture of the results which must follow from the principles of the Jesuits, through whom mainly this dogma has been declared. The repressions of men's intellectual activity, and a temporal no less than a spiritual terrorism—the Pope being by a Jesuit organ declared to have control over all kings as over all bishops—are, according to the reply, the consequences which must follow from Papal infallibility. Dr. Dollinger asks that he should be allowed to lay these considerations before the Council of German bishops, which, it is expected, will meet shortly at Fulda; or, that being refused, before the Archbishop's chapter. The reply thus concludes: "As a Christian, as a theologian, as a historian, as a citizen, I cannot accept this doctrine. As a Christian—for it is irreconcilable with the spirit of the Gospel, and with the clear expressions of Christ and the Apostles; it will raise up that very kingdom of this world which Christ rejected, that dominion over communions which Peter denied to all and to himself. As a theologian—for the whole genuine literature of the church stands opposed to it. I cannot accept it as a historian—for as such I know that the persistent endeavor to realize this theory of the dominion of the world has cost streams of blood, has shaken the beautiful organic constitutional structure of the more ancient church, and has produced, nourished and maintained the worst abuses in the church. Finally, as a citizen I must reject it, since by its claim that States and monarchs and all political organization should be subjected to the Papal power, and through the exempt position demanded for the clergy, it lays the foundation for endless, ruinous division between State and Church—between the clergy and the laity. For this I cannot conceal from myself that this doctrine,

the result of which was the destruction of the old German Empire, will, in case it should become dominant among the Catholic portion of the German nation, immediately plant the germ of an incurable decay in the new Empire which has been just built up."

The Berlin correspondent of the *London Daily News*, writing on the 3rd ult., says: "As it is pretty certain that no entreaties of the Bavarian Episcopate will induce King Ludwig and his advisers, in spite of their inclination to Rome, to remove under present circumstances a man like Dollinger, now the greatest living historian of the church, from his chair, it is difficult to see how it can be avoided that once more a series of these declaring war to the Pope and the Episcopate will be stuck on the door of a Catholic University. And the intended Council at Fulda, the cradle of the Christian church in Germany, if Dollinger be really summoned before it—a demand to which it will be difficult to refuse assent—might easily assume more resemblance to the eventful Diet of Worms than the Bishops would like. That the Council will take place appears to be pretty certain. The deliberations of the Bishops are to extend over a whole series of questions. The contents of the order of the day are to be—Firstly: Coercive measures against all priests and laymen that refuse to acknowledge the Pope as infallible. Secondly: The relations of the Church to the re-established Empire. Thirdly: Convocation of a Synod in autumn, in which are to participate all the German, Austrian, Hungarian and Polish Bishops. Fourthly: Foundation of a new exclusively Catholic University (at Fulda). All these signs look like the gatherings of clouds before the storm, and the first flash of lightning may be very near. The Jesuits, who hit upon the expedient of the doctrine of infallibility in the interest of the preservation of the unity of the church, must take care. Often has he who sowed the wind reaped the storm."

The *London Saturday Review* says: "That in condemning her greatest living divine, the Church of Rome is pronouncing her own condemnation does not require many words to prove. Dr. Dollinger is the one Catholic divine of Germany who enjoys a European reputation both without and within the borders of his own communion, whose piety no Ultramontane has ventured to question—and Ultramontanes are not always very nice in their methods of personal attack—and whose rigid impartiality, as well as his profound learning, no Protestant scholar would hesitate to acknowledge. Of that invincible uprightness which has marked his whole life he has now indeed supplied the most conspicuous proof in submitting, at the end of a long and honorable career, rather to undergo the ban of the church than to surrender to the dogma of infallibility, which he has so vigorously and so faithfully served than to tarnish his reputation and betray his conscience, after the example of so many who sit in their high places, by swearing that black is white—with a muttered *ex mune pur*. Doubtless he has judged rightly, even though he should not live to witness the triumph of his principles. If the party who prevailed at the Vatican Council should compel him to die an involuntary outcast from the church whose doctrines he has never doubted, and to whose service his life has been devoted, he will at least be able to reflect that his testimony will not die with him."

We now have a telegraphic announcement that the decree has been issued, and Dr. Dollinger is under sentence of excommunication from the Church of Rome. Last week we had occasion to speak of the ecclesiastical folly and wrong that casts out of the church such men as Cheney from an Episcopal, and Stuart from a Presbyterian church—men who hold to all the doctrines and discipline of the churches which they adorned by their piety and defended with their talents. We regard such exclusions as unwise, and as exhibiting a want of charity not in harmony with the Gospel of Jesus Christ. But the excommunication of Dr. Dollinger is more flagrant, foolish and wicked. He is a faithful and powerful champion of the church. A Council of its bishops is convened, and a majority of them decide to introduce a new dogma into their articles of faith. It is opposed by great learning and ability, but is finally carried. And then comes the use and abuse of the dogma. He that believeth not that the Pope is infallible, shall be accused. Dr. Dollinger does not, and the curse lights on him. It will not hurt him much, but such as it is, he must bear it.

There is one aspect in which these ecclesiastical fulminations are not often studied, yet to us the aspect is worth considering. What effect do they have upon the minds of intelligent and reflecting men, outside of the Christian church? In all enlightened countries there are thousands of men who watch with attention the developments of the human mind, in the moral as well as the political world, and who form their opinions of systems of thought, philosophy, religion and politics by the results they behold. What impression on the mind of an outside, large-minded, reflecting man, must be made by the exclusion from a Christian society of such men as Cheney, Stuart and Dollinger? A Christian church is a society imbued with the charity of Christ; holding a religion that exalts charity above faith, and even hope itself. And it is possible for the finite intellect to reconcile the exclusion of such men from a Christian society with that charity which is the basis of Christianity? The church of the future is the church of the past, but it needs more and more of its Master and Founder's spirit, that it may demonstrate, with resistless energy, its divine mission.

"I WILL RUN."—A person was lately complaining in my presence, says Mr. Jay, "Oh, sir! I do not like this railroad pace to heaven." "Why, sir," said I, "it is the Scriptural pace. It is good to be always zealously affected in a good thing, and you can never go to heaven in a hurry. Does not David say, 'Then will I—crawl along? No. 'Then will I—walk along? No. 'Then will I—run in the way of thy commandments, when thou shalt enlarge my heart.'"

A LETTER FROM JESUS.

In one of our neighborhood prayer-meetings, a brother who was talking said: "If I had accepted an agency from some person who had commissioned me to an important work, and in his absence this man should write me a letter and I should say: Well, I presume there's nothing very important in this letter; I will not trouble to look into it—what kind of an agent would I be? What would my employer say to me when he learned how little effort I had made to fulfil my part of the contract? Now Jesus has commissioned us to do his work, and he has written us a long letter. What will he say to us if we neglect to read carefully all his will concerning us?"

And I thought: Isn't that a precious truth that Jesus has written me a letter, yes, even me? He, the great King, the mighty Counselor, the Prince of peace, has written to me, and he says, "If you love me, keep my commandments," just as directly as if there were no other person in the world.

A letter from the King of kings! Oh, how eagerly should I hasten to know what he says, and with trembling and fear publish to the world all his words. In this letter I find these words: "Whosoever therefore shall be ashamed of me and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels." This means a great deal. Not one portion of his letter merely is to be read and obeyed, but the whole. No matter if it costs us great sacrifice and even life itself. We must confess him before men in all our doings. If some part of his commission seems trivial to us, and we think it will never matter if we do not do just exactly as the letter directs, we shall find at the last that only those who perfectly keep the commands of the great King are counted worthy to a seat in his glorious Kingdom.

And to you, wandering sinner, Jesus has written a letter. Have you read this letter which the blessed Jesus addressed to you? He has written to you, yes, to you, and sealed it with his precious blood. It is addressed to you personally, just as much as if there was no one else on earth. Oh, what will the great King say to you at the judgment, if you open not this letter he has written to you? Scorned, slighted, rejected, these words of Eternal Life—no heed given to this wonderful plan of grace and redemption that Jesus has purchased?

Oh, no, you can not, dare not slight your only hope of peace here and of an entrance to the city of our God where purity and peace and pleasure abide forever more. H. M. L.

PRAYER—AN INCIDENT.

For fourteen years a father and mother prayed for a wayward boy. During this period they many times fixed a date inside of which they expected his conversion. One after another of these times passed by, until fourteen years had gone. The father was going out one morning when the good wife laid her hand upon his arm and said, "Father, have you forgotten prayers?" "No," was the husky reply, "I haven't forgotten; but it's no use, God does not hear us." The wife's eyes were full of tears. "Well let us pray that God will make us more earnest, and then, perhaps, He will answer our prayers." He went out to the barn, and then his wife's words, his overburdened heart, and his habit of years, led him to fall upon his knees to pray for more earnestness, and to again beseech God to convert his son. His boy heard prayer, and wishing to get away so that he might not hear more, he went to the house. Going past his mother's room, he heard her voice raised in prayer for more earnestness, and in supplication for him. He paused, overcome, and then went in, and kneeling down beside her and putting his arms around her neck, said, "Mother, God knows you are in earnest, and he has answered your prayers." —*Christian Advocate.*

THE HIGHER LIFE.

It is not becoming for a Christian, with the gospel before him, to speak lightly of the highest possible exceptions of our privileges in Christ. "Exceeding great and precious promises," before us, "whereby we are partakers of the divine nature, and escape the corruption that is in the world through lust." Much less should we misrepresent those who so magnify the grace of God as to give the richest and fullest significance to the inspired words which speak of Christ as being our "wisdom, and righteousness, and sanctification, and redemption." The fact that the mass of believers have not attained unto the high conceptions of the "fulness of God" is by no means any evidence that there is no such fulness. It may be, notwithstanding their unbelief, that the Saviour meant all that his words imply when he said, "Blessed are they which do hunger and thirst after righteousness, for they shall be filled."

It is not quite fair to represent those who profess to have realized a fulfillment of these rich promises that they claim absolute freedom from sin. Here and there a fanatic may set up such a claim, but the intelligent and sober-minded do not. They do not presume to pass such a judgment upon themselves. They feel that the searching eye of God may detect, and they realize the propriety of prayer for pardon even when there is no definite conviction of sin. They are the furthest possible removed from a complacent, self-righteous spirit, their sense of dependence, and their need of clinging to Christ for help every moment is intensely active; but great peace attends their sense of dependence, and danger, and weakness, and infirmity, because they believe that their Saviour completely meets all their wants and affords perfect security. They do not claim to be exempt from trials, conflicts, temptation; but they have love, watchful care, and help, that they do not, instinctively, without delay or effort rest in Him, and feel perfect security there. It will be said that this is no more than a Christian ought to feel. That is true, but if

is more, much more than they do feel. They trust in Christ in a general sense, find a degree of comfort and support, but do not apprehend Him as a constant presence, a "present help" in all the little every-day, common affairs of life, and a glory in the soul. They do not have constant communion, constant rest, and do not realize how closely they may be joined to Him in all their thoughts, and purposes, and experiences. It is such a precious abiding in Christ that is meant by the "higher life." —*Baptist Union.*

CHRIST THE TRUE LIGHT.

Moses was light to a dark age. The prophets gave good instruction. Philosophers have written some good things. Xenophon, Socrates, Plato, and even later philosophers have given us pearls of truth. But neither alone nor all combined are equal to Christ. No teacher of past or present age ever gave so high a tone or so great a force to moral obligation. The sermon on the mount has, in its plain, simple sentences, more light for practical life than was ever written by all other teachers. It gives to the virtues the highest possible position, showing them to be not merely an outside work, not an unimportant exterior adorning, but the outgrowth, the flower and fruit of true spiritual life. Christ places these moral excellences in the rank of desirable attainments, and pronounces upon them the highest benediction.

The application here given to the precepts of divine law is remarkable. They are shown to cover the interior departments of thought, affection and desire, thus projecting their rule over the first, incipient steps of human action. From the outward act of murder we are taken to the initial hatred, to the hidden anger from which it springs, and are warned against its destructive power. Infidelity to marriage is shown to be not alone in outward act, but in that alienated love which looks in an unlawful direction. From outward devotions we are taken to the great elements of love to God and men, as the most acceptable worship. If "Free Religion" can suggest anything better or purer than this, the world will be enlightened by it. But if its utmost endeavor reaches only a less clear statement of some one or two of these Christian excellences, we shall turn from its misty theories to the central sun from which its cold, moonlight is borrowed.

But not alone in the written letter is Christ our true light. In common with free religionists we recognize the intuitive nature in man; we also recognize the fact that this intuitive nature holds, or may hold, direct communication with Christ. The same spiritual Christ who wrought through Jesus of Nazareth, speaks in the interior temple of every life, and dwells in every good soul. In this manifestation he enlightens every heart, and gives specific direction in the ever varying shades of human circumstances. In harmony with the written word, this is our authority. Indeed, it is the light by which that word must be interpreted and applied to practical life. If we look back across the centuries for our frame-work and text-book, we do not forget that the ever-living and ever-present divine Christ alone can make that temple vocal, and give direction in the application of those written precepts.

Thus Christ is to-day what he has always been, the true light which lighteneth every man that cometh into the world. To tear from him this crown and make every man his own light, only increases the difficulties of the better life. It would not be well to blot out the sun and take only the light of the stars. It is not well to veil and darken the source of the purest light the world has ever known, for the purpose of seeing only by a myriad of lesser lights, of diverging and conflicting rays. Joyfully we acknowledge our obligation to the Great Teacher, and until we are shown something clearer and purer, we shall take Christ as the leading star of our lives.—*M. C. B. in Star.*

EMPTINESS OF MIND.

In a recent sermon preached in the Tremont Temple, Boston, Rev. J. D. Fulton said: "Christ will not accept a divided heart. Unconditional surrender alone will he accept. He must be given the guest-chamber, and made welcome to the whole house, or he will not enter in. There is not room for Him in the same heart with any darling sin or favorite fault. He brooks no rivalry with the world's allurements. Pride would exclude Christ, so also would vanity, worldliness, fault-finding, and many other kindred vices."

Some professors of religion, who are fervent in their public exhortations, and who lead in the prayer-meetings of their churches, are frequently seen in places not seemly for followers of Christ to visit, and thereby weakening their influence for good. Unbelievers and non-professors of religion will say: "If they can do those things, I am prepared to abandon them." Satan watches these souls, and in the end will surely have them. Unless through an entire change of heart, procured through persistent and determined war with appetite, the soul is strengthened and protected, Satan will try every bolt and bar which keeps him from the heart, and will enter in if the house is for a moment empty.

Young convert, he will not disturb you in the first flush of your joy, but will wait until fancied neglect, or coldness on the part of your pastor or some friend, brings bitter thoughts into your mind, and then will be his time for trying to effect an entrance. Woe to you should he find you unguarded and your house empty.

The great peril of human souls is "emptiness," and how deep is the peril of that soul which Jesus does not inhabit, and in which the word of God finds no lodgment. The man whose soul is thus empty finds no comfort in his home and family, however pleasant and dear to him; seclusion is torment, and he seeks in outside amusements and excitements the sort of unhealthy enjoyments his impulses crave. He is a torment to himself. Our saloons and theatres are filled with just such people, more of them than we think, whose emptiness unfits them for the enjoyment of

anything noble or elevating, who will laugh at any silly ribald nothings and will fall asleep over a great and noble truth. God never wrote a more legible hand than when he wrote "empty" on the foreheads of such as these. You may just as soon expect to find life in a vacuum as to find thought in their brainless heads, or true nobility in their empty hearts. Let us not be deceived regarding the character of those men who are encouraging Sabbath desecration on the ground of promoting intellectual development. "Emptiness," both of mind and heart, underlies it all.

A CHEERFUL OLD AGE.

A feeling of dread at the approach of old age is almost universal. It is good to hear such a testimony as Albert Barnes gives of "Life at threescore and ten."

"I have found it all that I hoped it might be, not rough and rocky and craggy and barren; not covered with mists or clouds; not darkened with tempests; not broken up into ridges and ravines, but so calm, so peaceful, so smooth, so surrounded with cheering prospects, so covered with sweet sounds grateful to the ear, as to make me desire to linger there still, and to prolong the stay ere the descent must be made."

If we would enjoy such a peaceful old age, we must lead a similar life of temperance, industry, and usefulness in God's service. Albert Barnes labored to make the most of the powers God gave him. To this end he took good care of the body, that the powers of the mind might not be clogged and impeded by it. He was systematic in his habits of taking food, sleep, and exercise, and so successful was the system he adopted that he could answer in old age, when asked of health, "I am perfectly well."

His intellectual powers were likewise subjected to a drill as exact as that of a soldier, and to this the world is indebted for the vast and varied amount of work he was enabled to perform for the Lord he loved. But the great work of his life, the one he felt deeply, humbly grateful to God for allowing him to perform, was his notes on the Scriptures. These were begun for the purpose of explaining them very simply for the benefit of Sunday-school teachers. It was almost a matter of surprise to him when he found himself at the end of the New Testament, and a still greater surprise when he found that a million volumes of them had been scattered over the world.

Yet he did not sit down idly to enjoy the remembrance of his labors when old age came on. He felt that his work would only be done when life was done. The last Sabbath of his life he addressed a group of colored children in the House of Refuge, and it was the last sermon of the great commentator. The last act of his life was to visit the widow and fatherless.

Active service for Christ is the fittest preparation for a cheerful old age, and a peaceful departure from the shores of time.—*S. S. Times.*

RANDOM READINGS.

Sorrow's best antidote is enjoyment.

Ministers are stars, and Christ knows best in what part of the firmament of the church to fix them.

He who has not forgiven an enemy has never yet tasted one of the most sublime enjoyments of life.—*Lancelot.*

There is no sin we can be tempted to commit, but we shall find a greater satisfaction in resisting than in committing.—*Mason.*

THE SURE WAY.—If we would proceed rapidly in the strait and narrow way, run in the way of God's commandments, and reach the heights of the celestial Canaan, our feet must be shod with the preparation of the gospel of peace.

If you cannot relieve, do not grieve the poor. Give them soft words if nothing else. Put yourself in the place of every poor man, and deal with him as you would God should deal with you.—*John Wesley.*

The greater importance we attach to our opinions, the greater our intolerance, which is wrong even when we are right, and doubly so when we are in error, so that persecution for opinion's sake can never be justifiable.

TRACHEARY.—Injury may wound, and be forgiven; insult may sting, and be forgotten; but trachery bewilders and chills us, and we know, even while we struggle to pardon, that for that there is no oblivion. A brightness and a melody has gone from our lives, when once we feel we have been betrayed—an asp has sprung from amid the flowers of our paradise, and we can never more tread there as fearlessly and gladly as before. Trust, that blessed portion of youth and inexperience, has been driven from its stronghold in our hearts, and a few moments have sufficed to change us for ever.

WHAT IS FAITH?—A young Portuguese convert, being asked what he meant by faith, replied, "Me think this: God say to me, 'Maria, I promise you something very, very good.' Me not know what it is; me wait, perhaps long, long time; but me sure God tell not story. Me quite happy. God say he give, and me quite sure God will give—that me think faith. God says, 'Maria, me do it; me quite sure; no want to see. God says, and that enough for Maria. That's faith, is it not?'"

"Without faith, it is impossible to please God."—*Requer.*

A hidden light soon becomes dim, and if it be entirely covered up, will expire for want of air. So it is with hidden religion. It must go out of sight. There can not be a Christian whose light in some aspect does not shine.

GLORIOUS PRAYER.—We read of Payson, that his mind at times lost its sense of the external world in the ineffable thoughts of God's glory, which rolled like a sea of light around him at the throne of grace.—*Still Hour.*