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Religious Intelligencer.

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

VOL. XXXVIII.—No. 53.

FREDERICTON, N. B., DECEMBER 30, 1891.

WHOLE No. 1972

RENEWALS NOW!

This is the season when many hundreds renewals are due and expected.

We are hoping that ever subscriber to whom the INTELLIGENCER now goes will at once renew his subscription for 1892.

And now is the time for all whose subscriptions have expired, or will expire this month, to send forward their renewals.

Let there be a rush of subscriptions now!

DO NOT DELAY.

NOTES AND GLEANINGS.

SHORT-HAND and type-writing are to be taught in the public schools of Boston.

FEBRUARY, 1892, will have 29 days; in other words, 1892 will be a leap year. The rule is that all years whose figures, or date numbers, are divisible without remainder by four are leap years, excepting the century years, which are leap years only when they are divisible without remainder by 400. For instance 1800 was not a leap year, and 1900 will not be, but 2000 will be.

ACCORDING to the recent United States census, women do not figure largely in the penitentiary population. They number only 1,791 to 43,442 male convicts. While the penitentiary population has increased during the ten years in a greater ratio than the whole population, the percentage of women to men has fallen from 4.5 per cent. to a trifle below 4 per cent.

A NATIVE in Kulu, India, had to all appearance died. As the body was being carried for cremation it suddenly sat bolt upright on the bier, demanded its clothes, and asked to be told where it was being carried. The bearers, believing that an evil spirit had reanimated the body, dropped it and fled. The man thus left alone, got up and walked home. The corpse has declined to have anyone to do with his relatives or their religion.

THE WAY JUDGESHIP and the like are secured in the United States is thus set forth in the N. Y. *Christian Witness*: Judge Ingraham had to pay the political organization Tammany seven thousand dollars in order to secure his election to the bench. Judge Pryor paid the same party ten thousand dollars! Judge McCarthy paid \$150. This is in the great city of New York, and the payments were made by successful aspirants to the Bench.

DR. CUYLER says these wise words: "The press is discussing very widely the attempted cures for drunkenness. The ounce of prevention is worth a pound of cures—especially when they prove to be but catch-penny quackeries. The only infallible specific against the curse of drunkenness is to stop before you begin. The time to instill the principle of total abstinence is in childhood; and one of the best places to do this is in the Sunday-school. Good instruction in the home may be strengthened there; but bad influences and example may be often corrected there. Tens of thousands of children do not receive any moral instruction anywhere else. Why should not the worst widely destructive sin in our land be made prominent in the one place where prevention may be made most effective?"

A NEW FIELD of discovery has been opened up in Egypt, at Abukir, a few miles from Alexandria, where have been unearthed the ruins of a temple, believed to have been destroyed towards the close of the fourth century. Amidst these ruins have been found remains of three statues in rose granite, ten feet high—two of Ramesis II., the Greek Sesostris, and one of Queen Hentemara, of whom there is a bas-relief. An inscription, in reference to the queen, is thus interpreted by Dr. Nerontso: "Daughter of the king, beloved of her father," that is, of the preceding king, Osiris, surnamed "Royal spouse," wife as well as sister Ramesis II., and "great favorite" of Seth. On a sceptre held in the hand of the king is the sculptured head of his son Menephtah, the monarch of the Exodus.

THE CALAMITY which has befallen Mrs. W. Field in his old age has been met by the deepest sympathy. Says *Guardian*:

His son, the chief member of a New York financial firm, has misappropriated funds to such an extent that the firm is completely ruined, and the aged father is left penniless. In his seventy-third year, Mr. Field has been deprived of his home and brought to the verge of the grave with grief and shame. Other members of the family have also been stricken ill by the disgrace caused by one of themselves. It would be hard to find a worse instance of filial ingratitude. The younger Field was the favorite son, and his father, even after the crooked conduct became known, endorsed paper heavily in order to rescue his son if possible. The whole affair is another forcible comment upon the money-getting methods of Wall Street, and the ruin they often bring down upon guilty and innocent alike.

PRINCE DAMEONG, brother of the King of Siam, is travelling in Europe with the purpose of learning all he can of the advantages of civilization, to apply what he learns to the benefit of his own country. He speaks English well, and is making a most favourable impression on all whom he meets. The *Independent* says:

He represents the condition of the country as very encouraging. There is a thriving trade, and the rivers and harbors are well equipped with steamers. Electric lighting has already been introduced into the palace and will soon be used in the city of Bangkok. Education is still chiefly in the hands of the Buddhist priests, the 5,000 temples having 50,000 pupils while only 2,500 are found in the Government schools. Speaking of compulsory education, the Prince thinks it impracticable as a large portion of the people are dependent upon their children for their support. He, however, hopes to raise the general interest and improve the standard by the publication of interesting books of good moral tone at cheap price. The Prince avows himself a Buddhist of the modern school, a pronounced liberal, recognizing whatever is of value in all religions. He thinks the missionaries go at their work in the wrong way. Instead of attacking Buddhism, or claiming superiority of Christianity, they should establish schools and seek the general welfare of the people, emphasizing the good of Christianity without condemning what is good in Buddhism. It is one of the most interesting signs of the times, and a most valuable comment upon the real work of the missionaries, that a member of an Asiatic family, not content with living in idleness, supported by the public purse, but drawing a salary as chief of important departments of public service, should visit other lands with the express purpose of studying their advantages that he may thereby benefit his people.

Peter, the First Bishop or Pope of Rome.

NO III.

False and lying traditions are of an early date, and many of the greatest of men, have out of a pious credulity suffered themselves to be imposed upon by them. How many traditions, after having reigned for ages without control, were, upon the Reformation, when men took the liberty to examine what they believed, rejected by the church, ashamed to own them, and degraded into popular errors. But that of Peter's having been at Rome, and the first bishop of that city, was a tradition of too great consequence not to be maintained, since upon that chiefly was founded the claim of his pretended successors to an uncontrolled authority and universal jurisdiction; a foundation infinitely too weak for such an immense superstructure, an ecclesiastical despotism, a pyramid of power and grandeur, a throne of pride on which she sits as a queen and says, "I see no sorrow." From what has been said and volumes more that might be written on the subject, it is obviously probably that Peter never was at Rome, and furthermore that he never was Bishop or Pope of Rome, that he did not found the papal see. But granted all these claims—as absurd, and as much out of touch with reliable history as they may be, with this hypothesis as the basis of all argument, there is still to be proved the divine right of the successors (?) of Peter, or what is otherwise known as "apostolic succession." For it is on this doctrine the Roman Church bases all her material greatness, and hazards her eternal welfare. If she fails in the support of this dogma, the whole system of Romanism falls beneath a huge pile of pious fraud besmeared with the blood of the martyrs of Smithfield and the Cottian Alps.

We have already shown that even if Peter was bishop of Rome, it is quite impossible to prove that his supremacy descended from one generation to another, through the long line of

popes, many of whom as we all know, were monsters of vice and impurity. There is no evidence that the apostles had the slightest expectation of any such regular line of descent. Surely such an important event in the annals of the "holy church," of Christ, would be thought worthy of some mention by one of the many writers of the New Testament. Even the Roman bishops themselves did not make the claim to have derived their power from Peter, till several centuries after the apostolic age, when the "cartoon sketched so graphically in the Epistle to the Thessalonians came to be filled up with that over-shadowing despotism, which murdered the saints, enslaved the world, and dominated over the kings of the whole earth." Peter is supposed to have suffered martyrdom with Paul in Rome in 65 A. D. But the apostle John did not die until about 96 A. D. If then Peter was supreme head of the church, and Linus was his successor in the supremacy, as is generally supposed, then the inspired apostle John must have been inferior to Linus in rank and dignity, and subject to him in precisely the same way as Roman Catholic bishops are now subject to their pope. Now, when it is remembered that Linus, of whom we scarcely know anything more than his name, was not one of the apostles, it will be seen that this supposition is directly at variance with the inspired declaration of Paul, "God hath set some in the church, first, apostles; secondarily, prophets; thirdly, teachers; after that miracles; then gifts of healing, helps, governments, diversities of tongues." To such strange absurdities does this doctrine of the papal supremacy lead. Of course the same conclusion will follow, whichever of the various theories is adopted as to the supposed immediate successor of Peter.

There is great disagreement among the ancients about the first bishops of Rome. Tertullian makes Clement, whom he supposes to have been ordained by Peter, the immediate successor of that apostle. He was followed therein by Rufinus, and Rufinus by the Latins in general, among whom that opinion universally prevailed towards the end of the fourth century. But Jerome, rejecting the opinion of the Latins, places Linus immediately after the apostles. Anacletus next to him, and Clement in the third place. His opinion is supported by the authority of Irenaeus, Eusebius, Theodoret, and likewise of Epiphanius, Optatus, Milvianus and St. Augustine with this difference, that Epiphanius gives the name of Cletus to the successor of Linus, and both Optatus and St. Augustine place him after Clement. We are not to suppose, however that there is any uniformity among the fathers and ancients, or certainty as to the three or four supposed first successors of Peter. Bishop Pearson, a learned Episcopal divine of the 18th century, has proved that Linus died before Peter; and therefore on the supposition that Peter was the first bishop of Rome, Linus could not succeed him. Cabasaut, the learned Popish historian of the councils, says, "it is a very doubtful question concerning Linus, Cletus, and Clement as to which of them succeeded Peter." Dr. Comber, a very learned divine of the church of England, says, "upon the whole matter there is no certainty who was the bishop of Rome, next to the apostles, and therefore the Romanists build upon an ill bottom, when they lay so great weight on their personal succession." Contrary to the evidence given by the various authorities, within the pale of the Church, the apostolic constitutions tell us in express terms that Linus was ordained bishop of Rome by Paul. As to what we read in Tertullian and Rufinus, viz. that Clement was ordained by Peter, and named to succeed him, Dr. Hammond answers, that Clement governed with Episcopal power and jurisdiction the converted Jews, while Linus and Anacletus governed, with the same power, the converted Gentiles. He adds, that upon the death of Anacletus, both churches were united under him. Thus he strives to reconcile the opinion of the Latins, placing Clement immediately after the apostles, with that of the Greeks, allowing him only the third place, for granting what he advances to be true, Clement was, according to the opinion of the Latins, the

immediate successor of the apostles, with respect to the Jews; but with respect to the Gentiles, he succeeded Anacletus, agreeably to the opinion of the Greeks. This answer Cotelierus applauds as an ingenious learned and probable solution; but at the same time, rejects it as contradicting, in his opinion, the apostolic constitutions, and not supported by the authority of any ancient writer. And too, upon investigation, we find that this is an irregularity according to St. Cyprian, contrary to the ecclesiastical disposition, contrary to the rules of the Catholic institution, and condemned as such by the Council of Nice. Who can imagine, that the people and clergy of those days would have thought of choosing any other, or that any other, though chosen, would have accepted a dignity, to which Clement had been named by Peter himself, and which he was actually possessed of at the apostle's death?

Romish authority gives us several lives of Cletus and Anacletus, making them of several nations, and to have been popes at different times, putting Clement between them. Yet the bishop of Chester (Pearson) proves that these were only two names of the same person. And every one may see the folly of the Romish church, which venerates two several saints on two several days, one of which never had a real being, for Cletus is but the abbreviation of Anacletus's name. Says Mr. Walsh, the author of a learned history of the Popes, originally published in German: "If we may judge of the church of Rome, by the constitution of other apostolic churches, she could have no particular bishop, before the end of the first century. The ancient lists," he adds, "are so contradictory, that it would be impossible exactly to determine, either the succession of the bishops or their chronology."

Amidst all these varying and opposing lists, this contradiction and confusion were confounded, how utterly baseless must be those pretensions, made by the popes of Rome, which are founded upon a supposed ascertained and unbroken descent from the apostles? The arguments to sustain them are lighter than air. Hence we are not surprised to hear that bright luminary of the British establishment, Archbishop Whately, declare his solemn conviction, that there is not a minister in all Christendom, who is able to trace, with any approach to certainty, his own spiritual pedigree. "The ultimate consequence must be," remarks the same excellent prelate, "that any one who sincerely believes that his claim to the benefits of the gospel covenant depends on his own minister's claim to the supposed sacramental virtue of true ordination, and this again on apostolic succession, must be involved, in proportion as he reads and inquires and reflects and reasons on the subject, in the most distressing doubt and perplexity. It is no wonder therefore, that the advocates of this theory studiously disparage reasoning, deprecate all exercise of the mind in reflection, decry appeals to evidence, and lament that even the power of reading should be imparted to the people. It is not without cause that they dread and lament, "an age of too much light," and wish to involve religion in a solemn and awful gloom." It is not without cause that having removed the Christian's confidence from a rock, to base it on sand, they forbid all prying curiosity to examine their foundation. O Rome, Rome, be careful! be careful! in *cerbum sat sapienti*.

ADONIS.

WOMAN'S FOREIGN MISSION SOCIETY.

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

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

Medical Missionaries.

One of the female medical missionaries writing from Baroda, India, gives many interesting facts in connection with her work there. Baroda is a heathen city of over 100,000 inhabitants, having never had a missionary among them previous to the last three years, and no work among the women until two years ago. The native ruler is a well educated

Hindu. The medical work has been very welcome from the first, though many are deterred from taking advantage of its benefits, through fear of offending their gods. She says, "One morning a Mohammedan woman, who had been coming to the city dispensary off and on for some time, came for more medicine. I gave her the medicine and directions. She said, 'I will take this at night, as all this month (March) we must keep fast through the day.' 'Oh,' I said, 'that is very bad!' She said that they dare not take a thing all day, not even tea or water. 'Yes,' I said, 'but that is very wrong.' She replied, 'If I do not do anything, what answer will I give,' meaning to God, as she cast her eyes upwards. I had given her a catechism some days before, so I said, 'You do not find that the true God tells you to do such things in the book I gave you, do you?' and she laughed outright, apparently acknowledging that she was ashamed of her doings. She is a *purdah* woman, and comes to the dispensary covered up with a great cloth covering. I took Miss Thompson (who is here in charge of school and zenana work) to her home, and she was delighted to receive us; and although we took them by surprise, there were nineteen women and six or seven children gathered to listen to us. A poor Hindu woman who often comes to the dispensary, frequently pays me two cents for the medicine, and gives it in such good faith, I have to think of the 'widow's mite,' as this is a large amount for her. She says that she has not been to the temples nor worshiped idols for a year, and she and her neighbors listen to the Bible gladly, and to show the sacrifices the poor Hindu woman is often compelled to make in becoming a Christian, the same lady gives the following incident:

"I have another Hindu woman in whom I am much interested. For two years she was a great sufferer, and unable to walk at all, keeping her bed all the time, or once in a while crawling around the room a little. In about two months after she commenced taking treatment, she walked to the camp dispensary, a distance of about two miles. She is very grateful, and comes to see us every now and then. She has read nearly every tract that I have in her language. She would take home five or six tracts, read them, return them, and take others. She has also read some of the gospels. She has her neighbors invited in for the Bible teaching, and this they receive very willingly. This woman is high caste and intelligent, but poor. Later, she has said that she feels it her duty to become a Christian, and desires to do so, but she does not know what to do with her family. She has little children who still need a mother's care, and if she were to become a Christian she would be banished from her home and family, and never be allowed again to care for them; and in this case her little married daughters would likely be taken to their respective husbands' homes. This mother has as warm an affection, apparently, for her children as any Christian mother, and she seems to realize the awfulness of giving up her family. I told her that God would take care of the results, but she has not yet had faith enough to come out; but we are still hoping and praying that she will take the step."

AN ENGLISH MISSIONARY in Singapore was surprised to find the church freshly whitewashed, inside and out. Going in he found a Chinaman, a converted prisoner, a painter by trade, who had done this work at his own charges. His natural explanation was: "I did it to thank God."

The working of the marriage laws of India is illustrated in a recent incident. A marriage was arranged between an educated young girl of twelve and a lawyer of twenty-three, who was suffering from white leprosy. The girl was kept in ignorance of the disease of her purchasing husband, and learned it only when she met him at the marriage service. She merely looked up with tearful eyes to her father, and then submitted to her lot with a resignation characteristic of the Hindu maiden.

There is good news from Uganda. English missionaries remain there, and are safe, so we hear; but particulars have not reached us. There has been serious trouble with Arabs, and also with the Jesuits.

Week of Prayer.

SUNDAY, JANUARY 3.

SERMONS.—"I will pour water upon him who is thirsty" (Isaiah xlv, 1-5); "The unity of the spirit in the bond of peace" (Eph. iv, 3).

JANUARY 4.

CONFESSION AND THANKSGIVING.—Confession of sins. Thanksgiving for all blessings, spiritual and temporal (Psa. li; Dan. ix, 3-19; Psa. xxxiv; Eph. i, 15-23).

JANUARY 5.

THE CHURCH UNIVERSAL.—Praise, for the real unity of all believers, and the growing desire for its fuller manifestation. Prayer, for a larger comprehension of Christ, a more perfect love and loyalty to Him, a more complete union with him and of his disciples in Him; that ministers and all believers may be filled with the Holy Ghost (John xvii; Eph. iv, 1-16; Acts ii, 1-22).

JANUARY 6.

THE FAMILY AND THE YOUNG.—Praise for the increasing number of young disciples. Prayer, for a deeper sense of the sacredness of the family relation; for the consecration of sons to the ministry; for Sunday schools and all Christian associations for young people; for educational institutions (Psa. cxxviii; Col. iii, 16-25; Isa. xlv, 1-4).

JANUARY 7.

NATIONS AND THEIR RULERS.—Praise for the increasing influence of Christ in all human affairs. Prayer, for all in authority, that they may apply the teachings of Christ to the problems of our times; for peace; for the abolition of the slave, opium, and strong traffic, and for all needed reforms; that the kingdoms of this world may speedily become the kingdom of our Lord (Psa. lxxvii; Rom. xiii, 1-7; Isa. ii, 4; Rev. xxi, 1-6; Rev. xxii, 1-4; Rev. xi, 15-17).

JANUARY 8.

THE CHURCH ABROAD.—Praise for the increasing number who have given themselves to the work of Missions. Prayer, for a signal manifestation of the Spirit's power, for missionaries and native Christians; for all who are persecuted for righteousness' sake in the increase of the world (Isa. xl, 1-5; Joel ii, 23-32; Matt. v, 10-12; John iv, 35-38).

JANUARY 9.

THE CHURCH AT HOME.—Prayer, for a larger apprehension of the mission of the Church, to save not only the individual but also society, to purify all human institutions and relationships; (Isa. lxxv, 16-25; Matt. x, 5-13; Luke xxiv, 46-47).

JANUARY 10.

SERMONS.—"Lo, I am with you always, even unto the end of the world" (Matt. xxviii, 20); "That they all may be one" (John xvii, 21).

Pet Words.

One of the commonest weaknesses even of cultivated men, is the excessive use of pet words and phrases. It is, of course, a mark of poverty of language and of bad taste, for a man to continue the use of such peculiarities after he has become conscious of them as such. Unfortunately, there is not one of a man's characteristics of which he is commonly more ignorant than of the shibboleth of his individual dialect and though he can easily caricature or burlesque the speech of his acquaintances, he would be puzzled to do so with his own language. While it is true that we choose our own words, yet the rationale of our choice is a secret to us. It depends upon mental processes of which we have no knowledge.

A pet word of an eminent Baptist preacher, whose sermons we once used to hear, was "vocal;" that of a venerable editor of our acquaintance, was "trend." Rarely did the one deliver a discourse in which something was not "vocal," or the other write an editorial in which the "trend" of certain things, opinions, or events, was not duly noticed or discussed but probably neither of these persons was conscious of this peculiarity. The absurdities into which one may be betrayed by such a habit is judiciously illustrated by an anecdote that used to be told by the late J. R. Lowell of two college acquaintances of his. The habitual phrase with which one of them modified every observation concerning any person, was "for him." Being asked one day by Mr. Lowell "Didn't Mr.—die very suddenly?" the reply was, "Well—yes; very suddenly—for him." The other acquaintance overmarked, similarly the word "temporarily." When asked, "Where is Mr.—now?" "Oh," he has cut his throat." "Cut his throat?—Yes—temporarily."

THE PUZZLE DEPARTMENT copy reached us too late for insertion this issue.