

# Religious Intelligencer.

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

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## NOTES AND GLEANINGS.

SCILLY is having lots of trouble just now owing to brigands having things pretty nearly all their own way. In the days of Rome's greatest power Scilly was used as a prison for the most throngs of warprisoners who were brought to Italy as slaves. Many times did these slaves rise in rebellion and as often did they cause the very power of Rome to tremble. It would seem as if some of the blood of these conquered but hardly tamed slaves was reasserting itself. They have set authority at defiance and it looks now as if Italy's army will have to go to the rescue.

WHITTIER is thus fitly described by Oliver Wendell Holmes in his memorial poem in the November *Atlantic Monthly*:

Peaceful thy message, yet for struggling right,  
When Slavery's gauntlet in our face was flung,  
While timid weaklings watched the dubious fight  
No herald's challenge more defiant rung.

Yet was thy spirit tuned to gentle themes  
Sought in the haunts thy humble youth had known.  
Our stern New England's hills and vales and streams—  
Thy tuneful idyls made them all their own.

The wild flowers springing from thy native sod  
Lent all their charms thy new-world song to fill—  
Gave thee the May-flower and the golden-rod  
To match the daisy and the daffodil.

Best loved and saintliest of our singing train,  
Earth's noblest tributes to thy name belong.  
A lifelong record closed without a stain,  
A blameless memory shrouded in deathless song.

ONE of the most poetic incidents in the life of Burns took place on that second Sunday in May 1786, when he and Highland Mary met on the banks of the Ayr to plight their troth. Standing one on either side of a murmuring brook, and holding a Bible between them, they swore to be true to each other while life lasted. And then they exchanged Bibles over the clear running water. That custom of lovers exchanging Bibles is still, it seems, observed among the peasants of Scotland; for in giving her evidence in a breach of promise case the other day a jilted country maiden related that she and her lover had once exchanged Bibles as a token that they would be true to each other.

ONE of the French Canadian papers, placed under the ban of the Church, is to appear under a new name and with a new programme. The other, the *Canada Revue*, defends itself against the Cardinal and the bishops, and expresses its resolve to continue the fight for reform. It will insist on the right of the husband to the confidence of his wife, no one being allowed to come between them. It will demand that those who preach chastity shall be chaste, and that the sanctuary be not polluted. It wants immoral priests to be expelled, and that virtue be taught by virtuous priests. It asks the bishops if they are going to rehabilitate the monster Guihot. The *Echo*, the other paper cursed by the bishops, appears in deep mourning with a tombstone at the head of its editorial. It speaks very severely of the church authorities.

A REPORT on the work of the Liberia Mission says: "Drinking, which was a terrible curse all over Liberia ten and twenty years ago, seems to be decidedly decreasing. In all the up-country settlements no man can be a member of any church who sells intoxicating liquor or drinks openly. At Monrovia, the principal port of Liberia, the whole liquor business is in the hands of white men. All the coloured merchants are Christians and will not handle drink. England, Germany and Norway all have their representatives engaged in a business which the despised Liberian Christians will not touch.

IT IS REPORTED that the laureateship of England has been offered to William Morris, but declined. The one other name mentioned for the distinction is

that of Swinburne. But though, says the *Leader*, he has of late abjured his Republicanism and his Pindarics against kings, though he has become domesticated of late years, and has reviled Irish patriots in good set terms, yet the Queen, in whose gift the office is, has a long memory, and if she have not, there are plenty of kind friends who will recall to her the famous verse:

I have no spirit of skill with equal fingers  
At sign to sharpen or to slacken strings;  
I keep no time of song with gold-perched singers,  
And chirp of linnets on the wrists of kings.

## The Two Systems.

There are now in the Christian churches two principles actively at work, and two systems energetically antagonizing each other. There is the priestly, or sacerdotal system, which prevails in the church of Rome, and which has made and is making tremendous headway in the Church of England. According to this system the only true churches are the Prelatic ones. The clergy are priests who offer sacrifice to God for the people. The Lord's Supper is an offering of the real body and blood and divinity of Christ as an 'unholy sacrifice.' The priest, pronouncing certain Latin words, changes the whole substance of the bread and wine so that these material substances cease to be bread and wine and become Divine flesh and blood. The "priest" also insists upon auricular confession. He stands between the soul and God. The priestly order is *The Church Teaching*, and the power of rule is in the clerical body, primarily in the Pope, then in the archbishops, bishops and priests. Worship is largely performed for the people, the prayers being in an unknown tongue. It is for the people to submit and for the clergy to rule. In the Anglican churches priest-craft—we mean sacerdotalism—prevails to an extent that is perfectly astonishing, and that can not be accounted for unless we recall the fact that the Church of England was not reformed as she ought to have been when she cast off the authority of Rome. Prelacy was retained, and prelacy has now, and ever has had, a tendency to sacerdotalism. The ignorance of the average Anglican clergyman was for generations a reproach and a scandal; and to this day his education in theology is often very meagre. Room is thus left in his mind for the fads and follies of ritualism, sacerdotalism and priest-craft. These people claim to be the sole and only true and genuine custodians of the saving grace of God. The Lord God Almighty, Maker of Heaven and Earth, confines His grace to Roman Anglican channels. If He goes outside of these channels He commits an irregularity, an eccentricity, with which His representatives are grieved and surprised, and of which they can not possibly approve.

The tendency to which we refer is shown by such ritualistic and superstitious performances as are now deplorably common in England and in the United States as well as in Canada. There are in these prelatic churches many faithful witnesses for sound doctrine; and we cannot hope but that through their efforts the gathering clouds of deadly ignorance, heresy, and superstition will be in due time dispelled. There are many true and faithful bishops and pastors and missionaries, as well as millions of faithful laymen, who are entirely in sympathy with the Religion of Christ in its glorious purity.

While the grievous heresy of "priestism" is as pervasive and is assuming very portentous proportions, we rejoice that the Reformed Churches are holding forth a clear testimony to the truth of God, and are carefully guarding the purity of Divine Worship and the freedom of the Christian people. The only priest they recognize is the Lord Jesus who is a Priest forever. All believers are priests and kings, none more so than another. All offer to God the sacrifice of praise from loving and grateful hearts. All offer to Him spiritual sacrifices—for the Lord Himself by His One Sacrifice on Calvary made a perfect atonement, so that there is no need and no place for the vain performances and imaginary transubstantiations we hear of. Our ministers are not lords over the heritage of the Christ but examples to the flock.

All are brethren, none have lordship in the Church over any. Then, by taking counsel together in Presbyteries, Synods, General Assemblies, and General Councils, we try to prove helpful to one another, and to hold forth the whole Truth by which we have been made free from the usurpations and pernicious commandments of men.

The Reformed Churches have ever stood in the forefront of the battle for human rights and freedom, all that is progressive in Church and State. Their aim is to promote peace on earth and good will among men,—to make the Gospel known to the remotest regions of the world—to keep alive and brightly shining the candle of the Lord wherever spiritual darkness prevails. Sound in doctrine, pure in worship, careful in discipline, free and well ordered in government, it is the aim of the Reformed Churches to hold forth Christ as the Saviour, the only King and Head of the Church,—and to gather a people for Him from every kingdom and tongue and nation.

The other system aims at concentrating all power in the hands of one man, a priest, on the banks of the Tiber—the pale ghost of the ancient Caesars. Success would mean universal tyranny over men's minds and bodies. The Reformed system recognizes the Lord Christ as the only Head of the Church, and contends for the principle that God alone is Lord of the conscience and left it free from the commandments of men.—*Pres. Witness*.

## WOMAN'S FOREIGN MISSION SOCIETY.

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

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

## Prayer-Topics—That the Lord May Give us a Missionary for India.

Women with hands—their power in the nineteenth century. Not long ago a fearful cyclone passed over India. Its fiercely circling blasts uprooted trees, overturned houses and mercilessly destroyed life. Whirling eastward to the seacoast, there it burst with deadly fury on the vessels at anchor. Sweeping on across the ocean to the shores of the Andaman Islands, where the "Enterprise," a British vessel used to carry convicts to their prisons in the islands, lay off the coast, it propelled the ship with violence and velocity upon the rocks, amid boiling breakers and black, slanting sheets of rain, just opposite the woman's prison.

A number of convict women, overtaken by the sudden onset of the storm, were struggling towards shelter when they caught sight of the rolling wreck, and moved by common sympathy, and a swift sense of the danger to its crew, turned to their relief. Slowly and painfully they forced their way against the storm creeping along from the shelter of one great rock to another. When they neared the shore, with incredible heroism, although the breakers at times swept above their heads, they formed a line—a human life line—each grasping the hand of the one next her; a line extending from the surge to the solid land. Then the one farthest out dashed still farther out, and rescued a struggling form. Aided by the long line of women, whose strength was hers, again and again she plunged into the mad wash of the sea, and saved man after man from his otherwise certain doom, she herself held in position by the long line of clasped hands reaching far up on the shore. Eighty-three men, officers and crew were on board. All perished but those the women saved.

It was the human life-line, the hand-clasp of women whose hearts defied danger, and bled with sympathy for the imperiled.

As one reads this thrilling experience it seems to portray as in a picture, the awful wreckage of heathendom, the possibility of rescue, and the manner in which women are to be rescued. It seems to teach most plainly how there was room in these life-lines, already running out in such numbers where the dread waters of heathenism roll, for all the Christian women of our land. It almost seemed to indicate that each in the line was as important as every other, for, surely not the one at the danger part can be spared, nor

the one next, nor the one next in line; not surely, those far up on the solid ground for they were the anchorage of the whole. So the whole line was one thing, not to be divided by the letting go of one hand, if the life saving work was to be accomplished. Let us, then, not think of our work as indirect or infinitesimal. We do not do the actual and blessed work of soul-saving in the distant field; but humanly speaking, the rescue work could not take place without us. Are we in the woman's life-line reaching from the saved and safe, to the unsaved and unsafe? What a gracious, almost mysterious opportunity, that we so remote, so far upon the safe shore of protected Christian womanhood, can yet reach saving hands to our poor sisters for whom our hearts bleed!

Our work is direct if we keep the worker at the danger point. And the handclasp which effects such work means more than the money it so surely collects. It means the energy of a sympathy and love for souls derived from Christ; no human instinct, but a great God-given impelling power of service. It means a labour springing from no selfish motives. It means a devotion as endless and absorbing, as the work is imperative and stupendous. Such labour, such sympathy is not indirect.

Weak indeed would be the handclasp of woman against the age-enrusted, superstitions of India and China, or the revolting human degradations of Africa. Christianity makes our infinitesimal influence infinite.

Every Christian woman has the right to be a divine power in the world, by virtue of the indwelling of God's Spirit. His power transform her feeble but faithful efforts into mighty levers of far reaching action.

The Spirit's gifts are:—  
I. Power of suggestion. It is a fact that He gives the initial suggestion concerning every good work which he would have done. These suggestions are often conveyed to us in prayer.

II. Suggestions of method of work. These are no less real than the first, and results often prove their origin.

III. Strength to persevere in the design. Behind the effective hand lies the thinking brain, behind the brain lies the intelligent will; behind the will lies the loving heart. This is the innermost centre from which God works out his will, our brains and hands. Our wonderful enlarging accessions of power as Christian women, are to come through a more complete surrender of all our powers to God. He is the only source of power, and the soul most entirely joined to Him is the most powerful for good. Are we willing to be the living wills, brains and hands, through which the Holy Spirit can work his glorious will, for the help of the lost and perishing. Will somebody impelled by the voice of God go to the danger point.

M. E. G.

"Throw out the life line to danger  
fraught souls,  
Sinking in anguish where you've  
never been  
Winds of temptation and billows of  
woe,  
Will soon hurl them out where the  
dark waters flow.

Soon will the season of rescue be o'er,  
Soon will they drift to eternity's  
shore,

Haste, then, my sister, no time to delay,  
But throw out the life line and save  
them to-day.

Throw out the life line, throw out the  
life line!

Some one is drifting away;  
Throw out the life line, throw out the  
life line:

Some one is sinking to-day."

THE SHINTO RELIGION IN JAPAN.—

We have recently called attention to the decadence of Buddhism in Japan, as shown and recognized by the Japanese themselves. We now call attention to the following extracts from an address given by President Kato, of the Imperial University at Tokyo, before the Society for the Investigation of the Science of State. In addressing this learned body of representative Japanese, he said that though in some Occidental countries certain forms of religious faith have more intimate connection with the State than others, the general opinion at present is that religion and the State ought to be quite independent of each other. In Japan there are at present three systems of religion—Buddhism, Christianity, and

Shintoism. Between the two former, Mr. Kato seemed to profess no preference; but he regards the position of the last one as unique. Shintoism did not formerly profess to be a religion. Its activity in that sense is of recent date. He admits that it is not a religion, but a system of ceremonies to be observed in worshipping the ancestors of the imperial family and also departed heroes. It has thus a close relation to the imperial house, and its preservation or abandonment directly concerns the dignity of the sovereign. Mr. Kato thinks it unwise to set up Shintoism as a religion, and to strive to propagate it side by side with Christianity and Buddhism. He advises those occupying leading positions among Shinto priests to lay aside all religious pretensions now asserted by them, and to confine their attention to the observance of the rites of worship of deified beings. He hopes that not only Shintoists, but all intelligent people will view the subject as he does, and thus all inconvenient results to the country and the imperial house be prevented in good time.

It is thus very evident that the death of Shintoism as a religion is seen by Mr. Kato to be near at hand, and his effort is to preserve the semblance of life by observing the rites under another name. This is a good commentary upon the way the people are turning from the old; but it says nothing of the slow way in which they are accepting Christianity, and we are partly at fault because we are not bringing the Gospel to them more rapidly. If the Church is not on the alert, we shall wake up to find a nation of agnostics some day.—*Baptist Missionary Magazine*.

READING THE DAILY PAPERS.—If a person reads the daily papers at all, he must read them regularly, or he will believe many things that are not true. Below are two recent instances. The numerous readers of Frederick W. Schwatka's writings about Arctic Travel were shocked to be told of his suicide in Portland, Ore. Twenty-four hours later it was announced that the verdict of the coroner's jury as to the cause of death was an overdose of laudanum taken for some trouble of the digestive organs.

Romantic stories have been cabled around the globe and been in the papers of a week or so concerning the escapades of Joseph Hoffman, the boy piano player who delighted so many audiences in this country. Particulars were given: "He had run away and gone to India as a stowaway, had arrived in Bombay, refused to return to his parents, being averse to renewing his musical studies." To this was added the statement that "his mind had been affected by overwork." Two or three days later comes a dispatch announcing that he is with his parents in Germany, and that the whole story is false. There is not a week that similar things do not occur.

Articles are sometimes sent to this paper for publication, based on statements which the writers of the said articles have seen and believed, but which have been contradicted. It is well not to accept confidently anything extraordinary or disparaging unless it be thoroughly confirmed.—*Chr. Advocate*.

THE OLD STRUGGLE between the King and Parliament, which precipitated the English Revolution in the seventeenth century and the French Revolution in the eighteenth, has been running pretty high in Denmark of late years. For nearly ten years the Ministry has been defeated by large majorities, and upon the same old question of taxes for the King to squander in magnificent military armaments. And for the same length of time the Minister and the Crown have gone on in defiance of the popular will, levying taxes and rolling up a huge debt. From present indications a storm may be at hand which shall shake the throne. The radical majority in the new Parliament not only refuses to vote further sums for forts and armaments, but demands that those fortifications already in progress of construction be abandoned. In Sweden also, the people have a quarrel with the Government over the Army Bill! The Army Bill—the everlasting Army Bill! Military extravagance is the order of the day, and military taxation is the bane and burden of the people of Europe. How Long?—*Standard*.

## A Personal Talk.

BY GEORGE H. HAMLEN.

"And who knoweth whether thou art not come to the kingdom for such a time as this?"—Ester 5: 14.

I feel like having a confidential talk with each one of my young fellow-servants in the Free Baptist household; and since I cannot reach many with my voice, I will ask the *Dayspring* to be my helper. So please consider, dear friends one and all, that I am talking to each of you personally. It may be that our Master has a message for you in what he helps me to write.

Doubtless you remember distinctly the story of Ester, from which I have quoted a sentence. You know how Ester, the humble Jewish maiden, became the Queen of Ahasuerus; how her uncle, Mordecai, incurred the hatred of Haman, the king's chief counsellor; and how Haman procured the decree that on a certain day all the Jews in all the provinces should be slain. You know, too, that the words that I have quoted are in a part of the message that Mordecai sent to Ester urging her to go in to the king to make supplication for her people. You will also recall Ester's words, "I will go . . . and if I perish I perish," and the glorious outcome of her courage and faith in the deliverance of her people and the destruction of their enemy.

Are you wondering what I am aiming at in thus recalling that old story? I think that it has a present application that is both forcible and pertinent. You, my brother, are a son, and you, my sister, are a daughter, of a king far more glorious than Ahasuerus; and you are such by a condescension and love beside which that of Ahasuerus is utterly insignificant. The King owns you as his child. You are safe. But what about your brothers and sisters? What about your friends and neighbors? What about men, women, and children all round this wide world? Are they all safe, too? No; you know that the vast majority of all the world, and perhaps even some of those nearest and dearest to you are separated from you by the decree, "The soul that sinneth, it shall die!"—*Ex.*

The Bishop of Ripon, in rebuking the falsehood of extremes, tells a good story of a small young curate who rebuked a lady conspicuous for her good deeds among the poor and outcast, with the words: "You're a good woman but why don't you do some really religious work, such as embroidering an altar cloth?"

## Among Exchanges.

ROME'S CLAIMS.

Rome claims Gen. Sherman, because a priest was permitted to sneak into his death chamber and administer "extreme unction," when the sufferer was too near death to know or care what he was doing; and this, notwithstanding the General had all his life contended against the Church, and had pointed it out as a source of danger to the Republic. When Mrs. Harrison was dying, the Pope had the effrontery to send his "Apostolic benediction," and now it may be expected that, in the course of a few years, she will be pointed to as one who accepted the offers of Romanism and was, therefore, a Catholic. The generosity of Rome towards Protestants is unbounded. If they will only allow themselves to receive her ministrations, they may have it all their own way. It is as easy to become a member of the Church of Rome as it is to become a member of some Protestant Churches, and no one could ask for anything easier than that.—*Journal & Messenger*.

ITS TRUE WORK.

"The work of the Church is not to popularize Christianity, but to Christianize the populace. In order to reach the heart of the people, it is not necessary to lower the standard of the Church or the pulpit."—*Ex.*

THE TRUE BLESSEDNESS

Such is, I believe, the great hope of the human race. It does not lie in the "Progress of the intellect" or in the conquest of fresh powers over the realms of nature, not in the improvement of laws or the more harmonious adjustment of the relations of classes and states, not in the glories of art or the triumphs of science. That which will truly constitute the blessedness of man will be the gradual dying out of his tiger passions, his cruelty, and his selfishness, and the growth within him of the God-like faculty of love and self-sacrifice,—the development of that holiest sympathy wherein all souls shall blend at last, like the tints of the rainbow which the seer beheld around the great white throne on high.—*Frances Power Cobbe*.