

Best We Forget.

By O. P. Eches

Kipling's words in the Recessional may fittingly come to us in view of the many laudations upon the Romish church. The departure of Leo XIII., his waning, a risk, his ecclesiastical spirit, the tributes of praise to his memory have awakened the inquiry whether, after all, Protestantism is not a vast mistake. The daily papers have vied with each other in their high estimates of the Romish church as the custodian of the faith and of the completely changed attitude of the papacy to current questions. It is undoubtedly true that the personal character, the purity of life of Leo was at an infinite remove from the character of those popes whom Dante, without compunction, consigned to hell.

But it remains abidingly true that while popes change in their manner of looking at questions, the papacy remains the same. Leo is a far more creditable man to meet than a Pius IX. But Leo with his gracious words and agreeable manners is and must be, because he is a pope, only a more cultured Pius.

What Pius was all the world knows. He fills a large and dark place in modern history. He was outspoken in his denunciations of all that right-thinking men hold dear in the essentials of Protestant faith. In 1864, he issued his Syllabus with its eighty denunciations of current errors in society, in science, in religion. He deals in anathemas by wholesale—there are eighty of them in the Syllabus.

The eighteenth error condemned in this: If any one shall declare that "Protestantism is nothing else than a different form of the same Christian religion in which just as well" as in the Catholic church it is possible to please God—the man who affirms this holds an error that has in it anathema. This is the teaching of an infallible pope. The Protestant may have no assurance of salvation. His entire religion is an erroneous system—a large untruth. He cannot, in it and through it, be all pleasing to God. In Article 21 every one who denies "that the religion of the Catholic church is the only true religion" is anathematized. Every intelligent Protestant comes under this papal curse. In Article 23 it is affirmed that every one who declares that popes in councils "have ever committed errors in defining matters of faith and morals" is under a curse. All who protest against the doctrines of baptismal regeneration, the separate priesthood, the mass, the supremacy of the pope, the immaculate conception—these hold a damnable heresy.

In Article 24 it is taught that if any one shall declare that "the church has not the power of availing herself of force, nor any temporal power direct or indirect,"—this man is under a papal anathema. This article justifies the inquisition, persecution, the jail, the reign of terror that for centuries made life miserable for men who tried to think God's thoughts. An infallible pope speaking out his own heart claimed the right to crush, to throttle, to strangle by force every Protestant thought in the world. This was not in the dark ages—but less than forty years ago. In Article 55 a curse is put upon the daring soul that says "the church ought to be separated from the State, and the State from the church." Non-conformity in England the passive resistance movement in England today, the spirit of Roger Williams, the Carver doctrine of a free church in a free State—all these are ground to pieces under this papal malediction. All the progress of the world in the attempt of men to own their own thoughts has been made despite the cursing of Pius IX and his predecessors.

But Leo, did he not glorify freedom of utterance—did he not claim that all Protestants are simply wayward children of one common Father; did he not exalt American ideas? The answer is this: On April 21, 1878, the infallible pope Leo declared that the utterances of Pius IX had all the authority of papal infallibility. An infallible pope can make no mistake. The only two infallible men whom the world has seen for forty years have denounced Protestantism, the separation of church and State, and religious freedom.

Popes may come and go, personal characteristics may differ, but that doctrinal and political system called Romanism remains the same. Its infallibility anchors it to an essential sameness. Leo had a gracious manner that could be patient and bide its time—in this way he brought Germany to terms. The suaver in modo method

of Leo was for him a conquering power. But it was and is the papacy—unaltered in essence and policy from that of Pius IX.

Doubtless the Presbyterians did wisely in striking out of the Westminster Confession the statement that the pope is the man of sin. The gentle spirit of Whittier was greatly stirred when he called Pius, anti-christ.

"I Peter, fisherman of Galilee
In the dear Master's name, and for the love
Of His true church, proclaim thee anti-christ,
Alien and separate from His holy faith."

Pius and Leo had one common creed. The one was blunt and outspoken, the other was gentle in manner and conciliatory. Both maintained propositions that destroy the simplicity of the New Testament in life and worship, that, carried out to their logical result, would destroy civil and religious liberty, that would construct an inquisition, that places a man between the soul and God and a woman above Christ, that lifts up an erring man into a vicarship for Christ Himself. We may admire the gracious manners of a Leo—but we must regard the system for which he stands as one that makes for a perversion of the truth as it is in Jesus. The benignant face of Leo must not cause us to forget the unbefriendly face of Romanism.

Hightstown, N. J.

Religious News.

Dear Brother Hughes:

I received your letter some days ago; was glad to hear from you again. Your welcome paper is a regular visitor at our home; the good religious reading in it is a great treat; we always read the JOURNAL the first thing as soon as we get it. We have preaching here every second Sunday and prayer meeting in the school house every Thursday night. The church building is at Washburn, three miles from where we live. There are a good many believers in this place, the larger part of whom are blue-ones. Caribou is the nearest railroad point to us, six miles away. We have a small farm of eighty acres; about forty under cultivation. We are not rich in this world's goods, but we desire to thank our Father in heaven for what we have. I have been here twenty years this spring, and when I first came we saw pretty hard times, but now we are doing better.

My wife joins in sending kindest regards.

Yours in Christ,

MR. AND MRS. GEO. MILLS.

Washburn, Maine, Feb. 19, 1904.

We are glad to note that RANGE, Q. Co. Bro. John Williams has settled with this people. It is a large and important Baptist constituency, where Elder Elias Keirstead labored in his earlier years, and many others now gone home. Bro. Williams writes: "I have agreed to remain here, most likely for all summer. I like the people very much and find them kindness itself. The snow has been very deep, which has been a great hindrance and makes it difficult to move about, but I am in hopes it will soon be gone." We trust the blessing of God will rest upon our brother's labors.

ST. MARTIN'S. Bro. Townsend continues to minister here with marked acceptance. Our brother

possesses pulpit gifts as well as literary talent of a high order. He is withal a devoted and earnest disciple of the Master. In a recent note he says: "The weather has been desperate for congregations, yet our attendance has been well sustained. Last Sunday we had a good turn out. A few days since I went out to Fairfield with Bro. Bynon to attend a donation visit which had been arranged for him. On account of the snow-storm, however, it had to be postponed, and for the same reason I did not get home till the following morning."

ABERDEEN. Bro. C. F. Rideout who labors here has been laid aside with a sprained foot which has necessitated two operations in the hospital. He writes that he is likely to be a little lame as a result of the accident, but that he is now beginning work again. We trust that a complete cure may in time be effected.

DOAKTOWN,
NORTH CO.

I was able to do good work on this field until the beginning of January. Since then it has been almost a total blockade. The men have been in the woods, but they are now getting out and our prospects will brighten up. I have had a number of funerals to attend at the risk of much exposure. I have given what services I could to Ludlow. It would I think be best for them to have a man all the time on that part of the Miramichi, but a laborer with me, even for the summer, would be a great advantage. The people at Karl's Crossing, or Lower Ludlow, expect to open their little church edifice as soon as the snow goes off. They are so few in number they sometimes get discouraged. I would be glad to help a good man in meetings there. We had a very sad death of a young woman in Blissfield, which will I hope prove a warning to awaken others.

C. P. WILSON.

Our general missionary, Bro. Hayward, has been spending some time with Pastor Atkinson in Cambridge. In a recent letter he says: "As you see I am still here. The storms have greatly hindered us in our work and lessened the attendance." This has been the case through out all the fields in the province. Bro. H. plan next on spending a little time with Pastor Field at Hatfield Point.

It is now six months since HARVEY, A. Co. our pastor the Rev. A. L. Brown came amongst us,

and although we cannot report a large increase, yet the Spiritual life of the church, was never so great as what it is today. During the time we have bought a parsonage, for 1600 dollars, and have paid down half, besides making large alterations in the church. The services are largely attended and every department is in thorough working order. We are now waiting for a great ingathering, as we feel the Holy Spirit is working amongst us. We had our roll call on Sunday afternoon, Jan. 31, when a large number answered to their names, it was a season of great refreshing to all present.

On Dec. 27th, we closed a TEMPERANCE VALK three years' pastorate with YORK Co. the 2nd and 4th Hillsborough and Caledonia churches, and reached here on the 30th, and are now comfortably settled on this field. During our stay with the above named churches the Lord gave us some measure of success, but not what we looked and hoped for. During the three years there were thirty added to the churches by baptism, and six by letter. While at Dawson, Baltimore and Caledonia we found many kind and sympathetic friends that it was hard for us to leave behind, and we shall not soon forget them, and their acts of kindness. May the Lord richly bless them all. Since coming to this field we have not been able to do very much as the weather has been very rough and the roads bad, in fact every Sunday during the two months here, with the exception of three has been stormy and the roads almost blocked with snow, but we are looking forward for better days in the future. On the evening of Feb. 11th, the members and congregation of the Springfield church gathered at the home of Mr. Sherman Gordon, and after enjoying a musical treat as well as a feast of good things, left us \$25.20, for which we wish in this public way to express our gratitude.

A. A. RUTLEDGE.

We have nothing very NEW MARYLAND marked to report during the AND NASHWAAK. winter months on account of stormy weather, bad roads

and most of the men being in the woods our congregations have been small. At New Maryland there are a few faithful ones struggling on, and we are looking forward to spring and trusting and praying that there may be an awakening in our midst, and that we may behold a shaking among the dry bones.

At Nashwaak on Sunday the 14th we laid away the earthly remains of Sister Lizzie Clayton who was baptized and taken into church fellowship the 6th of Sept. In the evening the pastor preached on the Atonement, and our young sister gave her testimony for the first time.

The York and Sunbury quarterly meeting convened with us in Dec., which was a season of refreshing to us.

C. N. SABLE.