

Christian Messenger.

A REPOSITORY OF RELIGIOUS, POLITICAL, AND GENERAL INTELLIGENCE.

"Not slothful in business: fervent in spirit."

NEW SERIES.
VOL. V. No. 4.

HALIFAX, NOVA SCOTIA, WEDNESDAY, JANUARY 25, 1860.

WHOLE SERIES.
VOL. XXIV. No. 4.

Poetry.

Selected for the Christian Messenger.

Human Life.

PSALM XC. 5, 6.

As o'er the mountain's brow the gurgling torrents flow,
With sudden and impetuous haste, into the vale below;
The overwhelming waters in their course, resistless sweep away
The fragments worn, the pebbles smooth, the weeds in green array;
The sweet wild flower, which grew unseen, with momentary grace,
Displayed while its painted leaves, is rooted from its place.
Quickly as mountain torrents fall, our mortal lives decay,
Life's evanescent scenes and cares our moments sweep away.
As when the radiant light of morn unseals the slumbering eye,
The streams, the spirits calmed or tried, from waking memory fly.
So when Eternity reveals its never-fading light,
Life's present scenes as vain will seem as visions of the night.
Or as the tender blades of grass, spring early in the field,
Withered with scorching noon, ere night unto the sickle yield:
So springing into life, vain man, in emerald pride appears—
So falls beneath the scythe of Time, wasted with noontide cares.
Ah! of some blasting gale turns pale the polished youthful brow,
Ne'er ruffled by life's vexing scenes, and death-like bends it low.
Soon life's impetuous stream will glide into the vale of rest,
To its inanity succeed the employments of the blest;
This form, so wasted once, assume an amaranthine bloom,
And immortality despoil the trophies of the tomb.
These tranquillizing hopes arise from His redeeming care,
Who on the ignominious cross our load of guilt once bare.
Spirit divine! aid us to ask, with our expiring breath,
"Where is thy gloomy conquest, grave? and where thy sting, O Death?"

Religious.

For the Christian Messenger.

Christianity and Popery.

LETTER II.

DEAR SIR,
My last contained a sketch of primitive Christianity. I will now present it to you in the form of

AN APOSTOLIC CREED.

"I believe in the great God—the Father, the Son, and the holy Spirit—infinite in power, wisdom, holiness, truth, and love.

"I believe in the utter sinfulness of man, and that the whole race might have been justly doomed to endless ruin.

"I believe that the Son of God 'was made flesh'—that 'he was in all points tempted like as we are, yet without sin'—and that he 'offered himself without spot' 'the just for the unjust, that he might bring us unto God.'

"I hold that he who believes in the Lord Jesus Christ receives the forgiveness of sins, is delivered from the curse of the law, justified, and adopted into God's family.

"I believe that faith in Jesus always produces love—love to God, love to the brethren, and love to mankind.

"I believe that 'the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost'; that all Christian virtues are 'fruits of the Spirit'; and that he dwells in all believers.

"I believe that it is the duty of all who have repented of sin and received Christ to be baptized 'into the name of the Father, and of the Son, and of the Holy Ghost,' according to the command of Jesus, and those who have been so baptized should be formed into Christian societies or churches.

"I believe that Christian churches should meet every Lord's day for the worship of God the celebration of the Saviour's love, and the culture of piety; having bishops, or pastors, for religious instruction,—and deacons, for

the administration of the benevolence of the brethren.

"I believe in Communion:—communion with God, in faith and prayer, which is the privilege of every Christian; and the communion of saints, in all the exercises of brotherly love.

"I believe that 'the manifestation of the Spirit is given to every man to profit withal,' and that Christians are 'members one of another,' having a joint interest in each other's gifts and graces.

"I believe in all holiness; that holiness is living for Christ; and that his servants ought to 'abstain from all appearance of evil.'

"I believe that the followers of Jesus are 'a chosen generation, a royal priesthood, a holy nation, a peculiar people, that they should shew forth the praises of him who hath called them out of darkness into his marvellous light.

"I believe that it is my duty to 'honour all men,' to 'obey magistrates,' to pray for kings, and for all that are in authority,' to 'render unto Caesar the things that are Caesar's and unto God the things that are God's.'

"I believe that 'all things work together for good to them that love God, to them who are the called according to his purpose.'

"I believe that when a Christian dies he goes at once to glory, to dwell with Christ and his saints.

"I believe that the dead will be raised, 'both the just and the unjust.'

"I believe that 'all judgement' is 'committed' to the Son, and that at the last day Jesus will award to all men their final destiny; to the righteous, everlasting life; to the wicked, everlasting punishment.

"I believe that salvation is altogether of God's grace; that human merit is an absurdity and an impossibility; and that condemnation is in all cases 'the wages of sin.'

Such a creed might have been composed by any christian in the days of the Apostles. It comprises the substance of the faith of that age.

Nearly fifteen hundred years after the death of the Apostle Paul a Creed was published, which is to this day regarded as the standard by that community which styles itself the "Holy, Roman Catholic and Apostolic Church," and is subscribed by her functionaries, as well as by all who are received into her communion. It was issued under the authority of Pope Pius IV and is therefore called

POPE PIUS'S CREED.

"I, N., believe and profess with a firm faith all and every one of the things which are contained in the symbol of faith, which is used in the holy Roman church,—viz.,—

"I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible; and in one Lord Jesus Christ, the only begotten Son of God; born of the Father before all world; God of God; Light of Light; true God of true God; begotten, not made; consubstantial to the Father, by whom all things were made; who for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man; was crucified also for us under Pontius Pilate, suffered and was buried, and rose again the third day, according to the scriptures, and ascended into heaven; sits at the right hand of the Father, and will come again with glory to judge the living and the dead, of whose kingdom there will be no end; and in the Holy Ghost the Lord and Life-giver, who proceeds from the Father and the Son; who, together with the Father and the Son; is adored and glorified, who spoke by the prophets: and one holy catholic and apostolic church. I confess one baptism for the remission of sins; and I expect the resurrection of the body, [of the dead—*mortuorum*], and the life of the world to come. Amen.

"I most firmly admit and embrace apostolical and ecclesiastical traditions,—and all other constitutions and observances of the same church.

"I also admit the sacred scriptures, according to the sense which the holy mother church has held, and does hold, to whom it belongs to judge of the true sense and interpretation of the holy scriptures; nor will I ever take or interpret them otherwise than according to the unanimous consent of the fathers.

"I profess also, that there are truly and properly seven sacraments of the new law, instituted by Jesus Christ our Lord, and for salvation of mankind, though all are not necessary for every one,—viz., baptism, confirmation, eucharist, penance, extreme unction, order, and matrimony, and that they confer grace; and of these, baptism, confirmation, and order, cannot be reiterated without sacrilege.

"I also receive and admit the ceremonies of the catholic church, received and approved in the solemn administration of all the above-said sacraments.

"I receive and embrace all and every one of the things which have been defined and declared in the holy council of Trent, concerning original sin and justification.

"I profess likewise, that in the mass is offered to God a true, proper, and propitiatory sacrifice for the living and the dead; and that in the most holy sacrifice of the eucharist there is truly, really, and substantially, the body and blood, together with the soul and divinity of our Lord Jesus Christ; and that there is made a conversion of the whole substance of the wine into the blood, which conversion the catholic church calls transubstantiation.

"I confess, also, that under either kind alone, whole and entire, Christ and a true sacrament is received.

"I constantly hold that there is a purgatory, and that the souls detained therein are helped by the suffrages of the faithful.

"Likewise, that the saints reigning together with Christ are to be honoured and invocated, that they offer prayers to God for us, and that their relics are to be venerated.

"I most firmly assert, that the images of Christ, and of the mother of God, ever virgin, and also of the other saints, are to be had and retained; and that due honour and veneration are to be given them.

"I also affirm, that the power of indulgences was left by Christ in the church, and that the use of them is most wholesome to Christian people.

"I acknowledge the holy catholic and apostolical Roman church, the mother and mistress of all churches; and I promise and swear true obedience to the Roman bishop, the successor of St. Peter, the prince of the apostles, and vicar of Jesus Christ.

"I also profess and undoubtedly receive all other things delivered, defined, and declared by the sacred canons, and general councils, and particularly by the holy council of Trent; and likewise I also condemn, reject, and anathematize all things contrary thereto, and all heresies whatsoever, condemned, rejected, and anathematized by the church.

"This true catholic faith, out of which none can be saved, which I now freely profess and truly hold, I, N., promise, vow and swear most constantly to hold and profess the same, whole and entire, with God's assistance, to the end of my life; and to procure as far as lies in my power, that the same shall be held, taught, and preached by all who are under me, or are entrusted to my care, by virtue of my office. So help me God, and these holy gospels of God."

The first portion of this document is a copy of a more ancient Creed, originally adopted by the Council of Nice, A.D. 325, and afterwards modified and enlarged. The phraseology is in some respects objectionable, but the old Creed has been held, in substance, by the majority of professing Christians. The remainder, or the modern portion, includes those particulars in which the Church of Rome differs from Protestant Churches.

I shall offer some observations on this creed in my next.

Yours,
TYNDALE.

Jan. 9th 1860.

P. S.—Jan. 13.—I have just read an account of the meeting in the Roman Catholic Cathedral, Halifax, last Lord's-day. Archbishop Connolly delivered a speech which is characterized as "one of his most eloquent and happiest efforts." I do not doubt the eloquence, but I demur greatly to the historical accuracy. The most laughable part of the speech is the statement that the sovereignty of the Pope has been held "in rectilinear and unbroken succession for eleven hundred years." It's all moonshine, my dear Sir, as every one who is tolerably acquainted with history knows.

Mr. Maturin, I see, endeavoured at the same meeting to whitewash the Papacy by disclaiming the Pope's right to interfere in the political affairs of the nation, which view of Papal power he says, "was never laid down as an article of faith in the Catholic Church."

The advocates of Roman Catholicism are on an

entire equality with ourselves, as they ought to be, and may speak or write as they please. I would advise them to be particularly careful about facts, for 'there's a chiel among them taking notes.'

For the Christian Messenger.

Alone.

Alone yes it is even so.—Home, Friends, and kindred have all fled and I am left alone. My Mother—sweet mother, thy smiles of love no longer cheer me,—thy loving hands no longer press my brow, those loving eyes are glazed in death; no more does thy sweet voice sound in mine ear—no, thou art enclosed in the cold grave—yet I'm not alone—for memory faithful to her trust brings back thy beloved form to view once more. I behold thee as in days gone by—I see thy winsome smiles—I hear thy loving voice—I feel thy presence near. Often in the early morn, methinks I see thee beckoning me above to that bright realm of bliss—My Angel Mother how sweet it is to know that thou art ever gazing from that starry height upon thy once loved boy.

My Sister too I hear thy joyous tones, that silvery laughter floating through the air. I wander with thee through the bright green field and watch thy merry gambols—Happy Nellie thy days are ended—no clouds of sorrow, no pain or death can touch thee more—thou art with Him whom thou didst love so well—He bore thee triumphantly above.

Nellie, far from our rural home I'm doom'd to wander all alone—a stranger in a foreign land ah, my Sister how lone is life without my friends—I may not mourn, for you are happy, free from sin—with God eternally shut in—I too am coming home, I feel my days on earth are numbered—soon my weary soul will quit her tenement of clay and come to your glorious abode—then dear and happy ones we will

Range the sweet fields on the bank of the river,
And sing of salvation for ever and ever.

Time will swiftly pass away 'tis bringing me speedily home. I'm not alone dear ones, for Jesus does comfort my heart, though sorrow enfolds me, I see the bright Star of Bethlehem shining on my path lighting me to glory and to God.

LUCERNE TANJURUM.

Exodus of the Jews from Morocco.

Not less than three thousand five hundred Jewish refugees from Morocco have landed at Gibraltar. They are, in most cases, extremely destitute, and as the supply of provisions in the fortress and town of Gibraltar is limited—no calculation being made for any such influx of human beings—they are in danger of starvation. The towns-people, and even the Roman Catholics are extremely charitable, and do all they can for their aid, but the greatest apprehension of famine is felt, and appeals have been made both to England and this country. Rev. S. M. Isaacs, No. 694 Houston st., of this city will give all necessary information, and receive subscriptions. We make this statement, not doubting that many will be glad to know how they may aid these poor refugees, who have an equal claim upon every lover of humanity.

They are principally from Tangiers, which is a commercial town on the south side of the Straits of Gibraltar, although other and adjacent places have contributed to swell the emigration. The Morocco Jews are the traders and capitalists of the nation, and they have just cause to fear that on the beginning of the Spanish war, their lives and possessions will be equally perilled by the lawless tribes which will hasten from the interior to the coast, and plunder and destroy them without mercy or discrimination. They leave the country of course at immense sacrifices.—N. Y. Chronicle.

A Presbyterian embracing Judaism.

A ceremony of exceedingly rare occurrence, if not wholly unique, was witnessed at the Jewish synagogue of the Congregation Emanuel in Twelfth street, on the last Hebrew Sabbath—Saturday last. A young lady, about twenty years of age, educated in the Presbyterian church, having been some time married to an Israelite resolved to embrace the more ancient faith of her husband, and applied for admission to the Congregation.