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Poetry.

SALUTATION TO JESUS CHRIST.

BY JOHN CALVIN.

[The following sacred hymn is taken from Dr. Schaff's volume entitled "Christ in Song." Dr. Schaff says: "This hymn, together with eleven others (mostly translations of Psalms,) written in French, was recently discovered by Felix Boyvet, of Neuchatel, in an old Genevese prayer-book, and first published in the sixth volume of the new edition of the works of Calvin, by Baum Buntz and Renes, 1868. It reveals a poetic vein, and a devotional fervor and tenderness, which one would hardly have suspected in the severe logician." The English translation is by the wife of Prof. Henry B. Smith, D. D., of the Union Theological Seminary, New York.]

I greet Thee, who my sure Redeemer art,
True Bridegroom and sole Saviour of my heart!
Who so much toil and woe,
And pain didst undergo,
For my poor worthless sake!
And pray Thee, from our hearts
All idle grief and smarts,
And foolish care to take.

Thou art the King of mercy and of grace,
Reigning omnipotent in every place;
So come, O king! and doign
Within our hearts to reign,
And our whole being sway;
Shine in us by Thy light,
And lead us to the height
Of Thy pure, heavenly day.

Thou art the Life by which alone we live,
And all our substance and our strength receive;
Comfort us by Thy faith
Against the pains of death,
Sustain us by Thy power;
Let not our fears prevail,
Nor our hearts faint or fail,
When comes the trying hour.

Thou art the true and perfect gentleness;
No harshness hast Thou, and no bitterness;
Make us to taste and prove,
Make us adore and love
The sweet grace found in Thee;
With longing to abide
Ever at thy dear side,
In Thy sweet unity.

Our hope is in no other save in Thee,
Our faith is built upon Thy promise free;
Come and our hope increase,
Comfort and give us peace,
Make us so strong and sure
That we shall conquerors be,
And well and patiently
Shall every ill endure.

Poor, banished exiles, wretched sons of Eve,
Full of all sorrows, unto Thee we grieve!
To Thee we bring our sighs,
Our groanings and our cries;
Thy pity, Lord, we crave;
We take the sinner's place,
And pray Thee, of Thy grace
To pardon and to save.

Turn Thy sweet eyes upon our low estate,
Our Mediator and our Advocate,
Propitiator best
Give us that vision blest,
The God of gods, Most High,
And let us by Thy right
Enter the blessed light
And glories of the sky!

Oh, pitiful and gracious as Thou art,
The lovely Bridegroom of the holy heart,
Lord Jesus Christ, meet Thou
The Antichrist, our foe,
In all his cruel ruth!
The Spirit give, that we
May, in true verity,
Follow Thy word of truth.

Religious.

For the Christian Messenger.

THE POPE'S SYLLABUS: WITH NOTES AND COMMENTS.

BY REV. DR. CRAMP.

The document here referred to was published by Pope Pius IX, on Dec. 8, 1864. It is thought by some that it will be presented to the Ecumenical Council, about to be held, and receive its sanction. Protestants should become acquainted with it. We are indebted to the *Halifax Citizen* for the following translation of the document, to

which we have appended, in the appropriate places, Sundry Notes and Comments.

SYLLABUS.

"Embracing the principal Errors of our time which have been censured in consistorial Allocutions, Encyclicals, and other Apostolic letters of Our Most Holy Father, Pope Pius IX.

PANTHEISM, NATURALISM, AND ABSOLUTE RATIONALISM.

First: There exists no supreme all-wise and all-provident divine Being distinct from this universe, for God is the same as nature, and consequently is liable to changes. God, in truth, is both in man and in the world, for all things are God and have the substance of God; and as God is one and the same thing with the universe spirit is identical with matter, necessity with liberty, truth with falsehood, good with evil, and justice with injustice.

Second: All action of God upon mankind and the world must be denied.

Third: Human reason, without having any regard whatever to the Deity, is the sole judge of truth and falsehood, of good and evil; it is a law for itself and is sufficient by its own natural strength to provide for the good of men and nations.

Fourth: All the truths of religion spring from the natural power of human reason; hence is the chief rule whereby men can and ought to obtain a knowledge of all truth of whatever kind.

Fifth: Divine revelation is imperfect, and consequently subject to constant and indefinite progress, corresponding to the progress made by human reason.

Sixth: The faith of Christ is opposed to human reason, and divine revelation is not only of no advantage, but it is even injurious to the perfection of the human race.

Seventh: The prophecies and miracles recorded and narrated in Scripture are but poetical fictions, and the mysteries of the Christian religion are the result of philosophical investigations; in the books of both Testaments there are to be found fabulous statements and Jesus Christ himself is but a myth.

Protestants generally agree with the Pope in regard to these particulars. They do not require a papal decree to condemn them. Their folly is exposed, and their mischievous tendency denounced, continually, from Protestant pulpits and in Protestant books.

The *fifth* article must be excepted, for the Church of Rome holds that "Divine revelation is imperfect," and requires to be supplemented by tradition, and what is termed "the uniform interpretation of the Church."

MODERATE RATIONALISM.

Eighth: Since human reason stands as high as religion, questions in theology should be treated of in the same manner as those of philosophy.

If by this it is only meant that the principles of the inductive philosophy are to be applied to all the sources of knowledge, the divine as well as the human, no fault can be legitimately found with it. As the true philosopher first ascertains the facts—the phenomena—and then frames his theory, so the inquirer into religious truth first asks for the facts of the Bible (theologically called *doctrines*). Seeking to discover them by applying sound principles of interpretation—and when he has thus satisfied himself as to the meaning of Scripture, he proceeds to constitute and adjust his theory, or system of theology, containing a summary of Divine teachings and injunctions. Every thinking man can do this for himself; and every thinking woman, too; at any rate, we knew *one* who did it.

Ninth: All the dogmas of Christianity without any exception are the object of natural science or philosophy, and human reason with no other than a historical cultivation is capable by its own natural strength and principles of arriving at a knowledge of even the more abstruse dogmas, provided only these dogmas have been proposed to the reason itself as its object.

This is very little better than nonsense. If we strip it of its verbiage, it means—"revelation is reason, and reason without revelation is able to arrive at the knowledge of all the truth which revelation discloses." Can the Pope disentangle it?

Tenth: Since the philosopher is one thing and philosophy another, the former has the right and duty of submitting himself to that authority which he may approve of as true, but philosophy neither can or ought to submit herself to any authority.

The Pope's logic is at fault here. He uses the word "authority" in two senses: in the first place, as equivalent to "evidence"—in the second as implying "power." The wise men of Rome should be more accurate.

Eleventh: The Church should not only never animadvert upon but should tolerate the errors of philosophy, and should leave it in her hand to correct herself.

The Church has nothing to do with philosophy, unless philosophy intrudes into the domain of the Church, in which case the said philosophy should be admonished to "mind her own business." "Beware," said the Apostle Paul, "lest any man spoil you through philosophy and vain deceit." Col. ii. 8.

Twelfth: The decrees of the apostolic see and Roman congregations interfere with the free progress of science.

Doubtless. Witness the persecution of Galileo. Even the Newtonian system of astronomy is taught in Roman Catholic Institutions, not as truth, but as *hypothesis only*. Are not Roman Catholics prevented by the "Congregation of the Index" from reading many of the best works of modern authors?

Thirteenth: The method and principles whereby the ancient scholastic doctors cultivated theology are unsuited to the necessities of our time and the progress of the sciences.

This is equally indubitable, as every one knows who has had the misfortune to be compelled to become acquainted with the writings of those "ancient scholastic doctors."

Fourteenth: Philosophy should be treated without any regard to supernatural revelation.

Note.—To the system of rationalism belong most of the errors of Anthony Gunther, which have been condemned in the epistle to the Cardinal, Archbishop of Cologne, "Eximianum," June 15, 1857, and in that to the Bishop of Breslaw, "Dolor laud mediocre," April 30, 1860.

The Bible does not teach philosophy. It reveals the way of salvation. If philosophers hold any sentiments which are inconsistent with the truths of the Bible (as rightly interpreted), they are bound to renounce them.

We know nothing of "Anthony Gunther" and have not seen the "Epistles" here referred to. Unless some unlucky compositor has to bear the blame, the rules of Latin syntax have not been observed in the paragraph quoted above.

INDIFFERENTISM, LATITUDINARIANISM.

Fifteenth: Every man is free to embrace and profess that religion which, led by the light of reason, he may have thought true.

As regards his fellow-men, every man is free. But he is responsible to God.

Sixteenth: Men may in the practice of any religion find the path of eternal salvation and attain happiness.

Peter said, "God is no respecter of persons, but in every nation he that feareth him, and worketh righteousness, is accepted with him." Acts x. 34, 35. He also said, "Neither is there salvation in another; for there is none other name under heaven given among men, whereby we must be saved! Acts iv. 12. The "Judge of all the earth" will do right.

Seventeenth: At last [least?] good hopes ought to be entertained of the salvation of those who in no respect live in the true Church.

By "the true Church" is meant the Roman Catholic Church. A staunch Roman Catholic does not believe that any one can be saved out of that Church. Even the children are taught that those who "obstinately remain" out of the church "cannot be saved!" but "go to hell for all eternity." Is this Christianity?

Eighteenth: Protestantism is only a different form of the same true Christian religion, and in it God may be pleased equally as much as in the Catholic Church.

But this is denied and condemned by the Pope. Poor man! The Apostle Paul was of a different mind. "The same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved." Rom. x. 12, 13.

SOCIALISM, COMMUNISM, SECRET SOCIETIES, BIBLE SOCIETIES, CLERICO LIBERAL SOCIETIES.

Evils of this kind have been frequently condemned, and in the most severe terms, in the Encyclical "Qui Pluribus," November 9, 1846; in the Allocution, "Quibus Quantisque," April 20, 1849; the Encyclical "Nosce et Nobiscum," December 8, 1849; the Allocution "Singulari Quadam," December 7, 1854; and the Encyclical "Quanto Conficiamur Dolor," August 10, 1863.

Pope Pius ix. is a humble follower of his

predecessors. Pope Pius vii, in 1816, called the Bible Society "a most crafty device," a "pestilence," and "defilement of the faith"; Pope Leo xii; in 1824, and Pope Gregory xvi. in 1832, issued letters to the same effect.

ERRORS CONCERNING THE CHURCH AND HER RIGHTS.

Nineteenth: The Church is not a true and perfect society absolutely free, nor does she enjoy peculiar and permanent rights, conferred upon her by her divine founder, but to the civil power it belongs to define what are the Church's rights and what the limits within which she may have power to exercise them.

The Church is "a perfect society, absolutely free" in all things spiritual. She can have no civil rights or powers but such as are conceded by civil governments; and if those governments support the Church, they naturally and necessarily claim the right of interference in the management of her affairs.

Twentieth: The ecclesiastical power should not exercise its authority without the permission and assent of the civil government.

The same remark applies to this as to the preceding article.

Twenty-first: The Church has not the power of dogmatically defining that the religion of the Catholic Church is the only true religion.

She has so defined, over and over again. It is of very little consequence whether or not she possesses "the power of defining." This is certain, that all men have the power of receiving or rejecting her definitions.

Twenty-second: The submission absolutely binding Catholic teachers and writers is limited to those things only which have been declared by the Church's infallible judgment dogmas of faith, to be believed by all.

If "Catholic teachers and writers" choose to be enslaved, it matters little whether their slavery is absolute or "limited."

Twenty-third: Roman Pontiffs and Ecumenical Councils have gone beyond the limits of their power, usurped the rights of princes, and even erred in defending matters of faith and morals.

These assertions cannot be denied. All history establishes their truth. The Pope's condemnation cannot blot out the pages of history.

Twenty-fourth: The Church has not the power of employing force, nor does she possess any temporal power, direct or indirect.

The Pope may condemn this statement if he pleases; but the Lord Jesus Christ said, "My kingdom is not of this world," John xviii. 36; and the Apostle Paul declared that "the weapons of our warfare are not carnal," 2 Cor. x. 4.

Twenty-fifth: Besides the power inherent in the episcopate, another power has been granted to it by the civil government either expressly or tacitly, and may, consequently, be recalled by the civil power at its pleasure.

Whatever power the civil government has granted may be at any time recalled.—Where is the harm of saying so?

Twenty-sixth: The Church has no inborn and legitimate right of acquiring and possessing.

No right of "acquiring and possessing" can be enjoyed in any country, either by individuals or by public bodies, but in accordance with the usages of society and the laws of the land.

Twenty-seventh: The sacred ministers of the Church and the Roman Pontiff should be entirely shut out from all care of and dominion over temporal things.

Amen! So let it be!

Twenty-eighth: Bishops ought not to publish even Apostolical letters without permission of the government.

That is, the Pope's decrees ought not to be issued in any country beyond the bounds of the "States of the Church" without the "permission of the government" of that country. All governments are supreme within their own boundaries, and will not suffer the intrusion of foreign powers. Is not this reasonable?

Twenty-ninth: Favours granted by the Roman Pontiff and unsolicited through the officials of government should be deemed null and void.

The classical readers will remember the words "Timeo Danaos," &c. The student of history will be warned by many examples of trickery and treachery. The lea-