

statues of the famous artists, and paintings of the most renowned painters.

In Holy Scripture there is no mention of mass, purgatory, indulgences, jubilees, or aricular confession; and such institutions have no cause to exist, for Christ has immolated Himself for the salvation of man. Yet for centuries they flourished in the Church of Rome; and for what object? It is painful to say so, but it is no longer a mystery to any one that such equipages have had and have no other object but to seize property and to become the arbiters of the mind and conscience of individuals. It would be difficult and almost impossible to enter minutely into subtle disquisitions in a simple letter. I might quote abundance of passages from authors; but I will pass over them, considering it vain pride. It suffices me that I have concisely indicated how the Church of Rome has abandoned the principles of the Gospel. Its aberrations have gone so far, that she has lost the cohesion and the power of the principles of a divine religion; it has had to make use of material force and of the temporal dominion to retain that of the spirit, as it has availed itself of the latter to support the former. Hence the continual wars in which it has been involved; hence the famous massacre of St. Bartholomew and of the Albigenses, hence the hundreds of thousands of victims immolated on the stakes by the holy inquisition in the name of Him who, dying, pardoned his crucifiers."

"As long as the Roman Church could domineer by political cunning, by alliances, by power, the stake and excommunications, she allowed Savonarola, Arnaldo da Brasca and others to preach; knowing that at a given moment she could burn their bodies and scatter their ashes to the winds, without the least commotion amongst the mob, accustomed to tremble in her presence. Decreasing in the changes of time even this ignorant submission of the multitudes, she saw no other means of escape but by the diffusing of ignorance. Hence a continual fury to extinguish every rising idea of progress, hence the institution of the index, in which more than ever is registered or marked the Bible, if not adorned or expounded in her own way; as if the Word of God needed interpreters to be understood, or had not sufficient power in itself to enlighten the mind even of the least intelligent. But something more was the hidden cause of so much unqualified ostracism. A diseased eye endures with pain the light, as the owl hides at the rising of the sun.

"The Roman Church, conscious of not being able to maintain her doctrines her rites and institutions in comparison with the precepts of the Bible, has ended by forbidding the reading of it in that language in which alone it can be understood by the people and the multitude.

Having brought things to such an extreme, a Christian who is anxious for the salvation of his own soul must decide either to remain with the Church of Rome against the Bible and against God, or be with the Bible and in the Church of Christ, without the Roman Church. In this alternative I could no longer hesitate, and I have turned mind and heart to that Apostolic Church of Christ which retains with proper veneration the Holy Scriptures, and in conformity with which, inculcates and executes in its purity and simplicity the precepts of the divine teacher. I believe thus to have fulfilled my duty, and now I take my leave of your eminence, and of the Roman Church, praying the Heavenly Father, that as he has enlightened me, he may also enlighten your eminence, also the sacred college and clergy to return to the glorious times of the primitive Roman Church.

And this special prayer I offer to the Giver of all good that it may please them to bless and enlighten Pius IX. Oh yes! let me hope that now that he is laden with years and on the brink of the grave, he may remember the harm he has done to Christ and to His Church and that he may return to the arms of the Saviour who is willing to receive him, and may his last words not be maledictions and excommunications, but words of love and peace, calling the erring ones to repent and follow Christ, that soon there may be but one fold and one shepherd. God grant it—Your Eminence's most humble servant.

PAOLO CAVALIERE GRASSI.
Rome, the 28th of September, 1873.

Faith makes neither too much nor too little of a divine ordinance, but uses it according to divine appointment.

For the Christian Messenger.

MENTAL CULTURE.

To the Editor of the Christian Messenger:

DEAR SIR:—More than two years ago several articles were written for your journal in which the opinion was advocated that the Classics were entitled to occupy the prominent place in the College Curriculum which had hitherto been assigned to them. I have met in the course of my readings many confirmations of this idea; but the other day in recording the address of Professor DeMille on the occasion of the opening of Dalhousie College, remarked some expressions which are so significant and pertinent, that I cannot help laying them before your readers. The Professor in speaking of the study of the Classics said: *Personally I believe in Greek. But unfortunately Greek seems to be dying out of our Universities. I am afraid that it will cease to be obligatory—that it will ultimately be studied only as a specialty, like Hebrew or Sanscrit.*

This is plain talk and from a high authority. At least it proves that the study of Greek has some respectable backing. Certain men seem desparately anxious lest classical training may not be driven out of our schools to make room for scientific and technical studies; but, methinks, they will have to wait some time. Who knows these champions of modern wisdom. Let them come forth over their own names.

TRUE CULTURE.

[Another communication in reference to this subject will be found on our sixth page.—Ed. C. M.]

For the Christian Messenger.

BOUNDS OF CHRISTIAN UNION.

Union among all the children of God is obviously desirable. As there undoubtedly exist diversities of views with reference to doctrine and duty among the truly pious, it may be useful to consider how far Christian union can be consistently carried by persons of different denominations.

In the early part of my pilgrimage—now of nearly 59 years—on mature consideration I concluded it was allowable to unite with persons decidedly orthodox, evangelical, and pious, so far as I could be satisfied that they believed and practised in accordance with the teachings of sacred Scripture. Such has been, and such still is, my course.

It is manifestly inconsistent and wrong for any person, out of courtesy, or for the sake of union, to relinquish a doctrine, or disobey a command which he sincerely believes is taught or enjoined in the word of God. Moreover none should blame others for advocating sentiments conscientiously entertained by them. Where, however, persons of different denominations unite in an Alliance, or Association, for the general good, it is naturally expected that in union meetings they will avoid the introduction of subjects wherein a difference of sentiment is known to exist.

At the inception of the Evangelical Alliance, the principles laid down on the platform met my concurrence; and I published a notice expressive of approval. I now write from memory; but am sure there was no intimation that persons joining the Alliance would be expected to unite at its meetings in celebrating the Lord's Supper.

Some years subsequently a proposal of this kind was made; but Rev. Dr. Bates, a Presbyterian Minister, prudently and candidly objected to it, justly remarking, in effect, that some worthy members of the Alliance could not conscientiously join in it, and that such a measure would tend to introduce disunion. Thereupon the proposal was wisely withdrawn.

While the notice given out by Rev. Dr. Adams at the late meeting of the Alliance, with the accompanying invitation, appears to me very injudicious, I am glad to see that he candidly exonerated the Alliance, and took the whole responsibility on himself. All attempts to carry a union of differing bodies beyond due bounds, are manifestly adapted to produce dissention and strife. They should, therefore, be cautiously avoided.

To conclude in brief, as a sincere lover of all good men, and who ardently desires the prevalence of union among all real Christians, so far as it can be attained without any sacrifice of truth or duty, I would respectfully and affectionately recommend careful abstinence from every insinuation that

a conscientious and strict regard to the authority of Christ is bigotry, from censorious expressions of every kind, and from needlessly wounding the feelings of any; and to "endeavor to keep the unity of the Spirit in the bond of peace."

CHARLES TUPPER.
Aylesford, Nov. 21, 1873.

For the Christian Messenger.

ASSOCIATIONS AND ALLIANCES

Mr. Editor,—

My attention has been directed to a communication signed "Union," in the *Westleyan* of the 10th inst. The writer struts on his little stage, and assures the readers of the *Westleyan*, that the author of an article published in a recent number of the *Messenger*, signed "An Old fashioned Baptist," "wears a straight jacket, and imagines he is in full dress," with much more in the same complimentary style, and all forsooth because the question had been asked, "What Baptists had gained by Young Men's Christian Associations or Evangelical Alliances?"

A little further on, this personification of "Union," as he would have the public believe by his signature, asks "What has a bat gained by the light." Then again he characterizes the sentiment he scowls at, and would fain, frown it down as a "pitiable exhibition of chronic bigotry."

But "Old fashioned Baptists" the world over, are too much accustomed to such naughty ebullitions emanating from the grand Peto-baptist phalanx, mother, and daughters, to be moved to aught else than pity, for their revilers to find themselves reproached for their scriptural peculiarity.

These "old fashioned Baptists" all through the ages, long before our good brethren of the Methodist denomination, had a name or a place in any kind of Christian Associations, or Alliances, shouldered the standards of a pure worship, and claimed, as they do now, to square their professions and their lives by the plainest teachings of the Word of God.

If the profession of membership of a Christian Association or an Evangelical Alliance, had impending—instead of invitations to dinner at the Academies of Music—a day's junketing with the Municipal Council of New York,—princely welcomes at Philadelphia, or Princeton University—friendly greetings at Washington—magnificent banquets given by a Columbian Governor, and State receptions by President Grant at the White House—if, I say, instead of this state of comfortable enjoyment, the members of these organizations foresaw as the certain results of their zeal, "that bonds and imprisonments every where awaited them," that dangers, racks, inquisitions, faggots and fire strewed their pathway, and would almost certainly overtake them and terminate their career, then, indeed one could better appreciate the loud vauntings, and measure the self-denying characteristics of him who under the pseudonym of "Union," tells us that "Such unfortunate (as old fashioned Baptists) exist in a miserably small island, and dread contact with those who live on the great continent of religious freedom." Had our friend "Union" said on the great continent of "baby sprinkling," he would have been nearer the mark, by a good deal.

Some of us who have access to the scant, but early literature of Christianity, know full well what our fathers suffered for their peculiar religious views,—misnamed bigotry. Show me where persecution ever raged at the bidding of intolerance, whether heathen or christian, from the days of Stephen the proto-martyr, down to the times of John Bunyan and Benjamin Keach or Roger Williams, and I am much mistaken if I cannot prove that some "old fashioned Baptist" is in the front suffering the fiercest of the fires.

But the "old fashioned Baptists" are bats are they? and dwell in a miserably small island forsooth! This Wesleyan scribe, methinks, has made his appearance on the world's platform a couple of centuries out of time. He might have attained some eminence in the reign of Queen Mary, or under the prelate of Laud or Cranmer. I take the liberty of telling him, however, that as these old fashioned Baptists, could not be coerced by their Peto-baptist contemporaries, when by way of reproach they were styled Anabaptists, and being comparatively few, were persecuted and reviled and called even worse names than Union can apply—now, when as a denomination they rank in numbers perhaps second to no

other on this Continent—now they are not likely to be wheedled or cajoled into mock relations, or false positions, by the temptation of such sugar coated inducements as Christian Associations, or Evangelical Alliances, with their dinners, receptions, and displays to be offered.

But "The Church," says "Union"—what shall it gain? Who is the church I ask? Let Rome the mother of Peto-baptism reply. Let the Church and State advocates answer. I say, whoever believe and are baptized, they, and they only can claim to belong to the church.

AN OLD FASHIONED BAPTIST.

For the Christian Messenger.

OUR MISSIONARIES.

My dear Sir,—

It will be gratifying to our friends to hear that our missionary brethren and sisters have been very kindly received by the Baptists in Glasgow and its neighbourhood. The annual meeting of the Baptist Union of Scotland was held in that city soon after their arrival, and furnished an opportunity of becoming acquainted with the principal ministers and brethren of our denomination.

The brethren Sanford and Churchill, spent a Lord's day at Paisley, on the invitation of the Baptist minister in that place. A collection for our mission was taken up at one for the services, which realised the handsome sum of sixteen pounds.

The sisters were exerting themselves in the formation of "Aid Societies," and were much encouraged by their success.

Mrs. Churchill and Miss Eaton had studied medicine in Philadelphia last winter. They are in constant attendance at the "Royal Infirmary," Glasgow, rendering valuable service to the Institution, and thus lessening their own expenses.

There is reason to believe that the detention at Glasgow will be blessed "to the furtherance of the Gospel."

Tuesday next, the 25th inst., is the day appointed for their departure from Glasgow. Let us pray that they may have a safe voyage.

Yours truly,

J. M. CRAMP.

Nov. 20, 1873.

The Christian Messenger.

Halifax, N. S., Nov. 26th, 1873.

THE FORCE OF TRUTH.

We are living in eventful times. Light is spreading and truth is penetrating into places where not long since it would have been unceremoniously extinguished, and the bearer of it ignominiously crushed. The mission of the Baptists of England and the Southern States, Italy, and especially to the city of Rome, is bearing fruit in the conversion of its priests, and turning them to a declaration of faith in the Lord Jesus, such as perhaps has never been known since Apostolic days. The information given on our first page of this remarkable movement in Rome will be received with deep interest by all christian people, and especially by Baptists, the world over. The position taken by Father Grassi is like another Luther appearing on the horizon, except that was he only able to receive part of the light into which this later reformer has emerged, as it were by one leap. The error which Luther retained respecting the ordinances of the church gave the Roman Catholic church an advantage over him that rendered him comparatively powerless, except in the one great matter of salvation by faith. In this of course he did a marvellous work and sapped the power of the hierarchy, but Grassi has quietly but effectually broken down the pillar of Popery, Infant Baptism, and its twin sister, transubstantiation or consubstantiation, or whatever Luther taught respecting the change effected by consecration in the bread and wine at the Lord's Supper.

We regret that we could not give in one paper the whole of Father Grassi's letter to the Vicar of Rome, as it throws a flood of light on the mode pursued by the great politico-religious organization, from which he has escaped, in the means adopted for keeping up a succession of the priesthood. It is almost inconceivable that he should have been enabled to rise at once to such a clear and full realization of the glorious liberty which belongs to the believer in Christ. Renouncing the dogmas of Tradition and Infant baptism,

he could take the sacred Scriptures and without fear or embarrassment let them speak, harkening to their precepts and following the practices there exhibited without reserve or hesitation; and so enter into their teachings as in the sight of God alone, without any of the trammels of church courts or ecclesiastical authorities. Instead of being led away by the desire for one organic vital unity on earth, as the Church of Christ—an essentially Roman idea—to which Father Hyacinthe clings, Father Grassi is only concerned that Christ shall reign in men's hearts and they shall as believers profess their faith in Him, and as such meet for His worship and for instruction in His Word.

When the Hon. and Rev. Baptist Noel, an Evangelical clergyman of the Church of England, withdrew from that Church, leaving all the honors and emoluments of the Queen's Chaplaincy to become a Baptist, and the pastor of a Baptist church in London, it was regarded as a striking instance of the force of truth; but, in the case of Canon Grassi we see a much greater step taken; from being a dignitary of one of the most splendid churches in Rome—with the consciousness that bitter persecution would follow—he comes to join a band of missionaries in obedience to the teachings of the Word of God. Here is the strongest evidence that Truth is becoming triumphant.

Let us thank God who has permitted us to see in our day such results of the simple declaration of his truth. The mission of Baptists is yet to be fully accomplished.

The rulers of the infallible Roman Catholic Church have made some grand mistakes of late years. Perhaps this was never more apparent than in the appointment of a Commission, about two years ago, to publicly discuss with protestant ministers at Rome the doctrine of Papal Infallibility. It was notorious amongst the people of Rome and freely spoken of that the priests were defeated and silenced by the Evangelicals, as the Protestants were called. That was doubtless one of the steps which led to earnest enquiry and subsequently to this breaking forth of Gospel light and truth.

The defenders of Infant Baptism cannot successfully meet a Romanist, but when this last "pillar of Popery" is broken down the whole fabric falls and leaves the course clear for the truth to enter the mind and heart of the sincere enquirer and the awakened sinner, whether he be priest or plebeian, sovereign or pauper.

We shall be interested to learn the further developments of this remarkable movement. Great efforts will doubtless be made to quench the spark, or lessen the importance of the testimony borne to the truth, or perhaps to hush the voice, which has spoken with so much clearness and force before the very Inquisition itself—not now, as formerly, as the precursor of a martyr's death—but, as we trust, the commencement of spiritual life to thousands of the priests and people of that, so-called, eternal city.

RELIGIOUS FREEDOM IN MEXICO.

There is perhaps no more beautiful country in the world than Mexico. Its climate, its scenery, and its fertility, are not surpassed we believe by any known country. But the wretched government which has for many years afflicted it, is such that life and property are so insecure that the great inducements have been for its own well disposed people to get away, if possible, rather than for its population to be increased from without. The priesthood, who have exercised supreme authority there, have been an injury, more than a benefit to the morals of the country. They have persistently opposed efforts to introduce improvements and liberal reforms. Notwithstanding, however, their power now seems to be drawing to a close, for the following amendments to the Constitution were decreed by the Congress, on the 25th of September last:

1. The church and State shall be separate. 2. Congress cannot make laws establishing or prohibiting any religion. 3. Matrimony is to be a civil contract. 4. Religious institutions cannot possess property. 5. Simple promise to speak the truth complying with the obligations contracted, with penalties in case of violation, is substituted for the religious oath. 6. Nobody is obliged to give his or her services without just compensation. 7. No contract is to be permitted which aims at the sacrifice of the liberty of man in the matter of the work of education and religious vows. The laws thus do not recognize monastic orders, nor permit their establishment by any denomination, or under any