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WHOLE SERIES.
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Poetry.

For the Christian Messenger.
To a Sin-burdened Soul.

"Though your sins be as scarlet they shall be white as snow."
"Though your sins be as scarlet," O sorrowful one,
If you will but rely on what Jesus has done;
They shall be white as snow, and the spirit of peace,
Will dwell in your soul, and your anguish will cease.

For you the kind Saviour has suffered and died,
Then cling with contrition and faith to His side;
"Though your sins be as scarlet,"—O wonderful thought,
The robe for salvation for you has been bought.

You have tried in the world, consolation to find,
But its pleasures have given no peace to your mind;
God's Spirit has called you through many a year,
But to His sweet pleadings you've turned a deaf ear.

He might justly have left you to stumble and fall,
But no—He has followed you kindly through all;
And still He is ready His grace to bestow,
And says that your sins "shall be white as the snow."

He asks for your heart; do not longer refuse,
Two paths lie before you: the narrow one choose.
O wander no more in the darkness of night,
When God is so ready to give you the light.

Come, bow at the feet of the Saviour in prayer,
Confess your transgressions, and do not despair;
Your petitions will rise to His bright throne above,
And He'll fold you within the kind arms of His love.

He comes to you now, His salvation to bring,
'Tis great condescension in Heaven's blest King;
But though you are sinful, and weak, and defiled,
He is ready to give you the place of a child.

He never once tured a poor sinner away;
Then why are you fearful? why longer delay?
With praise to the Lord your full heart should overflow,
For He says that your sins shall be white as the snow."

HARRIET COLE.
Milton, Queens Co.

Religious.

Christianity in Turkey.

What will the abolition of Turkey in Europe do for the spread of Christianity? Practically there has been no permanent hindrance to the spread of the Gospel in these parts for many years past arising from the Turkish Government or from Mohammedanism. We say practically, for legally the Turk is always the persecutor of all other faiths beside his own, and law is oppressive, cruel, and outrageous to the last degree against all proselytism or contrary profession, so that the convert to Christianity could only live on sufferance. Of course all this will be changed, and the predominant power will be the Greek Church. This Greek Church is a persecuting church, both in Russia and Greece. There is no reason to think that it will be otherwise in the new nationalities, unless the results of the great work of the American missionaries in Bulgaria should alter it. The Bulgarian Church is an independent branch of the Greek Church, but holding the same defective dogma. The American Board of Mis-

sions has had a mission in Bulgaria for upwards of forty years. At first very little success attended their labours, but of late, like the Armenians in Asiatic Turkey, they have given encouraging proof of acceptance. Christianity became identified with intellectual advancement and social progress. The towns which have been recently familiarized to us in name, Philippopolis, Eski-Zagra, and Bansko, by their connection with the cruelties, devastations, and horrors of war, are stations of devoted missionaries. The aim has been to cultivate native workers, and with this view the work has been mainly training and education. The names of the American gentlemen at the head of the colleges are well known throughout the Christian world for learning and ability. The result has been most satisfactory, and the demand for Bibles and good books in the vernacular is very great. The publication of the New Testament in Bulgaria in 1840 has heralded a whole flood of literature, both Evangelical and Secular. It will be seen, therefore, the foundations have been laid for advancement. The Bible and education will leave the new nation. The number of Slavs delivered from Turkish supremacy by recent events may be estimated at seven millions, including Servians and Bosnians. An important and encouraging field for Christian enterprise, familiarized to us by thrilling narratives reiterated throughout our country, is thus opened up. Surely these considerations are of more importance than the death of a Pope or the trivial movements of our ironclads in the Dardanelles.

Pope Leo XIII.

The new Pope has a difficult part to play. His predecessor insisted that he was a prisoner, and was never reconciled to the kingdom of Italy. The proclamation of the dogma of Infallibility seems to render necessary approval of all the official acts and words of Pius IX. Among the most pronounced of the dogmas of the Vatican is the claim of the Pope to temporal sovereignty in the city of Rome. This claim has been so persistently pressed, and urged with such authority and passion, that it will be no easy task for Leo XIII. to abandon the position already taken up and fortified with all kinds of earth-works, on which are mounted as much heavy ecclesiastical ordinance as Popes and Cardinals and priests could crowd upon them. Any formal renunciation of the claim would make the Papacy the laughing-stock of the world, and would, moreover, discredit the alleged infallibility of the Pope. To maintain it would be still more perilous. There is a limit to human forbearance. King Victor Emanuel endured from Pius IX. what King Humbert cannot suffer in Leo XIII. A new Pope must conform to the conditions under which he was elected, or take the consequences. We doubt not there will be temporizing, careful avoiding of collision, and an equally careful avoiding of concession. Should the loss of temporal power be frankly accepted, though the abstract right thereto be asserted, Popery will be tolerated. Should there be, as now and then we fear there may be, any concordat between the Pope and the King, the liberty-loving Italians will have to see to it that they are not called upon to serve two masters. The surrender of freedom to the least extent to secure reconciliation between the Vatican and the Palace would work as much evil to the Papacy as to Italy. Should there be a renewal of the conflict between the tiara and the crown, the triple crown will be in considerable danger. Leo XIII. is said to be a shrewd and politic diplomatist, who knows when to appear to yield that he may rule, and how to stoop that he may conquer. He will require to exercise all the skill he has. Peter's fishing boat was never in such danger in the sea of Galilee as is the barque of the Papacy on the waters of the Tiber. At present all is calm. Time is going and sings hopefully of the future. The

strain is not yet. All we can do is to wait, assured that the temporal power of the Pope is gone forever; that any attempt to regain it will and must fail; that to resign all claim to it would be no less disastrous; that even to compromise the dispute by a concordat would be as perilous to the Church as to Liberty.

So far as the ecclesiastical and spiritual dominion of Leo XIII. is concerned, we grieve to think of its extent of influence. No other form of faith and worship has the same hold upon the minds of men. Doubtless the antiquity and the traditions of the Papacy, despite the evil lives and wicked deeds of many of the Popes, give it a charm in the eyes of millions. When cultured and intellectual men like Dr. John Henry Newman accept the Vatican Decrees, though they proclaim as true what their reason previously held to be false, and accept dogmas on the authority of the Pope, it is impossible to put bounds to the credulity of the learned or the rude. The multitude apparently receive comfort from priestly superstitions, and are soled by the absolution pronounced by the father confessor. Surely, the end of Roman Catholicism will one day come. The 200,000,000 of adherents will not always be content with the words of a priest, and may be expected to enquire for themselves, to search the Scriptures in order to discover whether things are as their Popes and Prelates have declared. Leo XIII. has the largest following of any one man in Christendom. Whether he will maintain the traditions of the Papacy or become a reformer; whether he will conserve the authority of the tiara or encourage freedom of thought; whether he will exalt the ecclesiastical above, or subordinate it to, the spiritual; whether the Catholic in him will dominate, or the Christian rule, are questions on the answers to which much will turn. But those answers cannot be given now. No one can predict what the Pope will be. Circumstances frequently alter character. We certainly do not wish the Pope a successful reign. Should the prestige of the Vatican be so damaged as to cease to influence, and should its power be so broken as to imperil the existence of Popery, we shall rejoice. Our wish rather is that Leo XIII. may so learn of Christ as to see clearly that the claims of his predecessors are unfounded in fact or truth, and that he may be so moved and prompted by the Spirit as to testify against the errors and superstitions of the system of Popery. A converted Pope, preaching the faith he once destroyed, would be as life from the dead for Christendom. Why should not all pray for the enlightenment and inspiration of Leo XIII.—*Freeman.*

From the Scottish Baptist Magazines.

The Connection between Baptism and the Lord's Supper.

Our Lord left as a legacy to the first disciples, and also to all who should afterwards believe in Him through their word, the two ordinances of Baptism and the Lord's Supper. There would appear to be nothing in the words Jesus employed in the institution of these rites, to indicate that He intended them to be separated in practice; nor is there anything in the action of the early church to warrant us in believing that the apostles and early Christians ever attempted to apply them, as in modern times, to different classes of persons. It was not long, however, before man put asunder what God had joined together. Into the history of the change, in which baptism has been relegated to unconscious infants, and thus practically dropped out of the church, I do not intend to enter here. I wish rather to show that, where this separation between the two rites exist, it is due to a neglect of the thought that lies at the foundation of both—Baptism as well as the Lord's Supper—viz., conscious and purposed avowal of faith in Christ. Where this root conception is retained, both ordinances will appear as equally applicable to believers only. In this

respect they stand together. They point to the same facts in the mission of Christ, and, when observed, spring from the same condition of heart and mind.

That there is a connection between the ordinances is granted by all evangelical Christians. Two stages are usually recognised in the career of the Christian—his entrance into the kingdom, and his continuance therein. To these, Baptism and the Lord's Supper correspond. The one is the symbol of the new birth; the other the symbol of the believer's growth in grace. The one is, therefore, attended to once for all; the other more or less frequently. But whilst the two ordinances are held to be related, sufficient emphasis is not generally placed on this relationship.

To the Christian, Christ is specially the Redeemer who died for him, and who rose again. These two points in the manifestation of God in the flesh, form the two foci of the ellipse around which his faith revolves. All genuine belief has a two-fold reference—to Jesus the Crucified and the Risen. By faith the believer, entering into vital communion with his Lord, dies with Him, is buried with Him, and, with Him rises into newness of life. The whole Christian life, indeed, stands in the closest relation to the Death and Resurrection of Christ. And the significance of Baptism lies in its vivid representation of these great Gospel facts as personally believed in and appropriated by those who are baptized. Baptism is not simply a baptism into Christ; it is a baptism specially into the death of Christ—a burial with Him, and also a rising with Him. So constantly are we brought, in the Scripture representations of this ordinance, face to face with the death of Christ, that there is no reason why we may not use the words that are employed of the Lord's Supper, and say of Baptism, that it is meant "to show the Lord's death till He come." * * *

As the argument that is to be drawn from this conception of the ordinance obtained its true position in our midst? It is doubtful if it has. There is a strength to be derived from showing that Baptism and the Lord's Supper point to the one event, and so are closely related to each other, which has not been made use of as it might have been. Our energy has sometimes been frittered away by leaving this firm and stable foundation, to engage in the discussion of minor questions. Why should those who believe in Baptism as a setting forth of Christ's death, and of our oneness with Him, descend to the low ground of debating on the questions that are generally brought up for discussion by Pædobaptists? We are sometimes induced to reason with our opponents on the understanding that, to a certain extent, we occupy the same stand-point. But if we hold fast to the Scriptural conception of the ordinance, we shall find that in this controversy there is no common meeting place for Baptists and Pædobaptist. As long as all reference to the Buried and Risen Lord is forgotten or neglected by the practiser of infant baptism, he is dealing with a thing of which we have no knowledge. His baptism and ours cannot even be brought into comparison with each other; they are essentially different in kind. Not only can we say, as we reflect on the deep significance of the rite, as practised in the early ages of the church, that there is "no trace of the Baptism of the children of Christians to be found in the New Testament;" but also that there can be none, because it is "self evident that this experimental view of the apostle is entirely alien to the thought of infant baptism."

Our conclusion then is, that seeing that Baptism, equally with the Lord's Supper, though in a distinct way of its own, which requires to be clearly brought out, is intended to commemorate the death of Christ, the two ordinances stand or fall together. This is no reason why the one should be exalted, and the other abased. If the one is given to children the other ought not to be denied. If believers only "show

the Lord's death, till He come," in the communion service, believers only should be "buried with Him by baptism into death." Only let true conceptions on the nature of both ordinances be more widely spread abroad, and Baptism will be reinstated in its true place, beside its sister ordinance, where, we believe, our Saviour desired it to remain until He come.

The Canadian Spectator, published in Montreal, gives the following frightful picture of that city. Of its faithfulness we have no means of judging. Facts certainly indicate that mob law largely rules there:—

"Rowdyism is still rampant in Montreal. This week a quiet, inoffensive young man going to his home in the evening was ruthlessly shot down, and now lies in serious danger of his life. He is a Catholic, and thinks he was shot at by Protestants. Most likely he is correct, for both Protestants and Catholics can boast of having as big a set of rascals in the city of Montreal as in any part of the world. They call themselves by a name, but know nothing, and care nothing, for the form of faith that name is generally held to represent. There is no religion about it, and no real question of politics—only rascality. They are simply low, sneaking, cowardly ruffians who go about in crowds to attack single individuals; with arms they attack unarmed people. The glorious Grand Jury of immortal memory must be held as responsible for this in a great measure. They made murder comparatively safe, and then—it may be that some ruffians calling themselves Protestants took it into their heads that they might do a little of the same sort of work. But they must be disenchanted and that soon. The Grand Jury has ceased to decide what is justice. We express no opinion upon the case now before the Police Magistrate: that he will do his duty we are sure, he knows how and when.

The Potter's Advice.

Jeremiah Cole, a grand-looking old man with silver hair and a long white beard, sat at his potter's wheel. He was a valued hand in terra-cotta-work, for he fashioned the clay skillfully, and his upright conduct made his employers trust him entirely. He was usually assisted by two girls; one turned the wheel, while the other, who was called Ruth, weighed out the prepared clay and rolled it into a ball ready for use. She stood close to Jeremiah, to be at hand to perform any small services he required.

On this morning the old man was moulding some very graceful vases; it was marvellous to see how deftly he handled the lump of clay, and how soon it came into shape by a few delicate touches. So absorbed was he that no words escaped him save, "Steady, steady, faster, steady," to the girl at the wheel.

"It's done now," he said, as he surveyed his work admiringly. "Take it off the wheel, Ruth, and put it with the others. That makes six finished, so far as I am concerned. Six vases waiting for the oven; they must be tried in the fire to prove them just like the believer. Thank God, though, that our light afflictions are but for a moment. But what's the matter, Ruth? You've been crying!"

"Never mind," she answered, glancing hurriedly around.

Jeremiah understood that he was to be silent, so he pursued his work until the dinner-bell rang. "Now tell me what ails you, Ruth," he asked again.

"My heart will break," she sobbed; "my heart will break!"

"Can't I help you, my child? If I can't the Lord can; so we'll ask him together."

"No Jeremiah, I won't pray; I'm too sore for that. Father's ill now, as well as mother. God doesn't care for us, or he'd kept us from so much sorrow."