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"Not slothful in business: fervent in spirit."

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## Poetry.

From "Hymns from the Land of Luther."

### Here is my Heart.

"My Son, give me thine heart."—Prov. xxiii. 26.

Here is my heart!—my God, I give it Thee,  
I heard thee call and say,  
"Not to the world, my child, but unto Me,"—  
I heard, and will obey.  
Here is love's offering to my King,  
Which in glad sacrifice I bring.  
Here is my heart.

Here is my heart!—surely the gift, though poor,  
My God will not despise.  
Vainly and long I sought to make it pure,  
To meet Thy searching eyes!  
Corrupted first in Adam's fall,  
The stains of sin pollute it all.  
My guilty heart!

Here is my heart!—my heart so hard before,  
Now by thy grace made meet;  
Yet bruised and wearied, it can only pour  
Its anguish at Thy feet.  
It groans beneath the weight of sin,  
It sighs salvation's joy to win.  
My mourning heart!

Here is my heart!—in Christ its longings end,  
Near to His cross it draws;  
It says, "Thou art my portion, O my Friend,  
Thy blood my ransom was."  
And in the Saviour it has found  
What blessedness and peace abound,  
My trusting heart;

Here is my heart!—it trembles to draw near  
The glory of Thy throne:  
Give it the shining robe Thy servants wear,  
Of righteousness Thine own.  
Its pride and folly chase away  
And all its vanity, I pray.  
My humbled heart!

Here is my heart!—teach it, O Lord, to cling  
In gladness unto Thee;  
And in the day of sorrow still to sing,  
"Welcome, my God's decree."  
Believing, all its journey through,  
That thou art wise, and just, and true.  
My waiting heart!

Here is my heart!—O Friend of friends, be near  
To make each temper fly,  
And when my latest foe I wait with fear,  
Give me the victory!  
Gladly on Thy love reposing,  
Let me say, when life is closing,  
"Here is my heart!"  
EHRENFRIED LIEDICH.

## Miscellaneous.

### Prosperity of the West Indian Negroes.

OFFICIAL TESTIMONY.—The last series of reports on her Majesty's colonial possessions presented to Parliament embrace the West Indies and Mauritius. Of those which relate to the West Indies the report upon Jamaica is principally worthy of attention. It gives a good account of the happiness of the population, so far as a mere animal life of independence is concerned, but holds out little encouragement to those who would hope that labour may be attracted to any system of combined enterprise, such as the growth of cotton, or of any produce in which joint-stock capital might be embarked. The four great staples of export are still sugar, rum, coffee, and pimento; but the quantities of sugar and coffee seem rather to diminish than increase. An export of sugar of about 30,000 tons, more or less, according to the nature of the seasons, is considered the best result that can be hoped for from the existing population. The wages which sugar cultivation can afford are insufficient to overcome the attractions of a life of independence such as with the exercise of very moderate industry is within the reach of every inhabitant of the island. "I look upon it," observes Governor Darling, "as a settled point that the great mass of the emancipated population and their descendants are betaking themselves to the cultivation of the soil on their own account, either as a source of profit or as the mere means of subsistence, and cannot be safely relied upon for agricultural and manufacturing operations in which large sums of money are advanced, and which require punctuality and regularity of

work." The obvious remedy is considered to lie in efforts for obtaining contract labourers from India and elsewhere. In that manner the island may one day again become a valuable possession, and meanwhile it is gratifying to know that the negro population, although inefficient for the co-operative purposes essential to raise a country to any commercial standing, are by no means retrograding into barbarism. The proportion of those who are settling themselves industriously on their own holdings and rapidly rising in the social scale, and some of whom are, to a limited extent, themselves the employers of hired labour, paid for either in money or in kind, is thought to be not only steadily increasing, but to be at the present moment far more extensive than was anticipated by those who are cognizant of all that took place in the colony in the earlier days of negro freedom. "There can be no doubt, in fact," continues the Governor, "that an independent, respectable, and I believe, trustworthy middle-class is rapidly forming; and I assert my conviction that if the real object of emancipation was to place the free man in such a position that he might work out his own advancement in the social scale, and prove his capacity for the full and rational enjoyment of personal independence, secured by constitutional liberty, Jamaica will afford more instances of such gratifying results than any other land in which African slavery once existed."

### Drinking and Pauperism in Ireland.

Mr. Benjamin Scott, Chamberlain of the City of London, read a paper at the recent Social Science Congress in Dublin, in which he pointed out the intimate relation which exists between intemperance and pauperism, between temperance and self-reliant action on the part of the people. We give the following extract:—"The home consumption of spirits in Ireland materially diminished during the last five years, the number of gallons being respectively—1856, 6,781,068; 1857, 6,920,046; 1858, 5,636,912; 1859, 5,748,534; 1860, 4,714,358—showing a falling off in consumption during the period of no less than 2,066,710 gallons of that which is the staple drink of the class from which paupers are gathered. That it is not the result of inability on the part of the people to obtain the indulgence, had they desired it, is evident from the increased consumption of tea and coffee during the corresponding period, and the augmented number of depositors and their deposits in the savings banks. The consumption of tea and coffee increased in Ireland from 9,171,257 lbs. in 1856, to 11,563,634 in 1859, an increase in the period embraced of no less than 2,392,374 lbs.; while between 1855 and 1859 there was an increase of 11,047 depositors in savings banks, and of 389,192 deposits. Now let us turn from these cheering indications of increasing temperance and providence to the gauge of pauperism, and the correspondence between temperance and self-reliance is again apparent. The total numbers in workhouses in Ireland from 1855 to 1860, and the total poor-rate collected in those years, are as follows:—Paupers in workhouses.—1855, 79,211; 1856, 63,235; 1857, 50,665; 1858, 45,790; 1859, 40,380; 1860, 41,271. Rates collected.—1855, 835,894; 1856, 723,204; 1857, 585,582; 1858, 525,595; 1859, 523,065; 1860, 509,380. Showing a reduction in the period of 37,940 paupers, and of 326,514 rates collected. It is probable that many disturbing circumstances should be taken into account in dealing with these statistics, but the great and incontrovertible fact remains, and the moral it conveys.

### "In understanding be Men."

BY THE REV. HUGH STOWELL BROWN.

SUCH is the authorised version of an important piece of advice which the apostle Paul gives us in 1 Cor. xiv. 20. Let us not reject this version; but still, while accepting it, let us do so with an eye to the hint given in the margin, a hint that is of great value. If Paul says, "In understanding be men," it may very pardonably be asked whether it is certain that all men are endowed with an un-

derstanding. We all know some men whose understanding is so small that, if we are to be like them, we must in understanding be idiots; to say, "In understanding be men," is really to say very little, seeing that so many full-grown male human beings are perfectly innocent of possessing a single grain of this important article. Happily, the margin comes to our rescue; the margin suggests this reading—"In understanding be perfect." The word men does not appear in the original text at all; the apostle had seen too much of the world to take it for granted that all men, or most men, are models of intelligence; and therefore he does not venture to propose such patterns. He can recommend children (infants) as examples of innocence, but he cannot refer to men as examples of understanding. Here, as in not a few other instances, some of our older versions are preferable to the authorised; Wicliff reads the clause—"In wittis be ye parfict;" Tyndal—"In witte be parfict;" the Rheims version—"In sense be perfect."

The importance of the understanding in relation to religion is the topic suggested by these words. When I speak of the importance of the understanding in relation to religion, let it not be supposed that I would place it above the emotions, that I regard a wise and well-informed mind as of greater value in religion than a graciously disposed heart. I am aware that there is a knowledge which puffeth up, though, by the way, it is well to observe that here extremes meet; if knowledge puffeth up it is very certain that ignorance does the same thing, and in a greater degree. I do not forget that knowledge, by itself, instead of saving a man, will only aggravate his condemnation; but I wish to claim for the understanding its rightful place in relation to religion, and I wish to do so because I think that its rightful place is often denied, and its importance sadly and injuriously underrated. While thankfully recognising the fact that however little intellect a man may possess, still, as long as he is not an absolute fool, he can understand enough of the Gospel to secure his salvation, I would submit that Christianity appeals to our intelligence as well as to our emotions, and that with regard to religion, as with regard to other matters, it is a shame for us to be "children in understanding." A man may be a Christian without much exercise of his understanding, without having much understanding to exercise; but if he is to adorn his profession, if he is to be of any great service to the cause with which he is identified, he must not be a child in understanding.

The importance of an enlightened understanding in relation to religion is often adverted to by the sacred writers. It is true that Christ, on one occasion, said, "I thank thee, O Father, . . . that thou hast hid these things from the wise and prudent, and hast revealed them unto babes;" but it is also true that he found fault with the ignorance and stupidity of his disciples—"How is it that ye do not understand?" "O fools, and slow of heart to believe all that the prophets have spoken." Knowledge, wisdom, understanding, are all terms which have respect (though, perhaps, not exclusive respect) to the intellect; and no reader of scripture needs to be informed that they are perpetually employed by the sacred writers in relation to religion—that, in fact, they are often represented as identical with religion. Very much of Scripture is so constructed as to show, most conclusively, that it is God's design that Christianity should be an object of intellectual contemplation and research; there is in the Bible milk for babes, but there is also strong meat for those who "have their senses exercised to discern both good and evil;" much of the Scripture is argumentative, and wherever there is argument there is an appeal to the understanding.

In illustration of the importance of exercising the understanding in matters pertaining to religion, I venture to state my conviction that a person of active and well-informed mind is in the best condition for the reception of religious truth. It may be said that many men of great intellectual power and attainment have rejected Christianity. I shall not stay to inquire how far such rejection of Christianity has been dictated by a fair and full investigation of its claims; although I

submit that this matter is well worthy of being inquired into. I can scarcely think that the vanity of Rousseau, the frivolity of Voltaire, the sottishness of Paine, permitted these men to study Christianity in a truly earnest spirit. But the number of gifted men who have rejected Christianity is small compared with the number of equally or more highly-gifted men who have devoutly accepted it; and, in the history of the burning and shining lights of the intellectual firmament, there is nothing calculated to encourage the idea that the cultivation of the understanding is hostile to Christian faith, or to lead us to suppose that ignorance is the mother of Christian devotion. But let us contemplate the opposite extreme, the multitudes who are sunk in gross ignorance. Do Christian ministers and missionaries find the ignorance of such people helpful, or that the most ignorant of them furnish the greatest number of conversions? On the contrary, their mental darkness is one of the most formidable hindrances the Gospel has to encounter. It matters not whether your inquiries be made amongst the utterly uneducated in large towns, or amongst the same class in country villages. The peasantry of rural hamlets are, by many, supposed to be paragons of virtue; persons well inclined to religion; poor, simple, unsophisticated souls, easily influenced for good; a country cottage is, in the imagination of many, a beautiful scene of humble piety. But the fact is that, neither in London, nor Liverpool, nor Glasgow, nor in any other large town, is there a greater proportion of irreligion and vice than in those sequestered spots. I have seen a good deal of England, and my firm belief is that the little towns, not the great ones, the very little towns, are the vilest and most godless places in the land. Wherever the understanding is unfruitful, wherever the mind is not actively engaged, there, whether among rich or poor, whether in town or country, you will find an indisposition, almost amounting to an incapacity, for the reception of Christian truth. It does require some intelligence for a man to feel at all interested in the Gospel, and where the eyes of the understanding are darkened, where a man has little more sense than a horse or an ass, the difficulty of drawing attention to divine things is prodigious; and, therefore, it would seem that the cultivation of the understanding is important, inasmuch as it favours the reception of Christian truths.

Again, the exercise of the understanding in relation to religion is of importance, because it is to some extent, and a great extent, a preservative from error. We believe, and have reason to believe, that the Church of Rome and the Greek Church are infected with many and most grievous errors. What is the mental character of the nations in which these churches predominate? They are for the most part steeped in ignorance. It is a fact of much significance, that the printing-press preceded the Protestant Reformation, that before the great movement in which Luther and Calvin took so prominent a part the human mind awoke from its long slumber; Protestantism is in a very great measure the fruit of an intellectual revival. There are, however, numbers of Protestants, in this and other lands, who hold, and firmly hold, opinions of the preposterous, unsriptural, and, in fact, irrational character. And how is this? Chiefly because they are either too timid or too indolent to apply their understanding to matters of religious belief; because they have been taught to suppose that the province of reason is perfectly distinct from the province of faith. Reason may exercise itself, with triumphant results, in art, science, literature, commerce, politics; but religion is too sacred to be touched. As it came from our fathers, so we receive it and transmit it to our children; hallowed by various associations, it is shielded from the prying curiosity of the intellect. There is no more common matter of boast to an Englishman than this,—that he stands by the faith of his forefathers, and will stand by it until he dies; the faith that dwelt in his grandmother, he is proud to say, dwells in him too. He does not dress as his ancestors did, nor does he wear his beard in the same fashion, nor is his speech quite of so antiquated a style; but, as to religious belief, he turns cold with horror at the suggestion of differing by a hair's breadth from the good old fellows who have