

# The Christian Messenger.

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## Religious.

### A NOBLE VICTIM TO INFALLIBILITY.

Dr. Dollinger, the eminent Roman Catholic theologian, Professor in the University at Munich, has been excommunicated for denying the dogma of infallibility, or, as he expresses it, "the omnipotence and infallibility" of the Pope. In reply to a demand by the Bishop of Munich that he should retract within ten days, or incur the excommunication which had been suspended over him, he replied by a firm refusal, supported by reasons thus summarized by the *Tribune*:

The new dogmas are inimical to the Scriptures, as interpreted by the Fathers, and to the belief and tradition of Churchmen in all ages. The arguments in their favor are principally derived from forged, unguine documents; and doctrines precisely opposite were published by two General Councils and several Popes in the Fifteenth Century. The new dogma is altogether incompatible with the Constitution of several European States, especially with that of Bavaria, to which Dr. Dollinger, as a member of the Reichsrath, has sworn allegiance. The reply next deals with the question, Was the Council free? This it decides positively in the negative; and it likewise brings forward several instances to show gross ignorance of Church history and authorities on the part of a majority by which the dogma was supported. Dr. Dollinger then draws a picture of the results which must follow from the principles of the Jesuits, through whom mainly this dogma has been declared. The repression of men's intellectual activity, and a temporal no less than a spiritual terrorism, the Pope being by a Jesuit organ declared to have control over all Kings as over all Bishops, are according to the reply, the consequences which must follow from Papal infallibility. Dr. Dollinger asks that he should be allowed to lay these considerations before the Council of German Bishops which, it is expected, will meet shortly at Fulda, or, that being refused, before the Archbishop's chapter.

In his conclusion he declares—

As a Christian, as a theologian, as a historian, as a citizen, I cannot accept this doctrine. As a Christian—for it is irreconcilable with the spirit of the gospel, and with the clear expressions of Christ and the apostles; it will raise up that very kingdom of this world which Christ rejected, that dominion over communions which Peter denied to all and to himself. As a theologian—for the whole genuine literature of the Church stands opposed to it. I cannot accept it as a historian—for as such I know that the persistent endeavor to realize this theory of the dominion of the world has cost streams of blood, has confused and ruined whole countries, has shaken the beautiful organic constitutional structure of the more ancient Church, and has produced, nourished and maintained the worst abuses in the Church. Finally, as a citizen, I must reject it, since by its claim that States and monarchs, and all political organizations, should be subjected to the Papal power, and through the exempt position demanded for the clergy, it lays the foundation for endless ruinous division between State and Church—between the clergy and laity.

Dr. Dollinger is in his 73rd year. As a writer on ecclesiastical history he commands the very high praise of both Romanist and Protestant critics. He has no superior as a theologian in the communion from which he is cast out. That his protest will produce any wide or permanent effect, will cause a schism or a new reformation, as some sanguine comments imply, we do not believe. But there is truth and force in these words of the *Saturday Review*:

That in condemning her greatest living divine the Church of Rome is pronouncing her own condemnation does not require many words to prove.

Dr. Dollinger is the one Catholic divine of Germany who enjoys a European reputation both without and within the borders of his own communion, whose piety no Ultramontane has ventured to question—and Ultramontanes are not always very nice in their methods of personal attack—and whose rigid impartiality, as well as his profound learning, no Protestant scholar would hesitate to acknowledge. Of that invincible uprightness which has marked his whole life he has now indeed supplied the most conspicuous proof in submitting, at the end of a long and honorable career, rather to undergo the ban of the Church he has so laboriously and so faithfully served, than to tarnish his reputation and betray his conscience, after the example of so many who sit in her high places, by swearing that black is white—with a muttered *ex mune pur*. Doubtless he has judged rightly, even though he should not live to witness the triumph of his principles. If the party who prevailed at the Vatican Council should compel him to die an involuntary out-cast from the Church whose doctrines he has never doubted, and to whose service his life has been devoted, he will at least be able to reflect that his testimony will not die with him.—*National Baptist*.

### STAR HEAT.

The light of the stars which sprinkle the heavens above us has always been an object of special observation, and a source of beautiful illustration of moral truth. But it has not long been suspected that stars were a source of heat also. A very delicate instrument has been invented, called the galvanometer, which, used with the telescope, has been able to measure the heat of the most brilliant of them. No doubt its increased delicacy will be able to detect the heat of the star of the least seeming smallness, as it faintly twinkles in the depth of the heavens.

Who knows, then, how much of the aggregate warmth which we have been attributing to the sun, should be deducted and parcelled out to the modest appearing luminaries which have almost escaped our notice. All animal life, from man to the least mite which breathes, while gratefully remembering the genial rays of the sun, must not forget the lesser, but it may be not unimportant credit due to each star. The vegetable world, from the grand old oak to the new-born tiny flower, will wave their praise.

This star heat has been no less real, because not known, and so not appreciated. If any infinitesimal heat in minute animal life has been made to beat with a healthier pulsation, by a warming ray from an unobserved star, the effect has been no less real because no credit has been given, and no praise bestowed.

Christians are said to shine as lights in the world (Phil. 2: 15). The true disciple warms, as well as shines. The two qualities cannot be separated. It may be that the measure of the spiritual heat shut up within the believing heart determines essentially his illuminating power. All Christians are intrinsically great in these respects, while the aggregate vitalizing power of those esteemed the little, almost unobserved light of the church, is an influence felt by the whole world. It cannot afford to lose one of them. What if the world does not know that any individual of them warms, or aids in warming any dead soul into life! There is One who knows, and accounts according to its value, every subtle moral force, as well as every physical one, which science even has no eye to see. One such humble Christian star filled her little sphere in one of our churches a few years ago, but now fills a wider one—shining as the firmament in the church above. Her home, her apparel, and her daily food, had all long been the gift of charity. She had, we think, no kindred blood within many hundreds of miles. Physical weakness had crept in, supplanting a long-enjoyed bodily strength. But "Ma'am S" had a sunny face in more than its usual acceptance. The Christian

woman who, of her bounty, long gave her a willing part, was "my lady." Seeming neglect brought no reproaches, while the smallest favor excited the warmest gratitude. Increasing weakness and dependence caused no murmurings. Faith, hope and charity were sweetly blended in her spiritual life.

How many drooping graces were vitalized, how many cold hearts warmed by this light in an obscure place, we cannot tell. God knows. We think that it is not improbable that many who have been esteemed suns in the church, yes, who have also esteemed themselves suns, will be glad in the day of Christ to exchange places with this sister.

There is one more truth connected with this star heat which is worthy of notice. Those which shine by the reflection only from kindred bodies, impart no heat. The moon, which does so brilliant a work in her way, does not warm. The star suns derive their light from the Great Original, and hence they diffuse warmth with their rays. Some church-members, it is to be feared, obtain all their illuminating power from their spiritual surroundings. They sparkle like icicles, but chill all who come in contact with them. That strange but glorious warming in the region of the heart which Wesley felt when the way of salvation by faith alone first beamed upon his burdened mind, they do not feel.

—What a source at once of light and of heat has the church in Him who, on the day of Pentecost, sat upon the disciples in "cloven tongues like as of fire." And who, not spiritually so cold and dark as to be dead, would not cry:

"O that in me the sacred fire  
Might now begin to glow;  
Burn up the dross of base desire,  
And make the mountains flow.

"O that it now from heaven might fall,  
And all my sins consume;  
Come, Holy Ghost, for thee I call;  
Spirit of burning, come.

"Refining fire, go through my heart,  
Illuminate my soul;  
Scatter thy light through every part  
And sanctify the whole."

*Zion's Herald.*

### THE DAILY AND WEEKLY PRESS.

At the recent Semi-Centennial of the *Christian Register*, Rev. E. E. Hale, who acted as chairman, made some remarks at the opening which struck at least one editor as evincing marked discrimination. We quote from the *Register*:

I am surrounded by editors. There is hardly a gentleman on whom my eye rests who is not either at this moment an editor, or has been an editor, or does not expect to be an editor; or a lady who is not either the wife of an editor, or who knows how to be an editor better than anybody present. (Laughter.) I speak, therefore, with the greatest hesitation, as indeed I do on all occasions, when I offer you a few of the results of an experience of now not four-score, but nearly that number of years, on the conduct of the press, and the place of journalism in this community. There are some reasons why I should speak fairly on this subject here just now, for I may say that I was cradled between the sheets of a daily newspaper, and my old age has brought me to that pass that I am conducting a monthly journal. It, therefore, it should be the place of any person present to speak fairly of the claims of a journal which appears once a week on public favor, and in the direction of the public mind, it seems to me it is a person whose prejudices might be supposed to engage him, first to speak for the daily, and secondly, for the monthly press. I speak, therefore, certainly without undue prejudice, when I express the conviction, which I have long entertained, that as society is forming itself now in the new birth of many of its organizations, the journal which appears once a week has an advantage over any other journal of our time. I know we have present here editors of the daily press who will take issue with this remark,

but as a person who has watched the daily press with as much interest as any man for thirty years; as a person who observes from day to day the gallant effort which the editors of the daily press make to compel the people to read their leaders before they read the telegrams; as a person who, on the whole, observes the failure of that gallant effort of the editors of the daily press, I am free to say, that under the conditions of journalism now arising, it seems to me that the conductors of the weekly press have an advantage of which they are not themselves-conscious, as yet, so far as I can see; but an advantage which the whole of the next half century will be willing to acknowledge. I am disposed to think that this matter is better understood in England than it is in America. In England, as we are aware, those journals which have a hold on public opinion are the journals which are published once a week; even "the *Thunderer*," the *London Times* itself not being an exception.

I fancy that all will admit that the *Times* is still the model of the daily press. It is easy for us to laugh at it; it is difficult, very difficult for us to imitate it. But, standing here, as I said, having been thinking this matter over through this day at least, I must say that I do not remember a leading article of the *Times* for the last two years which has exercised an important weight in the conduct of important affairs. All of us can recollect many articles in the weekly journals of England which have exercised such power. That is all I will say upon the question which I am sure engages the thoughts, every day, of the gentlemen of the editorial fraternity who are around me.—*W. & R.*

### PITYING AND GIVING.

How often do we hear the misquotation, "He that giveth to the poor, lendeth unto the Lord," while the true version is, "He that hath pity upon the poor, lendeth unto the Lord; and that which he hath given will he pay him again," Prov. 19: 17.

On a cursory glance, the meaning may appear the same; but let us look a little closer.

Were it really he that giveth, would it not include all who give, without respect to the motives by which they are actuated? and is that God's way? "Man looketh upon the outward appearance, but the Lord looketh on the heart."

Some give from ostentation, hoping thus to gain a character for generosity and benevolence.

Some to get rid of importunity, like the unjust judge who avenged the woman, lest by her continual coming she should weary him. Do acts prompted by motives so selfish as these deserve a reward?

Then, too, does not the expression, "He that hath pity," joined to "that which he hath given," seem to imply that the pity which stops short of an effort to relieve the distress it commiserates is unworthy of the name?

Oh, what a depth of meaning there is in God's word! and how apt we are to rob it of one half, or utterly to destroy it, when we venture to substitute words of our own; even such as, on a slight examination, would seem to teach the same lesson.—*S. S. Times.*

### RICHARD WEAVER'S WAY OF TELLING IT.

Now, this woman that lost her piece of silver, wasn't it just natural that she should think more of that one than of the other nine she had got safe in her purse? And wasn't it just natural that the man should care more about his one lost sheep than about the ninety-nine that hadn't strayed away. Here's a farmer who owns a hundred sheep. Well, at night he counts 'em, and he makes one short. He goes over them again; perhaps he's reckoned wrong. No, it's only ninety-nine again. He goes to his wife, who is

sitting by the kitchen fire, waiting till he comes to supper. "Why, lass, there's one gone. Poor thing, he must have got over the wall." (Ah! the devil's always ready to help a poor sheep of Christ over the wall.)

He starts in search of him. By-and-by he sees the footmarks. Ah, yonder he is! But now he has to mind where he treads; he has to make a spring now and then over some boggy place, and the land is all sopping wet. But he sees the track of the wanderer, and now he hears "Ba-a," and the great, soft eye of the creature stare up at him from a quagmire, as if to say, "O, master, help me out." He takes him up and puts him over his shoulders, and the black mud drips down his jacket; but he doesn't mind that. At last he comes to the brook that skirts his orchard, and then he washes all the filth away; and the poor thing trots into the fold with such a happy bleat as if to say, "Thank you, sir." Now that's how Jesus fetches back his wanderer. Only he doesn't put him across his shoulders; he puts him into his bosom, and then he takes and washes him in the fountain filled with his own precious blood. That's what he did for me eight years ago.

"O, happy day,

When Jesus washed my sins away."

And that's what he is ready to do for you Hallelujah! He can save to-night.

### TO SUCCEED.

The Baptist Denomination  
1. Must have preachers;  
2. We must have churches;  
3. We must have plenty of hearers.

### TO SUCCEED BETTER,

1. We must have able preachers;  
2. We must have inviting churches;  
3. We must have numerous and intelligent hearers.

### TO SUCCEED BEST,

1. We must have powerful, devoted preachers, liberally supported, and able as generals and organizers to set all the saints at work.  
2. We must have spacious and attractive churches, neat and inviting, with unnumbered apartments for Bible Schools and all other kinds of church work.  
3. We must have these churches as full of intelligent, consecrated, working Christians, as a hive is full of bees, and like bees they must cast out the drones, or insist upon their going to work.—*Macedonian.*

### HOW GOD STRENGTHENS US.

Sir Walter Scott relates in his autobiography that when he was a child one of his legs was paralyzed, and that when medical skill failed, a kind uncle induced him to exert the muscles of the powerless limb by drawing a gold watch before him on the floor, tempting him to creep after it, and thus keeping up and gradually increasing vital action and muscular force.

So God deals with us in our spiritual childhood and the weakness of our faith. He holds the blessings before us, so as to tempt us to creep after them. How weak our efforts; how slow our movements. But spiritual vitality is elicited, developed, strengthened, by those efforts and movements, slow and weak as they are.

### MAXIMS FOR MINISTERS.

1. PREPARE—(intents studii.) with Christ's AID in view. Matthew xxi: 22; xxviii: 20. Prov. xvi: 2.  
2. ENTER THE PULPIT—with Christ's EXAMPLE in view. Hebrews iii: 1, 2. 1 Peter i: 15.  
3. PREACH—with Christ's HONOR in view. 1 Cor. x: 31; Colossians iii: 17, 23.  
4. LEAVE OFF—with Christ's POWER in view. Matthew xxviii: 28. 2 Cor. iv: 7. Jude 25.  
5. AWAIT RESULTS—with Christ's PROMISES in view. James v: 7. Isa.