

The Christian Messenger.

A RELIGIOUS AND GENERAL FAMILY NEWSPAPER.

NEW SERIES.
Vol. XIX., No. 48.

Halifax, Nova Scotia, Wednesday, December 2, 1874.

WHOLE SERIES.
Vol. XXXVIII., No. 48.

Poetry.

For the Christian Messenger.

"MY SON, GIVE ME THINE HEART."

BY PROFESSOR ALLAN CURR, F. R. S. L.

"I had a dream one Summer e'en, as on
the bank I lay,
Of a clear and rapid river, that, like time,
held on its way;
Till in its ocean destiny the deep'ning
stream was lost,
And I knew upon that ocean my bark
would soon be tost."

"Methought there stood before me, 'ere I
launched upon the tide,
A form so fair, and yet so sad—Jesus, the
crucified;
Blood trickled from his wounded side,
pierced with a cruel dart,
As with a look of love, He said: 'My son
give Me thine heart.'"

"I gazed upon His bleeding brow, torn by
its prickly crown;
I tracked his footsteps by the blood that
ever flowed down.
I knew it must be Jesus, when I heard
with sudden start,
Again the words so low and sweet: 'My
son give Me thine heart.'"

"Up from the grassy bank I sprang, and
knelt upon the sod,
I'll give Thee all my wealth, I cried, my
Saviour and my God;
My houses, lands, all, all are Thine, from
them I'll freely part,
But sad and low His voice replied, 'My
son give Me thine heart.'"

"Jesus, I cried, for Thee I'll leave the
friends I love so dear,
I'll build a temple to thy praise, and wor-
ship Thee with fear;
The oozest gems of ocean birth, brought
from earth's richest mart,
I'll freely give; but still He said: 'My
son give Me thine heart.'"

"I fell before His naked feet, and kissed
the wounds they bore,
I wept to see the bleeding flesh, the cruel
nails had torn.
My God! my Saviour! then I cried—He
raised me to His breast:
My heart, my all I give to Thee—here let
me rest."

"I woke upon the grassy slope, beside the
gliding stream;
Surely the vision I had seen could not be
all a dream.
And I gazed upon the river, till with tears
mine eyes grew dim,
And I longed to reach the ocean of eternal
bliss with Him."

Religious.

ZEALOTS.

There is a wide difference between a zealous man and a zealot. Zeal is a very desirable quality if it is characterized by devotion to a laudable end. Paul was always zealous, and when he referred to his early record, described himself "concerning zeal, persecuting the church." In after days that same spirit of zeal was manifest in preaching the faith he had sought to destroy.

There are people in our day who have zeal, but, as Paul said of his countrymen, it is "not according to knowledge." A man of this class may be easily known. He may have some talent but he has no tact. He can clearly see a desirable end and he scruples very little as to the means he uses to reach it. If a thing is admitted to be right he is impatient of slow processes, never dreams of forbearance with any who do not share his convictions and is merciless to those who dare to resist his will. When he has any truth which the world ought to receive he utters it without any care as to the spirit or manner of its proclamation. "Speaking the truth in love" is the last thing that he thinks of. Such counsels might do for those who want to lead captive "silly women." He has a duty to discharge, and he will do it at all hazards. So he sends it forth just about as a shell comes from a mortar, with a good deal of unpleasant friction in the atmosphere, and believing if it makes things generally uncomfortable, that everybody will

come and "see his zeal for the Lord." As for any thought of the varieties of mental characteristics, such a man has too much reckless ignorance to consider these for a moment. People ought to look at things from the right standpoint, and, if their training, pursuits and associations have prevented this, they ought to go back to first things and begin life anew so as to see them as he sees them. As for his adapting his methods to their idiosyncracies and weaknesses, it is not to be thought of. In fact, while he glories in Paul's boldness, he is tempted to doubt the inspiration of Paul's writings when he reads such passages as—"Give none offence, neither to the Jews nor to the Gentiles, nor to the church of God," and when he reads that Paul "pleased all men in all things," and exhorted Timothy, to "meekness" in "instructing those that oppose themselves," he only regrets that Paul had not had the privilege of learning from himself how to deal with such people.

Of course such a man has no correct idea of the relative magnitude of objects. The things that occupy his mind are colossal. There are certain topics which he looks at through a magnifying glass. When he tries his hand to give a representation of spiritual truth he shows that he has an independence of conception which emancipates him from all such shackles as proportion, distance, and shade. The thing which engrosses him every one else should be occupied with. It is what the world was made for and the church redeemed for, and they are wretched failures if his ideas are not realized. Every text of Scripture has a bearing on his favorite theme, and every description of evil character he applies to those who do not assent in all things to his utterances. Such a man, of course, has a following; he dragoons weaker natures and they submissively do the special work he assigns them, while others wonderingly and pityingly inquire where their manhood is gone.

"It is good to be zealously affected always in a good thing," but zeal which is destitute of courtesy and love is like the lightning which blackens and destroys. It has always treated with contempt all rights of conscience in others but has been clamorous for his own. It knows nothing of soul freedom. It spilt the blood of martyrs in other days, and its policy in our times is social ostracism and constant disparagement for all who will not bow to its behests. Nevertheless, let it be fully understood that only a man fit to be a slave will follow such a lead. True Christian manhood recognizes one and only one Example, Bishop, and Master.—*Baptist Weekly.*

ENGLISH CONVERSIONS TO ROMANISM.

BY REV. R. G. MOSES.

The "dull season" just closed was somewhat enlivened by the Marquis of Ripon's conversion, or, as it is phrased in England, *perversion*, to the Romish faith. In Roman Catholic circles, and in their newspapers, the event excited considerable jubilation. It was announced that the Pope looked upon it as a special mercy compensating him for much of the affliction he had endured, and was still enduring at the hands of his untoward Italian children. That the adhesion to his cause of a notable English statesman, possessing besides other qualifications for serving the church, the pre-eminently useful "talent" of sixty thousand pounds a year, should give the aged Pontiff comfort is quite natural. Is there anywhere a bishop, or pastor, who would not think such a convert a special mercy? The Pope has been saying with the Psalmist "How are they increased which trouble me!" with particular reference to the rebellious Italians, who not only league with that terrible German, Bismarck, but also welcome Van Meter and other heretics to open conventicles, and distribute Bibles under the very walls of the Vatican. At such a time the ad-

dition of a great fortune to the available resources of the church is a right welcome compensation.

But there are other elements of consideration in this event. The Marquis of Ripon, was a Freemason; and of the highest degree. In England there was none higher, for he held the office of Grand Master of the order. It is well known that against freemasonry and the other secret societies the Pope has launched anathemas repeatedly. The Jesuits constitute the only secret organization which the Papacy allows. Nothing considerable however seemed to come of the anathemas. The masons laughed, and evidently cared nothing for the Pope's wrath at their contumacy. Now it is the Pope's turn to laugh. He has captured the Grand Master of England, and this eminent person bows submissively to his will, and secedes from the Masons as well as from Protestantism.

Secessions from the Protestant churches to the Romish communion are so seldom heard of in this country that Lord Ripon's conversion or perversion has attracted a good deal of interest. Scarcely a single public man of any note in America can be named who has been won notwithstanding the activity of the priesthood and their allies. There are no such barriers between Protestantism and Romanism here as exist in England, and yet distinguished American proselytes are rare. On the other hand the number of "verts," as they are called, in the upper circles of British society is considerable, although public opinion and traditional sentiment so strictly object to the change. A striking instance of the force of this feeling is seen in the fact that scarcely a single Roman Catholic sits in parliament as representative of an English or Scotch constituency. Ireland alone, with rare exceptions, sends Romanists to Westminster. Perhaps a still more impressive testimony is found in the comments of the leading journal of England, the *Times*, which says, respecting Lord Ripon:

"A statesman who becomes a convert to Roman Catholicism forfeits at once the confidence of the English people. Such a step involves a complete abandonment of any claim to political or even social influence in the nation at large, and can only be regarded as betraying an irreparable weakness of character. To become a Roman Catholic and to remain a thorough Englishman are—it cannot be disguised—almost incompatible conditions."

No one acquainted with English affairs will question the soundness of this deliverance. Roman Catholics themselves can only say, "true—'tis pity; 'tis pity, 'tis true." The question there fore returns with the greater emphasis—How is it in the face of this stubborn condemnation pervasions among the higher rank of English society continue? Not long ago the Marquis of Bute, with his immense wealth went over. Somewhat later Lord Robert Montagu, brother of the Duke of Manchester, a Tory statesman of some rank and of mature years, professed himself a Roman Catholic. For some months past the air has been full of rumors that another great prize had been captured, and speculation was rife concerning the name. But amongst the names mentioned in the papers Lord Ripon's did not appear. That he should become a "vert" was a surprise. He has had for a good many years a high, if not a foremost place among liberal statesmen, and has been in close social and political fellowship with the most sturdy representatives of Protestantism and Liberalism. Of the process by which he has become transformed into a Papist nothing is yet known. This much alone is certain, his secession from the Freemasons being sufficient proof, that he has submitted absolutely to the most extreme demands of the Ultramontane priesthood.

Some explanation of the step may be found in the fact that in his early life Lord Ripon was an enthusiastic Radical, with strong tendencies to so-

cialism. For a time he was a notoriety on this account. But his youthful ardor for extreme opinions soon abated, and of late years he has been reckoned rather amongst the *slow* members of the Liberal party. Men of this type frequently take the bait which the Romish Church offers. Dissatisfied with the state of things in which they are placed; despairing of any change for the better; their early and cherished aspirations quenched; they are prepared to yield to an infallible priest, who promises safety and rest. Protestantism implies soul-labor, the proving of all things and holding fast that which is good, and the trying of spirits whether they be of God or not. Such religion is eminently displeasing to multitudes of people. Some, to quiet their consciences, which cannot be content without a "form of godliness," judge rightly enough that Romanism is the lighter yoke. Others, who, like Lord Ripon, have grown weary through the discouragements of their way, feel a potent spell in the promises of Rome. They may spare themselves the painful quest of truth or of social regeneration; obedience to the church will bring them all things without further toil or travail. So they "hear the church," and in the energy of their new hope can brave the disapprobation which may await them, although, as in Lord Ripon's case, it involves political extinction.

Still, these considerations do not explain the fact that Rome gains distinguished converts only in England. How can it be explained? Mainly perhaps in this way: English Churchmen, adherents of the Establishment, are trained from their youth to contempt and disparage Protestant Dissenters. It is therefore between the English Establishment and the Church of Rome that a churchman must choose if ever his mind is aroused to ask "Which is the Church of Christ?" He is practically shut up to this course. If the teaching of the churches of the Dissenters be suggested as a source of spiritual enlightenment, prejudice says, "Can any good thing come out of Nazareth?" Dissatisfied with the church by law established, the Anglican enquirer can hardly help going over to Rome. He can use no alternative except the abyss of infidelity.

Temperance.

For the Christian Messenger.

TEMPERANCE DEPARTMENT.

Dear Bro. Selden,

In a late number of your paper, I was pleased to see a column headed, "Temperance Department," and hoped that some of your temperance friends would supply intelligence, give facts, or write short essays on that important subject. The remark is often made that until the Church or the pastors and influential members of churches take the subject seriously in hand but little progress will be made by temperance organizations; at any rate, the good cause deserves, and ought to have, the cordial support of every good man. I have lately been looking over the volumes of the "Baptist Missionary Magazine of Nova Scotia and New Brunswick," published between the years 1827 and 1836—and several of the "Minutes of the Nova Scotia Baptist Association" during the same period, and find that the subject of Temperance was brought more prominently forward than it is now, in the Correspondence, "Circular letters," and Letters from the churches; among many others the Circular letter to the churches in the year 1830, contains some excellent advice and suggestions, from which I have selected a few passages.

"As the disciples of him who 'went about doing good,' we should strive to 'convince the gainsayers, by always appearing among the zealous advocates of every enterprise which is undertaken for the benefit of our fellow-men.' It is our design in this annual epistle, to direct your

attention to a particular branch of duty, viz: The suppression of Intemperance."

"Are we, brethren, sufficiently impressed with a sense of our responsibility, as professors of religion? Are we, as individuals, and as churches, doing all that the exigency of the times imperiously demands of us? Whither can we turn our eyes and not behold the ravages of Intemperance? and how awful are its desolations! Individual happiness, domestic peace, property, character, intellect, are its trophies. 'The tender husband, the fond father, the benignant master, the kind neighbor, the upright citizen, how are they transformed by its influence. We deliberately and solemnly recommend to our brethren, entire abstinence from the use of ardent spirits. Let our object be to save ourselves and others.' 'The use of ardent spirits is dangerous. No man who indulges in it can pray without mockery. Lead me not into temptation.' Let no one plead his determination to be a *temperate drinker*, for what drunkard ever existed, who intended to become so? The experience of thousands proves that confidence in their own strength, and in their resolution to continue a 'prudent user' led to their destruction. 'The prudent man foreseeth the evil, and hideth himself, the simple pass on and are punished.' But the use of ardent spirits is *hurtful*, though the habit of drunkenness be not contracted. It is the immediate parent of numerous diseases, and pre-disposes the body to many more. It also injures the mental faculties, paralyses the power of conscience, and hardens the heart.—That it is requisite to health in any way, is quite inadmissible; since it is really detrimental both to physical and moral energy." "But we come now to mention a reason for observing total abstinence which, should the former be deemed unsatisfactory, ought to determine our conduct in this matter; we mean, *The influence of our example upon others.*" Every one who uses ardent spirits encourages others to do the same; and though he may be the one of a thousand who may escape destruction yet he may occasion the ruin of many who persist in the practice, strengthened by his example." "If you believe, and but little observation is necessary to enforce the belief, that the most exposing labor is better sustained by the aid of other beverages and of nutritious diet, let your practice give publicity to your opinion, and shut from your farms and factories, and commerce such as refuse to co-operate with you by their example." "Finally, Let us all awake to a sense of our high responsibility, as churches and as individual christians. 'Neutrality is impossible. We must act either to aid or to injure that cause which justly claims the support of every good man. Can we doubt on which side to enlist ourselves? Heart and hand let us all unite, and though but a little band, like Gideon's, we may expect that the blessing of Him, whose we are and whom we serve will yet enable us to praise Him, that not by might, nor by power, but by his Spirit, this evil, in itself a host, is subdued and slain before us."

With the hope that the reading of the above extracts may awaken some to a sense of their duty and induce them to take this important subject with serious consideration.

I am,

Yours as ever,

G. J. C.

Religion is a personal business; and if all the rest of the world were to forsake Christ, it would be our duty to follow him.

The Baptists in Poland have increased, in five years from 312 to 1162. The mission field extends over 400 miles.