For the Christian Messenger.

ANSWERS TO THE QUESTIONS OF DISCIPULUS ON THE SUBJECT OF RECONCILIATION.

Mr. Editor .-

I see in reading a second time the questions of Discipulus, that they bear upon the in subject of reconciliation at the point where upon the editor to ' lift up his voice.' man is born again and becomes a pew creature in Christ Jesus. Without hesitation I would say, there is in this sense only one reconciliation, and that is a reconciliation of man to God. But, free from the limitations which Discipulus has given to the subject, I would say there are two reconciliations: 1. God is reconciled to man, 2. Man is reconciled to God.

clearly explained by Dr. Hovey, of New-

and Examiner ":-

death of Christ the world was put in such come into the body of the Church." They a relation to God, that he could treat it with | shall come to God's house to ask His blessing, to favor, instead of wrath. For, after saying that ratify their vows in His sight, to be joined to- members of the society. Christ died for the ungodly, for sinners, he pro- gether by Him. The custom of marrying in the Apostle gives in this connection favors ano- the Prayer Book is violated." ther view. The second of these verses manifestly reproduces and confirms the argument of the first; but the first speaks of justification, not as to come as the sure result of justification in that blood. For salvation, according to the Apostle, is not rooted primarily in human action, but in divine grace. Then he confirms this statement by another in the same line of thought. "For to do it as "Legate." We have no such distance of Code as the sure result of justification in that most unknown. The Archbishop of Canterbury urbanity and modesty render him a real acquisition, which has for some time past it is a very expensive business, and it is a rember of the been appreciated by members of the parent. The head of the same line of thought. "For to do it as "Legate." We have no such displacement to concern the same line of thought. "For to do it as "Legate." We have no such displacement to concern the same line of thought. "For to do it as "Legate." We have no such displacement to concern the same line of thought. "For to do it as "Legate." We have no such displacement to concern the same line of thought. "For to do it as "Legate." We have no such displacement to concern the same line of the same line of thought. "For to do it as "Legate." We have no such displacement to concern the same line of the same line of thought. "For to do it as "Legate." We have no such displacement to concern the same line of the same line of thought. "For the same line of the sa if, when we were the objects of God's wrath, like pensation here, neither do we want any dispens- public. rebels whom their king counts as enemies, we ing power to break the law of our mother, the the moral education of the people's children. were put in a condition to receive his favor, by Church." the death of his Son, much more having been put in that condition, shall we be saved in his life." A similar use of the word "enemies" may be seen in a later section of this letter (Rom. 11: 28), where Paul speaks to the Gentiles respecting the Jews, as being "with regard to the poraries, and an endorsement given to it, gospel, enemies for your sakes, but with regard we were led to consider the relation of the to the election, beloved for the fathers' sake." In this place the antithetic term, "beloved," fixes the interpretation of the word "enemies!" it must signify objects of displeasure. Moreover, the Greek words which are translated "we much concerned in the liberty there has agitated in the United States by the Romish referred to having been effected by the death of placed men, removed from the Divine mind an of the next verse, which should be thus transla- body of the church" by the clergyman or ted: "Through whom we have now receiv- priest. ed the reconciliation," namely the reconciliation which was effected on God's part by the death of Christ, and which is accepted on our 20). It represents the message given to the alter or "mutilate," as "M or N" says, Apostles for men thus: "How that God in Christ their existing office. Regarding the civil reconciled the world to himself, not imputing to them their transgressions." "Observe," says Alford, "that the reconciliation spoken of in this jective and responsive reconciliation : " We pray you in Christ's stead, Be ye reconciled to God." and mankind, and now calls upon them to ac- an occasion, and, the obligations assumed by Except the Quakers and Unitarians, the Baptists his "Greek Church" says :holy nature, and that has been put out of the way, so that his good-will flows out freely towards men. He has thus established harmony ing peace and choosing wrath."

The indications of this reconciliation God to man, and the reconciliation of man to God I will reserve for another letter. Truly Yours,

that the parties were desirous of informing the match, and were rejoicing over an ac-

As we have no objection to the fact of so much appears to deprecate. He says :

The reconciliation of God to man is so of your paper, under the heading "Marriages," ton, that I will give a quotation from an ar- Miss N." This took place in no remote corner ticle found in the "New York Chronicle of the Province, where the Church was far distant, but in Halifax. Now the Prayer Book "The Apostle Paul declares that by the says, "that the persons to be married shall we were sinners, we were reconciled to God by persons to be married shall enter the drawing for while it seems, at first sight, to speak of the put in the back ground, the religious part of time to time, with a grand musical festival. him of the burden of general education. spiritual attitude of men towards God, and not the ceremony is barely tolerated, the minister of Mr. Doane, the talented leader, has acof God towards men, the course of thought which God is put in a false position, the plain order of

editor in reference to this crying evil:

We had seen the article in the Church Chronicle and thought it unworthy of any special notice, but observing that it was copied into one of our evening contemmarriage ceremonial to religion and to the church.

The cause of Religious Freedom has been were reconciled to God," may signify, either the been given to perform the marriage cere- priesthood in one form or another, a late issue turning away of God's wrath from us, or, of our mony in other places than churches, so of the New York Examiner and Chronicle has ing in the passage before us; the reconciliation church sacrament or as essentially a re-Christ, which, by the new relation in which it ligious observance, and therefore believe opponents of Separate Schools in that country, obstacle to the bestowal of his grace upon them. the residence of the bride's father" as in of free Schools in this Province. This explanation is confirmed by the last clause a church vestry, or at the altar, or " in the

In saying this we have no wish to interfere with, or shew any disrespect for the part by an act of simple faith. To the passage practices of any other religious body. now examined may be added another from the Each denomination may adopt whatever contract made between the parties to be united, as the essential binding portion of ceive all who come to him by Christ." In the worship at all. Whilst we say this, hownext verse the Corinthians are exhorted to a sub. ever, let it be understood that we would not dictate to others in any such matter. By the death of his Son God has removed every But we think it highly appropriate that the obstacle on his part to harmony between himself solemn engagements entered into on such be mingled in the Roman Catholic theology .cept his proffered grace. To him the one great the parties respectively, demand that the occupy among Protestants the attitude of outand well-nigh insuperable obstacle to concord vows should be taken under a due sense of most opposition to that Church. But we have was one rising up from the depths of his own responsibility to God; and that, with Chrissanction and blessing should be recognized. this matter sympathize with the Romish clergy. the example of our Saviour himself, the very lit is therefore right and proper that a The argument before us is lame, because it meaning of the word baptism, which implies between himself and the world. If there be any It is therefore right and proper that a more separation, it must be due to their reject- minister of the gospel be the duly qualified looks to the excellence of the end without equal immersion, and the consent of that original and officer to perform this ceremonial, and regard to the means proposed for its attainment. Religion is infinitely more important than science. we know of no more appropriate place for its celebration than "the residence of the bride's father."

## HANDEL'S MESSIAH.

friends that the parents had no objection to privilege of attending at the rendering of Han- fused in our political arrangements.

" And now 'twas like all instruments, And now 'twas like a flute, And now it was an angel's song That makes the heavens be mute."

The difficult solos were finely given by

One of the most charming features in the complished a great feat in securing the respect and affection of the first musical The writer then proceeds to exhort the talent in the city, from all religious denom-

day evening next.

## SEPARATE vs. NON-SECTARIAN SCHOOLS.

Separate Schools in this Province, should awaken attention to the attempts lately made to change our present system of free schools.

This question has from time to time been which shews that the views and opinions of the that it is as appropriately performed "at harmonizes with the views held by the advocates sustain denominational schools is objectionable

Yours truly,

SAMUEL BROWN. Yarmouth, Feo. 24th, 1869.

The writer above referred to takes ground as that of Dr. Cameron, and demands that

The article in the Examiner then proceeds:

"We have endeavoured to consider this question, without reference to the proportionate amounts of truth and error which we suppose to endeavoured to look at the proposal as we would at a similar suggestion from some of our Old

But it does not follow that civil government, or a system of education directed by government, is a fit agency for teaching religion. European governments assume the responsibility of seeing that

"THE MESSIAH. - Last night we had the high of Cosar and the things of God shall not be con-

del's sublime Oratorio of "The Messiah," by But it is urged that we cannot safely separate the Philharmonic Society. To say that the ren- religious and secular instruction. In the words quisition to the family. But a writer in the dition was admirable may seem to be poor praise, of Guisot. "Religion is not a study or an Church Chronicle sees in it a very different but indeed we cannot say much more. The exercise, to be restricted to a certain place signification, and offers a very grave la- singing was truly worthy of high admiration. and a certain hour; it is a faith and a law, which mentation over it as indicating an "evil There is a nobility in the composition which ought to be felt everywhere, and which after this our midst" against which he calls would inspire even ordinary singers, and the manner alone can exercise all its beneficial influsingers of the evening were far above the average. ence upon our minds and our lives." "The

for

Sitting and listening to the rolling harmony of meaning of which is' -as the writer proceeds to As we have no objection to the fact of the Messiah, a feeling comes over one of lying remark—"that not a moment of the hours of marriages at places indicated we were on the shore of an ocean of music, while the school should be left without the religious influlittle amused at the concern of this waves of melody roll over soul and sense. We ence." His exegesis proves too little or too zealous churchman, "M or N," over the bave not space or time this morning to give an much. Strictly speaking it proves nothing, for sad defection of his brethren. He treats extended notice of the concert, but we cannot it is not true. To say that religion should the subject in a somewhat serio-comic style, help thus early tendering our tribute of praise. not be restricted to any certain place and hour. not likely we think to alter the practice he eral terms. Where all acquitted themselves so admirably we cannot and ought not to particularize. an absurd extravagance. It would be to assert "I was surprised to see in a recent number With the sound of many voices still in our ears, that there should be nothing but religious teachwe could not, if we would, pick out any for ing. The universality of religious obligation the following announcement, " At the residence special praise; and amid such a variety of sing- would equally prove the necessity of connecting \_\_\_\_, by the Rev. Mr. \_\_\_\_, Mr. M., to ing one can hardly know which is most pleasing \_\_\_ religious instruction with the exercise of every kind of traffic, handicraft or profession. The exclusion of religious teaching from the public schools no more restricts the influence of religion than does the failure to introduce a preaching and catechetical excreise in the midst of the working hours of a factory.

The State opens its schools so many hours of the week. It offers to teach as many useful ceeds thus (Rom. 5: 9, 10) : " Much more then, private houses must be based upon some such Concert was the domestic character present- things as the State can consistently undertake to having now been justified in his blood, we shall rubric as the following, which I suppose must be saved from wrath through him. For if, when be found in the Revised Prayer Book: "The ladies and gentlemen from the various instruction. If he thinks a set religious leading to the ladies and gentlemen from the various instruction. walks and conditions of life, all combining necessary for every day, he is at liberty to the death of his Son, much more, having been room, the minister of God shall humbly wait to assist each other in musical cultivation, teach it or hire it taught. The State interposes beg the reader's close attention to this passage; portion of the marriage service." So God is and to present their fellow citizens, from no obstacle; it rather belos him, by relieving

Another argument is drawn from the rights of parents, which the system of public education is charged with invading

The family is primary : the father the head ; the mother the belpmate; the children in subjecti n, inations without exception, and inspiring and for whom the parents shall give an account to " Lift up your voice, Mr. Editor, against this them with confidence in him as a gentle- the F ther in Heaven. The Christian State has no being found in repentance, but rather in the blood of Christ, and of salvation from the wrath evil in our midst. In the old country it is al-

> It provides a certain measure of training, one condition of which is that it shall be unsectarian. No State of this Union, we believe, compels attendance upon the public schools. Iu some States compulsion may be used whenever Dear Sir, - The controversy relative to the parent neglects altogether to send his children to school. But if he prefers a private or a church school, there is neither penalty nor question.

. We doubt seriously whether, in point of fact, "the Catholic parent," generally speaking, feels a very profound interest in this question. The priests have long been agitating it in one form or another, but with a slender popular support. But in either case the demand which is put hatred from him. They have the former mean- called. We do not regard marriage as a an Article on the Roman Catholic people is inadmissible, tending to undermine a fundamental principle of our republican system.

The proposed alienation of public funds to further, because it must tend inevitably to divide the civil community by the lines of religious distinction. Educate the children of each faith separately, and they will grow up to be socially separate, and become on slight prevocations hostile. We cannot afford to sow the seeds of religious parties, and create the conup an article written by "an eminent Ro ditions of religious leuds, by the recognition of a man Catholic divine," in the New York sectarian school system. If we would be one people, second letter of Paul to the Corinthians (5: 19, form they may deem appropriate, and Tencher, who assumes exactly the same there must be that in the training of childhood and youth that shall incorporate this sense of patriotic unity with all the mental habits. There must be taught the lesson of respect for "Our public schools must teach religion, and each other's consciences. To the church and each denomination of Christians must have the family must be left inviolate the right and verse is that of God to us, absolutely and objective- the ceremonial, and that of which the law the privilege of appropriating its ratable propor- the duty of religious teaching. The State must ly, through his Son . that whereby he can complatakes cognizance, we, as a matter of choice, tien of the school funds for the support of schools take care that the religious teaching do not obscently behold and endure a sinful world, and re-would not have it performed in a place of in which their scheme of religion shall be taught." scure the vital fact of common citizenship and common right."

## EVIDENCE FROM THE ADVERSARY.

ON BAPTISM .- The Dean of Durham in

" Baptism is still administered in the East by trine immersion. The Greeks set great value on the strict observance of that ceremony, and tians, the necessity of obtaining the Divine School and Scotch Presbyterian brethren, who in innovations of the Latin Church by pleading warmly maintain their orthodoxy against the meaning of the word baptism, which implies genuine Catholic Church which they assert to be perpetuated in their own."

On COMMUNION .- The Western Pres-

byterian: " says :-

" Baptists maintain that they are not incontheir subjects are taught religion, and wretched sistent in holding to close communion; and work most of them have made of it. But among they put the argument thus: All agree that Temperance Hall has never, perhaps, governments, not only has no jurisdiction been dom of Christ have a right to come to the com-Temperance Hall has never, perhaps, presented a more brilliant appearance than it did on Monday evening last, on the occasion of the performance of Handel's grand Oratorio of The Messiah.

"AT THE RESIDENCE OF—."

Various have been the explanations given of the reasons for making known the place at which parties have been married. It is commonly the backneyed phrase, "at the residence of the bride's father." The performance in the Chronicle of yesterday to other residence of the bride's father." The governments, not only has no jurisdiction been granted over religious teaching and profession, but every form of religious establishment has been prohibited. The government may not establish all religions, no matter how impartially. A fixed provision to pay for the inculcation of religious doctrines upon that part of our people between the ages of five and fifteen would be as inconsistent with American republicanism, as a provision for teaching those between sixteen and seventy. We do no dishonor to religious when we thus deny to munion loard. All agies that only those are munion loard. All agies that only those are the constitution of the visible kingdom who have been munion loard. All agies that only those are down for religious dectrines upon that part of our people between the ages of five and fifteen would be as inconsistent with American republicanism, as a provision for teaching those between sixteen and seventy. We do no dishonor to religious when we have deep with Baptista. The platform contained the performing members of the Philharmonic Society—about a hundred Indies and profession, but every form of religious establishment has been prohibited. The government may not establishent the remained that part of our people between the ages of five and fifteen would be as inconsistent with American republicanism, as a provision to pay for the inculcation of religious dectrines upon that part of our people between the ages of five and fifteen would be as inconsistent with American people where the performance in

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