

The Christian Messenger.

A RELIGIOUS AND GENERAL FAMILY NEWSPAPER.

NEW SERIES.
Vol. XVIII, No. 46.

Halifax, Nova Scotia, Wednesday, November 12, 1873.

WHOLE SERIES.
Vol. XXXVII, No. 46.

Poetry.

THE POOR MAN'S SABBATH DAY.

BY GERALD MASSEY.

The merry birds are singing,
And from the fragrant sod
The spirits of a thousand flowers
Go sweetly up to God;
While in His holy temple
We meet to praise and pray
With cheerful voice and grateful lay,
This Summer Sabbath day!

We thank Thee, Lord, for one day
To look Heaven in the face!
The poor have only Sunday;
The sweeter is the grace.
'Tis then they make the music,
That sings their week away;
Oh, there's a sweetness infinite
In the Poor Man's Sabbath day!

'Tis as a burst of sunshine,
A tender fall of rain,
That sets the barest life a bloom;
Makes old hearts young again.
The dry and dusty roadside
With smiling flowers is gay,
'Tis open Heaven one day, in seven,
The Poor Man's Sabbath day!

'Tis here the weary Pilgrim
Doth reach his Home of Ease!
That blessed house called "Beautiful,"
And that soft chamber "Peace."
The River of Life runs through his dream,
And the leaves of Heaven are at play!
He sees the Golden City gleam,
This shining Sabbath day!

Take heart, ye faint and fearful,
Your cross with courage bear;
So many a face now tearful
Shall shine in glory there;
Where all the sorrow is banished,
The tears are wiped away;
And all eternity shall be
An endless Sabbath day!

Ah! there are empty places
Since last we mingled here;
There will be missing faces
When we meet another year!
But heart to heart before we part,
Now altogether pray
That we may meet in Heaven to spend
The Eternal Sabbath day!

Religious.

CHURCH MEMBERS, SOCIAL AND UNSOCIAL.

BY THE REV. G. T. DOWLING.

An ancient author tells us, "A man that hath friends, must show himself friendly." That rule is three thousand years old, and it is as true to-day as when it first fell from the lips of Solomon.

How can we make our people more social? By being social ourselves. Mrs. Fretful says: "It is three years since I joined that church, and no member has ever called upon me."

"Have any united since you became a member?"
"Oh! yes; very many."
"Have you ever called upon them?"
"No."

Afflicted brothers in the ministry, let me whisper a word in your ear. If you are ever attacked by these groaners, just fire that shot at them. It is sure death every time. It is almost invariably found that the church-member who complains most bitterly about the non-sociality of his brethren, is himself (the best or the worst) specimen of a recluse to be found.

Whoever is really willing to put forth his hand, will never have to wait for others to grasp it. Society is a looking-glass. We glance into it, and we see exactly the reflection of our own countenances. If we glare, it glares. If we look sour and selfish at it, it looks sour and selfish at us. But if one resolves to go through the world with a bright happy smile upon his face, with a pleasant word for every one, with a kind remark about every one, he can have no idea until he makes the experiment, what a beautiful picture that reflection will be.

"Let this mind be in you, which was also in Christ Jesus." Have you never noticed how personal sympathy

was manifested in all of His intercourse with men? How frequently He laid His hands upon them. Lepers, and men with sore eyes, whom others would not touch. And when He went to church, did He go merely to "feel happy"? Mark tells us, that in the synagogue, there was a poor lame man, and He caused sunshine to sparkle upon that face by healing him. How many of us go to chapel that we may make others joyous?

We go there to sing, and to pray, and to be indoctrinated, and that is right. That is one side of worship; love to God. But how many start out Sabbath morning with the resolve, "To-day I will make some one smile"? That is the other side; love to man. God wants both.

Bill, the porter, goes to chapel one Sunday. He happens to be seated just in front of Mr. Wilson, the employer and head of the firm. Service is over, and Bill is about passing out. Mr. Wilson reaches out and grasps his hand: "Good morning, come again next week and sit in my pew."

Bill goes out, and thinks to himself, "I like that. It is nothing but religion which would make him shake hands with me before all those finely dressed folks. I'll go next Sunday"; and he goes.

In the cathedrals of the Continent, one man may kneel before the altar, a prince; and another may kneel before the altar, a peasant. But underneath that dome, the peasant is a prince, and the prince is a peasant. Side by side they bow and whisper, "Our Father, which art in heaven."

Shall Catholics out-catholic us? Away with the Christian who will scowl at corduroy, and smile at broad-cloth.

Out, out, with such professors!
They're doing more to-day
To turn the weary sinner
From the Gospel's shining way,
Than all the books of infidels—
Than all that has been tried—
Since Christ was born in Bethlehem,
Since Christ was crucified.

CHURCH AND STATE.

An address delivered before the New York Evangelical Alliance Conference by Hon. J. L. M. CURRY, Richmond College, Va.

THE QUESTION STATED.

The subject assigned is the expediency or rightfulness of alliance between the civil and the ecclesiastical power. Without aiming at strict verbal accuracy, the question may be variously stated. Is an "Establishment" proper? Can civil government rightfully interfere with liberty of conscience? Has not every rational being an inalienable right to worship God, free from molestation? Has government a right to discriminate among religions, or, as Mr. Gladstone phrases it, "to choose the national religion"? Should religious congregations receive the salaries of pastors from the State, and be consequently placed under its superintendence?

LIBERTY DEFINED.

It ought to be premised that liberty is not un-restrained license, nor social anarchy, nor to be used "for a yail of wickedness." Liberty implies restraints and limitations, and exists where each person is guaranteed the full exercise of his faculties and rights so long as, and provided that he does not interfere with a like full exercise on the part of others. In the assertion of the rights of conscience, the peace or the existence of society is not to be disturbed. The legitimate authority of the magistrate is not to be impugned. Liberty does not license crimes against property, or society, or government, or individuals. This freedom of conscience, this right and prerogative of man, is sacred. It is correlative with obligation on the part of others. To disregard or interfere with this right is to violate a sacred thing.

ORIGIN OF THE UNION.

Christianity has been often allied with civil government. Since the third

century of the Christian era, such a connection has been, outside of the United States, the invariable rule in Europe and America. Such a policy was induced, in part, by the fact that under the old covenant a theocracy existed, and the civil government was instituted, in a large degree, to maintain and foster religion. Civil rulers, for self-aggrandizement, subordinated Christianity, or rather ecclesiastical organizations, to their corrupt purposes. Good, but deluded men, thought it a duty to foster by political support the Christian religion. When the papal hierarchy became dominant, it subsidized the civil power, and held it in vassalage. The Reformation, which, in some respects, was a protest rather than a reform, by a fatal blunder, copied, with some modifications, this wrong of Popery. Protestant governments, to resist Papacy and promote the reformed religion took religion under their fostering care. Kings, and emperors, and dukes, claimed to be the head of the church in their dominions, were recognized as such, and exercised some of the power that had been withdrawn from the Pope. In England, the Oath of Supremacy, required of persons taking office, distinctly and formally asserted the right of the sovereign to be the head of the church. The government claims the right of legislating for the national church, and the Parliament is as supreme over the Church as over property and life.

WHAT THE UNION SIGNIFIES.

When church and State are united, the State practically assumes infallibility, arrogates the capability and the right to sit in judgment upon creeds and to determine what is a church, what is true, and what is false religion. An establishment prefers one denomination to another, and throws the weight, authority, power and influence of the government in favor of a particular sect of religionists. From among several denominations, government selects one to receive its discriminating favor. It takes this denomination into partnership, establishes it, patronizes it, supports it by special laws, by public property, by exclusive privileges, gives it power as the State church in the State, and sometimes uses civil officers to enforce ecclesiastical discipline. The government thus places nearer the sovereign power the man or the woman who professes a particular creed. Such a one becomes a member of a privileged fraternity, and is held up as a more proper person than his less-favored fellow. His orthodoxy is certified, and he stands before the community with the endorsement of the powers that be.

SIGNIFICANCE OF SEPARATION.

Separation of the church and State is the removal of all political restraints and political supports from a Christian denomination. It means religious equality of citizenship, not the placing above nor below, but on a platform of perfect equality. It is the proclamation that a citizen shall not be favored, prejudiced in property, reputation, social or official position, or in any right or privilege whatsoever, in consequence of his religion. Divorce of church and State is an assertion of the wrong of civil interference in matters of worship, and an unmistakable declaration that it is better for the government and better for religion, to render unto Caesar the things that are Caesar's, and unto God the things that are God's. The distinction between what is civil and what is religious may be made sufficiently clear for all practical purposes. What is civil belongs to the province of the civil government solely. What is religious is, from grounds of expediency, as well as necessarily from its character, outside of civil control. Religion rests between God and the conscience, and the kingdoms of this world have no right nor competency to prescribe or control it.

AMERICA'S CONTRIBUTION TO POLITICS.

The people of the United States, in

Federal and State governments, deny the jurisdiction of the magistrate in matters of religion, and enjoy the "distinction and blessedness" of an entire separation, organically, of church and State. Religion is neither fettered nor endowed. The Federal Constitution, in Article VI., Section 83; declares "religious tests shall never be required as a qualification to any office or public trust under the United States." When the result of the Convention of 1787 was submitted to the States for their ratification, three of them proposed additional guarantees of freedom of conscience. In deference to this jealousy of interference with the most sacred personal right, the first amendment of the Constitution provides that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." These articles exclude the Federal government from any administration of religion, and from all power to act on the subject. All the State Constitutions are alike emphatic in the operation of absolute religious liberty.

This American contribution to the science of politics did not spring from indifference or opposition to the Christian religion. It proceeded, to quote Judge Story, "from a solemn consciousness of the dangers from ecclesiastical ambition, the bigotry of spiritual pride, and the intolerance of sects." It was incorporated into our organic law in the interest, and as promotive of pure, spiritual religion. "To this consideration," said Gen. Washington, "we ought to ascribe the absence of any regulations respecting religion from the Magna Charta of our country." Liberty of worship was not regarded by the framers of our government as derivative from civil power, nor as a concession or boon of political generosity, but as "a right inherent in the personality of the individual conscience."

RESULTS OF RELIGIOUS LIBERTY.

Government is a political organism, and it is of the essence of American liberty that the government should be entirely separate from churches and religious denominations. The separation is no longer an experiment. It has the approval of every evangelical denomination and of every political party. The different denominations are generally prosperous, enterprising and widely influential. Ministers, in the aggregate, are as well supported as elsewhere. Churches are as numerous and as efficient. Christian activity is as intelligent. Sunday schools are as numerous and as well conducted. Benefactions for Bible publication and distribution, for missions, church buildings, education—for all benevolence—are as liberal. The people of the United States are as well supplied with the means of religion as any like population in the world. Church accommodations are as ample, and as well distributed. Infidelity and heresy have as few converts. This success of the voluntary system, amply substantiated by the census, has been accomplished in spite of disadvantages, and yet equals what has been done for the Christian religion in countries where millions are expended to uphold establishments that have existed for centuries.

TOLERATION.

Voluntarism finds corroboration in countries where an Establishment is alleviated by toleration. A comparison of Dissenters with the favored sect can be made without prejudice to the argument of the inexpediency of the reliance upon State favor. The non-conforming churches are not generally inferior in purity of doctrine, unity of faith, harmony of purpose, strictness of discipline or consistency of conduct, to the endowed church. Bible, and mission, and tract societies are as well sustained by Dissenters, proportionately, as by churchmen. The poor and destitute are often compelled to rely upon Dissenters for religious instruction and public worship. It would be un candid not to concede

that State patronage has insured superior culture to the ministry, and has given to the world profound scholars and eminent preachers. In spite of this admission, I must advance a step and place the opposition to union on grounds more impregnable than mere inexpediency or unnecessary. It is wrong in principle and injurious in practical operation.

THE ALLIANCE AN INJURY TO THE STATE.

I. It is an injury to the State. When governments undertake impossibilities, they frequently inflict intolerable grievances or bring themselves into contempt. Governments have no jurisdiction over the conscience. This is extra-territorial. Governments cannot afford to lose the sympathy or encounter the just prejudice of the governed, or to do palpable injustice. An Establishment fosters notions of arbitrary government, and cultivates opposition to liberal principles. The pulpit often reflects the caprice and will, and espouses the cause of the court. The advocates of the divine right of kings, of passive obedience, the opponents of revolution, of civil reform, of popular liberty, have uniformly been the adherents of the Establishment. The rightness of the union of church and State, by inevitable logic, leads to the rightness of absolutism, to the denial of individual liberty and the right of private judgment, to the suppression of free opinion and of the largest liberty of political action. English history is full of proofs of these assertions. A reference to the troubled condition of political affairs in Brazil, Mexico, France, Germany, Austria, Spain and Italy, shows that the union is perplexing governments, obstructing reform, fermenting strife and war. State religions generated the persecutions, and very many of the outrages of Popery. A State religion brings Great Britain into the anomalous position of defending the Anglican church with three orders of ministry in England, Presbyterianism with one in Scotland, and the Maynooth grants in Ireland.

A PREMIUM TO INSINCERITY.

According to Hooker, a national church is founded on the fiction of making every subject a member of said church. Arnold of Rugby, was not able to free himself from the same hypothesis. Two corporate powers, with distinct offices and ministries, thus enlist the same persons as subjects and communicants. Statesmen and churchmen are thus united for mutual help and defence. The state offers a premium to insincerity and hypocrisy. To get honors and emoluments men become members of the Established church. Moral principle is eradicated when men affect conversion to be sheriffs, magistrates and judges, and when a petty constable is forbidden to execute process until he shall receive the sacrament of the Lord's Supper from the hands of a regularly ordained clergyman, as a part of the prescribed induction into office.

A WRONG TO OTHER DENOMINATIONS.

II. It is a wrong to other denominations. Putting out of view the hostile decision of the government as between denominations composed of equally worthy and patriotic citizens, the effect of governmental endowment is to lower the rejected party in the eyes of all those who regard the government as possessed of superior wisdom. What is called "society" is transferred to the Establishment, and few things are more intolerant and despotic than that body which "lives, moves and has its being" in the accidents of birth, wealth or governmental favor. Government elects a portion of its citizens, sometimes a majority, and subjects them to inferiority, dishonors them and their religion, puts a penalty on their form of worship, degrades them at the bar, in the college, in the pulpit, in Parliament, and in all places of honor and trust. Dissenter is a term of reproach, and such a person is under a stigma and in a state of uniform degradation. This vexatious,