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## POETRY.

### Is your lamp lighted?

Say is your lamp lighted, my brother?  
I pray you look quickly and see,  
For if it were lighted, then surely  
Some beams would fall bright upon me.

"Straight, straight is the road, but I falter,  
And oft I fall out by the way."  
Then lift your lamp higher, my brother,  
Lest I should make fatal delay.

There are many and many around you,  
Who follow wherever you go,  
If you thought that they walked in your shadow,  
Your lamp would burn brighter, I know.

Upon the dark mountain they stumble,  
They are bruised on the rocks, and they lie  
With their white pleading faces turned upward,  
To the clouds and the pitiless sky.

There is many a lamp that is lighted,  
We behold them anear and afar,  
But not many among them, my brother,  
Shines steadily on like a star.

I think were they trimmed night and morning  
They would never burn down, nor go out,  
Though from the four corners of Heaven,  
The winds were all blowing about.

If once all the lamps that are lighted  
Should steadily blaze in a line,  
Wide over the world and the ocean,  
What a garb of glory would shine!

How all the dark places would brighten,  
How the mists would roll up and away,  
How the earth would laugh out in her gladness,  
To hail the millennial day!

## RELIGIOUS.

### Bottling a Sermon.

There they sat, Ora and Otta, curled up on the hassocks in one of the front pews—one of the very first pews in the middle block—a position not in general favor; consequently they were beyond the range of any gaze which, if not actually offended by their untidiness, would at least have scrutinized them curiously and critically. Nobody saw them but the minister, who could only look and wonder at his odd little hearers, then wait until the sermon was over for the purpose of speaking with them. It would not be difficult to guess how they got there. The honey bee, the brown wasp, and blue-bottle come to church in summer weather, when doors and windows stand wide open, just so these waifs from the street strayed in.

There they sat, bareheaded, bare-footed, with dirty little hands folded in their laps, hair like brushheaps, and eyes more like coals than anything else under sun or earth.

The pastor soon discovered that, spite of the intense heat, the passing flash of lightning's wing, the thunder pulses throbbing in the distance, he had two hearers whose attention never wavered in the least.

Once the lights flared, then almost died out. Next, some one with squeaking boots left the place. Again, a hymn-book fell with a loud crash, yet those bundles of rags, with black sparks for eyes, neither lifted nor stirred. He was really sorry, this good, kind man, when the service over, he looked and they were gone—had vanished like two bats that belonged to the darkness and loved it. He had not gone far, however, on his homeward journey, when a shadow within a shadow stirred, a thin, dirty little hand reached out and touched him.

"O sir, please give me some for my sick mother."

"Give you what, child?"  
"Wine and milk," replied the eager young voice. "We've nothing to buy them with, and the doctor wants her to have them. You said, Come without money, you know, and I'm here. Otta's brought the kettle, and I've got a bottle."

"That was my text this evening," remarked the minister to a friend who had joined him. "Come buy wine and milk, without money and without price." These children were my most attentive hearers. The girl, you perceive, has applied it to the one great need she is conscious of. What can I do?"

"We'll go with them to their home, and see what is required of us," replied the gentleman. "If this story is strictly true, neither kettle nor bottle shall remain empty."

Up a narrow court in the church's rear they found a woman far advanced in consumption, who had evidently seen better days. Worse ones, too, because love of wealth and pleasure had led her down to the horrible pit, and into the miry clay the Bible tells us about. Her husband was in his grave; wealth and station had vanished like a dream, and now as the waters of the dark valley crept chillily about her feet, she looked and longed for an upward ray to pierce her spirit's gloom. The Rev. Mr. R—, while ministering to her bodily needs, lost no time pointing her to the Sun of Righteousness; and as he talked, fear and agony faded out of the woman's face, and the light of a great hope dawned in her beautiful eyes. Those two little bundles of rags, Ora and Otta, sat curled up in one corner listening, just as they had listened from the pew, with hands folded in their laps, lips apart, and a deep, dead shivering in the orbs that never for an instant left the speaker's face. Ora met him on the stairs as he was going out.

"I know what it means now," she whispered. "Maybe I wouldn't, if you'd brought the words without the wine and milk."

She stood on the step above him, a little girl upon whose head the years were light and few, a slight figure in rags and tatters; nevertheless he saw at once that her heart had taken in the heavenly from earthly types, and was exceeding thankful.

A week later Ora and Otta were motherless, yet not alone. Kind friends took them in, kind hands ministered unto them; but neither ever forgot their first sermon, nor the kettle and bottle they brought to put it in.—*Christian Globe.*

Dr. Anderson, President of Rochester University, one of the most profound thinkers in New England has published a couple of articles in the *New York Examiner & Chronicle* on Higher Education in relation to the State, a subject of deep interest to these provinces just now. In these articles Dr. A. lays down principles which seem peculiarly applicable to our present condition. A perusal of them will, we think, go far to remove many of our difficulties, and show that the position we are now in, as the result,—it was said by members of the late Presbyterian Synod,—of a great mistake—i. e., the refusal to appoint Dr. Crawley to a professorship in Dalhousie College because he was a Baptist—was, after all, no mistake, but rather an event, which, as may now be seen, has placed the Province just in its proper position on this subject, and prevented our having fastened upon us a great provincial burden—a relic of a State Church in the form of a Provincial Teaching University. We shall not delay our readers further, but ask their perusal of the first of these excellent articles, which we have but slightly abridged. We shall give the second article in our next:—

### Voluntaryism in Higher Education.

BY PRESIDENT MARTIN B. ANDERSON, LL. D.

The early Christians found education imbedded in heathenism. As the State religion was heathen they were, of necessity, obliged to establish schools for their children in order to prevent them from being positively instructed in the principles of a false religion. Hence Christian schools, supported by the voluntary contributions of the Christian population, grew up side by side with Christian churches and charitable institutions similarly supported

When Christianity became the religion of the State, the State assumed the care of schools together with the care and support of churches. Education became a constituent part of the general church establishment. Funds for the support of churches, hospitals and schools were very largely contributed by private individuals who were moved by charitable impulses.

When religious equality was introduced and the church establishment set aside, the educational system was at first but little affected. The academies and colleges which had been founded by general taxation were left in the hands of the denomination which had originally formed the established church, while the State gradually withdrew its yearly appropriations. As new colleges and academies were established from time to time, occasional appropriations for the support of the new institutions were made by the State; but no settled line of policy was marked out.

By degrees Roman Catholics, Jews, and disbelievers in Christianity generally, complained of the religious instruction still retained in the common schools. It was claimed that they were supported by taxation, and that persons of every phase of belief, or disbelief, had equal rights in the control of their administration. This claim is clearly gaining acceptance, and now, for good or for evil—I do not say which—the common school supported by the State tends, like the State, to become secularized so far, at least, as is possible in a country whose institutions, laws and literature are saturated with Christianity.

### TWO POSTULATES AND WHAT THEY IMPLY.

Two postulates are now gaining, or have gained, acceptance among the great majority of our people. One is, the necessity of the common school, supported by taxation, to the well-being and permanence of the State. The other is, that taxpayers having common rights, these schools should be, so far as possible, so administered as to do no injustice to the religious convictions of any taxpayer. The duty of the State to furnish an intellectual and moral education in the common schools is accepted on the ground of self-preservation. Since, and as by common consent, the giving of religious instruction stands outside of the functions of the State, this duty falls upon the parent, the church and the Sunday school, under the natural working of the voluntary principle in religion. It being conceded that it is the duty of the State to maintain the common school, the question now arises, What is the limit within which the State may assume to educate? We answer:

1. As the common school is supported by a common tax upon the body of the people, education at the expense of the State should be carried only so far as the great body of the taxpayers can make it available for their children.

2. On the principle of self-preservation the State cannot, and ought not, to provide education at the public expense beyond those common branches which every child can acquire, or be made to acquire.

3. This principle would justify special schools for the training of common school teachers, if it can be shown that the law of supply and demand, acting through private institutions, will not furnish them in sufficient number, and with sufficient training to meet the necessities of the case.

4. Hence, professional education and high liberal training necessary for the professions should not be undertaken by the State, because they are for the benefit of a very small part of the voters and taxpayers. This principle of exclusion would apply to special schools for the training of farmers, mechanics and engineers, just as really as to institutions for the training of lawyers, physicians and clergymen. Competitive examinations among the graduates of our colleges and scientific schools would furnish a superabundance of candidates for the army and navy, who would have sufficient discipline and acquirements to enter at once upon those

studies which strictly belong to the profession of arms.

5. The State—as an organism with powers limited mainly to the protection of life, property and personal liberty—may not undertake to teach what belongs to the domain of conscience, and therefore, in so doing transcends its legitimate sphere. High education cannot be adequately conducted without the discussion, in the way of acceptance or denial, of God, the soul and the objective sanctions of morality, or what binds a man to God. As this high education, in order to be scientific and thorough, is conversant with the sphere of topics which involve religious and moral principles, it should be referred, like religious beliefs and modes of worship, to the action of the voluntary principle. This would exclude from the charge of the State, except for general supervision in regard to the holding of corporate property and the qualification for degrees, all collegiate and professional education.

### HIGH EDUCATION—HOW IT SHALL BE PROVIDED.

Upon whom, then, does the duty of providing for high education rest? Usage and common sense have, in our own country, answered the question: Upon individual and corporate benevolence, acting under the general laws of the State which define the limits and powers of religious and benevolent organizations generally.

In accordance with the principles thus laid down, it will be seen that the voluntary principle, as applied to the support of religion, involves the exposition and application of the moral and religious bearing of all the great modes in which theists claim that God has revealed himself to man. We believe that God has revealed himself to man:

1. In the constitution and course of nature in the material world.
2. In the existence and organization of the human mind and the human conscience.
3. In those special social laws, common to man, which underlie the State, and determine and limit the action of men in providing for the protection of life, liberty and property in human societies.
4. In those supplemental moral and religious revelations made to man, as a responsible being, as a preparation for a future life.

Now, no one of these modes in which we assume God to have revealed himself to man can be scientifically discussed without touching vitally the question of the being and nature of God—the existence and laws of the soul—the origin of moral distinctions—the right of the State to punish—the grounds of the rightful authority over men of civil, criminal, constitutional and international law. This holds true regarding educators who, like Vogt and Biehner, dogmatically deny the existence of God, or who, like Spencer and Comte, deny the possibility, even if a personal God exists, of his revealing himself to man. The ideas of God, the soul and the sanctions of moral law, are too deeply rooted in all forms of human thought to be ignored. The instant we pass from the elements of knowledge, mechanically accepted on authority, to the causes, reasons and underlying laws of things—from the apprehension of mere isolated facts to the grand domain of science, we must accept God, the soul and the moral constitution of man and the universe, or deny them.

These modes of revelation by which we have designated the phenomena of the material and moral universe are so co-ordinated in the relation of means and ends, causes and effects, phenomena and laws, that they are each parts of one great system. No one of them can be adequately understood without an estimate of its bearing on the whole. By consequence, each and all of them are factors in all sound scientific method, and, positively or negatively considered, enter, as necessary and constituent elements, into all high education.

While I hold that the elements of knowledge, such as are taught in the

common school, may be taught and learned without serious and scientific discussion of these points of controversy, high education cannot. These questions to-day occupy a larger space in all treatises on general science than ever before. To illustrate what I say, you have only to take up any modern treatise on the Logic of Method, or any treatise on fundamental questions of scientific inquiry. These subjects come to the surface of any thorough discussion of the nature of the certainty which results from the inductive process—in the discussion of the origin and character of those uniformities to which we give the name of law in Physics or Natural History—in fixing a conception of the origin of force—in settling the nature of those necessary truths which lie at the basis of the science of quantity—in determining the ground of the sacredness of contracts, as involved in the necessity and universality of moral distinctions. These topics are discussed in magazines, newspapers, works of fiction even, with such boldness and freedom that the teacher who fails to attack them must be inexcessively superficial, or neglectful of his professional obligations.

### THE QUESTION OF TO-DAY.

The question before our profession to-day is this: Shall the young men of the future be trained in scientific methods, so-called, which assume a godless universe and deny the reality of all distinction between mind and matter; or in a method which finds an Infinite Mind as the bottom thought of all science and moral law, incarnated in all history, in all jurisprudence and in every form of social order.

The obligation to furnish such instruction rests upon our higher institutions of learning; and the duty cannot be discharged with the highest efficiency and freedom where the institution is entangled by obligations to respect the opinions or prejudices of the great body of voters, as must necessarily be the case when an institution depends on taxation for its support, or has been endowed by State patronage. This is no question of mere sectarian propagandism. It involves the incultation of belief in an objective moral order which must affect the whole moral cement of society; the spirit and character of our political philosophy; the ethics of commerce, the foundations of law. I make no charges against State institutions and the able and right-minded men who, so generally, control them; but if I do not greatly mistake, they will find more and more difficulties in the discharge of those obligations which are imposed upon them by a due regard for the being of God and the substantial existence of the human soul. Those considerations which lead to the exclusion of religious instruction from the common school apply, with much greater force, to institutions for high education supported and controlled by the State. Those principles of our government which deny to the State the right or the duty to teach or control religion have a broader application than is generally admitted. The voluntary system for the support of religion not only excludes the State from the maintenance of forms of belief or worship, but also from the maintenance and administration of those higher forms of scientific education which are necessarily conversant with the very foundations of all morality and all religion.

For the Christian Messenger.

### Higher Education in Nova Scotia.

The present may not be an unfitting time to make a contribution to the literature of this much discussed subject. For though discussion has abated somewhat of late, the recent action of the Presbyterian Synod, and of the Baptist Convention indicate that the legislation of last winter in this matter has left the question of Higher Education in a state far from satisfactory and far from settled. Indeed, legislation which is but the result of attempted compromise between irreconcilable prin-