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WHOLE SERIES.
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Poetry.

For the Christian Messenger.
No Condemnation.

I was condemned, my crimes were black
as night,
By broken law securely bound,
No respite could I see—condemned to
death!
Just cause for condemnation found.

No palliation for such deeds as mine,
My soul, for help, with anguish wild,
Turns this way, that, within, around,
above—
The very clouds with blackness piled.

A thought comes flashing through my
burning brain;
A thought to save me from despair,
"Jesus have mercy! plead, oh plead my
cause!"
In broken words I spoke my prayer.

And quick in answer to my anguished
cry,
He came my Advocate to be,
Long had He watched and waited for my
call,
Longing my guilty soul to free.

"What plead you for this vile, this
wretched one?
Has he not set all law aside?"
"Ah yes; of deepest dye his sins have
been,
But I the law have satisfied.

I have borne his sins, I who knew no sin,
That he might wear my righteousness.
Free from all condemnation now he
stands,
Robed in this most glorious dress."

No condemnation; oh what words were
these;
Was ever sound so full of bliss?
He, my dear Lord, my every sin has
borne,
And bids me all my fears dismiss.

No broken law, for He hath made it
whole,
The perfect law of liberty—
No other law henceforth my soul shall
know,
Forever free, forever free.

Free indeed! for Christ hath made me
free,
Yet wholly thine I am, dear Lord,
May my ev'ry act in life, with the truth
Of this sweet paradox accord.

Religious.

Peacemaker or Piecemaker?

BY GEO. W. ANDERSON, D. D.

These two words are similar in sound, but what a world-wide difference between the characters which they describe! One builds up, the other tears down; one draws people sweetly together and binds them in happy fellowship, the other rudely scatters them and makes fellowship impossible; one is an inestimable blessing, the other is an unmitigated well—nuisance, to put it with the greatest possible mildness. There are few churches of Christ in which one or the other, or perhaps both of these characters may not be found.

If there are peacemakers and no piecemakers, happy is it for that church, for such followers of Christ bring blessings wheresoever they come and are fountains of blessing wheresoever they abide. They fill the atmosphere of the church with sweet and sacred influences, and then it may be said with special truth:

The hill of Zion yields
A thousand sacred sweets,
Before we reach the heavenly fields
Or walk the golden streets.

Of such a church the devout believer who lives in fellowship with the Father and with his Son Jesus Christ, may well sing:

"I have been there and still would go,
'Tis like a little heaven below.

In the midst of such a body of believers, is found a sweet foretaste of the blissful harmony of the Church above.

If there are peacemakers and piecemakers both in the church, then it may think itself doing well if it holds its own. The two classes always work in different directions towards different ends. Unity, thorough unity, is impossible. What the peacemakers are building up, the piecemakers are tearing down; what the latter are tearing down and scattering, the former are quietly but busily gathering together to build up again. And they need to be specially busy, for

one piecemaker will often do more mischief in a day than a score of peacemakers can repair in one month. But little time and little skill are required to tumble a grand edifice into ruins; while very much of time and toil and skill will be required to build it up again in its former grace and beauty.

If in any church there be piecemakers, and no peacemakers to counteract their mischief, then truly "Ichabod, the glory has departed," may be written upon its habitation; the true sons of God, so called in heaven above and on the earth below, have gone; the sons of Belial rule unchecked; their rule hastens on the inevitable and utter ruin which God's righteous judgement has decreed; and thus in His good providence the horrible nuisance is sooner or later abated.

Very often, alas! the piecemakers do not appear to be able to recognize their own tokens, and seem to flatter themselves that they are following the things that make for peace. Blind are they, fearfully blinded by the god of this world, and the last to comprehend that under their impulse, the things of the Church are rapidly going to pieces.

Very rich are the blessings which belong to the true peacemaker and heavy and fearful the condemnation which God has pronounced on the piecemakers, the children of discord, the sowers of dissensions, the causes of division. Hence it is well for each one to know in which class he himself belongs. It would be very well at brief intervals for every member of the churches, from pastors and deacons down to the very youngest of them all, to put themselves through a special catechism, in order to determine the important question. It might embrace some such inquiries as these:

1. When I came into this church did I say honestly and from the heart, "Peace be with this house?"
2. Did I then, and do I really and truly now, take for my God who has taught us in His Word that He is "the God of peace?"
3. Did I accept as my Lord, and do I now hold myself ready to follow in word, and act, and spirit, Him who is revealed to us as the "Prince of peace?"
4. Do I heartily endeavour to obey the word of the Lord, "Love truth and peace?"
5. Have I during my membership in this church, and especially during the last month or week or day, been prayerfully and carefully endeavoring to heed the oft-repeated instructions which are given to believers: "Follow after the things that make for peace, and things wherewith one may edify (or build up not pull down), another," Romans xiv. 19; "Live in peace," 2 Cor. xiii. 11; "Live peaceably with all men," Rom. xii. 18; "Endeavoring to keep the unity of the Spirit in the bonds of peace," Eph. ix. iii.
6. Has my love for peace and desire to promote real love and true harmony in the church led me to have a due regard at all times to the opinions, the wishes, the feelings, the interests of others.
7. If on a careful review it appears that I have failed and have caused alienation, coldness, or division among brethren in Christ, am I ready to use all the means in my power to repair the mischief I have done?

What blessedness in the churches of our Lord when peace is thus earnestly and honestly and understandingly sought, and then becomes a constant guest! How fully the God of peace will dwell within them, and what gladness and glory will be the portion of the peacemakers, the confessed sons of the all-glorious One.—*National Baptist.*

A large word is a dangerous thing in the mouth of a man who has never studied the dictionary; as, for instance, when a witness, pompous and self-contained, said that he regarded his character as wholly "unbleachable."

Kentucky has actually passed a Sunday law.

We find the following article in the last issue of the New York *Examiner & Chronicle*. It will be read with no less interest here than in the United States. The subject is here a living one, and the views of the worthy President of Acadia College are deserving of the close and serious consideration of all friends of Higher Education.—*Ed. C. M.*

State and Denominational Colleges.

BY PRESIDENT A. W. SAWYER, D. D.

It may be admitted that for cities and large villages intermediate education can be satisfactorily conducted by the public high-school. But the less populous sections of the country will be subjected to great loss and injury, if the denominational academies are permitted to die out. They are the natural and best means for diffusing the civilizing and elevating influences of education among the thousands who are not within reach of the high-school. It is among this class, that the best work of the denominational academies has been done in the past, and they should be maintained with increasing efficiency in the future, if the manifest tendency to a wide and disastrous separation between the town and the country population is to be arrested. These schools are part of a system; and if they disappear, the attendance at our colleges must be diminished.

While there is a sphere for the public high-school and the denominational academy, it is not evident that both the State and the denominational college are needed. If one must retire from the field, there are good reasons for the opinion that the State college can be spared with the least detriment to the public good. In view of the fact that representatives of the various religious denominations unite so readily in the support and patronage of State schools for the profession of Law, Medicine, Teaching, and the practical arts, the question is often asked, Why is it that though all parties thus united in these State schools, the religious portion of the community cling so tenaciously to their denominational colleges? The explanation of this seeming inconsistency is apparent, if we consider the proper object of the college, and the nature of some of the most important studies that by common consent belong to its curriculum. The college is not designed to give professional training, but general culture. It takes the student under its fostering care during the period when he is expanding into the strength of manhood, and helps him to know himself and his generation in relation to the present and the past, to mould his habits of thought under the influence of noble forms of literature, and to acquire and hold, as a permanent possession, some correct idea of the relations of the various sciences and the different departments of learning to one another. The majority of Christian parents will think that this can be best effected under the influence of an institution that, by the principles of its organization and the methods of its administration, is free to acknowledge the controlling authority of definite religious doctrines, and to lead its members to feel that their survey of the field of human thought is too limited, if it do not comprehend the connection between the world of sense and the realm of the supernatural and spiritual. With whatever success the State College may accomplish a portion of the results here indicated, by the fact that it is a State institution it is precluded from attempting the whole; and the work in its completeness is necessarily left to be undertaken by other agents.

An examination into the nature of some of the most important studies of the college will show that they cannot be satisfactorily conducted under the control of the State. Among these studies Philosophy has held a high rank; but it is necessarily so involved with Theology that, if the philosophical sys-

tem of any school is known, we at once decide in regard to its theological bias. The State college cannot teach freely and effectively in this department. The denominational college is needed to mediate between philosophical thought and religious beliefs. If the principles and motives that have directed the great social and political changes of the last eighteen centuries are so presented as to harmonize with the teachings and spirit of the Church of Rome, such historical instructions could not be acceptable to Protestants; and the Protestant interpretation of the same subject would be equally unacceptable to the Roman Catholic. Or if a Professor of History were to class Christianity with the other religions of the world, as all equally human or equally divine in their origin, Christian people cannot be satisfied with such indifference. The difficulty here presented is not simply ideal; it has been felt in actual experience. As one instance, we may refer to the fact that when Mr. Gladstone was called to present some scheme for higher education in Ireland that should harmonize with his act in disestablishing the Irish Church, he proposed a State university from which the departments of Philosophy and History were to be excluded. It is not surprising that such a proposal did not give satisfaction. In this case the difficulty will probably be obviated by allowing the different religious bodies to have their own colleges or universities, where freedom of instruction can exist, while a Board of Examiners, somewhat after the style of those created by the London University, will test the value of the general education given in these institutions. An appeal to the example of the old universities of Great Britain and Germany, to show that the various departments of the higher education can be successfully developed under the direction of State officials, would be inadmissible here, inasmuch as these universities are connected with some established form of religion.

In the older States a system of education has grown out of the needs of the people, which ought not to be modified simply to make it conform to some foreign model. The friends of the high school seem to be determined to destroy the denominational academies. If they should succeed, the high school would gain nothing, and all that the academy might have accomplished is so much lost. But they will not succeed. It would be well that the "arts course" should be eliminated from the State universities, and thus they would become what they ought to be, groups of professional and practical schools, acceptable to all the people. If the independent colleges could in some way be associated so that, within convenient areas, they should accept candidates for matriculation proved by a uniform examination to have the same grade of qualification, the colleges being left to show their respective excellences by characteristic differences in the culture that each may give, the academies and high schools would then have a definite and common standard of attainment placed before them. A certificate of graduation from college should be considered the proper passport to a professional school. When this requirement, already delayed too long, shall be adopted, as the result of these changes there would be a continuous tide of advancement from the lowest to the highest grade of study, along which all the educational agencies would be working in harmony.

Acadia College, April 1880.

Rev. W. F. Broadus, D. D., when a young man, agreed to unite with a Methodist brother in holding union prayer meetings in a destitute neighborhood, with the expressed condition that neither should introduce anything denominational. One day Broadus chanced in opening the meeting, to read the sixth chapter of Romans, whereupon the Methodist brother charged him with having "violated the contract by reading a Baptist chapter."

Burial Scandals.

These outrageous proceedings of the Established Church in England are doing good work in preparing the people for a separation of the Church and State. The following is an account of the latest one communicated to the *London Baptist* last month:

DEAR SIR,—Linnie Johnson, a much afflicted child ten years old, died here on Friday week. Her parents having two children buried in St. Stephen's churchyard, very naturally desired that this one should be laid with them. Arrangements were accordingly made for her to be buried there on the Tuesday. Miss Allnut arranged also that the school children should sing over the grave. But on the Monday, the vicar—Rev. R. L. Allnut—sent to say that he had heard on good authority that the child had never been christened, and therefore he could not allow it to be interred in the ordinary way, but offered to send his curate to read the burial service at the house, and then the mourners might take the remains to the grave in silence. To this the bereaved parents would not submit. In a so-called Christian land they refused to have their dear girl buried like a dog; so at only a day's notice they had to get another grave at the cemetery, and some one else to conduct the funeral. Thus their grief was vastly increased, and so were their expenses and trouble; all because of the dogma of infant sprinkling, which is not taught by a single text in the whole Bible, either directly or even by implication—which broad statement I challenge Mr. Allnut or anyone else to disprove. Why was this child denied Christian burial? Was it that the vicar really believed that no clergyman had christened her she had perished for ever? Such a doctrine is too barbarous even to be soberly denounced. Or was it only because the Church of England forbids it? Then such tyranny ought not to be tolerated twenty-four hours longer. Englishmen ought to demand the disestablishment of anything that so oppresses the poor—for such a refusal I never heard in relation to the rich. Either supposition is utterly repugnant to a Christian mind. No one could conceive of Jesus Christ acting so, and yet these, His professed followers, dare to do it in His name.

What a shriek of execration would be heard if a Baptist refused to bury a person because he had not been immersed! But which is worse? that, or the vicar's refusal? Besides, the Church is not consistent. In this very family there is a daughter who has been confirmed but never christened; and Mr. Allnut, prepared her for confirmation without once asking about christening. Yet wounded feelings must be trampled under foot in order to adhere to the Prayer Book! Surely the day must soon come when such an anomaly will be swept away!

T. HANCOCK, *Bap. Minister.*
Dry Hill Park, Tunbridge, March 29th, 1880.

They have had a novel duel at Madrid. A musician sent a challenge to another member of his profession, and the latter having choice of arms selected the piano, with the condition that the one who was able to play the longest should be declared the victor. All dance music was prohibited. They commenced their duel in the presence of witnesses. As one of the combatants was commencing to play the *Miserere* for the hundredth and fiftieth time (so says the report), he fell dead, and his antagonist was carried to an insane asylum. The four witnesses showed signs of mental weakness.

A correspondent enumerates the wants of the country as being grist mills, trades-people, houses, cattle and thousands of energetic men, women and children.

It is not enough to arm; you must hit.