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Poetry.

For the Christian Messenger.
The Raising of Lazarus.

Two sisters, at home in Bethany, sat
And mourned for their brother dead,
A messenger hastily entered their door,
"The Master is coming!" he said.
Then Martha arose, "Oh Mary!" she cried,
"I am going my Lord to meet."
And on through the streets, to her brother's friend
She wandered with hurrying feet.
But Mary sat still in the house and wept,
She would wait till the Master came,
"He will miss our Lazarus so," she said,
And she sighed as she breathed his name.
When Martha had come to the little band,
And stood by the Saviour's side,
"Oh! Master," she said, "if thou hadst
been here
My brother would not have died."
"Thy brother will rise again," he said,
As he gazed on her drooping form,
"I know it," she cried, "he will rise again,
On the resurrection morn."
"But I am the Resurrection and
The Life," the Saviour said,
"And whosoever believeth on Me,"
"Shall live though he were dead."
And he who liveth and believeth on Me,"
He added, "shall never die."
But Martha, He asked, "Believeth thou
this?"
And she answered with kindling eye,
"Yea Lord I believe that thou art the
Christ,
The Son of the God above."
Then back through the town, to her home
she went,
Her heart filled with hope and love.
And Mary was still with her weeping
friends;
No comfort or hope had she;
And Martha whispered, "The Lord has
come,
My sister, and calleth for thee."
Then Mary rose quickly, and went to her
Lord,
And kneeling she sorrowfully cried,
"Dear Master, if Thou hadst not tarried so
long
My brother would not have died."
Then He who was Lord of heaven and earth,
With the Jews and the sisters wept,
And asked them to show Him the way to
the tomb
Where the youthful Lazarus slept.
Said Martha, "he's laid in the grave four
days
His body offensive must be."
"Said I not unto thee if thou wouldst believe,
The glory of God thou shouldst see!"
"Roll back the stone." Then He lifted
His voice
In prayer to His Father in Heaven;
"I thank Thee oh Father Thou hearest Me
now
And that power unto Me has been given."
And then with a voice that shook the tomb,
He bade the dead to arise;
And he that was buried came forth alive
Before their astonished eyes.
There was joy in the sisters' home that eve,
For their brother was with them there;
And their grateful hearts to the Father
arose
In a sweet thanksgiving prayer.
E. E. C.

Religious.

The First Human Death.

REV. JOHN STOCK, LL. D.

The first human death! What a
subject for the painter's pencil and the
poet's inspiration!
That death at once convinced Adam
and Eve that the threatened curse was
no fiction, but a stern reality, for here
was their beloved and godly son Abel
dead before their eyes. His piety had
not saved him from the hands of the
destroyer. Their purest and best son
was the first to die. What a demon-
stration of the universality of the death
penalty!
It is awful to us, familiar as we are
with the ravages of death, to look upon
a corpse, to kiss the cold lips that give
no response, and to raise the hand that
cannot clasp ours in return. But what
a thrill of horror must have shot through
the hearts and souls of Adam and Eve
when they, for the first time, gazed upon
the awful visage of death, and be-
held the first-fruits of the curse which
they had introduced! That was an
impressive sight indeed!
And this first death was a murder!
The first human blood shed was not
spilt by a wild beast of the jungle or
the ferest, but by a brother's hand.
Man was the slayer of the first man
who died, not disease or natural decay.
A terrible omen truly of the wholesale

massacre of men by men, that should
characterize every period of human
history! War has been the direct or
indirect cause of the death of millions
more than have perished by pestilence,
or earthquake, or volcanic action com-
bined. And still the hideous trade of
legalized and scientific butchery flour-
ishes. Germany is adding another
corps d'armee to her already numer-
ous host. The times are bad, and trade
and commerce is languishing, but "the
gunpowder and glory business" was
never so brisk as now. "How long, O
Lord? how long?"

And the first death was not only a
murder, but a religious murder. "Je-
hovah regarded Abel and his offering,
but Cain and his offering he did not re-
gard. And Cain was angry exceedingly,
and his countenance fell. And Je-
hovah said to Cain: Why art thou
angry? and why is thy countenance
fallen? Is there not, if thou doest well,
a lifting up? And if thou doest not
well, sin is crouching at the door, and
towards thee is his (i. e., sin's) desire;
but do thou rule over him (i. e., sin).
And Cain told it (i. e., what Jehovah
had said) to Abel, his brother. And it
came to pass, when they were in the
field, that Cain rose up against Abel,
his brother, and slew him." Genesis
iv. 5-8.

Most of the wars that have cursed
our earth have been waged more or less
distinctly, in the name of religion. The
struggles that enthroned Constantine,
called the Great, the bloody persecu-
tions and wars between the Arians and
Orthodox, the marvellous conquests of
Mohammed and his successors, the
wholesale massacres perpetrated by the
Spaniards in the Americas in the
early days of geographical discovery,
the wars of the Reformation, and es-
pecially the Thirty Years' War in Ger-
many, the fearful butcheries of the In-
quisition, and all the blood that has
been spilt more recently over the so-
called Eastern Question, have been
mainly due to religious antipathies. It
was in anticipation of these dismal
facts that our divine Lord uttered the
words, "Think not that I came to send
peace on the earth; I came not to send
peace, but a sword. For I came to set
a man at variance with his father, and
a daughter with her mother, and a
brother against her mother-in-law; and a
man's foes will be these of his house-
hold. Matt. x. 34-36. Abel was the
first in the long and ghastly procession
of victims to the odium theologicum.

But it is an interesting fact that the
first-fruits of the primeval curse were
gathered to glory. The first man who
died was a saint. Heaven could boast
of a human spirit gathered to its joys
and splendours before hell could exult
over one engulfed by its terrible dark-
ness and despair. The angels had a
human companion to aid them in sing-
ing Jehovah's praises before devils had
a man among them to join in their
curses and blasphemies. Where sin
abounded grace did much more abound.
And the pearly gates, which were first
opened to receive redeemed Abel, are
still open day and night. Amid the
light of day, and the solemn stillness
and darkness of night, multitudes are
being daily carried by the angels into
Abraham's bosom from our sin-stricken
world. Heaven is appropriating to it-
self all our most precious ones. The
people who save the earth from becom-
ing a Sodom or a hell, who alone make
this state bearable, and keep society
from utter putrefaction, are one by
one passing to their rest in the para-
dise of God. What a world that must
be! How vast its population! How
immense its attractions! There re-
maineth therefore a rest for the people
of God. Abel led the way in entering
into that rest, but millions upon millions
have followed him.

Part of the host have crossed the flood,
And part are crossing now.
The first victory that was gained
over death was won by faith in the one
infinitely sufficient sacrifice for sin.
When man sinned, and the shadow of
death had settled upon our earth;
when the hatchment of our race was

up, and no Resurgam was as yet writ-
ten upon it, Jehovah gave the first
promise of mercy when He announced
the coming of the Seed of the wo-
man whose heel was to be bruised,
but who would, with that bruised heel,
crush utterly the head of the serpent.
This announcement was the morning
star of hope in the night of man's fall.
Other stars soon followed, and others
yet again, from age to age, until the
spiritual firmament was all ablaze with
their lustre. And then the Sun of
righteousness arose in His peerless
glory, with healing in His wings, and
all lesser lights waxed dim before
His transcendent brightness. Abel,
like Abraham saw His day, and he
saw it and was glad. The nature of
the sacrifice that he brought was evi-
dence of this. "And Abel also brought
of the firstlings of his flock, and of their
fat." Gen. iv. 4. The fat was to be
burned upon the altar of sacrifice, as
afterwards directed in Num. xviii. 17.
Thus Abel declared his faith in what
has been profanely called "the blood
theology." In his sacrifice he acknow-
ledged his personal sinfulness and guilt,
and his faith in his promised atonement
by which the works of the devil were
to be destroyed. And thus it was that
when He came to be the first man that
dipped his foot in the Jordan of death,
and went over, as no man had gone
heretofore (Josh. iii. 4)—the bitterness
of death was for him taken away. In
faith upon the promised Seed he lived,
and in that faith he died. He first
learned by full experience how mighty
He is to save who was to be crucified
on Calvary, but was to come amid the
splendours of the latter-day glory from
Bozrah with garments dyed, not in His
own blood, but in the blood of His ene-
mies. (Isa. lxiii. 1-6.)

From the days of Abel to the present,
victory over death has been obtainable
only in the same way—by faith in Him
who is the Resurrection and the Life.
"The sting of death is sin" (1 Cor.
xv. 56.) But "the blood of Jesus
Christ, God's Son, cleanseth us from all
sin" (1 John i. 7); hence, Jesus Christ,
draws the sting of death. Death has
no sting but sin; when that is removed
the monster becomes stingless.

What is it that makes us afraid to
venture upon the dread future, and to
appear before our Maker and our Judge?
It is the consciousness of sin. But
when by the virtue of the infinite Sacri-
fice our guilt is cancelled, and the soul
is conscious of fellowship with God,
there need be no terror in the
thought of meeting our Maker at death,
for have we not already found often-
times a heaven upon earth in His pres-
ence here? Shall we not see Him
there, as now, revealed in the person
and work of our Saviour, His well-be-
loved Son? Will He not still be our
Father, and shall not we be still His
children?

It is at the Cross of Jesus that we
learn to sing the glorious psalm—"O
death, where is thy sting. O grave,
where is thy victory! The sting of
death is sin, and the strength of sin is
the law. But thanks be to God, who
giveth us the victory through our Lord
Jesus Christ." (1 Cor. xv. 55-57.)

"By faith Abel offered to God a
more excellent sacrifice than Cain, by
which he testified that he was
righteous, God testifying of his gifts,
and through it (i. e., his faith,) he being
dead yet speaks," (Heb. xi. 4.) "But
we have come . . . to Jesus the Medi-
ator of the new covenant, and to the blood
of sprinkling that speaks better than
Abel." (Heb. xii. 24.) Let both
writer and reader beware of refusing
Him who now speaks!

Broad Churchism.

There can be no doubt that on both
sides of the Atlantic, there is not a lit-
tle of what may be called Broad Church-
ism in the orthodox denominations. The
term was first applied, we believe, to a
small but gifted party among the Epis-
copalians of England who held loose
views on such questions as future pun-
ishment, the Atonement, and the inspir-

ation of the Scriptures. But this ten-
dency towards what is called liberalism
as opposed to orthodoxy has gradually
spread among Congregationalists also,
till in many of the pulpits the old Gos-
pel is openly disavowed. Among the
Presbyterians of Scotland, startling
sentiments have been ventilated, which
are giving thoughtful members the
greatest anxiety; and even among the
Baptists of Great Britain there may
be found a few who do not give the Gos-
pel trumpet a certain sound. In what-
ever direction we look, we find two op-
posite tendencies manifesting them-
selves, the one towards Broad Church-
ism, and the other towards a stricter or-
thodoxy.

The advocates of "liberal" views
are quite pronounced in their opposi-
tion to doctrine. Their favorite max-
im is, that "Christianity is not a dog-
ma, but a life;" and their chief aim is
to "teach the theology of their own
breasts." They have a great dislike
for fixed opinions on points of faith, and
they write and speak with something of
a sneer about "coining the living heart
of Scripture into dogma." With many
of them, it seems to be a matter of lit-
tle consequence what a person believes,
provided only that his faith is sincere.
To us, however, it seems very plain
that the subject-matter of a man's reli-
gious belief is in the highest degree im-
portant. "As a man thinketh in his
heart so is he." Out of his faith
spring his motives and affections, his
character and conduct. The man him-
self is just the development of the
truth he has inwardly received. It
would be equally rational to affirm that it
is of no consequence to his health what
a man eats, provided only he eats hearti-
ly, as it is to say that it matters little
what he believes, if only his belief is
sincere. Sincerity in believing, like
appetite and pleasure in eating may be
necessary to extract nourishment from
wholesome food; but neither one nor
the other can convert poison into
sustenance. Nothing but the pure Gos-
pel can satisfy and save the immortal
soul. Doctrinal science and spiritual
life, far from being mutually destruc-
tive, mutually help one another. The
truths of the Gospel are the beams of
light through which the believer sees
the Sun of Righteousness; but if the
truth is not beheld in clear and steady
light the Saviour whom it reveals will
only be dimly discerned.

It is by no means easy to see how
Broad Church sentiments can be the
basis of mutual affection and co-opera-
tion among professing Christians. We
candidly confess our inability to under-
stand how any Christian church or so-
ciety can be formed, except upon a
hearty agreement as to the kind and
amount of truth which constitutes the
vital element of Christian character.
There can be no true fellowship,
where there is no intelligent sympathy
between mind and mind regarding the
things "certainly believed." All reli-
gious association must turn upon a com-
mon centre; and to express in some
way more or less formal the truths in
which Christians are united, seems to
us inseparable from any correct or ra-
tional notion of a church. It is an ut-
ter impossibility to preach Christ with-
out preaching doctrine, as certain self-
styled "advanced" and "independent
thinkers" profess to do. Indeed,
we have long suspected that dislike of
doctrinal preaching can be traced to
dislike of the central, saving truths of
God's holy Word.

We believe that our ministers and
churches in Canada are thoroughly
sound in the faith. They have an im-
portant message to deliver, and we trust
they will continue to proclaim it, un-
corrupted by the traditions of men. If
a temporizing policy regarding the
claims of evangelical truth should ever
find a place among us, the glory would
be departed. And when so many in
other lands are erring from the truth,
let it be our whole concern, as it is our
noble mission, to "contend earnestly
for the faith once for all delivered to
the saints."—Canadian Baptist.

Little and often makes a heap in time,

For the Christian Messenger.
A Late Order in Council.

As the *Christian Messenger* is neither
a Government nor an Opposition paper,
and is as little captious in regard to the
acts of our rulers, as it is cringing to
those in office, it will probably not ob-
ject to being the vehicle of a few patri-
otic criticisms upon a late measure of
our Educational authorities and present
ruling powers.

The measure referred to, is that of a
late Order in Council, by which a pre-
vious Order, which exempted the grad-
uates of Colleges from certain examina-
tions for Grade A. Licenses, was re-
voked, under circumstances of great
hardship to parties affected by it, and
of more than questionable propriety as
respects its originators.

The Order and legislation consequent
upon it, primarily and chiefly affect
Acadia College; for to her credit
be it said, that Institution furnishes
from its students and graduates a large
number of teachers for the Common
and Higher Schools of the Province
than any of the other Colleges of Nova
Scotia, or rather, perhaps, than all
the others combined. Some of these Insti-
tutions do not supply one of such teach-
ers in a decade, and as regards the rest,
the contribution is so insignificant, that it
matters little to them what measures,
wise or unwise, just or unjust, may be
adopted by those in charge of our public
affairs. As, therefore, these are not im-
mediately and personally concerned, it
will only be in accordance with the prin-
ciples of human nature if they utter no
protest, and manifest no interest in the
matter.

Acadia College enjoys the high honour
of having given to the Province a num-
ber of our most prominent Education-
ists, and in this respect towers high
above any kindred provincial Institution.
She has fitted in her halls, and bestowed
upon the Country, different Superinten-
dents of Education; she has furnished to
the Normal School some of its most effi-
cient and popular instructors; and has
conferred on the School Inspectors tenot
a few of its ablest and most successful
officers. Nor would it be foreign to the
subject to point to the learned profes-
sions generally in Nova Scotia and
the sister provinces, and to show how
largely and honorably their ranks are
composed of graduates of Acadia Col-
lege.

"Pride was not made for man." Our
Education authorities have probably
adopted this maxim, and to prevent the
Institution, whose case we are now con-
sidering, from being unduly elevated,
have taken this original means of teach-
ing humility. The graduates of Aca-
dia College for 1880 must be content to
labour in the humbler grades of our Com-
mon Schools, because an Order in Council
passed just before the close of the Col-
lege term, and on the eve of the Col-
lege Examinations for Degrees, rendered
it impossible for the students to read
anew the books of previous years, and
at a moment's notice to revive the
knowledge of long abandoned studies.

The measure complained of is a proof
of vacillation on the part of our public
men, subversive of confidence, and even
respect. Only a few months have elapsed
since an Order in Council with the con-
currence and advice of the Superin-
tendent of Education had excused Col-
lege graduates, who should be appli-
cants for Academy Licences, from un-
dergoing an examination in studies
they had pursued years before, in
their College course. Without reason
assigned, or notice given, the Order in
Council is rescinded, and as before with
the concurrence, and by the advice of
the Superintendent of Education and
under circumstances which can be
neither justified nor excused. But the
Government and the Superinten-
dent of Education, it appears, both
attempt a justification and are excused.
The former say that the change was de-
manded by a member of the Legisla-
ture! The Superintendent of Education
holds that what we have once learned,
we have at our tongues' end through
life; and if it is not there, in obedience
to an Order in Council, we must suffer