

The Church, the State, and the School.

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N EARLY nineteen hundred years have passed since the wise men from the east sought the star which stood above the resting place of the child Christ, the long expected Light of the World. No anxious seeker now gazes at the midnight heaven for that star; the bodies of those wise men have long since been mingled with the dust of the ancient dead; but the name of the Bethlehem infant is hallowed among all nations, and His light has penetrated the darkest corners of the earth. The light which came with Christ, unlike the glimmerings of former ages, was destined never to expire, never to be more than momentarily dimmed; its influence was all-pervading; and individual, social, and national character, through its means, has ever since been changed. Legal codes, before the Christian era, approached perfection; systems of philosophy revolved round truth, distant at one time, near at another, but never touching; those who sought to be wise were often true to manhood, virtuous, and benevolent, but, before Christ came, they were at best in spiritual and intellectual darkness. The possible results of a life spent in search of virtue and wisdom were most vaguely guessed, and the shadow of the last dread messenger hid no certain brightness from the eyes of the dying sage. He thought that he would pass the Stygian stream, but poetic legendary, or his own speculations, only told him what there was beyond its gloomy waves.

That the principles of philosophy never can be generally applied towards the proper regulation of human conduct, is very certain, although it is admitted that systems of religion, formed by philosophical thinkers, have largely influenced the actions and motives of mankind. Philosophy asks no one to take for granted that which cannot be proved; and, as only the well grounded student can properly devote attention to the subjects suggested by philosophers for