

The Intelligencer.

SAINT JOHN, N. B., MARCH 12, 1858.

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B. J. UNDERHILL, Agent.

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The School Bill.

A new School Bill was submitted to the Legislature by the Provincial Secretary on Thursday last, a copy of which has been forwarded to us. We regret to be under the necessity of expressing our disappointment at this Bill. It is scarcely in any respect what we expected it would be. It does not differ essentially from the law now in force, and we are quite certain will not to its present form meet the wishes or wants of the country. This Bill provides for a Superintendent and four Inspectors; a Training school, and Model school. Any District raising by assessment or otherwise £70 for the support of a Superior school, shall receive £50 additional from the Government; any District raising a sum of money for school Library, shall be entitled to a sum equal to half the amount so raised from the Government, said sum not to exceed £5. The principle of Taxation is left open with the Parishes. The most objectionable feature of the Bill is the contempt it throws on the Sacred Scriptures, not that the Bible may be in the Library of the School, but it does not provide that it shall be there. The language of the Bill on this point is as follows: "The Board of Education shall have power to provide for the establishment, regulation, and government of School Libraries, and the selection of Books to be used therein; but no works of a licentious, vicious, or immoral tendency or hostile to the Christian Religion, or works on controversial theology, shall be admitted." The only objection in the Bill which refers to the religious element in the school, says: "Every Teacher shall take diligent care and exert his best endeavors to impress on the minds of the children committed to his care, the principles of Christianity, morality, and justice, and a sacred regard to truth and honesty, love of their country, loyalty, humanity, and a universal benevolence, sobriety, industry, and frugality, chastity, moderation, and temperance, order and cleanliness, and all other virtues which are the ornaments of human society; but no pupil shall be required to read or study in or from any religious book, or join in any act of devotion, objected to by his parents or guardians." Now we ask how can a Teacher instruct or impress on the minds of his pupils the principles of Christianity when all books on the subject are forbidden the use of the pupils by their parents or guardians? Romanist object to the Bible and all books of Protestant tendency, and will not allow their children to be instructed from them. What is the Christianity then which these are to be taught? These sections relative to the books to be used, and the Christianity to be taught are, we consider useless, and in no respect sustain the religious sentiment of the country. A school of any kind that is not really immoral has equal right to government support with another of religious tendency. Papist, Infidel, Jew, Mohammedan, and Mormon, are authorized by law to ignore the Word of God from the places of public instruction which their children attend, or at least to deny its use in any respect whatever. We are not only disappointed with the principles of this Bill, but we are sorry the Government did not digest a system more judicious in detail.

In scarcely any respect can it meet the approval of the people. The religious press of this city have all outspoken against it, and they will condemn any Bill, no matter by whom prepared, that does not positively provide for the use of the Bible without note or comment, in every School, Academy, College, &c., receiving public funds. To permit a clause to be inserted in a School Bill, which will afford a possibility of having the Scriptures rejected from any place of public instruction, indicates a disposition to conciliate the feelings of the enemies of our common religion at the expense of God's truth, or a desire to shirk the important question of Bible or no Bible in public Schools. What will be the fate of this Bill we cannot tell, but we trust it will not be given to the country in its present form.

Feeling dependant on Thought.

"And when he thought thereon, he wept."

These are the words by which John, the Apostle, describes the repentance of his fellow apostle, Peter, after the shameful denial of his Lord. These words are full of instruction as well as beautiful for their simplicity.

First, what an experience Peter had to think over. He remembered the first time Andrew spoke to him, "We have found the Messiah," he remembered the restoration of his mother-in-law; he remembered how the Lord saved him and others when the vessel in which they were sailing was about to founder; he remembered how the Lord extended his hand to him when his faithless feet were sinking in the waves; he remembered the numerous miracles he had seen the Messiah perform; he remembered the glorious transfiguration on the mount when himself and two other favored disciples had seen a vision of the Saviour's coming glory; at the same time he had heard Moses and Elijah speak of his humiliations unto death; he remembered the prayers, and groans, and sweat, and agony of the garden; he remembered with what tender earnestness the Saviour had said, "watch"; and he remembered the strange warning, "thou shalt three deny that thou knowest me"; on the other hand, he remembered how horror-struck he felt when a first informed that Judas was to betray his Lord; will more we remember how he detected the thought of denying the Lord, and his girding up his loins for battle, prison and death; he began to look on from a distance; he was terrified when he saw how he approached the residence of Annas, how among the very scoundrels his heart had basely consented to the lies and oaths his

lips had uttered; he remembered the look which the fettered Lord cast upon him immediately after the unthought and sinful deed; all the kindness, faithfulness and affection of the Saviour came to his mind in striking contrast with the cursing, lying, cowardice and degradation of which he, a highly honored, but unworthy disciple was guilty; most of all the painful remembrance came that he had wounded the heart of the Lord more deeply than all his enemies, at such a time, though forewarned almost to the hour. As he thought of all these things, and many more, "he wept." "Peter wept and wept bitterly"—and no wonder. Weeping was not more necessary than befitting such a man in such circumstances.

We wish to use this case to illustrate an important law of mind, namely, that the emotions are mainly dependant upon what is the object of attention to the intellect. Peter did not try to throw himself into a paroxysm of weeping by direct efforts of the will. If he had tried he could not have succeeded. On the other hand, if "he thought" thereon, if he recalled these circumstances he could not prevent weeping. The weeping under the circumstances recalled, was a necessity for such a nature. If indeed, one can by mere effort shed tears, however they may be fitted to the occasion, and however much we ought to weep so far as we can speak of obligation in such a relation, they are nevertheless hypocritical and contemptible. Tears and all emotions to be genuine must be involuntary; actions that have moral character are on the other hand voluntary.

This law is of the utmost importance in religion. We see from it no one is under direct obligation to have this or that kind of feeling; but we are under direct obligation to have our emotions always in conformity to the law of God. It is never our duty to seek directly this or that kind of feeling. We are under obligation to direct our attention to our sins and the claims of God's law, to think thereon, and by so doing the fitting feelings result. They are fitting simply because they are involuntary, because they result necessarily, not when they are sought as an end, but when we are in the way of duty.

To some this law may seem unimportant, but not so to the preacher who frequently detects those who are Christians and those who are alarmed striving to throw themselves by mere efforts of will into a given state of feeling, instead of thinking of God's mercy and the claims of his law, and the ingratitude and unreasonableness and rebellion of the sinner. The preacher sees many persons sighing for God to give them this and that feeling contrary to this law of mind—actually though unwittingly striving to induce God to work a useless miracle for their personal gratification—to attach to a state of ignorant and stupid thoughtlessness and obstinate rebellion the feelings which by his eternal laws in the mental world result only from a state of thoughtfulness and obedience. Read and be instructed, "When he (Peter) thought thereon, he wept."

Indian Government and Idolatry.

That the Government in India had formerly not only lent its countenance, but given its support to idolatry we were aware; but we were not informed that this support still existed. We learn, however, from the last number of the "News of the Churches," that this is the case. The following extract which we find in the *News* from the *Bombay Guardian* gives information on the subject. A returned missionary from India has, we also learn, published a book on England, in which are set forth the evils of the "Government Colleges from which the Bible is excluded." The young men educated in these schools were untaught in their own belief, and were drawn into Atheism by Paine and other infidel writers. They subsequently disseminated "blasphemy and reason," and prepared the way for the triumph of the infidel in India. We fear that the late outbreak in India has been fostered; but we are nevertheless assured it will turn in the end to God's glory, and the saving of the people.

The Bombay Guardian says:—

"Nothing can be more erroneous than the idea which seems, to some extent, to have possessed the public mind, that Government patronage of Hindu idolatry is a thing of the past. It exists; and to an enormous extent. There are no less than 25,530 temples and 'dol' (idols); it is the number of idols patronized—everywhere, in every nook and corner of the land, there are shrines, the worshippers in which are well aware that Government aid is extended to them. Everywhere we find the people referring to the fact, that there is this connexion."

There are a great many shrines in the land that would soon go to decay and be abandoned if the responsibility of maintaining them rested with the people themselves; they do not care sufficiently about them to be at the expense of keeping them up; but this expense is met by Government either giving money directly from the treasury, or lending its authority to insure the collection of the sums required. Government has the credit of giving a great deal that does not probably appear in the financial accounts of the Company.

But not only does idolatry continue to receive support, but Christianity is also discouraged as formerly, notwithstanding the terrible lessons of the past. The following extract from a letter from the Rev. C. B. Leupolt, at Benares, shows that the struggle for the maintenance of the rights of the native Christians is only begun, and that there is still a strong party in favour of the old system. He says:—

"Our missionary prospects at present seem to be gloomy. I thought that now was the time that native Christians would be appreciated. They have suffered with us. At Putehger, nineteen were killed for refusing to turn Mussulmans, and join the army. A large number were murdered in the churches for the same cause. They were formerly a company of five Christians, but the order was issued to disband them; and I was told to tell our people to mix with the Hindus and Mussulmans, and be very quiet, else they would be in danger of being dismissed from the law police corps. They are very much liked by their officers for

their spirit, obedience, and good conduct; but they are in danger of being dismissed even from the police corps, because they are Christians."

The Curse of Covetousness.

The N. Y. *Observer* in a recent number has an excellent article on the subject of "Covetousness in the Church," from which we make the following extract:—We feel deeply convinced that the covetousness of the church is the great incubus on its energies. In the early age of Christianity, the disciples were "not many rich, not many wise, not many noble." God's chosen ones were "the poor of the world." Paul speaks of "the poor saints at Jerusalem," and the "deep poverty" of the churches of Galatia. Yet even in their poverty they had learned and loved the noble luxury of a self-denying charity. Stewardship for God, even for a widow's two mites, had not become with them an obnoxious notion. Out of their convictions and devotion, sprang an active Christian energy, ready to traverse the world, to confront a Jewish mob, or plead Christ's cause before Caesar himself. We can never expect that self-denial which we need to evangelize the world, till a spirit like that of those early days is again revived. Avarice must relax its grasp upon its treasures—not so much that Christ's cause needs worldly wealth itself, retained by a selfish grasp, as Achan's pillage to the church. Never in any age of Christianity have such resources been confided to the keeping of Christ's disciples, and never have the overreaching luxuries of wealth wickedly retained for selfish purposes, been so manifest as now. What a glorious prospect if they were all, really as they are professedly, devoted to the sacred cause! What a restoration to life and hope for the Church, if she could but be exorcised of the Mammon spirit! We should see at once a development of strength and energy that would astonish the world. A shout of glad gratulation from every mission station on the globe would swell the chorus of a millennial anthem.

THE STUDY OF THE BIBLE, adapted to promote intellectual improvement. A lecture delivered before the Acadia Lyceum, Wolfville, N. S., by the Rev. William Somerville, A. M.—The Lecture has been laid on our table. Extra duties this week prevent us from noticing it at length, as we wish. It is undoubtedly "a tract for the times," and we hope it will be extensively read.

WOODSTOCK, Feb. 8th, 1858.

BRO. McLEOD.—A recent actual visit between Brother Bell and myself has resulted in good to both churches. To the church in Wakefield with which he labours he added ten members, eight were baptized. To our church in this town I added thirteen, two baptized. I consider this a very valuable accession to our strength and influence. We are expecting others to unite with us soon.

The church in Woodstock continues to increase in union and strength. I am happy to be able to say that notwithstanding it has passed through a number of heavy trials, which led to the excommunication of a number of its members, that now love and union prevail, and as a body, we appear to be in good working order. Our meetings are largely attended and interesting. The monthly conference, on last Saturday, was an unusually blessed season.

Nothing can be more encouraging to a young pastor than to see the churches over which he has the pastorate, growing in numbers, graces, and usefulness.

My health is much better than when I last wrote you. In addition to the Churches in this town and Upper village of Woodstock, I have agreed to take charge of the Lower Jackson town church, where I will (D. V.) preach once each Sabbath.

The revival intelligence from Coverdale is to me good news. I was much pleased to learn from Brother Harit, who the persons are who embraced religion before he left. Brother Pennington and the cause there, has an interest in my prayers. God honours those who honour Him. I hope others of our churches there, will soon arise and build.

Yours in the Gospel,
G. A. HARTLEY.

WELL DONE SACKVILLE.—A large and highly respectable public meeting was held at Sackville on Wednesday last, at which resolutions were passed to the effect that it was desirable that a cheap wooden railroad should be laid down to connect Sackville, Westmorland, Fort Lawrence, Amherst, Maccan, and part of Dufferin—or the richest and most extensive agricultural district in the Province, containing over ten thousand inhabitants, with the St. John and Shediac Railway, which railroad was considered by the meeting to be indispensable to enable the Parish of Sackville to participate in advantages of Railway communication.—*News*.

THE NINE MILE STATION.—The station House is nearly completed. It is about 50 by 20, and cut up into small rooms—one is for the use of the Telegraph Operator, another for the Police Office, and another for the Ticket Office, &c., &c. The refreshment saloon we imagine is about 15 by 20 feet.—*Id.*

We learn from a telegram to the *News* Room that an extensive fire took place at Picton, on Monday night, and that six buildings were totally and others partially consumed. A large amount of goods and furniture also destroyed. Loss estimated at \$20,000.—insured \$5000.

OMINOUS.—We learn that the Roman Catholics of this city have sent a petition to the Legislature, signed by two thousand of the "Fiducial," against the Government School Bill. They say they are opposed to mixed schools, and demand their proportion of the money to educate their own children.—*Constitution*.

An attempt was made between 8 and 4 o'clock on Sunday morning to enter the Bank of New Brunswick. The robbers broke the windows over the door in the partition between the Bank and the Common Clerk's Office, no doubt thinking they might thus obtain an entrance into the building, but to their surprise they found themselves between two solid walls, and it is believed they beat a hasty retreat, leaving "their labour for their pains." They are evidently little acquainted with the premises.—*Nbr*.

Mr. Connell's College Bill.

No subject coming before our Legislature the present session has half the importance as that of Education. Every thing connected with it should be considered of deep moment by the people, and hence he interesting to them.

The following Speeches of Messrs. Smith and Gray on Mr. Connell's College Bill are important.

The Hon. Mr. SMITH was at a loss to know why they wanted the Attorney General or the Registrar of King's College there. This was a subject in which he had, for some time past, taken a lively interest, and in 1854, he had brought in a bill to abolish the grant which was made to Mr. Connell's College Bill are important.

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education?" Such an acknowledgment would be a crying disgrace to the country. And such an acknowledgment would have to be made if they did away with this institution. Not that he believed the College, in its present state, was sound; far from it; but the wound required probing; the disease required a remedy; but was over cure effected by the destruction of the patient? His hon. friend (Mr. Smith), had said he was a friend to education, and in that case, he had introduced a Bill for the Incorporation of another educational institution. Let the House look well to this. Here was a peculiar school, belonging to a particular denomination, a school which he would be the very first to acknowledge was of great benefit to the country, and a credit to its founders, but it was, nevertheless, a denominational school. £500 a year were taken for its support. By and bye another denomination might find some individual who would do as much for his body of religionists as Mr. Allison had done for his, and that body would come to the House for a similar grant; others would follow, and could they be refused? Was the country—the House prepared to go on establishing sectarian institutions, each drawing a portion of its support from the general revenue of the Province? The door once opened, there was no shutting it; and was this policy sound? (Tight they not rather to strive after some common ground, whereon all might meet, and at last stop the perpetuation of sectional and denominational discord? What they had granted to the Wesleyan body, could they refuse to the Catholic? What they had given to the Catholics, could they refuse the Baptist? What the Baptist had obtained, could not be denied to the Episcopalians.

Hon. Mr. SMITH.—The establishment at Sackville is a Seminary, not a College.

Mr. GRAY.—It is a distinction without a difference. He was not assailing Sackville Academy, it was worthy of the highest praise. He was giving its conductors all credit. He was only pointing out the inevitable result of a system under which every sect in the country would have a right to demand a support of the state for the teaching of its creed. He was only pointing out that the state should rather take the sum of all these grants, and therewith create one University or New Brunswick, which should be a credit to the country, and send men forth to the world who would set their mark upon the times in which they lived. He, for one, was not desirous of looking upon reform as destruction, or improvement as innovation. It was notorious that King's College required something done to give it more usefulness. And as an avowed opponent of the policy of the government, as one who had not shrunk from the distinct and unequivocal expression of that opposition whenever the occasion demanded it; he did not hesitate to say, that had the government brought into that house a measure to establish a sound collegiate education for the whole country, he would have been one of its warmest supporters. Was there no information before the government which would have enabled them to deal with this matter? Far from it—considerable expense, the country had procured ample information on this important subject. This Commission of 1854 had done all that could be required. They had made every necessary inquiry in the United States and Canada; they had examined the highest authorities on the subject, and the result of their investigations had been published in their report, and consolidated in a bill prepared, and which his government had been ready to carry out. The education proposed in that bill would rear men in the country such might take their position with an *Esprit de Corps*, or a *Devo* born. Who would not be proud to see such a result? The government, however, seemed to contemplate nothing more than a parish school education. Did they think that they could dispense with that higher education, which was no less beneficial to the country? Surely they could not think so. Education, if they would permit him to employ the metaphor, was comparable to iron in its qualities. The parish school system has, like the strong and useful crewbar, with which much might be done which was of service to the world. The education of the College was like the flashing steel, which though brilliant and polished, was, nevertheless, directly useful in thousands of ways. Yet, the difference between iron and steel, was but in the improvement and the use of the steel. The great mass of the people of this Province were capable of this improvement and high education. Nothing had tended so much to distinguish the people of the United States as their educational institutions, and there they went up step by step in a well regulated system from the parish school to the university, from the lowest office in the state to the highest honour that the country could confer. The same system to the people of this Province was capable of this improvement and high education. Nothing had tended so much to distinguish the people of the United States as their educational institutions, and there they went up step by step in a well regulated system from the parish school to the university, from the lowest office in the state to the highest honour that the country could confer. The same system to the people of this Province was capable of this improvement and high education. 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