

THE Religious Intelligencer For 1876.

SOMETHING INTERESTING TO BOTH OLD AND NEW SUBSCRIBERS.

PREMIUMS TO EVERY ONE!

A Liberal Offer.

This is the time of year when subscribers are expected to forward their renewals, and when new subscribers are looked for.

We want to commence the new year not only with our present list undiminished, but with many new names added. We will present subscribers with a copy of the *Intelligencer* for the year 1876, and will send them immediately with the January 1st. If they will send immediately it will help us get our lists in order the sooner, and also help us meet promptly the large expenses of printing, etc. We would like also that they each endeavour to secure at least one new subscriber to forward with their renewals.

MOODY AND SANKEY.

Everybody having heard of these earnest and successful evangelists, everybody may desire to see them. Failing to see the men themselves, the next best thing is a good picture of them. We have made arrangements with the publishers of large lithographs of these servants of God, by which we are enabled to make the following offers:

1. To every present subscriber of the *Intelligencer* who will pay his subscription up to Dec. 31st, 1876, and will send twenty cents to cover the expense of wrapping, postage, etc., we will send two large engravings— one of D. L. Moody and one of Ira D. Sankey—post-paid.

2. To every new subscriber to the *Intelligencer* sending us \$2.00 for a year's subscription, and twenty cents additional for purposes above named, we will send the two engravings, post-paid.

3. To every present subscriber paying his own subscription to Dec. 31st, 1876, and sending the name of one new subscriber (with \$2.00), we will send the pictures without the payment of 20 cents by him. The new subscriber will also receive the pictures as per offer No. 2.

4. Those subscribers who have already paid up to Dec. 31st, 1876 (i. e. to 1875), will have the pictures forwarded by sending us twenty cents.

The pictures, samples of which we have before us, are large and fine, and will be a desirable addition to any home.

We hope to have many orders from them both old and new subscribers.

The premiums will be sent immediately on receipt of money; and in the order in which the subscriptions are received—i. e. FIRST COME, FIRST SERVED.

The above Premium offers can stand but a limited time—not many weeks; therefore all who wish to benefit by them will have to remit without delay. It is altogether improbable that they will ever again have such an offer.

SEND ALONG YOUR SUBSCRIPTIONS AT ONCE!

TERMS AND NOTICES.

The *Religious Intelligencer* is published weekly, at the Office of Messrs. BARNES & CO., 58 Prince William Street, St. John, N. B.

TERMS—\$2.00 A YEAR, IN ADVANCE.

300 All Communications for insertion should be addressed, Rev. Joseph McLeod, Box 91, Fredericton, N. B. All Exchange orders should be addressed RELIGIOUS INTELLIGENCER, Fredericton, N. B.

200 Subscriptions may either be paid to Messrs. BARNES & CO., St. John, or remitted to the Editor, at Fredericton.

Religious Intelligencer.

REV. JOSEPH McLEOD, EDITOR.

FRIDAY, DECEMBER 17, 1875.

THE QUEEN AT COMMUNION.

Sometime ago the statement was made in some London sheet that the Queen had gone over to the Ritualistic party. It was not thought worth while to contradict the statement, and probably there were some ready and glad to believe it. Most effectively, though, has Her Majesty disposed of the ridiculous rumor by a recent act. During her sojourn at Balmoral she worshipped in the parish kirk, and there, on a recent Sabbath with the members of the congregation, she partook of the Sacrament of the Lord's Supper. Though this is not the first time she has done so, it is the first time since the circulation of the idle rumor about her having become identified with the Ritualists, and is, therefore, significant. We cannot doubt, says a London paper, that she was prompted by this step by the simple desire to give expression to her Evangelical faith at the same table with the godly persons whose life she so thoroughly shares; but it may certainly be regarded as a pointed rebuke to those victims of superstition among Her Majesty's subjects who hold that mechanical observance of ritual which regards communion as a sacrifice for sin, which can only be properly offered up by a priest possessed of the mystical virtue that flows from apostolic succession. Now that Bishop Ewing and Dean Ramsay have been withdrawn from service on earth, the branch of the Episcopal Church with which they were connected has scarcely one witness left within her pale to uphold that view of the sacraments which was maintained by all the English Reformers, and she today a Church utterly Ritualistic in everything but the name. The spirit of Scottish Episcopacy was too accurately indicated by what were almost the dying words of Bishop Forbes, when he denounced the act of Dean Stanley in daring to preach within the walls of the Presbyterian Kirk of Dundee. Another illustration of the same priestly temper was furnished by a well-known Scottish nobleman, like the majority of his class an alien from the faith of his native land, of whom it was related that, when the Duke of Edinburgh paid him a visit, he directed his servant to say to his Royal guest to the parish church, and with scant courtesy, sent his lady steward to escort His Royal Highness to the deserted Presbyterian conventicle. The Queen's recent act proclaims that with such pitiful bigotry as this she has not the slightest sympathy. She remembers too well the lessons learned in childhood at a mother's knee, strengthened as these were in after days by the enlightened principles and the consistent practice of that good Prince whose memory has been the object of the cherished motive-powers of her widowhood. We do not wish to lay too much stress on what any one in an exalted station may say or do in connection with that religious system whose Founder declared, "My Kingdom is not of this world." But it must be a source of profound satisfaction to the Protestant subjects of our beloved Queen that she has the courage thus openly to express her sympathy with the Evangelical and truly Catholic faith which lies at the root of the reformed Protestant faith.

admission of disloyal priests; but in the teeth of these latter-day sectarians, she has once more raised her testimony against the sacramental notions prevalent in the Anglican communion, and proclaimed her belief that all who accept the cardinal doctrines and obey the precepts of the Gospel—no matter to what denomination they belong—are genuine members of the Church of Christ.

ANOTHER PRIESTLY OUTRAGE.

Here is a fresh sample of the way the priests of Rome prosecute their work as ministers of religion.

Some six or seven years ago a number of Indians in the village of Oka, on the Ottawa river, left the Roman Catholic Church, and became Protestants. Ever since then, on one pretext and another, they have been most shamefully treated by the Roman Catholic priests and others, at their bidding. Nothing that could be done to worry and annoy the Christian Indians has been left undone, while they, as is admitted by even their enemies, have conducted themselves in a becoming manner, manifesting a forbearance under harsh treatment really remarkable. About three years ago they built a small church, costing something over \$1,000, being enabled to do so by contributions from various places. From the very first the Catholic authorities protested against the building, claiming to own the ground on which the church was erected. The Indians, however, claimed that the lot—a very small one—did not belong to the Catholic Church, and put their case in a lawyer's hands. By some means recently, altogether without the knowledge of the Indian legal representative, a decision was given by some Catholic magistrate against the Indians. On the strength of this decision one last week a crowd of men, French Roman Catholics, came to the church, and set fire to it, and a little church, scarcely leaving one timber attached to another. Most of the Indians themselves were away hunting, else the cowardly tools of the priests would not have dared commit the outrage.

In addition to the destruction of this church the ecclesiastical authorities have taken away from them the material of which they made their baskets, their only means of getting a livelihood; and they are now in a destitute condition, exposed to starvation.

All this has been done by order of the Papal Church rulers, and in the name of religion. Is there anything to which the priests of Rome are not equal? A drunken mob, at the bidding of the priests, tear down the place of worship of a community of peaceable Christians, the holy priests looking on delighted and smiling their approval. And yet these same priests and their faithful henchmen are forever treating and whining about the intolerance of Protestants, and the persecutions they have to endure at the hands of Protestants.

Where in the wide world is there a community of Catholics that have been treated by Protestants as the innocent, unoffending and God-fearing Indians of Oka have been treated? Who in this country, but Papists, can do such things as destroy churches and abduct children with impunity? Is it not time there was an end of these things?

MUZZLES.

Of all the artificial muzzles in the world, that of muzzling Christian labor is the worst. Paul, who knew well the tendency of human nature, and the suffering the church would experience amid the struggle of error, and even up to the very lips of sedition, where she would have to labor, quotes the following command of Moses: "Thou shalt not muzzle the mouth of the ox that treadeth out the corn."

Moses, too, was a student of human nature. He passed through the world with his eyes open. He well knew, unless there was a specific item of law on this point, there would be hundreds of as good oxen as ever trod the corn so over-worked and so completely starved, that before the harvest was ended there would be nothing left of them but skin and bones. And no doubt, even then, he would be now and again a man who would want to offer some of those very skeletons as a sin-offering to the Lord. But, woe, that was a long offering, and there is no such thing practised under the gospel dispensation! It is true, that the old way of threshing grain is not practised in this country. Modern improvements have done away with it. In this day, when "steam and electricity" have become so much a part of our life, we could have no patience with "ox muzzling." But, as to the important question, the true idea that Paul would convey and inculcate, how much improvement have we made? Is not the spirit of selfishness about as deep-rooted in some now as it was then? Not, however, that it manifests itself in starving the dumb beast, especially if it be one's own. The apostle did not apprehend danger in this regard. Paul was simply anxious to free the gospel laborer from all carnal embarrassment, and to enforce the propriety of this, illustrated by this command of Moses, as seen by the context, 1 Cor. 9: 10. He was endeavoring to teach the reasonableness and legitimacy of beneficence among the churches. Let us say that the Lord will lay his hand upon some modern Paul, to do this work that no one can do except a Bonaparte.

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