

TERMS AND NOTICES.

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THE RELIGIOUS INTELLIGENCER.

REV. JOSEPH McLEOD, EDITOR.
 SAINT JOHN, N. B., FEBRUARY 23, 1883.

—That to be dreaded disease, diphtheria, has made its appearance at White Head, Grand Manan, so writes Rev. Mr. Barnes—and what makes it so much the more unpleasant for the people there, is the difficulty of obtaining medical assistance in the winter season. We hope it may be prevented. Every precaution should be taken to prevent so great a calamity.

—The temperance cause seems to be steadily advancing in Woodstock. Several conventions under the "Canada Temperance Act" have been secured before the Police Magistrate. Temperance meetings are being held during each week, and much good must result therefrom. If once they get clear of the legal technicalities the act can be easily enforced. As violators of the law will find it has a grip in it.

—REFERRING again to the postal difficulties, as published in our issue of the 9th inst., we wish to say that after full enquiry we find that notwithstanding the action of the postal authorities, in holding over our letter on that occasion, we are justified by the liberal and rigid enforcement of postal regulations; yet we are pleased to be informed that, had the matter come under the personal notice of the post-master, the case would not have occurred. We are the more pleased to have this assurance, inasmuch as we have heretofore found that gentlemen always ready and willing to oblige and accommodate. We think this explanation due to the department as well as our readers.

—THE EDITOR'S FLORIDA.—The latest advice from Mr. and Mrs. McLeod represent them as comfortably located in Jacksonville, rather than at Palatka, as intimated in our last; they having changed their minds for the time; we have no directions however, to change their address. The thermometer was 80° in the shade on their arrival. Although they left Richmond on Saturday, 10th inst., they did not arrive till the 13th, having tarried over Sabbath at Savannah. Everything there is summer-like, and the editor, who stood his journey well, and is still improving, is now able to be out in the open air. We hope soon to hear from him personally, through the columns of the INTELLIGENCER, when we may look for a full description of the country and its peculiarities.

—THE Christian Guardian speaking of the trials going on in Ireland at the present time says:—The revelations at the trial of the conspirators at Dublin on Saturday were the most startling details of the foul assassination of Lord F. Cavendish, and Mr. Under-Secretary Burke. One of the accused, Michael Kavanagh, who drove the car upon which the assassins rode to and from the scene of the murder, having tendered his evidence to the Crown, he was placed on the stand, and gave a full account of the movements of the assassins. He also identified some of the assassins of Juror Field. His evidence was corroborated by other witnesses, and the case was adjourned until Thursday. In his speech at Hawick, Mr. Trevelyan, Chief Secretary for Ireland, justified the vigorous action taken by the Government for the restoration of order in Ireland.

—THE Rev. Mr. Amner, a clergyman, who has spent nearly all his life in missionary work, is now visiting the various parts of this Province, not only preaching the Gospel of Christ, but delivering lectures on what he has seen and experienced. A sojourn of two years at Sierra Leone, on the eastern coast of Africa, and three years and more on the Gulf of Guinea, on the opposite coast, have given him complete knowledge of the people, their habits, customs, religion, education and disposition, as well as the working of that fearful curse of that unhappy region, the "slave trade." On all these subjects the Rev. gentleman lectures and gives a vivid description. On Monday, Wednesday and Thursday evening of this week, he lectured in the vestry of the Free Baptist Church, Fredericton, to appreciative audiences. The first two were on "The Reminiscences of a Missionary Life in Africa." The last on "The Most Important Features of the Temperance Question." It is sufficient to say that those who heard the lectures were well pleased.

This gentleman is equally familiar with all parts of the world, having lived not only in Europe—for he is of English birth, but in Asia, Australia and America. He is perfectly familiar with the temperance question, as well, having spent four years as agent for the United Kingdom Alliance in New York. His lectures are instructive as well as interesting and will reward any attentive listener.

—In our last reply to the Freeman we thought we should pay no further attention to his vain attempts to evade the point at issue; so plain was it that the editor was using all his ingenuity—no small power in that direction—to escape giving a plain answer to plain question. But the editor's last attempt in his last week's issue of the Freeman, viewed from all its varied aspects, verily out-Freemans the Freeman.

His repeated statements that we have written against the Irish, and other misleading assertions, compel us again to reply. We have taken the pains again and again to say that we have written nothing, not a single word against the Irish, and yet the editor leads his readers to believe that we have been not only doing, but plainly says that we "repeat that the police returns prove that the Irish of St. John are worse than the other inhabitants of this city." The Freeman knows better, we never wrote such a sentence, but he is not honest enough to let his readers know the truth. Does the editor suppose for a moment that he can make the people of this country believe that the few immigrants who came from that unhappy country (Ireland) 30 or 40 years ago are the men and women who figure in the St. John police court of to-day? Not even its own readers believe such an absurdity.

If the Freeman will consult the records, he will find, as we have no doubt he already knows, that a very large proportion of the persons brought to answer charges at that court are not only young but never saw Ireland. Why then does he wish to mislead his readers by saying, "It is the INTELLIGENCER's fault that we do not know or knowing to put out of sight the fact that a large number of the Irish in St. John came to this city thirty or forty years ago that very many of those now in the city were men or women when they left Ireland; that of the rest the greater number are the children of the parents who left Ireland when they were grown to man's estate."

Does he imagine that for a moment any but the most voracious can accept such a theory to account for a fact, which the Freeman, to the contrary, does indicate too plainly that a defect exists in the moral training of the young, that to say the least, is lamentable.

Not only does the Freeman persist in misleading its readers into the idea that we have written hard things against the Irish, but calls our articles "malicious calumnies," when our readers know, and the editor of the Freeman knows, that we have not written a single sentence of unkindness against any one. And we here now defy the editor to produce one. To show our readers how hard it is

to please the Freeman, when the editor in his vain attempts to cover a retreat from the main point of attack, charged the Irish with being "low and degraded." We Irish are the trouble to point out that it was not true in the main, and defend them by their sweeping charges. The editor calls our answer to his description of them a "pretence," and seems to grow indignant that we should venture to say a word in their favor. Now, we here wish to emphatically repeat that it is not the Irish, as such, that are at fault, but it is, so far as they are concerned, that the Freeman at last has been compelled to admit, the defect in their training and their education. Driven from every possible position of defence he now comes down to this admission, that, speaking of the Irish immigrants, he says, "The church did not, so to speak, overlook its work of training and educating the children of those immigrants until within a few years." Here then we have the Freeman's own admission of the cause, which we have in vain been seeking to discover. But, we find not only does the Freeman lay serious charges against the Irish, the British Government and our educational system of this country, but he seems to have Irish and Irish in his eye, and he charges them. In a former article he says, "because the Irish form so large a part of the classes most liable to arrest in all countries," in the next he says of them, "the enquirer can easily ascertain that the Irish of St. John are a virtuous, sober, honest, intelligent, industrious people, even more chaste and honest and sober and religious than any other class or part of the population, and having among them a smaller proportion of the criminal and the vicious." Such glaring and contradictory statements appear in the Freeman, and still he goes on misleading the masses of his readers with false influences against the Irish, leading them into the belief that we are abusing the Irish and writing calumnies against them.

Time and space fail us to refer to all the points necessary to a full reply to the Freeman's article, but we must not omit one or two more. It has, from the very first, intimated, if not plainly stated that among the higher class officers, such as murder, licentiousness, etc., his church does not produce so large a proportion as other classes. Can the Freeman, for such a statement? We hope, for the time that until he produces a more reliable authority, we must decline to accept the statement. Again the editor has the assurance to state that,

"The INTELLIGENCER pretends to think that the opposition of the Catholics of St. John to Godless free schools is one of the reasons why so many of these children are brought into existence by that law; but that the police reports, and the bitter experience of the world show that the children of free schools, like the children of the other classes, are no more lawless than the children of the other classes. They only asked for their own good, that they be allowed to have for their own children schools in which they could receive religious training. That they love their religion, and are always ready to make sacrifices, is, perhaps, the chief reason why the INTELLIGENCER calumnies them."

This, we must say, is a rare and rich specimen of what gems of thought can flow from the pen and brain of a man, who has occupied one of the highest gifts in the power of a great nation, in calumny, to bestow. To the first sentence we reply: The INTELLIGENCER never said what is asserted; to the second, that free schools "caused more lawless," &c. Can the writer not say, if this be true, that the children of the other classes, brought into existence by that law, make no change in the relative condition of the police court; and then, to cap the climax, his church "did not, as a body, oppose the establishment of free schools;" well, truly, after the experience of this country at their elections, in their law courts, in the legislative halls, and the appeals to the highest courts in the empire, this statement is a masterpiece. It must astound the most able readers of the Freeman themselves. But, will the Freeman, the Catholics of St. John had better schools than any other before the present law came into force; of course, if that be true, its fruits show themselves, and we can find a better test than that of the criminal calendar? And lastly, because they, his church, so love their religion, is the cause why the INTELLIGENCER has written calumnies. When and where we ask again? Can it be possible that the editor of the Freeman writes for a class of readers, who are prepared to accept statements as facts and receive them as truth? Will the editor see our challenge and quote a single sentence in which we have said anything against the Irish or written a calumny against any class or creed. We know his tactics too well to expect him to attempt it, for then he would throw light upon the mass of his readers and utterly destroy the effect he has labored so hard to produce. We have one satisfaction, however, that there are intelligent men who read the Freeman, and as they read are able to detect its absurd statements and positions, and can do so other than laugh at the Freeman's vain and ineffectual attempts to get rid of our plain, straight-forward inquiries. We have no doubt, the editor of the Freeman to his own reduction and the serious contemplations of his responsibilities in misleading its readers.

THE BIBLE NOT DESTROYED BY MODERN CRITICISM.

It is gratifying to know that amidst the flood of criticism going on, and which has been going on these years, with regard to Biblical truth and the revelation of God's Word, and the authenticity of certain portions of the Scriptures, the most learned men of our time are constantly affirming that the Truth of Revelation is Divine Truth, and that notwithstanding all the modern critics can say, yet the "Thus saith the Lord" stands unmoved and undisturbed, and the "Rock of Ages," of which we sing, is in Christ the Holy One of God; that the Bible is the Word of God, and that the Christian can, upon this Rock, the Christian can stand, and that Zion's Herald, writing upon this subject, thus forcibly describes the result of the present ordeal. It says:

"One might fear at first, from the violence and persistence of the discussion at the present hour over the Bible, that we were in some danger of losing very considerable portions of it, or, at least, the sacred and divine character of the whole of it. We have the best possible demonstration as to how much of a loss is liable to occur in the New Testament, as the result of the best scholarship and criticism of the hour in the work of the revisers. Nothing is apparently lacking. There is hesitation as to a few passages; several are transferred from the text to the margin; but no lover of the English version of the Greek Scriptures loses any important passage, endeared by long association, and bearing on its face any truth, the absence of definite words of the Scriptures. The same will, without doubt, be found true in regard to the Old Testament, when the still uncompleted work comes from the hands of the excellent Hebrew scholars who have it in charge."

Whatever may be the conclusion ultimately reached by the most eminent Christian scholarship in reference to the writing or compilation of the Pentateuch by Moses, or of the authorship and dates of the Psalms and prophetic Scriptures, the volume will not, in the slightest degree, be less the word of God, and the power of God, and the revelation of God, invested with the power of God unto salvation to every one that believeth. It never was so widely spread, nor so widely read, and studied, as to-day. Some timid Christians at once infer from the positiveness of the dogmatism against all its supernatural claims, and the audacity with which certain unlearned leaders affirm the release of the present age from the bondage in which a belief in the inspiration of the Scriptures has held the Christian Church, that really something has happened somewhere; that some new discoveries have been made; that all this assertion has an adequate basis, and

that the question of a supernatural Revelation has been finally settled in the negative.

Now, there has been a searching and protracted study of the Hebrew and Greek Scriptures. Our age has developed ample materials for this work has been in the hands both of friends and enemies. Nothing that the love of pure learning, or the love of truth, and nothing that the most malignant hatred could inspire have been lacking to awaken great zeal and perseverance in this pursuit. The friends of revealed religion have been using the least-honest to the facts and their own convictions that the foes of the Christian faith. Many plausible, and even probable, theories as to the modes of compiling the sacred books have been suggested; some evident admissions and errors of transcription have been discovered; and the best scholarship of the hour, in the face of the fiercest criticism, affirms the solidity of the historical basis and the validity of the argument upon which rests the faith of orthodox believers in the present canon of Inspiration.

There is an immense amount of second-hand Biblical criticism at this hour. The real scholars in Europe and in this country, who by mental endowments, by previous training, and by an adequate critical apparatus, are in a condition to form an independent opinion, are very few. Much of the literature of our periodicals, a large part of that of multiplying books upon this subject, and no small portion of the pulpit and platform discussions, and the recreation of a second-hand and unreliable scholarship. It makes a fine sound, and awakens a fresh sensation, to announce these too hasty and unconsidered generalizations of certain German or Dutch critics, who, in their own minds, and in the minds of their readers, are as much as the "quack cures" of the day. The scholars of the present age, who are in a condition to form an independent opinion, are very few. 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