TERMS AND NOTICES]

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ITEMS of religious news from every quarters are always welcome. Denominational News, as all other matter for publication should be sent promptly.

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Religious Intelligencer.

REV. JOSEPH MCLEOD, D. D.... EDITOR

WEDNESDAY, MARCH 11TH 1896.

The importance attached to the rights of a minority depends, in this country, very much upon who constitute the minority.

The Bible School of the Free Baptist India Mission has received $2000 by the will of the late Deacon Rufus Deering, of Portland, Me.

Now that there is so much talk about the rights of a minority, it might be well to stop a little and think whether a majority has any rights that are worth regarding.

Italy's experience in Africa has been very humiliating and disastrous. The Abyssinians slaughtered about 5000 Italian soldiers. Italy is intensely excited, and the overthrow of the monarchy is even threatened. Crispi, Prime Minister, has resigned.

Ballington Booth and wife have made public their purpose to not again be connected with the Salvation Army. They intend to engage in christian work in the United States, but what form their work will take is not yet announced. They desire to avoid interfering in any way with the Army.

Spain has been at fever heat over the action of the United States in urging President Cleveland to recognize the Cuban insurgents as belligerents, and the independence of Cuba. There has been much war talk. The President may be more judicious than Congress. He ought to be, though he, as well as Congress, has lately shown much readiness to meddle with other people's affairs.

Does your pastor teach the duty and the blessed privilege of supporting christian missions? And does he regularly ask the contributions of the people to carry on the work? If he does, thank God for such a pastor, and help him all you can. If he does not, pray for him, in secret, not at him in public, that his heart may be moved to take interest in this great and good work of the Lord.

A Bill now before the United States Congress proposes to restrict immigration by admitting to the country only those who can read in some language. Our neighbours are realizing that in their anxiety to swell their population they have invited to citizenship many thousands who are a curse instead of a blessing to the republic.

About church finances the *Christian Intelligencer* gives this sound advice:

The income of many churches is barely sufficient to defray current expenses. It requires watchful care and judicious management to prevent a debt. An annual deficit is a common experience with not a few churches. Despite all their efforts to avoid a debt, at the end of the year a debt confronts them. The best way for a church to keep out of debt is to have accurate monthly or quarterly reports of its financial condition, and if there be a deficit, raise it on the spot. Some churches suffer from careless bookkeeping. The treasurer's books should be kept so that a balance-sheet may be struck on call. Once a month is not too often to enlighten the congregation in respect to its financial standing, or is it too often to give the people an opportunity to square accounts. A small debt can better be paid monthly than a large debt annually.

The more that is made known of the Armenian situation, the more horrible it is seen to be. The London *Standard's* Constantinople correspondent writes:

"The different governments are in possession of estimates, according to which nearly 200,000 Armenians are supposed by the Ambassadors to have been killed, either by murder or in the fighting, or in consequence of fatigue, hunger, cold, want of shelter, and privation." The Eastern correspondents of the London *Times* and *Daily News* gives details almost too horrible to relate. During the massacre at Marash both of the head teachers of the American Seminary were killed, one being flayed alive, and severed heads of men and women were kicked through the streets. The *Christian World* justly said: "The Queen's personal letter to the Sultan is like writing to a Bengal tiger, 'Please do not kill any more cattle, and women, and children.' The right remedy for a tiger is a cage or a bullet."

Mr. Gladstone says: I deplore the murderous wickedness of the Sultan, his absolute victory thus far over the European powers, their unparalleled disgrace and defeat down to the present moment, and the untold sufferings of the country. I cannot wholly abandon the hope that out of this darkness light will arise. But the matter rests with the Almighty, to whom, surely, all should address fervent prayers on behalf of His suffering creatures.

The abyss which divides the Anglican from Dissenter's conception of the christian life can hardly be better illustrated than by a passage in an address recently issued by the arch-bishop of York to his clergy on the subject of confirmation. He says:

But according to the characteristic laws of 'grace for grace in the spiritual kingdom, it may be that the baptismal gift has for one of its special objects the endowment of the soul with the capacity for receiving, in due season, through the laying on of hands, the full gift of the Holy Ghost; just as this gift may be the necessary preparation for opening the gates of the heart, that the King of Glory may come in by the Holy Sacrament of His Body and Blood.

According to the Archbishop the essentials to the christian life are three mechanical acts,—(1) the saying of a form of words over an infant, and the sprinkling it with water; (2) the saying of a further form of words over a grown-up child and the laying on of the bishop's hands; and (3) the saying of yet another form of words and the giving and receiving of bread and wine.

The Dissenter cannot conceive of such acts as being, at best, more than accessories. He believes christian character to come partly from external influence, including instruction and appeal, partly from the free operation of volition, and chiefly from the operation of the Divine Spirit, working as an Illuminator of the mind and conscience. Where do these come in in the Archbishop's statement? Some Church traditions may be on his side, but primitive Christianity, common sense and the science of human nature are pretty plainly on the other.

"Have Salt in Yourselves."

The use of salt in the Temple offerings and sacrifices, under the old dispensation, suggests lessons to christians concerning their services and sacrifices. The salt was used by divine command, and in its light we read the meaning of our Lord when He said to His disciples, "Have salt in yourselves." The old dispensation lights up the new. The salt which the Temple-worshipper cast upon his offering to God finds its anti-type in the undecaying grace which the christian seeks for his gift, that it may not be without effect, nor return unto him void. No offering is acceptable to God, in the large and true sense, without grace.

As when Cain sacrificed to God, the offering was rejected; as Nadab and Abihu were cut off in their offering of strange fire; so are the idle, unsanctified offerings of christians unacceptable and, often even offensive to the Lord. "Have salt in yourselves," is Christ's word to His disciples everywhere, and in all time; then will their offerings be acceptable and be blessed.

Some churches and some individuals make large contributions to the Lord's cause. Often it seems that the results are not commensurate with the offerings. Why? Is not it possible that the lack of efficiency of the offerings is attributable to the lack of the true spirit of grace and consecration in making them?

Again and again we are told of some prayerless rich man—whose life has been a persistent disregard of all obligations to God, and whose riches have, perhaps, been accumulated by very questionable methods—making a large contribution to a religious purpose, when he cannot longer use it, and must soon leave it. He hopes, it may be to make amends for a godless life; and his generosity is heralded abroad as conferring a great blessing on the church, and worthy of imitation. It is, at least, doubtful where such offerings are made there is much blessing to the cause of Christ. What was it that made the widow's mites gain the eulogy of our Lord? Was the money better in itself? It was, rather, the consecrating salta of pious heart and life which gave the poor woman's offering its value and won the imperishable blessing upon her gift.

How They Establish Themselves.

The priest, Father Lacomb, who has gained so much notoriety lately by his letter to Mr. Laurier, is the head of a movement for the colonization of the half breeds of the North West. The statement is made by him that the government has agreed to appropriate a track of land, embracing four townships, or 144 square miles, to be settled by the half-breeds. The settlers, however, are to be wholly subject to the control of the Roman Catholic church. "The land," Father Lacomb says, "will be entirely under the direction of the bishops and missionaries who alone shall have the right to distribute and turn it to use, at their own will, for the greatest good of the colony." Nobody can settle in the colony except by permission of the priests in charge. And no half-breed who becomes a dweller in the colony can acquire any title to the land which he may occupy, nor even to the value of any improvements he may make upon the land he cultivates. If one of them should wish to leave the colony he must abandon the land he has occupied, and can take nothing with him but household furniture and cattle.

Is there any other denomination in the country which could secure such an arrangement as this? It appears that all the Roman Catholic bishops and priests have to do is ask—and they receive.

The *Canadian Baptist* asks its readers what they think of this scheme for the creation of a colonly, within an *imperium in imperio*, in the heart of the great Northwest, and goes on to say:

The property itself, of nearly 100,000 acres, may hereafter become of great value, as the surrounding country is settled and cultivated, yet, even though the colonists on this large tract may continue few—unprogressive they will surely be under such conditions and auspices—no Canadian settler can set foot within their, or rather their clergy's sacred domain. Is not the creation of such nondescript subcolonies contrary to every sound principle of political economy? Is this one not certain to become a source of chronic trouble in the future, near or remote?

To most of our readers another consideration will be of still greater moment. We sympathize most sincerely with the wretched Half-breeds, as we do with the Indians, whose old habits of life have been made impossible, and whose means of livelihood have been inevitably destroyed, by the incoming of the white man. We fully recognize the moral obligation of the Government to deal with them exceptionally and liberally. But this should be done, we maintain, with a view to their civilization and development into independent citizenship. Is it not both unstatesmanlike and unchristian to doom them to perpetual imbecility and pupilage, and especially to hand them over for all time to a state of spiritual darkness and bondage, by virtually depriving them and their children, for all generations, of any opportunity of investigating religious truth for themselves, or even thinking for themselves in the matters which most intimately concern their highest well-being in this life and in that which is to come?

Remedial Legislation.

Parliament is now talking about the Remedial Bill. The talk may continue all this week, and perhaps longer.

The speech of Sir Charles Tupper, in moving the second reading of the Bill, must, we think, have been disappointing even to his followers in the House. It certainly has not impressed the country as such a speech as might have been expected on the introduction of a question which, he claimed, is more momentous than any that has ever engaged the consideration of Parliament.

Mr. Laurier's speech was longer. It contained some fine passages, which will often be quoted. But it, also, was disappointing to those who do not believe in interference with Manitoba. His position differs from the government's chiefly as to method and time. The government believes Manitoba Catholics have been deprived of rights, that it is in the power of Parliament, and its duty, to restore them, and the Remedial Bill has, therefore, been introduced. Mr. Laurier holds the same belief about the rights of the Roman Catholics, and about the power and duty of Parliament; but he thinks another time than the present—a later time, would be better for restoring those rights, and that probably another way of doing it might be found if meantime, an investigation were made.

Neither policy is right. Federal interference with a school's system which the Manitoba Legislature had a constitutional right to establish, and which is satisfactory to seven-eighths of the people of the Province, is wrong whether it be done now or next year—by the present government or by another.

Rev. Dr. Grant, Principal of Queens College, who has been supposed to favor remedial legislation, has spoken very distinctly in opposition to the Remedial Bill. He says the bill will not settle the question, and thinks the government would be wise, even at this late stage, to recognize and frankly acknowledge that it is attempting the impossible; for the longer it perseveres in its present course the worse for it and the country.

Dr. T. H. Rand, for several years Superintendent of Education in this Province, now of MacMaster University, Toronto, is one of the first educationists of this country. His views are worthy the most careful and respectful consideration. In a communication to the *Canadian Baptist*, he gives his understanding of the whole case. He says:

It is now universally admitted that Manitoba simply exercised her rights, under the Constitution, in providing her present system of schools. In doing this, however, the Legislature repealed a previous law which recognized Separate schools for Roman Catholics. Under the provisions of the Federal Constitution, the Government of Canada became thereby conditioned to hear any complaint of the party aggrieved,—the Constitution authorizing the said Government to initiate any remedial legislation that it might deem necessary in any case. The very terms in which this authority is conferred, and the body upon which it is conferred, indicate unmistakably that the discretion is to be exercised with the highest regard to the public welfare of Canada, and not necessarily for the restoration of merely technical or legal rights. It was clearly contemplated that the restoration of such rights might not be deemed to be in the public interest. To affirm, therefore, that a local parliament, which has the constitutional authority to establish a uniform system of non-sectarian schools, has, by so doing, taken away from the Roman Catholics rights which the people of Canada are under obligations to restore, may be, and is most likely to be, a wholly unwarranted affirmation. If the grievance complained of is, as in this case, the loss of the right to set in motion for religious ends the machinery of public taxation, it will be passing strange if the people can be made to believe this a grievance which the highest public interests require the Parliament of Canada to remove. The discretion given to the Government, under the Constitution, surely implies that there may be the best of reasons for abstaining from interference in any given case. And what case could well be conceived, in which the public welfare of Canada more eloquently pleaded for non-interference, than the present one of Manitoba? To override the constitutional legislation of Manitoba, and that, too, in the interests of Church and State connexion, is a direct blow to the highest interests of our young Dominion. And this is undertaken and carried forward in the name of the people of Canada, from the Atlantic to the Pacific! The grievance thus created is a very grave and serious one,—a thousandfold greater and more serious than the supposed local one which is to be redressed. A free and progressive people cannot passively witness such a performance, by its Parliament, in the interests of the principles of medievalism."

Slight attention, if any at all, has been given to the deliverances of various Protestant bodies on this question. There is an eager quoting of any individual Protestant minister or layman of prominence who expresses views that may be construed to mean that remedial legislation is a necessity; but no attention is given to the views and wishes expressed in the resolutions of representative Protestant bodies.

The Ontario Legislature last week adopted a resolution, moved by Sir Oliver Mowatt, setting forth the right of the Dominion Parliament, in certain circumstances, to enact remedial legislation, that such legislation by the Dominion should only be a last resort, that there should be an investigation of all the facts in the case, and that action by Parliament is fraught with great danger to the best interests of the Dominion as a whole, including the interests of the Roman Catholics.

Archbishop Langevin, of Manitoba, while expressing his acceptance of the bill now before Parliament, does not hesitate to say that he hopes for more in the future. The bill is only the thin end of the wedge. Let it be passed, and there will be no end to the demands of the hierarchy for Manitoba and every other part of Canada.

A despatch from Winnipeg the other day intimated that if the remedial bill passes the second reading in Parliament, a resolution will be moved in the Manitoba Legislature asking for a committee to inquire into the benefits, if any, that have accrued to the Province by being a member of the Confederation.

This is, probably, the impulsive expression of the strong feeling of many Manitobans. But nothing so unwise as is implied in the intimation is likely to be done by the Legislature of the Province. That the people will not quietly submit to coercion at the behest of the Roman hierarcy is certain. But they need not feel alarmed. They will not be coerced—they cannot be. The other Provinces will have something to say about it.

If the Roman Catholic church succeeds in the attempt to override the legislation of Manitoba and establish a system of separate schools, the other Provinces may expect like attempts to be made upon them very soon.

One very serious feature of remedial legislation is that certain eminent lawyers hold the opinion that such legislation is irrevocable. If this be true, nothing should be left undone that will prevent the perpetration and perpetuation of so grievous a wrong.

There is a belief in some quarters that some kind of a compromise will be made even at this late stage of the remedial legislation business. It is rumoured that Premier Greenway is coming to Ottawa, by invitation of course, to confer with the government.

A Word for the Times.

If the men who had been set by king Nebuchadnezzar "over the affairs of the province of Babylon "(Daniel III: 49) were living now, and were occupying a similar position in these provinces of Canada, how nobly they would resist all temptation to wrong doing for the sake of retaining such a position. They would scorn the idea of virtually acting as Pilate did, when, at the demand of the chief priests of the Jewish hierarchy, and for the sake of retaining their political support, "he gave sentence that it should be as they required" (Luke xxiii: 24).

Certain men might say what would imply just such a threat, as was implied in the statement of those priests, — "If thou let this man go, thou art not Caesar's friend" (John xix: 12). They might write even a more threatening letter than a priest of the Roman Catholic Church recently wrote, as published in the papers, but it would have made no difference with Shadrach, Meshach, and Abednego. They would have treated such a letter with contempt it would deserve as thus seeking to lord it over their consciences. Certainly it would have made no difference with their action, when we see that even in view of the terrible threat of being "cast into the midst of a burning fiery furnace," if they refused to "fall down and worship the golden image which king Nebuchadnezzar had set up," they said: — "O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God, whom we serve is able to deliver us from the burning fiery furnace, and we will deliver us out of thine hand, O king. But if not, be it known unto the, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." Daniel III: 16-18.

J. B.

Voices and Echoes.

The missionary offerings of our churches vary more with the piety than with the pocketbooks of the members. —*The Look Out.*

How does it strike you, brother? Which is responsible for your failure to make a contribution to the mission treasury, or other branch of the church's work—Your pocket-book or you piety?

A ball in connection with the church choir which is conducted by Mr. Peter Anderson, Barkhills, was held in the Easterfield Public School on Friday evening.—*Aberdeen, Scot. Free Press.*

A striking thing about the above was that it appeared under the heading "The *Weeks Crime*," where all the horrible things of the week were recorded. It may have got there by accident; but whether by design or chance it found its proper place. Such things under church auspices are crimes against christianity.

He who has no aim in his religious life has very little religion.—*The Telescope.*

And he whose chief aim is to get to heaven, hasn't much more.

It is not necessarily the number of people who join a church, but those who remain, that determines in the long run the character of the minister's work and influence.—*Dr. Starrs.*

Some earnest, hard-working pastor, discouraged because there has not been a large number added to his church, may get some comfort from this observation of a veteran pastor.

A campaign is on in the capital city of the nation to rid the capitol building of the saloon, and from that eventually the District of Columbia. It is certainly a disgrace to the nation that liquor should be sold within the very doors where the national government is administered.—*The Advance.*

We hope our friends across the line will succeed in their praiseworthy undertaking. There is a rum shop in Canada's Parliament building, too. It is a disgrace to the country that it is allowed to exist, and a brazen defiance of the moral sense of the best people. Every candidate who asks the votes of the people should be put on record as to whether he will make an active and persistent effort to abolish the disgrace.

An iniquitous attempt to reimpose by legislative enactment ecclesiastical tyranny upon a free people.—*London Baptist.*

The reference is to the attempt by act of Parliament to extend aid to sectarian schools in England. Equally plain language is applicable to the attempted legislation by the Parliament of Canada in the interests of the Roman Catholic church.

Mission News and Notes.

—A missionary in China says: 'If there is anything that lays hold of the people here, it is the simple story of the crucifixion of the Lord Jesus Christ. Not His miracles, not even His wonderful sayings or teaching, but the old, old story of the cross, of the blood, of the sacrifice, of the satisfaction of Christ in dying for sinners on the tree—that is the power for good in touching the heart and awakening the conscience."

—The Moravian Missions are in many fields. They are at work among the Eskimos of Greenland, Labrador, and Alaska, the Indians of North and Central America, the colored population of the West Indies, the Hottentots and Kaffirs of South America, the natives of Nyassaland, the lepers of Palestine, the degarded aborigines of Australia, the Tibetan-speaking Buddhists of the Himalayas. Connected with the missions there are about 160 stations, 400 missionaries, 92,000 converts, 250 schools, and 22,000 scholars.

— Henry M. Stanley says:— We have only to think of Uganda, with its 200 churches and cathedral and its 50,000 native Christians, read the latest official reports from Nyassa Land, and glance at the latest map of Africa, to be convinced of the zeal, devotion and industry of the missionaries. Mission houses do not grow of themselves. Gospels are not translated into African tongues, nor are converts spontaneous products of human nature. I am somewhat familiar with African facts, and to me these things represent immense labor, patience and self-sacrifice; but others expect Africans to fall in love with the missionary's eyes.

—General regret will be experienced among all interested in the work of the McAll mission in France, that since Mr. McAll's death the mission has languished, and several halls have been closed. Doubtless this is due to the fact that the money for this work was almost wholly procured from abroad. Dr. McAll had a great objection to collections, although they are as common as they can be in all French churches, whether Protestant or Catholic. Dr. McAll, however, would never have a collection. It is to be hoped that by the inaugurating of a judicious system of finance Mr. McAll's grand work in Paris may be continued with increased success.

—Twenty-five years ago the Rev. Peter Milne began work on Nguna. The natives were then fierce cannibals. On this and the five adjoining islands under his care there are now 750 communicants. Four of these are now entirely Christians. On the remaining two there are only a few heathen and these rapidly coming over to Christ. Not long since he baptized 80 (45 adults) one Sabbath morning. For ten years Nguna was the outpost in the New Hebrides. No work had been done there before Mr. Milne broke ground and the islanders were notorious even among the New Hebridean for their savage ferocity. On one of these islands they took up a collection for mission purposes on a recent Sabbath. It amounted to $52.

—Among the different organizations for evangelical work in China is a book lending and evangelistic society in the Canton province, started several years ago by some faithful native Christian preachers with the object of giving the Gospel to the literary class in Southern China. They employ a number of colporters, who carry books to the village schools and ask the teachers to borrow them free of charge, or, if they are willing, to buy them. The books are furnished by the different Bible and Tract Societies; and the