

## TERMS AND NOTICES.

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## Religious Intelligencer.

REV. JOSEPH McLEOD, EDITOR.

FRIDAY, MARCH 21, 1873.

## LOOK WELL TO THE FOUNDATION.

Men are building for eternity. They who are wise will see to it that the foundation is good and strong. If the foundation be insecure, all labour in building upon it is lost; the toil is in vain, the anxiety fruitless. Unless the foundation be firm, solid, immovable, all must end in total disaster. To erect a costly structure upon shifting, treacherous sand, is an evidence of great folly in the builder, and subjects him to both loss and disgrace. Builders for eternity are not left in the dark concerning the importance of knowing well upon what they build. The great teacher has spoken carefully and with marvellous clearness on the subject. Again and again, in a variety of forms, He urges the necessity of beginning right if we would end right. "Whoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, who built his house upon a rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house; but it fell not, for it was founded on a rock." Christ Himself is that rock, the foundation laid in Zion; and he who rests on Him will weather the storm, however severe and however long continued. Of Him as a foundation God says, by Isaiah, "Behold I lay in Zion, for a foundation, a stone, a tried stone, a sure foundation." Paul says, "Other foundation can no man lay than that which is laid, which is Jesus Christ." Anything else, everything else must give way; for God shall sweep away every "refuge of lies." To build on Christ alone, to cherish hope in no other wise, since thereby is safety secured.

"Every one who heareth these sayings of mine, and doeth them, shall be likened unto a foolish man, who built his house upon the sand; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell, and great was the fall of it." Christ is the speaker. And how positively He asserts the complete destruction, the thorough ruin of the foolish builder. Every stone and timber will be carried away by the flood that, sooner or later, must come against the building with resistless force. Are the words of Jesus of any account? Does He not speak as never man spake? To heed His words is wisdom. He warns because He loves, because He would have men saved rather than lost.

How sad to have the work of a life-time overthrown and laid in complete ruin at last, in consequence of a mistake concerning the foundation. Disappointment in such a case is overwhelming and irreparable. With what earnestness should men take heed to the ground-work, the basis, the foundation of their religious faith! How carefully and closely they ought to examine the matter, that they may be sure that no mistake has been made! How inexpressibly sad is the thought of a man imagining himself secure, while there is really a deficiency that will involve his ruin. Never was there more need of utmost carelessness than now. Terms almost without number are urged upon the attention of men. New schemes of religion are being propounded; diverse and strange doctrines are seeking our faith in these days; and it is claimed for these that they are superior to the Christian system, and that they contain elements superior to those doctrines of Christ crucified. By these men are in danger of being deceived. They are so much in accord with the desires of the natural man, that it is comparatively easy matter to be persuaded that they are just what is needed. Let every one be guarded against the approaches of the enemy of souls, who comes as often in the form of a minister of religion as in any other way. Cling to the truths of the gospel of the grace of God and of His Son Jesus Christ.

To make a mistake in the foundation is to make a mistake eternally. See well to the eternal foundation of safety, rest upon it with unwavering confidence, and all is well, and will be well. Remember that he who will not be saved in God's way—through Jesus the crucified—cannot be saved at all; for other foundation can no man lay than that which is laid, which is Jesus Christ.

## WHAT THE BIBLE DOES.

The following is an extract from a letter written by Father Chiniquy, the converted Catholic Priest—to the *Presbyterian Witness*. The incidents illustrate the power of the truth to change the heart. He says:—

Twelve years ago, a most respectable French Canadian, who had emigrated with me from Canada to this place, and who was one of my most devoted and respected friends, when I was a priest at Rome, had told me:

"My dear Mr. Chiniquy, your apostasy from our holy religion distresses me more than anything in this world. But your deplorable success in perverting a whole continent from the Catholic faith, and your Holy Church, frightens me almost to death. I feel that I cannot resist you. You have already almost perverted some of my children, and I have every reason to fear, that you will persuade, but so deceitful arguments, may, sooner or later, shake my own faith, and destroy my soul! Before it is too late, I must avoid the danger, and go so far from you that you will be in the impossibility of destroying my faith. In a few days I start, with my family, for the State of Oregon! Yes! I will cross the Continent to avoid your presence. It will ruin me and my family; we will have to travel more than five months through the plains and across the Rocky Mountains—you are the cause of all those trials and tribulations. But I prefer to lose everything in this world, than to lose my soul!"

I did all that I could to dissuade my friend from that rash project. But all my efforts were in vain. When I saw that nothing could prevent him from putting a whole continent between himself and me, the day before he left, I went to pay him a last visit. But before I left, I told him, "In the name of Jesus Christ, who has given us the Gospel, and in the name of God the Father, who has given this Testament, as the greatest token of His love, I ask you to accept this Bible from my hands, keep and read it, when you will have put such a long distance between us both. It is a Roman Catholic Bible, translated by one of your most holy Priests; approved by the Archbishop of Paris, who advises you to read and meditate on it."

My friend was unwilling to accept it; but his wife, also a most devoted and respectable Roman Catholic, said to her husband: "This is a Roman Catholic Bible, we have nothing to fear from it, surely a Roman Catholic Bible cannot make us Protestants." And she persuaded her husband to accept the Bible. The next day they left for their long journey. I had not heard of them since. But

not a day had passed away without my humble prayers going to the throne of mercy. Well, my dear Mr. McGreggor, "that was my surprise and my joy, two days ago, when opening a letter from Oregon, I saw the name of the wife of my old and so dear friend at its end. But how my tears of happiness have freely flowed, when I read that by the great mercy of God, that Bible had been the instrument of the conversion of that man, his wife, his children, and many others around him! In the name of them all she requests me to go and see them; and promises a rich crop of precious souls, if I go there—for, says she, "many a Roman Catholic are shaken in their faith in this country, and want to leave the errors of Rome as we have done, to follow Christ and Him alone!"

## TRAIN THE CONVERTS.

The following from the *Star* is timely. Thank God souls are being converted; then see to it that they are properly instructed &c.!

Many of the churches report accessions. Here a few come out and ally themselves with the truth as it is in Christ Jesus. There a multitude receive the word gladly, many are added to the Lord and to his church, and the joy is great in scores of hearts and homes. This is as it should be. But these converts have only begun their work; they have only accepted the yoke; only put on the armor; only taken their places at the Great Teacher's feet; only just sent up Paul's first question with something of Paul's spirit, "Lord, what wilt thou have me to do?" They need guidance, counsel, encouragement, and wisely assigned service. In a word, they need training. And this suggests what is one of the most important and vital parts of the work of both pastor and church. More Christian wisdom is perhaps needed to build up a church by training its members than to plant a church by rousing a score of persons to penitence and a profession of faith. It requires patience, courage, skill, singleness of eye, and untiring work, even when the special exhortations and stimulants attending the revival efforts are lacking. But this work must not properly be neglected. Nothing must put it out of sight or subordinate it. The future of these converts, and of the churches about them, depends upon this. It is sad and unnecessary that so many who begin the Christian life with hope and gladness, should bring out such small and poor results. It is largely for the act of training. And no real cure will be wrought till that lack is supplied.

## DENOMINATIONAL NEWS.

NORTH BRANCH, OREGON.—We are pleased to be able to state that God is continuing to bless the labors of Bro. Brown. Bro. B. writes under date of 17th:

"Yesterday I baptized five more happy converts. Others are asking, 'What must we do to be saved?' "A good work of grace is going on in Lower Canterbury (Hillman meeting-house, so called), Father McMullen and Bro. H. Hagerman are engaged in the work. We hear that many have been converted; but having had no definite information, cannot state the number, or give farther particulars.

CARLETON, ST. JOHN.—We are glad to learn that the Lord is blessing the labors of Bro. Hartley in Carleton. We are indebted to the *Daily Telegraph* for our information, which is contained in the following paragraph:

A revival of religion is in progress at the Free Christian Baptist Church in Carleton, under the labors of the pastor, Rev. G. A. Hartley. Mr. Hartley baptized eight persons last Sabbath, ten on the Sabbath before, and eight on a previous Saturday. Forty persons have been received into the church within three weeks.

WHITEHEAD, GRAND MANAN.—The following good news, just received from Bro. Barnes, will rejoice all the lovers of Zion:

DEAR BRO. McLEOD.—I began holding some special meetings on this little Island (White Head) one New Year's eve. The church here has been low for some months, as they have had no pastoral care since Elder Brown left last spring; but there were some living springs left that did not fail to send forth healing waters. Things moved slowly at the first, as we had a number of hindrances to overcome, one very important one being that the most of the people had come to the conclusion that all had been done on Whitehead that would be by Free Baptists. But, thank God, "his ways are not as man's ways." That which appears impossible to men is possible with God. "Our extremity is God's opportunity." Soon his glorious power began to be displayed in producing deep conviction upon many hearts, and hardened sinners were bowed under a sense of their own sinfulness. Men that had long lived in sin and rebellion against God, have been brought as humble suppliants at the feet of Jesus, and are now happy in a Saviour's love. Seventeen have been blessed with the pardon of sin and have been baptized, and twenty have been added to the church. The church has been much strengthened, and is working well. One very remarkable thing in this revival is that there is not one unmarried person, as far as we have any knowledge, that has been converted yet during the meetings. All are middle-aged persons, and fifteen of the seventeen baptized, are heads of families. Yesterday was a blessed day here; six were baptized in the morning, and in the evening others were found earnestly seeking the Lord. To God be all the praise.

Our good Brother Brown was made a great blessing to this Island, and has a large place in the affections of the people, and their prayers often ascend to God that his labour in his new field may be abundantly successful. This little church is highly favoured in having good leaders, men who always have seen (as I have been informed) as they now see, eye to eye, in the work which the church has assigned to them. By the grace of God they are peace-makers, such as many churches very much stand in need of.

And now, dear Brother, it affords me much pleasure to say that I find the people of this Island very kind and hospitable, as many of my brethren in the ministry very well know. My prayer is that our Father in Heaven may make them a much greater blessing in the earth.

Things on the main Island are not so prosperous as we as they have been in years that are past. I have not been favoured yet to see any revival with these churches (Seal Cove and Grand Harbor), but hope to see the cause some revived before the close of the year.

Brother Babcock has been labouring with the North Head church since last fall, and my prayer is that he may be blessed with much fruit from his labour. Sickness and other things have made it very difficult for him to make any special effort for revival. Dear Brother, pray for us.

J. N. BARNES.

White Head, Grand Manan, March 10, 1873.

DONATION.—The friends of Rev. E. Weyman intend paying him a donation visit at his residence, Stouffville, on next Tuesday, the 25th inst. Should that day prove stormy, the first fine day following.

The public are cordially invited to attend.

WORDS THAT CURE.—We have to thank many of our subscribers for the good words they write. The following is one of many. We hope to be able always to so conduct the INTELLIGENCER that it may deserve similar expressions of confidence and approval.

"I have been a subscriber to the INTELLIGENCER ever since it was a weekly paper, and have always paid in advance. \* \* Although I have taken it so long I have not one word of complaint to make. It comes very regularly, and it is highly valued. We find the news it contains reliable; and the bold, unflinching, and outspoken manner in which you attack the prevailing evils of the day is mainly and christian-like. Wishing you success in all your labors, I am, with kind regards, yours, &c."

## Pen and Scissors.

A revival of religion is announced at the Kings County Penitentiary, New York.

A *Bell* has been presented in Congress, which provides that no one shall be promoted in the army who uses intoxicating liquors or drugs intemperately.

Stanley declares that Dr. Livingston never could have endured the climate of Central Africa if he had not been strictly temperate. A drunkard, or a man of vicious habits, would have died there.

An interesting fact comes to us across the Continent. For four years past there has been a class of Chinese in the Taylor Street Methodist Church, Portland, Oregon. Five of its members who have been converted, have returned to China to labor for Christ among their countrymen.

The movement in favor of "Methodist unification" is evidently gathering strength. It is proposed to hold a general Council, in which all branches of Methodism in this country shall be represented, for the purpose of consulting upon a common line of action as regards ecclesiastical and moral objects.

Mr. Conner is preaching to the remainder of Theodore Parker's congregation in Boston. The service is very unique. There is neither prayer, song, nor benediction. Divine service consists in reading funny things from Tennyson, and the English humorists.

The *English House of Commons* has for the sixty-third time reported to the House of Commons the marriage of a widower with the sister of his late wife. There appears, however, to be but small expectation that the House of Lords will sanction the measure. Twenty thousand women living in Birmingham have signed a petition in favor of the bill.

Rev. Joseph Harvey, just deceased in Michigan, 85 years of age, received the first Sandwich Islander ever brought to our shores, into his family, and suggested the sending of missionaries to his people. He was the first to suggest that the work of the nation be converted to Christianity.

Storer College, (Free Baptists) at Harper's Ferry, is about to send out a band of singers to raise funds to erect a girls' boarding hall. We hear that it is to be called the UNION CHURCH, and contain very many of the best singers of the country. The success of the Jubilee Singers encourage the hope that the Union band of African singers will meet with public favor and raise a liberal sum of money to increase the efficiency of the already excellent school at Harper's Ferry.

Runs, always.—The following paragraph from the *Methodist Free Press*, will be read with interest:—

"The investigation of the burning of the steamer Missouri, which involved the loss of so many lives, has not only the secret of what happened, but has testified that a demijohn of spirits, which was tumbling about in the locker, immediately over the boiler, finally became broken, and the flames immediately spread over the ship. Thus, at every turn, the direct or indirect cause of human suffering."

The *Church Chronicle* advocates the establishment of an "Episcopal Female Seminary," for the education of the daughters of Nova Scotia churches, and says that the offer of a valuable farm has already been made in one of our prettiest country towns towards the establishment of a Diocesan Seminary on the condition that it will be established and remain in that place, but whatever may be the ultimate decision as to the locality, the speedy establishment of such a school is now a matter of prime necessity.

A Temperance Hospital.—A vigorous effort is being made to establish a temperance hospital in London, and the promoters of the scheme state it is believed that an hospital in London for the treatment of disease, apart from the ordinary administration of medicine, has been authorized by a special commission, a reduced rate of mortality, and a more rapid recovery of the patients, and would thus prove of signal advantage to the temperance reform. As at present arranged, it is proposed that the hospital should be situated in a room of the constant occupation of twenty-five beds, equivalent to the treatment of four hundred patients annually; and it is computed that for this sum many thousands of out-door patients would also receive medical necessities and advice gratis.

God of Liquors.—"Give me," says the Rev. Robert Taylor, "the money that I need to buy a drink and I will purchase every foot of land upon the globe; I will clothe every man, woman and child in an attire of which kings and queens would be proud; I will build a school-house on every hill-side, and an even school over the whole earth, a college in every State, and fill it with able professors; I will crown every hill with a place of worship consecrated to the promulgation of the gospel of peace; and will support in every pulpit an able teacher of righteousness."

Alexandria, in Egypt, has grown more rapidly than any other city on the eastern continent. In 1842, its population was about 60,000, and now it is nearly 300,000. Some idea of the immense labor which has been expended in improving the harbor may be formed from the fact that a breakwater is in process of construction to be, when completed, a mile in length. It is to be composed of 20,000 blocks, each one of not less than twenty tons weight, placed upon a bed of smaller stones. This breakwater will inclose a harbor with a superficial area of 3,000 acres, and will be a mile and a half in length. In the midst of the grand canal a company of English engineers is at work blasting out rocks, and employs constantly about 3,000 men and forty steam-engines. In 1871, the exports amounted to \$99,000,000 and the imports to 175,000,000.

Uncle Jon Williams is an old and faithful colored minister in Georgia. Last year he felt discouraged by the few additions to his church, and accordingly, with the beginning of this new year, he decided to tell his people to a more active spiritual life. He told his congregation that it was utterly useless to look for an inquiring sinner among them until professing Christians would begin to inquire of the Lord. His exertions have not been in vain, for now he writes:—"I have got my wooden shingles to be fixed up, and every member appears to be a lively, stout, building up a spiritual house unto the Lord. We are now in the midst of a glorious revival of religion; yes, in my connection with the Church for over forty-six years has never witnessed such a season as the present."

The arrangements for the coming meeting of the Evangelical Alliance in New York city have been partially completed, the topics of discussion and the principal speakers not being yet announced. The sessions in every valley over the whole continent are to be held in the Convention Hall, and French languages, in the churches immediately adjoining. Evening meetings for popular addresses will be held in the Academy of Music, the Cooper Union, and probably in Brooklyn and other cities. As to human sinners, the Convention is to be entertained by German Christian families. The French will be invited to homes where the French language is spoken; and the strangers from England, Scotland, Ireland, and other countries, will find friendly doors open to them on their arrival. The sessions of the Alliance will continue through ten days from the 1st of October.

Missionary Zeal.—An exchange furnishes the following as proof of English missionary zeal:—

Seventy-two years ago, the Church Missionary Society started with an income of not less than £900. It has now an income of over £250,000 a year. Seventy-two years ago the society dared not think of anything more than "Africa and the East." Now all the world is dotted over with missionary stations. Every quarter of the globe is visited by missionaries of the Gospel. It is now numbered by stations, 304 European ordained missionaries, 129 native ordained, 202 native teachers, 22,000 communicants, and at least 100,000 professing Christians, including children and candidates for baptism. It is no longer a missionary society, it is a mission church, no longer missionary stations, in Sierra Leone and the West Indies, congregations containing 4,000 communicants.

How to Fill Churches.—The New York Herald has said an excellent thing on the subject of filling churches. It is as follows:—"There is one recipe given in the Bible for filling churches and for destroying worldliness which we should commend to those ministers who have so often to preach to empty pews and to worldly Christians. It is one given by the Lord Jesus Christ himself, and like all of his recipes, it is simple and easily remembered: 'And I, if I be lifted up, will draw all men unto me.' There is no promise anywhere in the

word that philosophical essays, scientific lectures or disquisitions or sensational sermons will do this. But the lifting up of a spiritual spirit will draw to it people who will do it, and multitudes will flock to listen to his words as they did in the days of his flesh when from Jerusalem and Judea and Galilee and the regions round about they gathered to hear the gracious words that proceeded out of his mouth. He is as certainly, though not as visibly, present with his church and people now as he was then, and the lifting up of his cross and its atonement to-day or in the future will draw all men unto him and will fill the churches that are now empty."

Curious Case Excommunicated, Fright and Death.—The Detroit *Union* tells the sad story of Mr. Patrick Banbury, of Kalamazoo, who died recently from fright, superinduced by excommunication from the church. Mr. Banbury, it appears, lent \$10,000 to one Father Label, to build a Catholic church in Kalamazoo. He mortgaged his farm to secure the money, and was assured that he should suffer no pecuniary loss. The money was loaned in 1869, and it is claimed was done with the full approval of Bishop Lefevre, who subsequently died. His successor was also made acquainted with the facts, and ratified the arrangement. Father Label suddenly died afterward, and it was then ascertained, it is alleged, that he had used some of the money for other than church purposes. The Bishop and the parish refused to return it, and Mr. Banbury, fearing foreclosure on his mortgage, brought suit upon the money. He was immediately excommunicated, and the bar was not removed until he withdrew the suit. The nervous shock sustained in the affair brought on sickness, from which Mr. Banbury died.

The affair has created intense excitement in Michigan, and Senator Emerson has introduced in the Legislature a bill punishing by a fine of one to five hundred dollars, or imprisonment from one to five years, any bishop or priest who shall excommunicate or threaten to excommunicate any member, to prevent him from commencing any suit or collecting any claim.

Abundant in Labors.—Of course few men are mentally or physically endowed as John Wesley was, but his example is worthy of being considered by many modern ministers who by idleness, excess, or indolence, so enervate themselves as to be hardly able to preach twice or thrice a week. Mr. A. Stevens has recently said of him:—"John Wesley's working energy, much as we know of it, has never been fully estimated. It made the man, and nearly his whole value in history. Beginning every day at 4 o'clock in the morning, travelling every day many miles, preaching every day two sermons more, issuing constantly new publications, superintending a rapidly growing communion and an ever-increasing ministry, and thus working through a long life, till he fell at the head of his hosts, a veteran of nearly ninety years, we know of no man on record whose life was equally strenuous in work. Whitefield preached eighteen thousand sermons, more than ten a week, for his thirty-four years of ministerial career, and he was indeed a 'flaming evangelist'; but Wesley preached forty-two thousand four hundred after his return from Georgia—more than fifteen a week! What clergyman, anywhere on earth, so preaches to-day?"

And yet preaching was but a part of Wesley's daily activity. His travels on horseback, down nearly to his seventieth year, were more than equal to the circumference of the globe every six years. Meanwhile his published works amounted to about two hundred volumes. It was this practical energy sanctified by the loftiest religious motive, that, we repeat, made John Wesley, and achieved his great historical mission; and did so in spite of marked defects in his intellectual structure, and not a few mistakes in his ecclesiastical policy."

(From our Own Correspondent.)

## WHAT OUR LAW-MAKERS ARE DOING.

Whether our "Ship of State" be entered into the Gulf Stream of politics, or drifted into the region of the "Trade-winds," I cannot say, but it is evident that its passage has been considerably quickened of late. Our legislators appear to have become inspired with new life, and with fresh zeal have applied themselves to the matter of legislation. Day after day, since we last wrote, have new forms of polity been moulded and old forms re-cast, with a praiseworthy despatch. The Fredericton assessment matter, which provoked so much discussion, and to which we referred last week, was disposed of by the Lower House by a vote which sustained the assessment. The Upper House divided on the bill, but only Messrs. Hanington and McInerney were found to vote "nay." On Crawford's bill, relating to County Courts, much debate arose, in which lawyers chiefly figured. In justice to our friend Crawford I would remark that he argued the matter with considerable intelligence, and displayed a spirit which we would like to see some others manifest,—a disposition to receive suggestions when convinced of their value. A great number of bills have engaged the attention of the House in "Committee of the Whole," among which the most important are: A bill to empower the City Council of the municipality of York County to issue Debentures not exceeding \$9,000; Adams' bill to authorize the Justices of Peace in Northumberland to erect a lock-up in Newcastle; Montgomery's bill to incorporate Dalhousie Branch Railway; a bill relating to Woodstock assessment; a bill to incorporate Loyal Orange Association of New Brunswick; a bill to incorporate the society called "Christians" in St. John, &c.; and these, with others, have afforded room for much speech-making. A bill has been introduced and passed, relating to the clerks of both Houses. By it, it was decided that the clerks of both Houses shall receive, as an annual salary, the sum of \$1,000, and that the present clerk of the Lower House shall, upon his retirement, receive the sum of \$1,200 as a yearly allowance for the remainder of his life. Now, while the principle of pensions, generally may not be desirable, yet we think this is an exceptional case. For over fifty years has Mr. Wet more occupied the seat, and now that age has come upon him, our legislators think it only a mark of respect that he should be relieved of his position and that a gratuity be settled upon him. Although some may think that his salary of \$1,600 per year has amply repaid him for his labors, yet upon consideration I think all will be convinced with my self that the attention he has paid to his duties so long a time merits a parting and tangible mark of respect from our country, which he has so faithfully served for over half a century. Two bills have been introduced in relation to the liquor traffic. The one, by Crawford of King's, amending an consolidating all laws relating to the sale of spirituous liquors; the other by Willis of St. John, based upon the sale of spirituous liquors in that city. On both bills, after considerable talk, progress was reported and leave granted to sit again. The chief features of both were that no liquor should be sold after the hour of 9 in the evening and before that of 7 in the morning, that the sale of liquors should form a separate and distinct business, and that neither justices of the peace nor constables should have licenses granted to them. Some of our menbers manifested an unwillingness to take hold of this temperance question as I think legislators should. They feared they were taking hold of matter which they had no right to deal with.

I do not think that our Legislature need fear exceeding their prerogative without very soon discovering it. But in the discussion we were disappointed in finding our representatives evidencing a little regard for that unfortunate class of their fellow-beings, who are incompetent, and some of whom are not able to gain control over their appetite. Pleading to allow taverns to remain open until 1 at least, pleading the inefficiency of Maine liquor law as reason why we should have no very stringent measures, pleading in fact anything which such minds can suggest in order to prevent a measure productive of so much good, to pass the a

sembly and become law. We would like to ask why compel the rumrunner to close at 10 o'clock, even if the business is legitimate? Why try to place bounds at all to the traffic if not conscious of the magnitude of its evil consequences. Think of a man chosen to represent a county in Parliament saying that we should afford refreshment to our people, and that we should therefore not place too great restriction upon the traffic, that we should not legislate for temperance people against the interests of others. Such sentiments have fallen from the lips of some of our members, and we regret to own it. Talk of rights, of freedom if you will, but connect it not with the liquor traffic.

There are several kinds of rights, there are various kinds of liberty. It is a natural liberty for me to do as I think proper, but it is civil liberty that I should do only what is consistent with the best interests of society. If a man then is not disposed to observe this latter justice it is the right of the state to oblige him to it. In various instances the state interferes to protect general rights from individual selfishness. It throws protection around life, property and morals in many instances, and on the principle that it has a right to do so, we hold that governments should make provisions against the evils of this traffic. It is laudable in our government to endeavour to prevent impure literature from falling into the hands of our young people, but we hold it would be just as laudable to endeavour to shut up some, any all, of our taverns, in some of which as much impure prevails as ever young received in the most impure works of the vilest writers. It is no use to talk of the evils of temperance, our legislators know full well that a majority of all our present social evils flow therefrom, but still some power prevents the action on their part I should like to see. That power may in some individual cases be their own appetite, or it may be the influence of friends who countenance and support the trade; certain it is that some power keeps men comparatively quiet on this point. Some of our men however openly expressed their support of the bill, and although they did not wish to appear as temperance orators yet they felt that legislation should take a firmer hold of the matter. Willis and Hibbard for instance candidly avowed their support to temperance reform and their wish to see our labouring classes and our young men less the subjects of temptation. The question is sometimes asked, "will the coming man drink wine?" the question may here be asked with propriety, "Will the coming legislator drink wine?" Some of those that have come do drink wine, or something worse, as their actions show. Imagine a man entrusted with the interests of his country so intoxicated as to be repeatedly unable to retain his equilibrium on the streets of our capital; and yet more sights than this have been looked upon by the citizens of Fredericton since our lawmakers came here. Men of this stamp I would judge can only be the representatives of a class of men whose conceptions of manhood and of the necessary character of a politician are not the highest. It may not be that the time has come to give us a prohibitory liquor law, but it must be admitted by every candid mind that greater restrictions should be placed upon the drinking usages of society. Legislation may not be able to make men moral, but this at least it can do—remove the causes of their immorality. It is in the morality and the intelligence of our people that the prosperity of our country depends, and if the acts of the ruling power do not tend to increase this morality and intelligence we cannot regard it as discharging duty.

The representative question has been up again, and has been referred to a committee consisting of one member from each county. Reviewing the week's work we conclude that in point of the amount of business done, our assemblies have settled down to work in earnest. Whether or not some of these laws will be repealed and repealed, futurity must reveal.

Fredericton, March 19th, 1873.

## HOUSE OF ASSEMBLY.

FREDERICTON, March 19.—Mr. Wetmore, the Clerk of the House, performed the last official act this morning. After reading the Journal he vacated his seat in the Assembly Rooms, after making a few appropriate remarks.

The speaker then read the commission of Mr. Bliss, the successor of Mr. Wetmore, and he took his seat as Clerk.

LEGISLATIVE COUNCIL.

FREDERICTON, March 19.—Hon. Mr. Young announced to the House that George Botsford, Esq., had been appointed Clerk instead of George J. Bliss, resigned; also moved that he would take his seat.

Hon. Mr. Seely presented several petitions from the Common Council of the city of St. John praying for passage of bill to legalize assessment of St. John for 1872; bill relating to sewerage and water supply in said city, bill relating to part of the line of people's street railway; bill to vest the appointment of Recorder in the Common Council respectively.

The course of Temperance Lectures in the Academy of Music has closed. Rev. Mr. Carey was the lecturer last Sabbath evening, and his address was an earnest protest against the liquor traffic, and a faithful warning to the young to keep away from the tempter.

The attention of subscribers is directed to the notice on the next page concerning the numbers on the labels.

The report of the Sixth Annual Convention of the Young Men's Christian Associations of the Maritime Provinces, held at Halifax in September last, has been recently forwarded to us by the Secretary. No reference to it is necessary, as we gave our readers a synopsis of the Convention's doings at the time it was held.

The Annual Report of the Crown Land Department of New Brunswick, for the year ending October 31st, 1872; and the Report of the Auditor General of the Public Accounts of New Brunswick for 1872, have been received.

We are sorry to learn that Hon. Charles Connell is seriously ill in Ottawa. Fears are entertained by his friends that he cannot recover. We hope, however, that such fears may prove groundless.

THE "CHASE" HEIRS.—The following paragraph appears in several of our Halifax contemporaries:

"The ship that was to bear fortune to the 'Chase Heirs' has at last come home, bringing with it the snug sum of \$260,000,000 to be divided among the American heirs of three brothers, Englishmen, who emigrated to this country about the year 1860. Of these brothers, Aquilla settled in Newburyport, Mass.; Thomas in Rhode Island, and William in Yarmouth, Mass. A fourth brother named Richard remained in England. The four brothers came by descent from a Sir Townley, living about the year 1600 at Townley Hall, in Lancashire, England. He was the progenitor of a certain Miss Mary Townley, who married a man named Chase, who was the father of the four sons mentioned. This Mary Townley was the heir of all her ancestors' immense riches. A late decision in the English Courts has given them three-fourths of the sum of \$385,000,000, the full amount of the inheritance in our times, of the American heirs, the remainder, about \$125,000,000, having already been distributed among the heirs of Richard, who had remained in England."

Whether the above has any foundation in fact or not, we do not pretend to say.

To CORRESPONDENTS.—James Palmer: The picture will be sent. . . . S. M. Starkey: the mailing clerk has been instructed about the matter of which you wrote. . . . T. O'Donnell: Will send as you direct. Will investigate the delay of which you write. Think your information is correct. . . . Rev. W. C. Weston: The printers spoiled our question last week. Probably you understood it; but we repeat that we intended to ask, Which Captain Hines should be changed—Benjamin or Byron?

## The News and the Press.

ST. JOHN, N. B., MARCH 21, 1873.

NEW BRUNSWICK.—There are only two cases of small pox in this city now. . . . The Branch to connect Woodstock with the Riviere du Loup R. R. is being located. The branch, it is thought, will be about nine miles long. . . . Forty school teachers are wanted in King's County. . . . On motion of Ald. Peters, the City Council of St. John voted to ask for legislation to put the granting of liquor licenses in the hands of the Police Magistrate, instead of the Mayor, as at present. . . . There are nine or ten names mentioned in connection with the approaching Mayoral election in this city. The Bakery of J. & W. Shaw, on Waterloo street, caught fire Monday morning, and burned so rapidly that much damage was done. The loss is stated at about \$6000. No insurance. . . . It is said a night train between this city and Bangor will be put on again next month. . . . The *Sentinel* says that "probably little more than two-thirds of the average amount of lumber will be cut on the St. John and its tributaries this winter, owing to the depth of snow which has foreclosed active operations." . . . Recent advices state that it is actually the small-pox with which the Indians at Tracey's Mills, Carleton Co., are suffering. Six have already died. The last *Sentinel* contains a letter from the doctor who visited them, stating positively that it is small-pox