

TERMS, NOTICES, ETC.

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

Communications for publication should be written on only one side of the paper, and business matters and those for insertion should be written separately. Observance of this rule will prevent much copying and sometimes confusion and mistakes.

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Religious Intelligencer.

REV. JOSEPH McLEOD, D. D., EDITOR.

WEDNESDAY, MAY 11, 1887.

BOARD MEETING. A meeting of the Free Baptist Foreign Mission Board has been called for the 11th inst., (today) in Boston. The editor would have been glad to attend, but press of work prevents.

DEATH OF A MINISTER. Rev. E. F. Foshey (Baptist) died at Hopewell, A. C. last week. He was for many years a prominent minister of the denomination, but has for several years been unable to engage actively in the work on account of ill health. He has a son—Rev. H. Foshey—in the ministry.

DEATH OF A BISHOP. Rev. Dr. Binney, bishop of the Episcopal Church of Nova Scotia, died in New York on the 1st inst. He had gone to New York for the benefit of his health. He was 68 years of age, and had been bishop since 1851. He was active in all that concerned his church, and was highly esteemed.

DEBIANT. The C. T. A. was proclaimed in force in the City of Portland on the first of May. But the rum men are defiant. They have applied for licenses, and are selling openly. What the outcome will be we cannot tell. The City Council is, evidently, in sympathy with the law breakers, and the way of those who desire the law's enforcement is made difficult. We presume, however, they will make a wise and brave fight against lawlessness.

THE BAPTIST REPLY. The Messenger and Visitor referring to the article of the Witness on Baptist union, gives denial to all its charges and insinuations against the framers of the Basis and those who favour union, concluding thus: "It is pitiable that any man should make base insinuations of this kind, without one shred of foundation, and cloak them all under the pretence of superior sanctity. The Christian Witness desires to make the most gain it can out of this union movement for the troublesome party it represents. Its methods are those of a political party paper rather than those of an honorable religion journal."

MARRIAGE LICENSE. The Legislature of New York has just passed a marriage license bill. Its provisions are similar to those which have been in force here for a great many years, viz., that persons intending to get married must procure license from an official authorized to issue it, and that no one can solemnize marriage between persons who have not procured license. It is intended to prevent the abuses that have been so common.

A WILD IRISHMAN.—One O'Brien, editor of a Dublin paper, is on his way to Canada to lead a crusade against the Governor General. It is claimed that certain evictions on the estate of Lord Lansdowne in Ireland were unwarranted and cruel. The facts prove the charges of wrong incorrect; but the Irish editor is evidently thirsting for blood and notoriety, and will, therefore, create in Canada. Of course he will illustrate the faithful, and will be the net of attraction for awhile—and then go home satisfied.

SUCCESSOR. Rev. J. H. Erb is evidently meeting with success in his

work in Texas. A recent number of the Floresville Chronicle says,

"Work is progressing on the foundation for Rev. Mr. Erb's Free Christian Baptist church. When the foundation is finished work will be discontinued until fall."

We judge from the fact that he keeps at work, that his health is improving. In this his friends in this Province will rejoice. We would like to hear from him often.

IMPORTANT DECISION. Judge Henry of the Supreme Court of Canada last week gave a judgment of some importance in a C. T. A. case. A man in Charlottetown, P. E. I., was imprisoned for violation of the Act. His counsel applied to have him discharged on the ground that he was not present at the time of his conviction and was not arrested until the expiry of two months of the period for which he was sentenced. It was contended that he should not then have been arrested, as his sentence ran from the date of conviction. The judge held that the section of the criminal procedure act making the sentence run from the passing of it did not apply to cases under the Canada Temperance Act and refused to discharge the prisoner.

AN EXAMPLE. In some things the heathen furnish a good example to Christians. And here is one of them. Dr. Corbett, a returned missionary from China, says that the heathen never go to their temples to worship without carrying an offering of some kind as proof of their sincerity. And when they become Christians their sense of loving obligation is deepened, and their offerings become larger in proportion as they regard christianity superior to heathenism. The missionary says he has known cases where they have given to such an extent that he had to remonstrate with them, reminding them that they owed duties to their homes which must not be forgotten. There are few in Christian lands who need such remonstration.

THEIR IMPERTINENCE. There is scarcely any limit to the assurance of the average clergyman of the Established Church in England. It is related that in an English parish a curate recently paid his first visit to an aged widow, verging on seventy years of age, who has for many years been a member of the Primitive Methodist church. Here is the conversation which ensued:—"Have you been confirmed?" asked the curate. "No, sir." "Do you attend Holy Communion?" "Yes." "Where?" "At the Primitive Methodist chapel." "Oh," replied the curate, "that is not a bit of good. God will not accept it, unless the Communion is administered by one duly ordained by a bishop. Why, I might as well put on a red coat and call myself a soldier as for these men to call themselves ministers." Thus, a pert, would-be priest considers it his duty to insult those who were devout Christians while he lay in his cradle.

There are a few of the same kind of men in this country, but they only get laughed at for their pretensions.

A Good Mode of Defence.

Against temptations all christians desire to be fortified, that they be not overcome. A good way of defence against them is suggested in a sentence of Baxter in his farewell address to his people at Kidderminster, in which he said, "He that will avoid doing evil must be taken up with doing good." The principle enunciated holds true in all our associations with this present evil world. "Chiefly in service shall we find safety." If we know a man strong to tempt, and about to tempt us, one of the wisest things to do is to go instantly to work to do that man good; his evil power over us is likely to be neutralized by our mission of good towards him.

The best way to defend a house and its furnishings from moths and mice and mould, is not to draw down the shades, close the shutters, bolt the doors, and leaving the house unoccupied, station yourself in the porch, watching day and night to prevent the entrance of the destructive things. A better way is to throw wide the shutters and fill the house with air and sunshine, people its rooms with busy occupants, and put every part of it to the uses for which it is designed—home-making and hospitality. And, so, the best way to guard our souls against the encroachments of sin is not always to shut ourselves up, hermit-like, to guard our hearts only from the outside, spending all our lives in trying not to do wrong, careful only about the things we must not do. A better way, and a surer safeguard, is to have all the windows of the soul open—not only those "toward Jerusalem" for prayer, but also those towards the great world of needy ones, for pity and for work. An aggressive goodness, so absorbed in what it ought to do or is

able to do, that it has neither time nor need to think what it ought not to do, is a "perennial, fire-proof barrier" against temptation. An enthusiastic virtue whose hands are hands of helpfulness, whose eyes are looking after the needy, whose feet are sore from running on errands of mercy, is a better safeguard than earth-works of caution and lynx-eyed watchfulness over one's own virtue. "Overcome evil with good."

Ancestry.

There is much pride of ancestry. Within certain limits it is well. If an honourable ancestry stimulates to good living and earnest endeavour to be worthy of it, then it is well to have it and think of it. But if, as is often the case, one fancies that because he bears a distinguished name he is the heir of distinguished deeds and need do nothing himself, or is so puffed by the worthiness of his father or grandfather that he regards himself, independently of his own doings, superior to those about him, or persuades himself that he can get along on the credit of the good deeds and good name of his father, and need not himself participate manfully in the battle of life, his idea of his ancestry is a curse rather than a blessing to him. The sons of worthy fathers are all around us, indolent, dissipated, worthless, just because of their mistaken and foolish notions of what they have from, and what is due to, their ancestry. They are averse to work, because they foolishly think it would degrade them; they are a charge on their unfortunate friends, and a disgrace to the name they bear.

Then it is not always satisfactory to trace the family line too far back, be it ever so honourable, for a generation or two. Too close investigation generally discovers some unpleasant fact. The Christian Advocate in a recent article on names tells of a correspondent who undertook to make an inquiry into his family name, expecting of course to be pleased at every step of the investigation; he confesses that while he discovered that one of his ancestors was knighted for having beaten William the Conqueror at a game of chess, further investigation revealed the fact that the first prominent man of his name was hung for murder, and the second in prominence was editor of a newspaper whose political principles he abhorred. Not knowing, with these as a basis, what kind of a climax would be arrived at, he gave up the inquiry.

Other facts are given which prove that looking up one's ancestry is usually equally futile and unsatisfactory. A wealthy American went over to Europe to look up his ancestry, and after expending a large sum discovered that the name of his earliest ancestor who had a surname was taken from the fact that he was a pauper, and supported by the community where he lived. It is a very dignified name, but he has taken no pains to publish its origin. As for dignified initials, the alphabet has twenty-six letters, and names good and bad can be found in abundance beginning with any two letters that may be suggested. Where families are numerous, divided into many branches, all the traits of human nature can be found illustrated in some of them.

"Thank God," said a certain man, "there never was a drunkard or a thief in our family!" A neighbor of not very kind spirit, perhaps, went back 160 years and discovered in a collateral branch a drunkard, a thief, a forger, a murderer, and a traitor. It is a consideration, humbling or elevating according to the circumstances, that all the lines run back at least to the same fountain. The black and white, the Jew and the Gentile, the aristocratic and the peasant, meet there. "For God hath made of one blood all nations of men for to dwell on the face of the earth."

The best thing to do is for each person to be industrious, honourable, God-fearing, without reference to who or what has preceded him. Each one is responsible for his own individual life in its effects on his generation, and for it must give account to God. Be yourself a true man.

"You Do Not Pray For Us."

An overworked missionary was resting for a short time among friends in Massachusetts. While attending church on the Sabbath, he heard with genuine pleasure the following notice: "The usual monthly concert of prayer for missions will be held this evening." His thoughts went back to many occasions, when, encompassed with difficulties, his faith was strengthened and his zeal quickened by the thought of this monthly concert of prayer. If the thought had been an inspiration, what must the reality be! He determined to be present, and meet these Chris-

tian friends who were wont to pray for the cause so dear to his own heart.

The meeting was opened by the pastor in the usual manner, with devotional exercises, which might, or might not, have reference to missionary work. After a few statistics concerning the missionary field, he said: "The meeting is now open for remarks and prayer." After a long and dispiriting pause, a brother was moved to make a few remarks upon the morning sermon. Another pause, and a despondent brother spoke of the downward tendencies of the age in which we live. The hour from which the tired missionary had hoped so much, was rapidly passing, when one of the deacons suddenly remembered that missions was the subject for the evening. He immediately rose and offered prayer. He prayed that the Gospel might be preached to every creature, and that the heathen might be brought to a saving knowledge of Christ. After many general petitions, which included not only his own town and parish, but also the whole creation, the deacon sat down. After another pause, the pastor arose, and said that, if there was nothing further to add, he would close the meeting by singing, "From Greenland's Icy Mountains."

In an instant the missionary brother was on his feet. "My friends," he said, with an agitation which he could not conceal, "I came here to-night to get strength and spiritual help. I have been obliged, through ill health, to give up my work for a time, until I can regain the necessary vigor to take it up again. I came here to-night to get courage. But in this meeting I have had a revelation. I understand now why I have broken down. Friends you do not pray for us! You do not think of us as individuals, in actual warfare with the evil one, who scatters the seeds of death faster than we can proclaim the words of life. You do not realize our need of your earnest, fervent, believing prayers—prayers that prevail with God! Oh, how we lean upon you here at home for strength, for inspiration, and for the means with which to claim these sin-stricken communities for Christ! Do try and remember, when you pray, that we are men like yourselves, who have gone out from among you to confront ignorance, degradation, infidelity, and evil of every type, in a hand-to-hand conflict for Christ."—The Home Missionary.

Mission Notes.

Rev. Dr. Lansdell, the English traveler, has recently distributed nearly 60,000 Bibles in Siberia.

Trinity Church, Boston (Dr. Phillips Brooks), has given \$365,000 to missions in the last ten years.

Susi, Livingstone's faithful servant who brought his master's body half-way across Africa, has confessed himself a Christian and adopted the name David, the Christian name of the great African missionary.

At the end of 1886 there were in China 889 missionaries, 1,288 native helpers, 28,119 communicants in churches and 8,864 pupils in school, \$12,874.57 were contributed by the native Christians for religious purposes.

The mission of the American Baptists in lower Burma is a very strong and successful one. There are engaged in it 34 missionaries and three medical helpers, with 63 female missionaries. There are 152 ordained pastors, 346 self-supporting churches, and 156 receiving aid. The membership of the churches is 25,897, and there are 10,000 children in the schools of the mission.

There are now twenty-seven vessels engaged in missionary work in different parts of the world under the auspices of sixteen societies; of these missionary vessels sixteen are running on the coasts or rivers of Africa, and six among the islands of the Pacific Ocean.

In fourteen years 700 Protestant chapels have been built in Madagascar making the present number 1,200. There are 8,000 Protestant communicants, and all the churches are self-supporting. The queen recently attended the opening of two Christian churches at Ambokimanga.

In Greece the government permits the free distribution of the Scriptures and protects the colporters. The gospels in the original (old) Greek are used as a reading book in the higher classes of the seminary school. Gospel preaching is yet on a limited scale owing to the lack of qualified preachers.

A striking illustration of the reflex benefits of foreign missions is seen in the case of the Hermannsburg parish, Germany. In the thirty years from the time they began their foreign mission enterprise this church had about 150 missionaries and more than 200 native helpers in their missions, with 3,920 communicants. During the first seventeen years of this time the home church received 10,000 members.

DENOMINATIONAL NEWS.

REV. WM. DEWARE, whom we had the pleasure of meeting a few days ago, is enjoying the work on the Norton and Midland circuit. He finds the people kind and appreciative, and hopes to see the larger fruits of his labours.

VICTORIA CORNER.—Rev. Thos. Connor writes that he held some meetings at Victoria Corner in the absence of the pastor, Rev. J. Perry, and that there is a very good prospect. Bro. Perry was expected there the next Sabbath, and is probably continuing the meetings.

ST. JOHN.—In the Waterloo St. Church, though no special meetings have been held for some time, the interest is good. There is a large attendance at the regular services, and good is being done. During the recent revival Bro. Parsons baptized twenty-nine converts, and thirty four were received into the church.

REV. S. H. WEYMAN has moved to Beaver River, N. S., having accepted a call to labour there and at Sanford. We met him last week when he and his family were en route. We hope his work may be a blessing to the churches. His friends will please take notice that his P. O. address is now Port Maitland, N. S.

NORTH HEAD, GRAND MANAN.—Five more converts were baptized at North Head on Sabbath 24th ult. The pastor, Rev. H. H. Cosman, spent the first Sunday in this month at Midland, K. Co., his old home. We were glad to see him when he was returning. He is rejoicing in the good work with which God has blessed his charge, and is full of hope for the future.

MILLSTREAM, K. Co.—Bro Weyman having gone to Nova Scotia, Rev. G. W. McDonald has been requested to preach at Millstream, and has consented to do so once a fortnight till Conference. This necessitates his preaching three times every Sabbath, but he thinks he can do this through the Summer, as he is in excellent health. Bro. McD's work on his circuit, which includes Sussex, Penobscus and Apohaqui, is appreciated. We had the pleasure of spending Sabbath 4th inst., with him.

MILLVILLE AND CAVERHILL.—The churches at Millville and Caverhill have been without pastoral care all winter. On the 16th ult., Rev. A. H. Trafton came and preached in the morning at Caverhill and afternoon and evening at Millville. He came again, according to appointment, on the 1st inst., preaching at Caverhill morning and afternoon and at Millville in the evening. He has been elected pastor of these churches for the ensuing year. We are hoping that the work of the Lord will prosper under his labours.

T. W.

THE LAZARETTO.—The Report of the Department of Agriculture has a report for 1886 of the Leper's home at Tracadie, Gloucester Co. The physician in charge, Dr. A. C. Smith, says: "During the year, three patients were admitted—two males and one female. Of these, one was from Tracadie and the others from one of the adjoining parishes—Carquet. There were five deaths, leaving at present in the hospital nineteen—eleven males and eight females. Two of the patients are in the last stages of the disease, their sufferings soon to end in death; twelve in the early; and five in the more advanced stage, in which different portions of the body suffer from infiltrations of leprous material, leading to the destruction of the healthy flesh—ulcerations causing the loss of fingers and toes, and tubercles destroying the eyesight and functions of tongue and throat. With the exception, however, of an outbreak of ulcerated sore throat, from which all the inmates suffered, and which, for the time being, bore heavily on the Sisters in charge, there has been an immunity from much of the intense suffering incident to the disease. The patient whom I discharged a year ago, and whose recovery was entirely due to the hygienic influences of the lazaretto acting on a robust constitution, remains free from the disease. The girl referred to in my report of 1884, from whom all symptoms of the disease were disappearing, has entirely recovered, but for reasons given in my last report, I did not yet advise her discharge from the institution. With the exception of one suspected, there is but a single known case of the disease outside the lazaretto, which will, doubtless, soon seek admission. It is rumored that a family living in the neighborhood of Carquet have the disease, but private enquiry leads me to believe that it is not leprosy, but a malady bearing some resemblance to it. Before my next report I shall personally investigate the matter. Three of the Sisters connected with the hospital have recently died; and the doctor pays a fitting tribute to their patient devotion during the years they ministered to the unhappy lepers."

In New York City a band of about fifty theological students have undertaken city mission work.

NEW BRUNSWICK S. S. ASSOCIATION.—A meeting of the executive committee of the above association was held on Wednesday the 4th inst. Present Messrs. L. W. Johnston, S. J. Parsons, T. F. Fotheringham, J. G. Forbes, K. McKay, W. Peters, and T. S. Simms.

The chairman reported that the authorities of the G. T. R. would issue return tickets to delegates from Quebec to Chicago for \$21.00 and the I. C. R. from St. John to Quebec for \$12.55. Good in both cases from May 24th to July 6th. As announced, all the American lines will carry delegates for a fare and one third. Further particulars will be sent to delegates, when they come to hand.

The following were elected delegates to the International convention at Chicago, June 1-3: namely:—Messrs. Geo. L. Holyoake, ex-officio, J. T. G. Carr, John D. Chipman, A. W. Coburn, J. T. Fletcher, J. G. Forbes, Jas. Frier, Rev. A. Gunn, Alex. Harron, Thos. Hetherington, M. P. P., L. W. Johnston, S. J. Parsons, S. L. Peters, T. S. Simms, F. S. Thompson, Jas. Watts, G. J. Coulter White, alternates, Messrs. Colin King, Rev. A. J. Mowat, and Wm. Peters: The president, Rev. T. F. Fotheringham, was authorized to supply the places of any delegates who might be unable to attend. Sunday school workers who wish to be present at Chicago will oblige by communicating with him at once.

The delegates who attend the International convention were appointed a committee to prepare the programme of the provincial convention next September. The cheap edition of "Teaching and Teachers" will be ready about the middle of July.

A financial appeal will be issued to the S. Schools of the province shortly to which a liberal response is expected.—T. F. F.

WHERE THERE'S A WILL & C.—A one-armed saw-miller, losing his occupation, became a colporteur of the National Bible Society of Scotland. After a service of some years in his home land, studying all the while the various systems of printing for the blind, he was transferred to Peking, China. To read an ordinary Chinese book one must learn some 4,000 characters; to read, say, "Jack, the Giant-Killer," one must master 1,200 characters. This man, Mr. Murray, reduced the sounds of Chinese speech to 420, and devised a system of dots to represent them. He next took an orphan beggar-boy, blind from his birth, washed, clothed, and housed him, and taught him to read by means of the dots. Others were taken in the same way and taught. The Scriptures were printed in this style; and now many blind men may be seen reading the Bible on the street corners of Peking, to the astonishment of their fellow-countrymen.

VALUABLE LAND.—The following figures give an idea of the immense value of land in the centre of London, England. It has been ascertained, a London paper says, with regard to the Imperial Institute, that the site of about five acres recently secured for the new Admiralty and War Offices is valued at £820,000, or rather over £160,000 per acre; that now vacant in Charles Street, opposite the India Office, is less than an acre, and would cost at least £125,000; probably another acre might be secured by private contract, so that the value of a limited site in this position would not be less than £250,000. It has been suggested that a single acre not far from Charing Cross might be obtained for £224,000. Two and a half acres on the Thames Embankment have been offered for £400,000, and it is stated that six acres may be procured from Christ's Hospital at £600,000. Another good central position has been suggested, consisting of two and a half acres, which has been valued at £608,000.

MARVELOUS PROGRESS.—There are now 16,000 colored teachers in the United States; 1,000,000 pupils in the Southern States alone, 16,000 in the male and female high schools, and 3,000,000 worshippers in the churches. There are 60 normal schools, 50 colleges and universities, and 25 theological seminaries. Colored people pay taxes on from \$150,000,000 to \$200,000,000 worth of property.

Rev. PHILLIPS BROOKS addresses these reproving words to ministers who sometimes boast of deferring preparation for the pulpit until Saturday night. "I count this the crowning disgrace of a man's ministry. It is dishonest. It is giving but the last flicker of the wick as it sinks in its socket to those who, if we simply talk about it as a bargain, have paid for a full light burning at its brightest. And yet men boast of it. They tell you in how short a time they write their sermons, and when you hear them preach you only wonder that it took so long. The first necessity for the preacher and the hod-carrier is the same. Be faithful, and do your best always for every congregation and on every occasion."

MINISTRY OF GOODNESS.—The Presbyterian, after describing the life of a good Christian woman who was a faithful wife and a self-denying mother, says: "Such a ministry of goodness is within the reach of every Christian. It requires no brilliant gifts, no large wealth. It is a ministry which the plainest and lowliest and the poorest may fulfil. Then