

## 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.

All communications, etc., should be addressed RELIGIOUS INTELLIGENCER, Box 375, Fredericton, N. B.

## Religious Intelligencer.

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

WEDNESDAY, MARCH 2, 1887.

—CHRISTIANITY. Wherever it has gone, and nowhere more than in India, says Lord Lawrence, Christianity has promoted the dignity of woman, the sanctity of marriage and the brotherhood of man. Where it has not actually converted, it has checked and controlled; where it has not renewed, it has refined; and where it has not sanctified, it has softened and subdued.

—THE RIGHT WAY. The Bible plan of raising money for Christian purposes is the right way. "Honour the Lord with thy substance, and with the first-fruits of all thine increase." "Upon the first day of the week let every one of you lay by him in store as the Lord hath prospered him." When God's plan has been generally adopted, the church may expect a richer blessing than has yet been known.

—HIS REASON. To a call which a Virginia church recently gave a pastor, there was but one dissenting voice. On being questioned as to his objection to the minister called to the pastorate, he frankly said, "I have nothing against the preacher, indeed I rather like him; but I vote against him because I am opposed to any one whom a certain party in this church are in favour of." And nothing could move him from the purpose. There are just such men everywhere. They are in many churches, obstructing whatever is attempted to be done. They are a nuisance. They need to be converted or turned out of the church.

—A RARE MINISTER. Rev. Dr. Robinson (Presbyterian) of New York is, in at least two respects, a rare minister. The first is that he is so rich that he has given outright to church work \$150,000, half of which has been given to the church of which he is pastor. The other thing is that he has a hundred and fifty sermons which he has not yet preached. He is a forehanded preacher, certainly. The average preacher is not much more likely to have a hundred or more unpreached sermons laid away, than he is to be able to donate \$150,000 to Christian work. Dr. R. is quite an exception to the rule. We could wish there were more like him.

—BAPTISMAL REGENERATION. The dogma of baptismal regeneration is repudiated by a good many members of the episcopal church, including some of the ministers. But sometimes it is set forth in all its naked absurdity. A United States bishop said, the other day,—"We hold, that baptism administered in water, in the name of the Father, and of the Son, and of the Holy Ghost carries with it the gift of regeneration, and makes the person baptised, adult or child, a member of Christ, the child of God, and an inheritor of the kingdom of Heaven." There is no mistake about the bishop's opinion, nor is there any about the unscripturalness and nonsense of the dogma.

—DIVORCE REFORM. The loose divorce laws of many of the States caused so much scandal that a movement was organized five or six years ago to agitate for the reform of the laws relating to divorce. The agitation has evidently had good effect. A re-

cent report of its work, says that Maine has struck the old loose law from her statute books and put a radically different law in its place, reducing divorces fully one-half; New Hampshire has collected statistics and regulated the domicile applicants for divorce; Vermont has made several changes for the better, reducing divorces one-half, and has made still further legislation; Massachusetts has provided for collection of statistics, and forbidden the advertising of divorces; in Connecticut, Rhode Island, Pennsylvania and Ohio the Governors have urged reform; in most of the States, as well as in Minnesota and in the District of Columbia, organized work has been begun; Pennsylvania has a new law; the bar association of New York and others are urging it upon that State; Illinois forbids the advertising of divorces. There remains yet much to do; but it is encouraging that the matter is being so earnestly grappled with.

—A NEW CHURCH. Rev. J. H. Erb has not been idle during his sojourn in Texas for the benefit of his health. He has not forgotten his calling as a Christian minister, and his labors have been successful. From a recent Floresville (Texas) paper we learn that he has organized a Free Baptist church. This is, we think, the only church of the denomination in that state; it is at any rate, the only one in that part of the state. The paper to which we refer says:

Rev. Mr. Erb, who is so much liked in this community, has often been asked to organize a Free Christian Baptist Church in Floresville, and on Tuesday last he did so, receiving on Monday night, in anticipation of such an organization, the following converts in the above-named church (then are given the names of fourteen persons). Tuesday afternoon Rev. Mr. Erb explained to a congregation of people his position and the tenets of his church and then invited the new converts to go with him to the river and be baptized. The above-named persons were accordingly baptized. The revival is still going on.

Bro. Erb's friends will be glad to hear this good news of him and his work. In the name of the churches here we extend the hand of hearty Christian fellowship to the new church so far away—the latest addition to the roll, and bid it God-speed in the great work of exemplifying and spreading sound scriptural doctrine. We bespeak for it the earnest prayers of all the churches here, that it may steadily grow in spiritual life and power, and be the propagator of many similar organizations in that state.

## THE PRISONER'S FRIEND.

"If thou forbearest to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, behold we knew it not; doth not He that pondereth the heart consider it? and He that keepeth the soul doth not He know it? and shall not He render to every man according to his works?" For several years, since it first came under our notice, we have been interested in the work done by the Home of Industry, which has its headquarters in New York. It is a refuge for discharged convicts, and aims to save them to honesty and usefulness, and has had a good measure of success. It was formed in 1879, and each year has been able to make a most encouraging report. The report of the last year is before us, and from it we learn that each year gives increased encouragement. The power of the religion of Jesus Christ to save to the uttermost has been again and again exemplified in the complete reformation of many who, but for the efforts of the Society, would have gone on in a career of crime.

The report furnishes instances of thorough reform, and the devotion of the reformed to the work of rescuing fellow convicts. The institution, whose report we are considering, was established through the instrumentality of one who was for years one of the most persistent criminals. His name is Michael Dunn. He had served altogether in various prisons 32 years, and when he was discharged in 1871 the head-keeper of Sing Sing said, "Mike, I will keep your place for you, you will be back in two weeks." But he never went back as a prisoner. He was converted, and by his perseverance the present home was established. And, not content with that, he went to San Francisco and succeeded in getting a similar one established, and then went to Chicago and got another started, of which he is now the successful superintendent. All these are doing good work. The plan of these institutions is to provide employment for discharged prisoners in the home till permanent suitable places can be found for them; to give them brotherly treatment and Christian teaching, and to follow them, wherever they go, with helpful influences.

It is claimed by those who have given thought and labor to this work

that the results demonstrate that fully eighty per cent. of the criminal classes can be saved if the proper effort is made. These are the prodigals of society and should be kindly treated when they come to themselves, and be encouraged and helped in their desires to lead honest lives.

The question, How may we more effectually deal with crime, and help to lift the burdens imposed by ignorance and vice, which now crush to the earth so large a portion of the human race? deserves earnest consideration; and involved in this is the right treatment of those who have been guilty of crime and suffered imprisonment for it. A Southern bishop recently said,—"I don't think the church has done her duty in this matter. I think that humanity has done more than Christianity. I do not say the church has turned her back upon the whole subject, but you see in the multitude of her duties, we have lost sight of this matter, and I present it before you, my brothers and sisters, as something worthy of your thought, and I beg of you to take the prisoner into your reading, the prisoner into your prayers, and into your sympathies, and into your Christian work."

## PIETY A SATISFYING ELEMENT.

The very thing that men need in life is some satisfying and exalting element that shall give heroism and elevation to the affairs of daily life. We live in the midst of vulgarities, little petty troubles, a thousand mechanical things that have not much juice in them. The greatest part of life is spent in contact with things that have very little in themselves to reward our sensibility. We must therefore have something in the soul to make them glorious. In the midst of sunlight how everything becomes beautiful! The vine that has lost its leaves, and is without beauty; the leafless tree, that stands homely; the bare post; the dry stick; the moss-covered stone; the old tumble-down rookery,—these all are luminous and beautiful in the sunlight. The sun can pour beauty on things that have no beauty of their own; and there is nothing which has not the power to take beauty, when poured upon it. And God makes the human soul that loves Christ to be filled with such a power of hope and faith and love and joy and enthusiasm, that when they pour it out on daily life, it makes things luminous and beautiful.

Some men go round saying to things, "Why do you not give me something? Why do you not serve me?" They are forever complaining that nothing helps them, and that everything is against them. A person that undertakes to make universal life serve him will always be aggrieved. "It is more blessed to give than to receive"; and he that with loving zeal goes out into life, giving of his own soul to things about him, finds life easy, and rich, and full and strong; while nobody else does.

If one has such a connection with God through Jesus Christ, that he can say, "To serve my God in everything is my meat and drink; to serve him in my business, in my studies, in my friendships, in my loves, is the joy of my life; to make myself and all I love an offering to my Lord and Saviour is my constant endeavor; to have my thought in my labors and in my troubles, in all that I do or suffer, this: 'How shall I praise and bless God?'—if a man has such a connection with God as that, how it lifts life up from its vulgarities; how it diminishes the conflicts and attritions of this world. In such a life there is a purpose in everything. Nothing is little or unimportant. And in all the drudgeries and burdens, when one feels that his life is but an offering to God, and that to please God is his supreme satisfaction, how are all things changed.

C. F. P.

## THE WEEK.

The elections in Germany resulted in the return of a majority in favour of the Government. Bismarck will carry his Army bill. The Reichstag meets on the 3rd inst. Some interest attaches to the elections in Alsace and Lorraine. Bismarck is said to have watched them with much anxiety, to see whether the people there had become reconciled to German rule. The fact that they went strongly against the Government shows that they have no love for Germany, and is considered an ill augury of peace. The French press makes a good deal of their vote, one paper saying,—"The separated provinces, Alsace and Lorraine, are faithful to their old love. We do not merely congratulate, we bow before them in token of respect for their civic courage. We believe their patriotism will tend to peace, because we cannot conceive of Bismarck advancing his armies with two hostile provinces in the rear."

And now it is intimated that France

and England are not feeling quite right. A despatch says, "The English complain of increasing coldness and hostility on the part of the French Ministry, who seek every means of indulging in vexatious conduct. Their official language displays an ill temper which approaches insolence. Rumors are afloat that Boulanger's preparations on the eastern frontier are merely a blind, the object being to conceal the design of the French to attack Egypt with the immense military force now being concentrated for a pretended invasion of Alsace and Lorraine. The *St. James Gazette*, commenting on these rumors, says that they have been current in well informed circles in France for some time. 'Although,' it affirms, 'the English public have not been apprised of the fact, yet it is true that the French Government have been troubling our Government a great deal lately, not with absolute menaces, but with persistent annoyance.'

Of course all these statements have to be received with great caution; so much that comes by cable as "news" is not as reliable as it might be.

The British Government has sent an officer to Canada to purchase horses for the Army. He has orders to buy 300 this year; and his commission to purchase extends over five years.

An earthquake has done great destruction of property and life in Italy and France. Particulars are given on eighth page.

In Canada the General election resulted in favour of the Government. The majority in support of the administration is about thirty. Now that the battle is over, it may be hoped that the gentlemen who have been so fiercely contending for the mastery will think better of each other than they have seemed to, and work heartily together for the common good.

## OUR INDIAN LETTER.

Dear Intelligencer,—We left Calcutta on Tuesday morning, Jan. 4th, for Midnapore; we three and Mr. George were the only white passengers on board. The distance is seventy five miles, twenty being by river Hoogly, the remainder by canal. The sights and sounds on the way were, of course, new and interesting to us. The odd looking faces, the peculiar dress and manners, the jabber of an unknown tongue and the tropical aspect of the country, made me wonder if I were not on some other planet. The world here does not seem like the same we have in N. B., especially in January. The passage along the canal was rendered tedious by the numerous locks; there are eighteen of them in a distance of fifty five miles. We supplied our own food and bedding, the latter consisting of blankets spread across benches. We awoke at daylight, and found ourselves anchored three miles from Midnapore, and with one more lock to pass. After going about two miles by row boat we thought we saw among the huts on the shore a group of Europeans with horses and garries; coming nearer we found it to be some of the very party who had crossed the Atlantic with us. We were very glad to meet them, and set foot on the soil of Midnapore. In another half hour we halted before the house of Dr. Bachelor and were most cordially received. Such a reception would almost repay us for the disagreeable experiences of the voyage.

The yearly meeting began on the 9th, and closed yesterday the sixteenth. There are now in our mission field twenty-three adults and ten children—a larger number than ever before. By noon on Saturday all these had arrived, and the only two houses here were filled to overflowing. There was plenty of food for all, but some brought their own beds and slept in tents.

On Sunday the meetings began in earnest, all but the Sunday evening services being conducted either in Bengali or Oriya. On Sunday morning Bro. Coldren gave us what Mrs. Bachelor called "a most excellent sermon" in Oriya. For the first time in my life I was deaf and dumb, my only means of judging being by the manner of the speaker and the attention of the hearers.

In the evening Dr. Bachelor preached in his house to the missionaries and some English speaking *bahus*, from Luke 13:23. Last evening Bro. George preached another English sermon from Luke 22:43.

We are going to Balasore this morning. Please address us there in future.

A. B. BOYER.  
Midnapore, Jan. 17th, 1887.

✂ We are indebted to Rev. J. H. Erb for late San Antonio papers.

✂ Dr. Talmage's daughter was married the other day to a young Virginian.

## OUR PHILADELPHIA LETTER.

Camden is that part of Philadelphia that lies on the east side of the Delaware River, and is reached by a number of steam ferry-boats, like the Carleton of St. John, or the St. Mary's of Fredericton.

Last Sabbath week a well dressed gentlemanly looking man attempted, about midday, to assault a young lady about 16 years old, in the public street. A number of persons who were informed of the fact, and two or three young men who were eye witnesses, set chase after the culprit, and were joined by two policemen. The man finding that his pursuers were overtaking him, sprang into Cooper's Creek, and after swimming nearly across it, threw up his hands and sank beneath the water to rise no more. Two days after, as a tug boat was steaming up the Creek, the body of a man was discovered floating in her wake; two men rowed out and secured the body which they delivered to the Morgue keeper. It was immediately recognized by a policeman as the body of the man who assaulted the young girl on the Sabbath. The body was found but a short distance from where the man sprang into the creek to escape arrest. The man was about five feet eleven inches tall, well built, with light complexion and sandy hair and mustache. He was well dressed, and his hands showed that they had been soft and unaccustomed to work. The fingers were long, slender, and tapering like those of a woman; on the right arm was found the sign of the crucifixion, encircled by a wreath, and on the same arm were the initials "M. K." In the man's pocket was found the sum of \$2.14 and a copy of the "Fireside Companion." His whole appearance indicated talent, education and high social standing. The body has been lying in an ice box at the Morgue ever since, awaiting identification; and the Morgue keeper has had an interesting time exhibiting the body to the many persons who have visited and viewed it. One woman said she believed it the body of her husband whom she had not seen for months. A lady, who keeps a boarding house at 425 Clinton St., Camden, recognized it as the body of a man who boarded at her house for a few days, and was ejected from the house on account of improper conduct. While the keeper of the Morgue was making a critical examination, the other day, of the unknown man's clothing, a letter fell out of the lining of the coat. It was addressed to James Glover, care of Miss Jane Glover, Gloucester City, N. J., and dated Dublin, Ireland, Dec. 26th. The writer is evidently a sister of the person addressed, and makes enquiry in regard to his health, prospects, etc. Carefully preserved in the envelope was also found an agreement of separation between James Glover and his wife. From these papers it was supposed that the man is Glover, but inquiries at Gloucester City failed to develop further information. A stranger, who would not give his name, said it was an acquaintance of his from Massachusetts. Many others pretended that they knew him but there was nothing reliable in their stories when sifted by the authorities in charge. But now it is thought a slight clue has been found to the identity of the unknown man. A day or two ago, late in the afternoon, a handsome woman, robed in a rich black velvet coat, wearing at her throat a silver monogram of "M. M." got off the Ferry Boat, entered a carriage and asked to be driven to the Morgue. She questioned the driver about the distance and direction, thus showing she was a stranger in the City. When the dead-house was reached she alighted and asked to see the stranger's body. The attendant led her back through the building to the dark vault where the body rested in an ice box, covered only with a sheet. The woman seemed very nervous and timid. The covering was removed revealing the head and shoulders, and at the same time a little window shade was thrown up to give the visitor what light could be had on a cloudy day. As her eyes rested upon the face of the dead man, she gave a very perceptive start, seemed much shocked, and immediately turned away. "You know him?" said the attendant, who had noticed her great agitation. "No, no," she said, turning again, "That is—you see, I thought I had seen him somewhere before," she added with uncontrolled emotion. "Take another look," said the attendant, "you may be able to give us some information." Instantly she regained her composure and became resolute, and, stepping to the side of the Cas- ket, she looked long and earnestly upon the face of the dead man and then turned away saying, "no I was mistaken, I do not know him." She would submit to no questioning, and when asked for her name refused to

give it, and hastily entered the Cab and was driven again to the ferry and recrossed to Philadelphia. It is believed that the fair stranger knew the dead man but was ashamed to own him or claim his body on account of his tragic and criminal end. Upon examining the letters upon the arm of the corpse it was found that they were as much like "M. M." as "M. K." and as the mysterious woman's monogram was "M. M.", it is thought that she may have been his sister. The unfortunate stranger found his last resting place in the "potters field" yesterday, unrecognized and unmourned.

WM. DOWNEY.

Phila. 7th & Dickinson Sts.

## GENERAL RELIGIOUS NOTES.

—The Protestants in Italy have 300 churches, and 10,000 members have been converted from Popery.

—One-fifth of the whole population of England and Wales are in Sunday schools, there being 600,000 teachers and 5,200,000 scholars.

—It is estimated that within a century the nominal Christians in the world have increased in number from 175,000,000 to 430,000,000, and that there still remain 1,000,000,000 heathen.

—The Episcopalians of Boston have a Children's Twenty Minute Society, with 569 "faithful" workers, who work twenty minutes a week, give ten cents and a book a year, and say a prayer and try to do at least one kind deed each day.

—The native Christian students in India more than hold their own in the examinations for entrance into the Madras University and for its degrees, a higher percentage having passed than of Brahmin and other Hindoo students.

—According to the "Missionary Review," there are now 35 Women's Foreign Missionary Societies, with 17,763 auxiliaries and 3,534 Children's Bands. They employ 886 missionaries and 1,644 Bible-readers and teachers, have 54,609 pupils in their 2,091 schools, and have an income of \$1,167,078 67.

A fanatic priest at Amritsar, Northern India, being converted to Christ, left all his money to build a hospital ward, and as every heathen belief there had its banner flying in the breeze, but the Christians had none, he said that this should be his flag for Christ. A tall flagstaff on one end of the ward carries a red flag with the words "Shamian's flag for Christ" in white letters in three languages, and a slab in the masonry of the building has the same inscription.

—With the last hundred years the number of translations of the Word has increased from fifty to 250; the number of Protestants Missionary Societies, from seven to 100; of male missionaries, from 170 to 3,000; contributions have increased from \$250,000 to \$10,000,000; the number of converts, from 50,000 to 2,500,000; of Mission schools, from seventy to above 14,000.

—Of the five hundred Chinese now living in Philadelphia, about one-quarter attend Christian Sunday-schools. One of the number is studying for the ministry, and expects to return to China as a missionary. As an illustration of the unselfish spirit of the Chinese, it is mentioned that when the news of the Charleston earthquake reached Philadelphia, the Chinese residents promptly subscribed \$1200 as their offering to the stricken city.

—It is said that missionary mite-boxes bring about \$100,000 a year to the Church Missionary Society. By far the larger number of these boxes are held by the poor classes, and they are filled, as a rule, says the *Missionary Intelligencer*, not by begging from others, but by much personal self-denial. The children in the Sabbath schools supporting the same society contributed \$27,500. Most of these are children of the poor.

## DENOMINATIONAL NEWS.

WOODSTOCK. Three meetings a week are being held just now. There have been conversions. The pastor, Rev. C. T. Phillips, baptized three on Sabbath, the 20th ult.

ACKNOWLEDGMENT. My friends at Five Points, A. Co., held a Basket Social at Deacon Noah Steeves', on the evening of the 16th, and presented me with \$26.70, which was very gratefully received.

J. A. PORTER.

MOUNT PLEASANT, C. Co. Rev. John Perry is pastor of our church. He is highly esteemed, and his labors appreciated. Although the winter has been cold and rough, and many of the people are in the woods, our prayer and conference meetings have been very encouraging.

S. CRANDLEMIRE.