

TERMS, NOTICES, ETC.

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Payment of subscriptions may be made to any Free Baptist minister in New Brunswick and Nova Scotia, and to any of our authorized agents as named in another column, as well as to the proprietor at Fredericton.

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, FEBRUARY 9, 1887.

WANTED.

There is room for many more new subscribers. And there are many hundreds in the Provinces who need the INTELLIGENCER. We hope our friends will get them if possible; at least, let the effort be made.

To every one who sends six new names (with \$3.00) we will give the paper one year.

—CONVERTED. A young Catholic priest in Brooklyn, becoming dissatisfied with the Catholic church and his own religious experiences, felt compelled to abandon the priestly office recently. He has now professed conversion, been baptized and received into a Baptist church in Brooklyn.

—A MEANS OF GRACE. A minister of experience, and successful in his work, says, "Next to the Church and the Sunday School and the family altar stands the religious weekly paper as a means of grace." He therefore makes a practice year by year of urging his people to take their church paper.

—FREE BAPTIST CANDIDATES. Among the Candidates in this Province for Parliamentary honors are four Free Baptists—Hon. Geo. E. Foster, Hon. Ezekiel McLeod, Mr. F. H. Hale and Mr. D. McLeod Vince. We are glad to be able to say of them that they are all men of ability and integrity, and are worthy the support of good men of both parties.

—SOCIETIES' OFFICERS. On the next page we publish the names and Post Office addresses of the Treasurers and Corresponding Secretaries of the various Denominational Societies in New Brunswick and Nova Scotia. We intend to give the list place occasionally. The object is to inform those who wish to correspond with or make remittances to the Societies, to whom to write. We hope it may have the effect, especially, of facilitating contributions to the funds of the societies.

—HE TOLD THE TRUTH. A church visiting committee, looking up the non-church goers in its district, called upon a rum-seller. He told them he had been in the business twenty-four years and during that time had not once been to a church. And he added that his business and rum-selling were not compatible. He told the truth; and if he has no other virtue, he certainly is consistent in one particular. The church in which a rum-seller can feel comfortable is to be pitied; there is something radically wrong in it.

—GO TO WORK. These winter weeks are a good time for special work in and by the churches. There is so much to be done that no time should be lost in getting to work. And every member, every lover of the Lord, should put his hand to the work. Nothing will be gained by waiting to see what others will do or intended to do, and much may be lost by the delay. Much precious time is often wasted in getting ready unnecessary and superfluous machinery. It is better to go to work at once. Go to work with a will, with faith in God, and much will be accomplished.

—ANSWERED PRAYERS. We are glad to learn of two young women in one of our Nova Scotia churches who have recently expressed their desire

to devote themselves to Foreign Mission work. They are persuaded that the Lord is calling them to it. These are the answers to the prayers of those in the churches in that Province who desire to see more workers in the great field. We hope the Woman's F. M. Society of Nova Scotia will undertake to send one or both of them at an early day. The having one or more of their own women to represent them in India will greatly stimulate their interest and zeal in the work.

—HIS IDEA OF SUCCESS. Rev. Dr. Godsoe, in an article justifying a denunciation of what he calls "the cooking-stove apostasy," of which many churches are guilty, tells that he asked the deacon of a church, in which some time before he held meetings, how they were getting along. The deacon replied, "O, finely, we have just raised the money and made our plans to have a turkey dinner once a month during the winter, and expect to draw in the people as never before." Not a word about the spiritual life of the church, nor of its christian activities. As though the church were a club or a supper room. It is a serious thing—an apostasy, surely—when the church forgets that its mission is not to gratify fleshly appetites, but to edify the body of Christ and save souls. And yet it is to be feared that some churches do well-nigh lose sight of this fact.

—TREATMENT OF CRIMINALS. There is much reason for the statement, not infrequently made, that the treatment of criminals of the known and determined class in these days is not the best for them nor for society at large. Charles Dudley Warner in a recent article expresses the belief, that "in coming time the world will look back with amazement upon the days when it let known criminals run at large, only punishing them occasionally by a temporary deprivation of their liberty, in short and determinate sentences. The man determined upon a life of crime is of no use to himself at large, and he is both a danger and expense to the community. He commonly gives evidence in his character and his acts of this determination—evidence sufficient for the court which tries and sentences him; but if that is too uncertain, then conviction for a second offense may be legally taken to define his position." He thinks that after a second offence the criminal should be shut up, on an indeterminate sentence, where he will be compelled to labor to pay for his board and clothes and the expense of his safe keeping.

—"How is it to go?" It has well been said that churches are not fruitful nor powerful because they are old or because they are rich, but because they are filled with the life of Christ. This, and this alone, is what produces saintliness in manhood and womanhood, vigour in work, and fruit in service. There is a story of two men who saw for the first time a steam locomotive. There was the train of carriages, the shining brasses on the engine, the driver leaning on the bright steel bar. But how was the new wonder to be accomplished? One pitman said, "How is it to go? There are no horses, it is tons in weight, there are hundreds in the train, it will never move." At last it started, gently at first, faster, faster, still away it rushed, and then the man who said it will never go, said, "It will never stop." But, seeing another train gliding into the station, he resolved to look into it further. At last he made a discovery. "Why, Jim, it's the fire that's inside of her! That is just it, sir. If churches are to grow, and grow, they must keep up an unbroken connection with the Lord Jesus Christ."

A BAD CHOICE.

Last Sabbath the Sabbath Schools were studying the story of Lot's choice. Who can tell what deep and lasting impressions were made on young hearts by the account of the grievous mistake of Lot and the terrible and utter ruin that followed. It is such a story as should provoke earnest thought, and induce watchfulness against the deceitfulness of sin and sinful desire, and the approaches of the insidious influences which little by little, imperceptibly, perhaps, but surely, get control of the unwary, and bring about great loss and often complete ruin.

The trouble began with the increase of riches. The more Lot's flocks and herds increased, the more eager he became for still more rapid increase. Greed possessed him. With it were the selfishness and ingratitude that always accompany it. When Abram, in his great-heartedness, bade him choose what of the land he would have, his covetousness was so great that he forgot that he owed everything to

him, and selfishly chose what he regarded as the best. If he had been less selfish and greedy he would have said, "No, Abram, it is your right; you are the man of God's promise; besides, I owe everything to you; you take your choice." But there was no such thought in his mind, or, if there was, he quickly quieted it. His eye took in the well-watered plain, he saw visions of thriving and rapidly multiplying herds, and himself the possessor of all, and he hesitatingly chose.

All his choice was with disregard of the possible consequences; it was a reckless choice. He saw rich herbage, abundant water, and believed that would yield him great riches. He saw nothing more; or, if he did, he elected to ignore other considerations. He did not consider what might be the effect of separation from Abram, and the effect of other and doubtful and godless associations on himself and his family. He did not seek wisdom from God in making his choice, but went in the way of his own eyes.

He seemed to prosper. He did prosper in earthly possessions for a time. Perhaps he was the envy of those who were, apparently, less favoured. But he was following a losing course all the time. It was not that he lost at last when destruction came on Sodom; he was losing from the time he chose the plain of Jordan and "pitched his tent toward Sodom." Even when the Angels visited him his circumstances were such that he was regarded as a highly favoured man. But the end was near; destruction was at his door. His property was swept away, his family was destroyed, and he himself escaped by the skin of his teeth, through divine interposition. So is the end of all who walk in their own counsels, seeking earthly good alone.

Every day unwise and ruinous choice is being made. Men, in Christian lands are pitching their tents toward Sodom. They are doing this in disregard of divine instruction and in the face of the numberless examples of the destruction which is the inevitable end of such doing. So many do not look beyond the present day. The present financial profit or social or political advantage influences their action; they do not look into the future and estimate the effects on their religious life or on the morals and the eternal destiny of their families. Of a business one says, "there is money in it," and at once he engages in it. Little or no thought is given to the character of the business or of the men with whom he must mingle. "In a certain place others have prospered and become rich so may I." And, at once, he moves to that place. He ought to have thought of what he was leaving in the way of educational facilities and moral and religious influences, and of the injurious effect the changed surroundings would have on the lives of himself and family. There are some things of more worth than money. "What shall it profit a man if he gain the whole world and lose his own soul?"

Men cannot too carefully count the cost of their choices. They have far-reaching effect, they give character to life, they determine destiny. Do nothing that you may some day wish to undo, but cannot. "Seek first the kingdom of God and His righteousness." Let close for the world alone. The results were awfully disastrous. Disaster is sure to come to all who sacrifice the things of the soul and eternity for the gains of the flesh and the world.

OPENING UP AFRICA.

The broad east by Livingstone on the vast-waters of Central Africa is being found after many days. His generous dreams of a slave-trade suppressed, a fair garden planted, a fresh commerce created, and a healing Gospel preached, in the heart of the unknown Continent, are being realized. For eight years an English Association, known as the African Lakes Company, has been quietly and steadily building on the foundation which Livingstone, the good and the great, laid; and now the enterprising Germans are about to pay to it the flattering tribute of imitation by establishing an East African Company of their own. It is to be hoped that they will set to work in the same spirit; and, after they have been at work as long, have as good a record to show as their English fore-runners. The latter have been in active co-operation with the various missionary societies, English and Scotch, that have their stations in the neighbourhood of the great lakes. Steel boats capable of being taken to pieces, transported overland, and re-constructed, have by the company been placed on the Zambesi and the lakes Nyassa and Tanganyika. Three steamers regularly ply on lake and river, and keep up, along a line of twelve trading stations, a communication between the highlands of Shire

and Quillimane on the coast. Thanks to this adventurous little band, even Emin Bey—the last surviving straggler of Egypt's routed forces in the equatorial provinces—has a good steamer at his disposal, and a partly protected route by which, in case of need, to retire from a desperate and hopeless conflict with the Arab hordes. On the picturesque slopes of Mount Lomba, the Lakes Company have cultivated a plantation of 100,000 coffee-trees, the descendants of a solitary plant which failed to take vigorous root in the Botanical Gardens of Edinburgh, but found a healthy home in the virgin soil of Africa. Besides coffee, the settlers have been doing a flourishing trade in india-rubber, wax, oilseeds and ivory, more than forty thousands pounds weight of the latter article having passed through their hands. It may cause some surprise to English people to learn that in return for their own products the natives value nothing so much as soap, and this as well as tallow the Company propose to manufacture on the spot. But the most pleasing feature of this commerce is the fact, that up till now it has not been polluted by the importation of alcohol; and this is important, not merely as saving the natives from one of the worst curses of civilization, but also as showing that a flourishing business may be carried on under such circumstances without its introduction. Unfortunately, the slave-trade in the interior is worse than ever, but this, too, must surely vanish with other elements of darkness, as Companies of the kind we have described carry their civilising light into the regions of barbarism.

THE WEEK.

The United States Congress having had a good time shaking its head, sawing the air and breathing loud sounding threats against Canada, is now seriously considering the necessity of putting the country's coast defences in order. One of the Senators made the statement, on the authority of the Admiral of the Navy, that the Government has only one ship that could be made ready for service in three months. And there are practically no coast defences worthy the name. The discussion was on a bill appropriating \$5,000,000 to cover deficiency in the Naval Department. The bill passed. In the house of representatives a bill was passed appropriating \$20,000,000 to provide for the manufacture of guns for the navy and sea coast defence.

The strikes in New York and elsewhere have assumed immense proportions. Many thousands of men have ceased work, and are holding out for higher wages. In New York and vicinity alone about 65,000 men have joined the movement. The effect on business is very serious.

The situation in Europe is still somewhat unsettled. The feeling is not alike for any two days in succession. War preparations are evidently going on hurriedly in France, Germany, Austria, and elsewhere. But these preparations may, as often happens, be the best assurances of peace. However, nobody can tell to-day what to-morrow's developments may be.

Whether because so absorbed in the election contest, or for the better reason of being confident, and strong in the justice of the country's contention and course in the Fisheries dispute, Canada shows no sign of being disturbed by the threats of the United States. The assurance of the British Government that the rights of Canada would be maintained, while gratifying, is only what was expected.

THINGS ABOUT TOWN.

The permits to citizens to enter the Infirmary School Canteen have been cancelled, we are informed. So far, good. Now, the next thing to be done is to stop the sale of liquors to the members of the School. The sale to anybody is a violation of the law of the city, and if the law is violated the penalties will be enforced.

We see it stated that a "Holiness Convention" is to be held here the last of this month. We trust we will not be regarded as taking an unwarranted liberty if we suggest and express the hope that it may be more wisely conducted than a similar meeting held here two years ago.

The W. C. T. Union have arranged to hold an anniversary meeting in their Hall this Wednesday evening. Besides addresses by several ministers and others, there will be singing and other exercises by the juvenile organization, under the auspices of the Union, known as the "Loyal legion," the reading of the report of the years work, etc. It will, doubtless, be an interesting meeting. A collection will be taken, of course.

—It is reported that Mayor Fenety is at the head of a movement to celebrate Her Majesty's Jubilee by the establishment of a public Park in the city. Odell's Park, so called—which the citizens were once led to suppose they would have, but did not get—is in view, if it can be purchased at a reasonable price. It won't do though, for the promoters of the plan, to appear too anxious to get it, or the price will be beyond their reach. But, then, there are other places that could, doubtless, be secured.

—The annual meeting—the 65th—of the Fredericton Auxiliary Bible Society Meeting will be held in the City Hall to-morrow (Thursday) evening. The report of the year will be submitted by the Secretary, Mr. C. A. Sampson, and speeches will be delivered by the Governor and others.

OUR PHILADELPHIA LETTER.

There has been a great effort made in this City since the New Year came in, by all the Evangelical Church, to reach the non-church goers. And it has been largely successful, and must be productive of great good. This City is well supplied with churches of all classes of "Doctrine and Practice," but nevertheless it has a very large percentage of non-church goers, and now to reach and bring in those has been a problem that has been difficult to solve. After much prayerful deliberation by a joint committee formed of representatives from all the Protestant denominations, it was agreed to lay off the City in territorial districts with definite boundaries, assigning one of such districts to the Church most contiguous thereto, and making it responsible for the house-to-house visitation of such district. The objects of the visits was to ascertain who were church-goers and who were not, to enquire of the non-church goers as to their religious preferences, and what place of worship they would rather attend, and give them an urgent invitation to attend such place. If any were found that had no particular preference, then, of course, they were urged by the visitors to attend the church which they represented as the most convenient locally. It was the duty of each visitor, or rather one of the two (for they went out according to Apostolic Custom "two and two") to keep a correct record of the facts learned in each case, such as names, residences, church going habits, religious preferences, etc., and make a full report of the same to their own pastor. After receiving such report it became his duty to notify the surrounding pastors as to them, residence, &c., of the persons who had expressed preference for each of their respective churches, in order that the Pastors might look after them and thus secure for them the care and oversight of the Church of their special preferences. This arrangement, I think, so far as I can learn, has been pretty generally carried into effect, with manifest benefits, as nearly all congregations have been recently increased. On Sabbath the 16th inst. special evangelistic services were held in all the Protestant Churches of the city, and such a volume of prayer went up for Philadelphia as was never before known. The services marked the closing of the work of house-to-house visitation, and the beginning of a week of daily meetings in all the interested Churches. This movement has been a grand success, at least so far as the visiting is concerned. There were some 2000 visitors out, and they visited all the houses, shops and saloons of the City included in the plan. The visitors have reported that, as a rule, they were very kindly received, and met with fewer rebuffs than might have been expected. At many of the houses they were told that they had been expected, and the desired information was readily and gladly given. Most of the visitors were ladies, and one of the most remarkable features of the movement has been the alacrity and enthusiasm they have shown. In many churches there were more volunteers for the work than could be made use of.

Though the weather was very disagreeable all the week, many of the ladies kept constantly at work and, as a result, were laid up for several days afterward with severe colds. In the south-eastern part of the city some of the churches were so poor and small in numbers that visitors had to be employed, but everywhere else the services were given free. One outcome of the work will be, I think, to bring each church into direct contact with its own neighbourhood and thus increase its power for good. An incidental benefit has been that the visitation has revealed a number of cases of sickness, destitution and distress that may be relieved. Some of the visitors had interesting experiences. A lady, who belongs to a church in the southeastern part of

the city, and whose district included some of the more fashionable streets in the "West End," said the wealthy people were the most disagreeable to deal with—another verification of the Saviour's saying, "How hardly shall they that have riches enter into the kingdom of heaven." In poorer districts and alleys the visitors were well received, while in many of the more aristocratic dwellings they were treated as intruders, and were often refused, in the most unpleasant manner, answers to their questions. Though the Roman Catholics had no part in the movement, they almost invariably were kind to the visitors, and in many instances spoke commendably of their work and wished them great success in it. It has yet to be proved, prominent good may come of it. My opinion is that in order that any abiding good should come out of this kind of visitation it should be done in a more strictly religious manner, accompanied by prayer with each household who do not object to the same. And my experience is that the protestant families that object to prayer are few and far between.

It is sometimes very interesting to study the children of those households that perhaps never before saw or heard such a thing as kneeling down in their homes or anywhere else.

The praying somehow makes the people feel that the visiting is not a mere business matter to gain information about their family affairs, but a real desire for their spiritual welfare. If we succeed in convincing a person that we are unselfishly and lovingly seeking for his soul's welfare, we have gained great vantage ground with him.

WM. DOWNEY.

TEXAS LETTER.

Dear Editor: As it is fashionable to report through the INTELLIGENCER the good things that happen to Free Baptist ministers, and as I am not so greatly favored as some of the brethren who have some friend who gladly reports for them, I have, of necessity, to blow my own bugle. Some months ago the people of Floresville gave us an invitation to come and live in their town, offering us a house free of rent, and also wood for the fire. At first we decided not to accept their very generous offer, but after due consideration and many urgent invitations to come, we concluded to accept. On Tuesday, the 18th inst., we moved. The day was as fine as midsummer. We left San Antonio at 10.30 a. m., and arrived at Floresville at noon. By special invitation we took dinner with Brother and Sister Rhodes, whose kindness to us has been great. After dinner the ladies and children of the town, irrespective of denomination or creed, began to call, each one bringing some tangible token of regard, and bidding us a hearty welcome amongst them. They brought what was indispensably necessary to house keeping. The ladies are good everywhere, but I am not saying too much when I say that a more generous and kind-hearted company of ladies than those of Floresville it is quite impossible to find, and the gentlemen have been equally kind. They were unable to come themselves, but they did not forget us, and, like the deacon who was unable to go and pray for the Lord to supply the wants of a poor widow, they sent their prayers in a waggon, in the shape of flour, meat, sweet potatoes, Irish potatoes, onions, wood, etc., etc. May the Lord reward them all is our prayer. We can say truly, we were strangers and they took us in. The weather is very fine and dry. The farmers and stockmen are anxiously looking for rain. We are quite well at present. Please change the address of my paper (which is now San Antonio) to Floresville, Wilson County, Texas. I wish to call the attention of my correspondents to the fact that the above will be my address until further notice. Kind regards to all my friends.

J. H. ERM.

Jan. 22, 1887.

GENERAL RELIGIOUS NEWS.

—The wife of a Japanese senator has started a "Society of Love" for Japanese women, whose members make fancy-work to raise funds to support a school or a Bible-woman. The Bible is read aloud at every meeting.

—Recently two Chinamen heard the work of the American Sunday-school Union presented at Kalamazoo, Michigan, and learned that for every dollar given to that Society, at least one child was brought into Sunday-school and taught about Christ. They said: "We love Jesus, and want all boys and girls in America to love him, and we give one dollar to bring in a child." And so far these Chinamen are an example to American Christians.