

THE "CONSECRATED" RUMSHOP.

The condemnation of Bishop Potter's "dedication" of a saloon has been very general. Here and there some one has given a kind of approval to his act, but the country over the pulpit and the religious press representing his own and all branches of the church, have expressed deepest regret and plainest condemnation. The following quotations from articles dealing with the "dedication" show how it is regarded: The *N. Y. Tribune*, describing the opening, says:

Many were disappointed that Bishop Potter hurried off in his carriage without having something. The Bowery delegation could not quite understand how it was that a man would come all the way from Cooperstown to "open it up" and then go back thirsty. Those of the crowd who had money made up for the bishop's temperance, however, and the bar did a rushing business. Later in the afternoon the Bowery chuckled over the antics of several who declared they had "consecrated jags."

Zion's Advocate remarks:

Certainly "consecrated jags" are in no wise different from other "jags." To make the saloon respectable, efforts have been made again and again, and always with the same result. We shall not rid the community of the evils of the saloon by adding to its allurements.

Singing the Doxology in such a place, the *New Voice* calls "praising God for hell," and adds:

What God said or thought about the matter does not appear in the newspaper reports.

What a revolting wickedness it is, this praising God for hell.

And how fitting it is that the malt supplies for the place are purchased at the "Hell Gate" Brewery.

The *Christian Advocate* declares:

He (Bishop Potter) has become the most popular human being now living, or who perhaps has lived in a century, with the hundreds of thousands of saloon keepers, brewers, and distillers in the United States. In scores of New York saloons and grogeries his health is drunk.

The *N. Y. Observer* points out that:

The church cannot afford to help the devil, for the devil will never help it in return. Bishop Potter will be outwitted if he tries to circumvent the adversary of souls by lending the support of his name to what is essentially, in spite of all the good words spoken in its favor, a barroom, and a place of temptation to hundreds who now perhaps drink lightly if at all, but who may there be lured to their ruin. The Church of Jesus Christ can have no partnership with the saloon keeper. He who facilitates in any way the obtaining of intoxicating beverages by his brother man does a grievous wrong both to that man and to society, and runs a fearful risk of falling under the condemnation of the Scriptural judgment, "Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and maketh him drunken!"

On a blackboard in front of the Subway grog shop the proprietor has chalked these words:

"Yes, this is the saloon dedicated by Bishop Potter. You are welcome."

Commenting on this, the *United Presbyterian* calls the dedication "a sacrilegious act," and says:

It is a complicity with evil in direct opposition to the teaching of God's Word. It is pointing men away from the kingdom of heaven and blessing the path to Avernus and the place of lost souls. It is placing the sanction of holy orders on the works of the devil. The

gospel of the Son of Man has taught us to avoid the very appearance of evil, to separate ourselves from the world and its evil ways. But this man blesses the fountain of all villainies. The word of God says: "Woe unto him that giveth his neighbor drink." But Bishop Potter pronounces his benediction upon his business. The prophet says: "Woe unto them that call evil good and good evil; that put darkness for light and light for darkness." "Woe unto them * * * that justify the wicked for a bribe."

This prelate has placed himself in opposition to the Bible, to the teaching of the Church, and to the young manhood of the land, and has given the sanction of his high office to lead the youth into temptation and the snare of the devil. Surely the juggernaut of Satan is making progress enough in our cities without Bishop Potter stooping to put oil on the wheels. We commend to him the words of our Saviour, who taught us to pray: "Lead us not into temptation but deliver us from evil."

News of the Churches.

VICTORIA STREET, ST. JOHN. — The Lord has been very gracious. We extol his mercy. Unmerited, even unthought-of, blessings we have enjoyed. This church is in good working condition. It is not perfect; no church is. Ministers could adjust them more to their taste—perhaps not better. It may be the church could advise the minister more to their liking. Many men would be away from home in a perfect church. I would not like to work where there were no mistakes to rectify, no babes to encourage, no broken hearts to anoint, no dark clouds to disperse, no nobler life to live. There would be no work to do. Victoria Street has an exceptional class of young workers. I fear that the older ones are giving over the cares, and weakening their own lives. All the services are well sustained. My short stay of nine weeks has been very pleasant. I go to my studies, after visiting my parents for a few days, with very endearing recollections of the ministration of the Word to this people.

On Wednesday evening, the 10th, a large number of the young people of the congregation, and others, came to my boarding house and spent an enjoyable evening. They gave me a beautiful dressing case. I appreciate it very much.

I am going to Bates this year. Bro. Long has returned refreshed and well to do the work. God bless the church is my prayer.

J. GARFIELD PERRY.

DOVER, W. Co.—Repairs on the church at Dover are now completed; part of the roof and wing has been shingled, and the building has been painted. The repairs and painting cost between \$125 and \$135. The building presents a much improved appearance. A new fancy iron fence has also been purchased for the cemetery, and will soon be put in place.

H. R. BOYER.

SEVENTH DISTRICT MEETING. — The forty-second session of the Seventh District Meeting was held with the church at Fair Haven, Deer Island, on Friday, the 12th inst. The delegates from St. John and other places were met at Eastport. The day was fine, and the bay was in a kindly mood; so on the arrival of the St. Croix from St. John there were no woe-begone faces, but smiling ones that told the story that life was worth living.

Most names are misnomers. For instance, there is a place in Nova Scotia that does not remind one of a park, and there is not an oak within miles of it,

and yet it is called Oak Park. So, when we heard of Fair Haven, we expected a place that was not fair, and that was a poor haven. But Fair Haven is rightly named. It is a beautiful place, and the scenery from the rocky heights is inspiring, especially so when there is a beautiful sunset.

The first meeting was a preaching and social service, when Brother Phillips preached one of his "short" sermons. Another misnomer—for we all thought it was long enough. Saturday morning, after a prayer and testimony service, the first business meeting was opened. The Sabbath school reports were read, and the summarizing committee appointed. The committee reported that ten schools had sent reports, that eight were "ever-green," and two were kept open only a part of the year. Number of scholars enrolled, 1,074; average attendance, 693; teachers, 89; average attendance of teachers, 69; amount of money for school purposes, \$550.20; number of books in libraries, 998; value of school property, \$458.00; number added to churches from S. S. during the year, 27. The committee expressed regret that so few adult members attended Sunday-school. Bro. Prosser, who moved the adoption of the report, expressed the same regret, and suggested that personal appeals made to the senior members of the church might induce some to attend who would not be moved by a general invitation from the pulpit. Bro. Mott, who seconded the report, spoke of the importance of more and better Bible study. Whatever criticism might be made of the Sabbath school of our fathers, the scholars in those days knew their Bible quite as well, to say the least, as those of to-day. Helps are good, but they ought not to be taken to the Sabbath schools; this is true of the quarterlies. Brethren Phillips and Peters spoke, after which the report was adopted.

In the afternoon, after a prayer service, the reports of the churches were received, and a summarizing committee was appointed, who reported Monday morning. Twelve churches reported, but other reports were received on Monday from churches whose delegates were prevented from getting to the meetings by fogs and calms. All the churches of the District will report in time for the Secretary of the Conference to include them in his report. The summarizing committee reported that \$3,716.60 was raised for the support of the ministry; for current expenses of the churches, \$1,176.01; improvement of church property, \$329.47; expended on parsonages, \$159.50; for home missions, \$101.03; foreign missions, \$75.01; Conference Fund, \$149.00; Students' Fund,

\$45.10; Aged and Sick Ministers' Fund, \$56.50; for other purposes, \$456.78. Nine churches have conference meetings, eight have the Lord's Supper, ten have prayer-meetings; four churches report increase in support of ministry and missions; three receive missionary aid; four have missionary prayer-meetings; nine have missionary sermons; five have Young People's Societies; six report revivals; seven report that they are active in moral reform, including prohibition of the liquor traffic.

The Woman's Missionary Societies of the District have raised \$432.87. They had an excellent meeting Saturday evening, but as they will report in their own department, I need not report it here.

Sunday was rainy, but the churches were well filled, and the services were good. The annual sermon, an excellent one, was preached by the chairman of the District, Bro. Ferguson. At 2.30 p. m., Bro. Phillips preached; at 7.30 p. m., Bro. Bennell. The sermons were all helpful. There were services at other parts of the island, and they were reported as being good.

The delegates to General Conference are Brethren Angus Cosseboone; substitute, Grant Dakin. F. R. Connor; substitute, Walter Kierstead. Henry Longmaid; substitute, Alex. Calder, Jr. Thomas Graham; substitute, S. Ferris, Sr. George Simpson; substitute, Sanford Dakin. An invitation to hold the District Meeting, 1905, at North Roads, Campobello, was accepted.

A resolution endorsing the RELIGIOUS INTELLIGENCER was unanimously passed, and addresses were made by all the ministers present, and by Brethren Peters, Graham, F. Connor and others, who all testified to the value of the paper. Some new subscribers were the result of the hearty commendation given the paper. A strong resolution, expressing appreciation of Bro. Peters as Clerk of the District, an office he has held for forty-two years, and has only been absent two or three times, owing to sickness or death in his family.

Bro. Phillips stated that his official connection with the District would likely end with the present session; he would miss the brethren whom he had learned to love. By vote of the District Meeting, he was made an honorary member of the District, and was requested to attend all the meetings of the District when he could. Bro. Morehouse, who held a license from the Beaver Harbor church, presented it and requested a license from the District. He was examined in committee of the whole as to his doctrinal views, etc., and it was found that he held doctrines not believed by the denomination. His request for license was not granted. Bro. Harvey's license from the Seal Cove church was not presented, but the District requested his church to renew it. Regret, sincere and strong, was expressed that Bros. McLeod, Long, McNitch and Harvey could not be present. These brethren were missed very much; and it tended to remind us of the absence of Brethren G. A. Hartley, J. T. Parsons and J. W. Clarke, and Deacons D. W. Clarke and A. C. Smith, who were for so many years dearly beloved brethren.

Hearty votes of thanks were given the people of Fair Haven for their (Continued on page 12.)