

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.

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Religious Intelligencer.

REV. JOSEPH McLEOD, EDITOR.

WEDNESDAY, JUNE 9, 1886.

— EVERY CHURCH member should be anxious to have every thing in connection with the church move along in the best way and with the best effect. Perhaps every member has this feeling in some degree; but it cannot be said that everyone makes the personal necessary to accomplish so desirable an end. Too many stand back, expecting things to go, but they never help. Every member of the church is responsible for the work that is being done. No one can be excused on the ground of inability, but a great many are excused on the ground of religious indifference.

— REFERRING to the recently murdered Roman Catholic bishop of Madrid, a writer pens the following not very attractive picture of the character of the priests of that city. To the determination of the bishop to purify the priesthood of its immoralities his death is doubtless attributed. The writer says:

All the Spanish newspapers mention the bishop's determination that, in accepting the see of Madrid, he would at all hazards put an end to the immorality existing in the lower class of clergy in Madrid—unfortunately too too common and too notorious. Madrid, as a large center, where their misdeeds might be more easily concealed, has long, it is said, attracted priests inclined to set at naught their vows. Bishop Izquierdo was fully aware of this, and, supported and encouraged by the Nuncio, was cleansing the Augean stable quietly and firmly.

— A WRITER in the *Interior* expresses his views on church festivals, etc., thus: I am not opposed to Sunday-school picnics or to church festivals for promoting Christian sociability. But I would have them free, or not have them at all. Let the church invite its friends and the friends of its friends to meet it and spend a pleasant evening with it, let it provide plain refreshments, because eating together promotes sociability, and breaks down that caste feeling which is as anti-Christian here as it is in India. But don't say to the guest whom you welcome in your church parlors, 'You can have a dish of ice-cream for twenty-five cents.' This is turning the Lord's house into a restaurant.

And there are a great many people who think the same way.

— "I HOPE to enjoy his society greatly in heaven, but I don't care to see any more of him here on earth than I can help." So said one Christian of another to a third person. When asked what he meant, the speaker explained that, although there could be no doubt of the reality of the piety of the person spoken of, it had failed so signally, thus far, to eradicate, or even modify essentially, some disagreeable traits, that few persons could be expected to take real enjoyment in his society, however much they might respect him for his excellences. The conversation—the *Congregationalist* says—suggested three things worth remembering: First, the duty of the follower of Jesus Christ to commend his religion by cultivating a genial spirit and pleasant manners; second, the possibility that, if a fellow Christian does not seem to us to be all that he ought to be, his short-comings may be due, in part, to our failure to make his acquaintance fully enough to appreciate his best side thoroughly, and

in part to the evil influence upon him of our own bad example; and, thirdly, the fact that in the blessed life to come those who have truly loved and served the Lord will have been emancipated from their lingering bad and disagreeable habits, and will find that they have far more in common, both with their Redeemer and their fellow-disciples, than they ever seemed to have on earth.

— THERE IS to be a great Temperance Congress in London next month. The Executive Committee of the National Temperance League are arranging for it. It is to be National and Colonial, and it is expected will be attended by representatives and visitors from Canada, Australia, and the numerous British dependencies in India, Africa, the West Indies, and South America.

The object of the Congress is to receive information, through written papers and oral communications, regarding (1) the extent of drinking habits in the Colonies and dependencies of the British Empire; (2) the regulations in force in those localities for restricting and prohibiting the drink traffic; and (3) the results of efforts put forth by temperance organizations, churches, Sunday-schools, educational boards, and other public bodies for the promotion of total abstinence from intoxicating liquors.

The Congress, to which Indian and Colonial temperance organizations of all kinds are invited to send representatives, will be held on July 14, 15, and 16, a few days after the Commercial Congress promoted by the London Chamber of Commerce, so that colonial delegates and visitors may have an opportunity of attending both. The Congress will be inaugurated by a special service in Westminster Abbey, on Monday evening, 12th July, when a sermon will be preached by the Bishop of London. At a Fete to be held in Crystal Palace three great choral concerts will be given, the singers being distinct in each choir, and making in all 15,000 voices; and many other attractions will be provided.

NOTES BY THE WAY.

A trip across the Bay at this season is usually pleasant. The day we crossed, however, did not promise pleasantness, and it was quite what might have been expected. The rain poured, and the bay was slightly rough. The steamer "Secret," though in some respects not the equal of the "Empress," sails steadily and is not guilty of so many of the motions that contribute to seasickness. Despite the rain we rather enjoyed the trip to Digby and thence to Annapolis. At Digby the wharf which was carried away some time ago has not yet been rebuilt. The work is going on, and will be completed sometime, doubtless. Meantime passengers and freight to and from Digby are transferred to and from the steamer in a little tug boat and an accompanying scow.

"Where is the Yankee schooner?" asked many a passenger. And the steamer's officers pointed out the "D. J. Adams" safely beached, and quite beyond the possibility of very soon being guilty of further infringements of the provisions of the Fisheries Treaty. "The way of transgressors"—even fishing vessel transgressors—"is hard." The vessel was an object of interest to all the passengers, though, perhaps, they had different thoughts and feelings about the case. Her lying there was interesting to us chiefly because it indicated the purpose of the Canadian authorities to protect the interests of the country, a purpose which, without doubt, receives the warm approval of all good citizens.

Despite the rain, the ride by rail through the Annapolis Valley was not without interest. Though there were not the brightness and beauty which characterize such a landscape under the sun's rays, the freshness and promise were very pleasant to see. Orchards are on every hand, and the blossom laden apple-trees were a delightful, even gorgeous sight. If abundance of blossoms indicate abundance of fruit, then there will be no lack this year. But blossom-covered trees may be like many young lives that are regarded very promising, but which sadly disappoint the hopes and expectations that are built upon them.

At Wolfville, which was our destination, we received a cordial welcome from Prof. Kierstead and his estimable wife, in whose home we are at present tarrying. Of this village, and the college, &c., something will be found further on in this letter. After preaching, according to appointment, in the Baptist church Sabbath morning, we went to Canning, about ten miles distant, thinking that, perhaps, our church there might be without a preacher for the day. But we found the Baptist, Methodist and Free Baptist churches holding union meetings under the leadership of an evangelist,

Mr. Vance, and we had the opportunity to attend some of them. It was a very pleasant surprise to meet there our brethren, Revs. S. N. Royal and A. Kinney. Bro. Royal has charge of the churches at Hall's Harbor, Black Rock, Canning and Avonport. His home is at Hall's Harbor, to which place we accompanied him and spent several hours very pleasantly in his home and in the company of several friends. Of the churches to which Bro. R. ministers it may be said that they are moving along in their work quite encouragingly. Canning has suffered much from removals and deaths, and is weaker in some respects than it was in former years. But the spiritual life of the church is good. The members are steadfast, spiritual, and loyal to Christ and their denomination. They have an excellent Sabbath-school; and many of the young people are Christians. Just now the meeting-house is undergoing some repairs, and is also being painted. It is always a good sign when a church is taking care of and improving the house of worship. We found Deacon Woodworth full of life and Christian zeal, notwithstanding his four years past the three score and ten, and his home quite as hospitable as ever.

The Hall's Harbor church has suffered from the same causes as Canning and from financial depression, but is faithfully holding on its way. Good conference and prayer-meetings are had and the brethren are hopeful.

The Black Rock church is not very strong, but is not discouraged. There are good congregations at the preaching services in all the four preaching stations in connection with the church. Avonport is a small church; there are but few members, but they are spiritually minded and are pressing forward in the ways of the Lord. It is said of them that they are all held in high esteem by all classes for their consistent Christian conduct. No higher commendation could be given any people. Would that all professing Christians deserved it.

Bro. Royal has long drives, but he evidently enjoys the work. He has been more than two years on the circuit, and his labor has not been without the blessing of the Lord. We are much indebted to him for kind attentions. We enjoyed the drives and the talks and the opportunity of being again the guest of himself and his excellent wife.

Strolling through "God's Acre" in Canning we had the melancholy satisfaction of seeing the place where lie the mortal remains of the late Rev. E. Sullivan, a brother beloved. Fifteen years have passed since he ceased work and entered into rest. How the time flies. May we all diligently apply ourselves to the work appointed us of God that when the end comes each may be able to say, "I have finished the work Thou gavest me to do."

In the same graveyard are the graves of five other ministers, three of them Congregationalists—Revs. Messrs. Pineo, Payzant and Cox, and two Free Baptists, Messrs. Norton and Uniack. Rev. J. B. Norton (Father Norton) was familiarly called) was one of the founders of the F. B. denomination in Nova Scotia, and is held in grateful remembrance, "for his work's sake," by many. He died in 1868 at a good old age. Rev. Chas. Uniack died in 1860 at the early age of 31. He was a young man of extraordinary promise, and during his short ministry did much good. The memory of his sweet Christian spirit, his complete devotion to the Lord's service, and his earnest, impressive and fruitful labours is cherished in many a home and heart.

The drive from Wolfville to Canning, as that from Canning over the mountain to Hall's Harbour, was delightful. Excellent company in both instances contributed much to the enjoyment.

Rev. A. Kinney whom, as mentioned above, we met in Canning, has resigned the pastorate of the Halifax Church after a period of service which has been greatly blessed. Rev. Jas. Boyd has been installed his successor. Bro. K. has, for some time, been anxious to devote himself to evangelistic work, and now the way seems open for him to carry out his cherished plan. He intends to move his family from Halifax to some quiet village or country district at once. And then he will go from place to place as the Lord directs and the way opens. There is, doubtless, need of just such a work as Bro. K. proposes to undertake. We trust he may be Divinely directed, and that his labours may be richly blessed, not only in the addition of many members to the churches but in the building up and establishing the churches in the faith and obedience of the Gospel.

ACADIA'S ANNIVERSARY.

The first week in June of each year is a time of much interest in Wolfville. The work of the year in Acadia, Ladies' Seminary, and Acadia College is then closed, always with fitting exercises and ceremony. There is always a large attendance of inter-

ested visitors at the public exhibitions. Not only the people of Wolfville and vicinity attend in large numbers, but from different parts of Nova Scotia many come; and New Brunswick also is generally very well represented.

This year there was fully the usual interest in the proceedings of anniversary week.

The public exercises—commencing with that of the Ladies' Seminary on Tuesday and ending with the conversation on Thursday evening—all passed off to the evident satisfaction not only of the Faculty and students, but of all who witnessed them.

We are compelled to defer till another issue some notes to make room for a report of the proceedings, for which report we are indebted to the Halifax and St. John dailies. The attendance at these institutions has increased over fifty per cent. during the last three years.

The exercises of the graduating class of the academy took place June 2nd, in College Hall at 3 p. m. They were as follows:

Opening Prayer—Rev. Joseph Kempton
Music—Piano Solo—Lustful Overture
Miss L. E. Andrews
Essay—The Spanish Armada
Arthur Burnaby, Bridgewater, N. S.
Music—Solo—Calling the Cows
Miss Annie Brown
Essay—The Conquest of Gaul
Chas. B. Freeman, Canning, N. S.
Essay—Aerial Navigation
A. C. Kempton, Chester, N. S.
Essay—The Congo Valley
A. T. Kempton, Upper Canada, N. S.
Music—Duet—The Happy Hunter
Misses Vaughan and Brown
Essay—Australia
L. D. McCart, Lower Economy, N. S.
Essay—Aims in Life
J. L. Masters, Cornwallis, N. S.
Music—Trio—Wakenot, Dreaming Maiden
Misses Brown, Bill and Benjamin
Essay—Intellectual Conquests
F. S. Messenger, Paradise, N. S.
Essay—Advantages of Education
H. B. Wallace, Granville, N. S.
Essay—Ruins
Miss Bessie Payzant, Wolfville, N. S.
Music—Piano Solo—Selected
Miss H. L. Buttrick

The essays were well written, full of good thought, and for beginners in public speaking admirably delivered. The music furnished for the occasion was of a very high grade.

The principal of the academy called upon some of the gentlemen present to make a few remarks. Rev. Mr. McLeod, Fredericton, responded first and made a pleasant address, which was well received. He was followed by Mr. Cummings, of Truro, who made a humorous speech, full of good advice. All expressed themselves as being very highly pleased with the afternoon's entertainment. The singing of God Save the Queen brought the exhibition to a close.

Before 8 p. m. of June 2nd, College Hall was packed so full that some of the people could not even get standing room. The exercises of the graduating class of Acadia Seminary, which consisted of essays and music, were listened to with marked attention. The essays were of a very high order and reflected great credit both on the pupils and teachers. The music, both instrumental and vocal, was excellent. The Seminary this year can boast of teachers of exceptional ability in the musical department, as well as in all the other departments.

The following is the programme as carried out:

Processional March—Bartholomew
Misses Lovitt, Clark, Brown.
Prayer—Rev. G. O. Gates, M. A.
Piano Duet, Sonata in D—Diabelli
Misses Henderson and Black.
Essay with salutatory—Lessons from Portia
Grace A. Porter, Ohio, Yarmouth.
Vocal solo—Light of the world—Pinsuli
Mary L. Brown.
Essay—Grecian Life—
Hannah Frizzle, Brook Village, C. B.
Piano solo—Ronde Capriccioso—Mendels'n
Catherine Potter.
Essay—Trifles light as air—
Edith E. Chipman, Wolfville.
Vocal solo—Gaily chant the summer birds
Ermine D. Day.
Essay—Day unto day uttereth speech—
Mary E. MacDonald, Freetown, P. E. I.
Piano solo—Troisème Ballade—Chopin
Harriet M. Eaton.
Vocal duet—Back to her mountains—Verdi
Misses Vaughan and Brown.
Essay with valedictory—Silent force—
Amelia E. Chipman, Wolfville.

The chairman then called on Dr. Sawyer, president of Acadia College, to present the diplomas, which he did in a very admirable way, at the same time giving to the lady graduates some practical advice. The singing of God Save the Queen brought to a close another of Acadia Seminary's very interesting and highly entertaining exhibitions.

Thursday was "the great day of the feast," when the anniversary exercises of Acadia College took place. A very large audience was present. Fifteen students took B. A., having completed their four years course and been found worthy. Of these seven delivered orations, which were undoubtedly of a high order. The elocution was exceptionally good. This is the largest class that ever graduated from Acadia. The order of exercises was as follows:

ORATIONS BY MEMBERS OF THE GRADUATING CLASS.

The elements of immortality in a literary work—Charles H. Day, Yarmouth.
The Spaniard in America—Foster F. Eaton, Parrsboro.
The characteristics of oratory—Frank H. Knapp, Sackville, N. B.
The Bible and civilization—John W. Brown, Grafton.
Law and morality—Walter V. Higgins, Wolfville.
Vocal solo—"To a mind worn and weary"—Fosti—Miss Hitchens.
John Foster—the essayist—Mark Law, Berwick.
The problem of philosophy at the present time—Irving S. Balcom, Paradise.
Practical science and pure science—Vernon F. Masters, Cornwallis.

The influence of the crusades on civilization—Austen K. deBlais, Wolfville.

The press—its possibilities for good, its limitations—Harry H. Hall, Penobscus, N. B.

Vocal trio—"Sanctus et Benedictus," Op. 29, Marzò—Misses Hitchens, Vaughan and Brown.

The parliamentary franchise—Harry A. Lovitt, Kentville.

Labor and capital—Hibbert B. Smith, Brookfield, Queens.

The world's holocaust—M. Blanche Bishop, Greenwich.

The element of morality in education—Frank H. Beals, Inglisville.

The development of modern socialism—Wm. B. Hutchinson, Great Village.

Piano solo—"Huitieme Polonoise, Op. 53, Chopin"—Miss Buttrick.

Presentation of honor certificates. Conferring of degrees.

Honor certificates were granted to a number of students.

Scholarships were awarded to F. H. Beales, 40; W. B. Hutchinson, 30; T. H. Porter, 30; J. B. Morgan, 25; W. H. Jenkins, 25; F. C. Hartley, 25; Blanche Bishop, 25; M. Fletcher, (blind) 25.

Honorary degrees were conferred on the following: Prof. R. V. Jones, of Acadia College, Ph. D.; Rev. Joseph McLeod, Free Baptist, editor of the RELIGIOUS INTELLIGENCER, of Fredericton, D. D., and Rev. S. T. Rand, D. D. Judge Johnston received D. C. L., and Albert C. Smith, of Newcastle, M. A.

Admirable addresses were given by Drs. McLeod, Jones and Johnston.

The senate of the college has passed a resolution looking to an arrangement with the Halifax law school so that graduates of Acadia may save a year in their law studies. Hereafter the president of the college is to deliver a bachelorette sermon to the students on Sunday next before the anniversary.

At the alumni meeting, Rev. A. Cohoon, of Yarmouth, was elected president, Mr. W. L. Bars, of Halifax, vice-president, and Mr. Selden W. Cummings, of Halifax, secretary-treasurer. A board of seven directors was also appointed. The alumni are to publish shortly an Acadia Alumni Companion, to be got up after the style of parliamentary companions and to give a brief sketch of all the graduates of Acadia. It will make a most interesting book and present an exhibit of college production of which no institution not yet fifty years old need be ashamed. The alumni nominated Rev. D. G. McDonald and Mr. B. H. Eaton for appointment to a second term of nine years on the board of governors of the college.

THE CHURCH SLEEPING.

We often read and hear of the church militant, although it is one of those ecclesiastical phrases which find their warrant in the general spirit of Scripture, rather than in any one of its specified utterances. It is about time, we should think, that something be said of the church somnolent or sleeping, a kind of church, or, rather, a kind of church condition, which, it need hardly be remarked, is not spoken highly of in the Word of God.

Paul refers, in two of his epistles, to sleepy Christians and sleepy churches. And it so happens that each of these two is a specially important epistle. One is the first which he ever wrote—almost contemporaneous with Luke's gospel,—to those Thessalonians whom in his earliest missionary journey he had won to Christ, and whom he then seems to have shaped at once into ecclesiastical form and life. He writes to them, accordingly, as a body already established, and the drift of his counselling implies that their ministers had been chosen and installed, and all their process of church activity entered upon and perfected: "So then, let us not sleep, as do the rest, but let us watch and be sober: let us, since we are of the day, be sober, putting on the breast-plate of faith and love [to defend the heart from wicked desires], and for a helmet [to ward off from the head the shafts of unwholesome thoughts], the hope of salvation."

The other epistle is that written nearly ten years later to the church at Ephesus. Here Paul had lived and labored for about three years, a much longer time, apparently, than was given to any other single locality. It was a populous, rich and cultivated city, where was the magnificent shrine of Artemis; and where were the magical books which to a vast amount, were burned in sacrifice to the cross by new converts; where, therefore, the great Apostle felt it essential to reveal the magnitude and malignity of those spiritual powers of darkness under which the world lies enslaved, with the true character of that emancipation made possible by the work of Jesus Christ. To these he writes, citing not, as Origen and Jerome say, any one text from the Old Testament in its exact form, but fusing together the sense of several (e. g., Isa. xxxv. 19; li. 17; li. 2; lx. 1; Ezek. xxxvii. 13; Mal. ii. 2),—"Wherefore He saith: Awake, thou that sleepest, and arise from the dead, and Christ shall shine upon thee."

Three things are here clearly indicated, namely: the exposure of even the very best churches of Christ to spiritual slumber, the impropriety and inconsistency of it, and the duty of awakening from all such lethargy.

Such exposure arises mainly from the fact that grace is against corrupt nature, so that all of the Christian which is not sanctified makes for nature and not for grace. His soul is like the garden soil where weeds do not require planting, but will be sure to show themselves if simply let alone. Relaxation in, followed by neglect of, Christian duty, brings on the comatose state. The saint ceases to be unlike other men, and 'sleeps as do the rest.'

Being somnolent, a church is dull of apprehension, and so fails sharply and effectively to perceive the incongruity of its position. Yet nothing can be more inert, inapt, ill-befitting, out of character, sad and disgraceful, than such a church when looked at in relation to that divine purpose in its organization which it for itself accepted, endorsed and volunteered to carry out in its self-creation through solemn covenant. It is a locomotive which, instead of hauling freight and passenger trains with strength and speed, needs itself to be trundled with difficulty along the rails by force from without. It is a steamer with quenched fires, dropped screw and broken shaft, reeling and tumbling in the trough of the sea, disobedient to her helm. It is a soldier on duty of garrison defence, hiding behind the very household stuff which he is set to guard. It is a remedy that is worse than the disease for which it is administered.

No wonder, then, that Paul wanted to thunder into all such stupid and semi-conscious ears the warning and exhortation condensed from many passages of the ancient law and prophets: 'Awake thou that sleepest; and arise from the dead!'

We need scarcely add that any church which finds itself in this lethargic state should, like the individual, arise and examine itself, and begin to do its first works again, lest God say of it, "I will spit thee out of my mouth," or "He will come and remove the candle-stick out of its place." M.

FAITH-HEALING.

Rev. Dr. Buckley, editor of the *Christian Advocate*, (Methodist), has a long and exhaustive article on "Faith-healing," in the JUNE CENTURY, which concludes as follows: "The faith-healers represent God as interfering constantly, not by cause and effect in the order of nature, but effecting the result directly. Their want of superiority to those who are not Christians, but use either false pretenses or natural laws, and their inferiority to Christ and the apostles, condemn their pretensions. Nor does it avail them to say, 'Christ would not come down from the cross when taunted by unbelievers.' They might perhaps with propriety refuse a test for the test's sake, though Elijah forced one. But in a close observation of their works the radical difference between them and those whom they say have no divine help should be manifest. Some of them affirm that the Mormons, Newton, and others do their mighty works by the aid of devils. If so, since casting out devils was a miracle-working power of a very low grade, it is wonderful that none of these persons have been able to cast out the devils from any of the great number who are working in this way, and thus demonstrate their superiority as the apostles vindicated their claims against Simon the sorcerer and others.

"Faith-cure, technically so-called, as now held by many Protestants, is a pitiable superstition, dangerous in its final effects.

"It may be asked, what harm can result from allowing persons to believe in 'faith-healing?' Very great indeed. Its tendency is to produce an effeminate type of character which shrinks from any pain and to concentrate attention upon self and its sensations. It sets up false grounds for determining whether a person is or is not in the favor of God. It opens the door to every superstition, such as attaching importance to dreams, signs, opening the Bible at random, expecting the Lord to make it open so that they can gather his will from the first passage they see, 'impressions,' 'assurances,' etc. Practically it gives great support to other delusions which claim a supernatural element. It greatly injures Christianity by subjecting it to a test which it cannot endure. It directs attention from the moral and spiritual transformation which Christianity professes to work, a transformation which wherever made manifests its divinity, so that none who behold it need any other proof that it is of God. It destroys the ascendancy of reason in the soul, and thus, like similar delusions, it is self-perpetuating; and its natural, and, in some minds, its irresistible tendency, is to mental derangement.

"Little hope exists of freeing those already entangled, but it is highly important to prevent others from falling into so plausible and luxurious