

## TERMS, NOTICES, ETC.

THE RELIGIOUS INTELLIGENCER is published every Wednesday.

Terms: \$1.50 a Year, in advance.

New subscriptions may begin at any time of the year.

When sending a subscription, whether new or a renewal, the sender should be careful to give the correct address of the subscriber.

If a subscriber wishes the address of his paper changed he should give first the address to which it is now sent, and then that to which he wishes it sent.

The date following the subscriber's name on the address label shows the time to which his subscription is paid. It is changed, generally, within one week after a payment is made, and at latest within four weeks. If not changed within the last named time inquiry by card or letter should be sent to us.

When it is desired to discontinue the INTELLIGENCER, it is necessary to pay whatever is due, and notify us by letter or post card. Returning the paper is neither courteous nor sufficient.

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.

ALL COMMUNICATIONS should be addressed, REV. JOSEPH MCLEOD, Fredericton, N. B.

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. Obscureness of this rule will prevent much copying and sometimes confusion and mistakes.

EXCHANGES, Books, Pamphlets, etc., should be addressed, RELIGIOUS INTELLIGENCER, Fredericton, N. B.

## Religious Intelligencer.

REV. JOSEPH MCLEOD, EDITOR.

WEDNESDAY, DECEMBER 15, 1886.

**NEXT MONTH.** Evangelist Jones is to begin work in Boston in January. He is to work with the Methodist churches only, we think. In April he is to go to Minneapolis, and there, too, will work exclusively with Methodist churches.

**A GOOD SUGGESTION.** Mr. Moody suggests that it would be a good thing for every minister to do some evangelistic work, in assisting neighboring pastors. He says that evangelists cannot do one-tenth of the work called for, and that pastors must assist each other.

**BAPTISM.** The question of baptism in water appears, just now, to be agitating the whole Quaker body. In Ohio recently a Quaker preacher baptized twenty of his own people, among them being some of the most prominent and influential members of the Society.

**REVIVALS.** Many of our United States exchanges contain news of revivals in different parts of the country. Thank God that His saving power is being displayed. We hope to hear good news from every part of our own country. Let the people of God prove Him, and see if He will not "pour out a blessing," great and rich.

**DOING GOOD.** We find that wherever our readers have told their neighbors of the reduction of the INTELLIGENCER's price the effect is good and is securing new subscribers. Will every one of the paper's readers help make the fact known as widely as possible? And if they will offer to send new names with their own it will still further help.

**YORK CO.** Rev. Wm. Downey is doing some special work for the INTELLIGENCER in York County, from Queensbury and Prince William up. He is soliciting new subscribers and receiving arrears and renewals.

Rev. J. E. Reid is doing special work in the lower part of the county. These brethren are energetic workers, and are likely to secure many new names.

**THE "MITEs."** We are glad to have a report from the "Mite Society." We wish the youngsters success in their good work. We are sure they will be better, happier and more useful men and women from having begun early to do what they can for Jesus' cause. The Lord bless them. We wish there were many similar societies all over the country. Perhaps the success of this one may encourage the formation of others. We hope so.

**HAVE THE REALITY.** To be religious in the morning, but not in the evening; to be religious in the seasons of prayer alone, but not in practical life; to be religious on special occasions and in special conditions of life,—is to have the shadow of religion, not the reality. Religion is not confined to the heart or the intellect. It pervades the whole life, and enters into every creek and corner of its varied details, illuminating and ennobling all its thoughts and feelings, its words and actions.

**IN ROME.** Rev. W. C. Van Meter, superintendent of a Protestant mission

in Rome, made some interesting statements in a recent address at a Baptist Convention in Illinois. He said that the divine approval of the manner in which the work has been conducted during the fourteen years of its existence was seen in its wonderful success. The work had, however, barely commenced, and the increasing and important requests for aid show more clearly than ever how greatly the work of this mission is needed. Of the twenty-nine millions of inhabitants of Italy, millions are too poor to buy a Bible. The mission now has access to the 300,000 soldiers of the army and navy, but they cannot purchase Bibles for their pay is but a penny a day. The printing office is in part of the Corte Savella, and here in this "court of hell" the first type set was the Word of God. In the torture room which once echoed with the groans of those who "would not accept deliverance" by denying the truth, Mr. and Mrs. Van Meter turned the large wheel that drives the press and printed the first 10,000 copies of the Bible.

**DISESTABLISHMENT.** Dr. Joseph Parker is, like other non-conformists, in favor of the disestablishment of the English Church, but he thinks the time has not yet come for raising the issue in Parliament. He expresses his views thus:

"Until the whole country is educated to the fact that disestablishment to the church is the same as emancipation to the slave, disestablishment will be impossible. This education cannot be hastened. A party programme which should include at the same time home rule, free education, disestablishment, and the dismantling of the Irish landlords would be the sheerest madness. The establishments of tyrannies and monopolies are already dead in argument and only wait the solemn and inevitable issues of time. To have gained all this should at present satisfy the Liberal teachers. If they insist on having more to-day or to-morrow they will defeat themselves by insisting on what is impossible."

Read the Special Offer and take advantage of it.

## THE MISSIONARY PRAYER MEETING

Some churches have for years held a monthly missionary prayer meeting. It has been a blessing to them in enlarging their sympathies, quickening their zeal and deepening their spiritual life. And who can tell what blessings have been on mission work in answer to their prayers.

These churches, too, have been the most liberal contributors to mission work; and of their members God has called some to the Foreign work, some who have already gone, and others who are ready to go whenever the opportunity offers. Thus God honours those who honour Him.

The Conference at its last session recommended that each church hold a monthly missionary prayer meeting, and there were words of earnest urging spoken in this connection. Have any churches begun this important and profitable meeting on the recommendation of Conference? We presume some have; we hope that all will do so. It need not be a meeting in addition to those already held. One of the regular prayer meetings can be designated the missionary prayer meeting, and be easily given that character. In some churches the meeting on the first Wednesday in each month is devoted to this purpose. While it would be well if all the churches could have the same evening, any other evening that is more convenient for the community will answer. Only be sure to have the meeting. What if but a few meet; the promise is to the few, and meetings of a half dozen devout Christians are often seasons of the greatest spiritual profit. With a little care the missionary prayer meeting can be made interesting and instructive to the people as well as a season of prevailing prayer.

The pastor can always have some facts concerning the progress of missionary work to present; the Scripture lesson and the singing should be appropriate, and everybody should be encouraged to pray simply and earnestly. The order of exercises can be varied from month to month to avoid the weariness and lack of interest that are caused by sameness. The children ought to be interested, and occasionally a missionary concert, in which they can have a chief part, could take the place of the prayer meeting. The collection should never be forgotten. Important as it is to pray for this work, it is also important to pay. And the amount gathered in a year from the apparently small monthly collections will surprise many churches. We do not mean that the whole of a church's contributions to missions will be received in prayer meeting collections, but much that would not be gotten otherwise will be received there, and added to the other contributions will greatly swell the amount devoted to the evangelization of the heathen.

We have mentioned the pastor as leader. Some churches are either with-

out pastors, or, having only a small part of a pastor's service, cannot have him always at the prayer meeting. But they can have the meeting without a minister to lead it. There are in every church one or more brethren with the gifts of leadership; and sometimes there are sisters admirably adapted to this work, especially if it be a missionary meeting. In these cases a change of leader is a good thing; it not only divides the labour, but increases the sense of responsibility and adds much to the freshness and interest of the exercises.

In those churches which have not yet established the missionary prayer meeting we hope no time will be lost in doing it. They need it for their own good, and the great cause to which God calls His people and to which as a body of Christians we are committed, needs the fervent, effectual and united prayers of all who pray. Among the new and good things which personally and as churches you are thinking to undertake in the new year now at hand, let this prayer meeting be one.

In this connection we wish, also, to call attention to the recommendation of Conference:

"That each minister be requested to have at least one Sabbath in the months of January, April, July, and October in each year to be known as Mission Sabbath, on which he shall especially present the claims of Missions, and at which a collection shall be taken in aid of the same."

We trust our brethren will bear this in mind and on their hearts, and that next month will witness its observance in every part of our field.

With our missionaries now well on their way to India we must not forget our responsibility to promptly and fully meet our obligations to them and the work which, under God, we have sent them to do. The treasury is in need of funds now, and a steady interest and prompt and constant effort are necessary to keep it sufficiently supplied with money for the work.

The Lord has honoured us in giving us the work to do and the workers to do it. May we be true to the trust committed to us.

Everything that is due the INTELLIGENCER is needed now.

## THE FISHERIES QUESTION.

President Cleveland's reference, in his message to Congress, to the fisheries question has caused some surprise on this side the line and in Great Britain, and has provoked some criticism. He charges Canada with having pursued an unwarrantable course in the matter, endangering friendly relations; and he also seems anxious to make it appear that Canada is responsible for the non-settlement of the difficulty. The facts are exactly opposite to the position taken by the President. Canada's course has been moderate in the extreme. From July to December of last year the Canadian Government allowed the United States all the privileges of the Washington treaty, though it had expired. This was done in the expectation that the President would secure the appointment of a mixed commission which should attempt a settlement of the matter. During all this time Canadians had to bear the imposition of the old-time duties. When, by the action of Congress in a resolution declaring that the United States wished no change, looking to an adjustment of the fishing question nor reciprocal trade relations, the hope of a settlement could no longer be entertained, the Canadian Government gave timely warning setting forth the law as based on the Treaty of 1818. Since then the law has been enforced, but in no case with undue rigor. And it will continue to be enforced.

It seems a strange thing, to say the least, that the President should attempt to make this country responsible for what is plainly chargeable to the selfish and pig-headed course of his own Congress.

The Montreal *Witness*, referring to a statement made by Hon. Geo. E. Foster, Minister of Marine and Fisheries, says:

Mr. Foster's declaration concerning the fisheries puts the responsibility for the failure of an agreement between Canada and the United States where it rightly belongs, namely, on the shoulders of the American Senate, which is composed of representatives at second hand of the people, and there can be little doubt that in rejecting the commission proposed by the President they carried out the will of that portion of the people of the United States who were interested enough in the question to make it clearly known. The fishermen of the United States thought they would be able to fish in spite of the Canadian Government, and that they would have all the advantages of a high protective tariff into the bargain. They have learned their mistake, and now little is heard from the fishermen in opposition to the proposal of a commission. And until this agreement is come to, as Mr. Foster declared, Canada will enforce the laws against intruders.

## THE UNION BAPTIST SEMINARY.

On Thursday last the corner stone of the Union Baptist Seminary building at St. Martins was laid with fitting ceremonies. The question of the location of the Seminary was for a good while undecided. There were several places under consideration, and each had its strong advocates. But in August the question was decided in favour of St. Martins, the gift of \$10,000 by Capt. Masters and of \$6,000 additional by other residents of that place influencing the determination. The site, which we visited a few weeks ago, is certainly a very fine one. Immediately on determining the location the Directors procured plans; they were prepared by Mr. H. H. Mott, architect. The proposed building will consist of three departments, viz: The centre building for scholastic purposes and wings at each side for male and female departments, connected with the centre building. The centre building is 77 feet long by 66 feet deep. The wings at either side are 38½ feet wide by 73 feet deep. The connections at either side between the centre building and the wings are 31½ feet long by 25 feet deep, making a total frontage of 217 feet. The entrance to the centre building is through a tower 22 feet wide by 80 feet high, projecting from line of centre building wall 12 feet. The front of the wings accommodating the male and female departments are each finished with an entrance for students, on either side of which are bay windows extending up through each story, and finishing a top deck roof. The connections between the centre building and wings, as well as the wings, are finished with Mansard slate roof. The walls of the centre building are 5 feet higher than those of the others. The roof of the centre building is finished with a glass dome in the centre, 36 by 20 feet, which lights the main staircase, hall, &c., and through which a system of ventilation is arranged for the academic hall and class rooms. The ell back of the centre building is 66 feet deep by 39 feet wide, the extreme end of which is finished in three stories, the remainder in two stories with a truss roof. The ground floor of the centre building contains two class rooms, library, museum, general reception room and principal's apartments. The ground floor of male and female departments contains music and recreation rooms for each department, and 18 students' rooms and bath rooms. The ground floor of centre ell contains dining room 36 by 40 feet, with 14 feet ceiling; also kitchen, scullery, pantries and entrance to janitor's rooms. The second floor of the centre building contains four ordinary class rooms, two large class rooms, and a studio. The male and female departments, second floor, supply 20 students' rooms. The centre ell contains the academic hall, 36 by 50 feet, and 16 feet ceiling, with janitor's apartments in the rear. The third story will contain 33 rooms, used as dormitories and study rooms, with necessary provision for water supply and bath rooms.

The contract for the erection of the building, in brick and stone, according to specifications, was given to Messrs. Causey & Maxwell for \$25,575. The work is to be completed and the building handed over to the Society on Nov. 1st, 1887. The foundations are already nearly completed, and the laying of the corner stone took place on Thursday. The day was fine, and a large number of people were present to participate in and witness the pleasing event. Among those present from a distance were Hon. A. G. Blair, C. A. Everett, M. P., Dr. Mrs. and Miss Hopper, Rev. G. A. Hartley, Prof. Wortman, Rev. Mr. Todd, S. Frost, H. H. Mott, Dr. and Mrs. Macfarlane, E. March, Mrs. March, T. L. Hay, Mr. and Mrs. Wm. Peters, Miss Thomas, Mr. and Mrs. F. Clinch, Rev. Mr. Cahill, J. J. Forrest, A. E. Killam, M. P. A special train over the St. Martins and Upham Railway took them to the place in time. They were met by the St. Martins band. The ceremony took place at 12 o'clock. The proceedings were under the direction of Wm. Vaughan, Esq., President of the Education Society.

A hymn, O Christ, Thou art the corner stone, was sung, and prayer was offered by Rev. I. E. Bill. The stone was then lifted and Capt. G. W. Masters, saying:

"In the name of the Holy Trinity, Father, Son, and Holy Spirit, we have assembled to lay this corner stone of the Baptist Seminary, to promote the glory of the one God and the welfare of mankind. We lay it in humble trust in the blessing of our Heavenly Father, that he may make the edifice erected here a means to promote truth in the earth, and the spread of the gospel which shall bless every land."

Tapping the granite with a silver rowel, when it was dropped into place, Capt. Masters then said:

"I pronounce this stone well and truly laid, and join you all in the hope that the institution whose foundation

we have now laid may, by its work, tend to enlarge and preserve the liberties of our country, and promulgate the blessings of our common Christianity."

Enclosed in the cavity of the stone were copies of the *Messenger and Visitor*, RELIGIOUS INTELLIGENCER, Union Baptist Seminary Catalogue, Calendar Acadia College, 1886-87, History of the Baptist Church for 50 years by Dr. I. E. Bill, Year Books of Baptist churches, *Youth's Visitor*, *The Gem*, *Canadian Record*, *Daily Sun*, *The Daily Telegraph*. The doxology and the benediction by Rev. G. A. Hartley concluded the ceremony.

The party then proceeded to the Baptist Church, in the S. S. room of which the ladies of the place had spread a sumptuous dinner. After dinner there were speeches by Hon. A. G. Blair, Mr. Everett, M. P., Rev. G. A. Hartley and Rev. Dr. Bill.

Letters were read from the following gentlemen regretting their inability to be present,—Sir Leonard Tilley, Hon. G. E. Foster, Senator Boyd, Mayor DeVeber, Rev. Dr. McLeod, and Rev. Dr. Sawyer.

The event was a most interesting one, and most important, too, not only to the people of St. Martins in whose midst the Seminary is to be built, but to the two Baptist denominations who are concerned in the work.

We want to begin the new year with everything paid up, and our whole list paid in advance for 1887. Help us reach this desirable point.

## THE PASTORATE SYSTEM.

NO. II.

The relation of a regular pastorate system to our churches is seen somewhat in what many of our people are attempting to do at the present time. In many instances two or three churches combine to sustain a pastor. Now this is right, and is an approach to the system under consideration. There is this drawback attending it, however; some of the churches that are poorer financially than their neighbours, are left out in the cold, with no one particularly to care for them, and they are likely to become discouraged, and careless about their own interests, and in some cases, perhaps lose their visibility. We are too apt to forget that the Bible says: "Thou shalt in any wise help thy poor brethren that dwell with thee, and shalt not turn away thy face from him." A proper pastorate system would obviate that disadvantage, fulfil the Scriptural requirement, and all the churches would be cared for by the pastor, according as each had need. For some years our churches have been verging towards a pastorate system, but yet have not attained to it. The truth is our approaches to it have been merely by way of experiment; and even that experiment has never been thoroughly tried all over the field. As far as it has been carefully tried it has been found to be advantageous to the churches as a whole, and more good has been effected under its operation than by the present system, or lack of system. I think it has been made clear enough that the system has, and would continue to have, a beneficial effect, and would advance and strengthen the cause of God as entrusted to us.

But an objection is offered, and is supposed to bear directly against the system under consideration. It is said that the pastorate system interferes with and would destroy the independence of the churches. This objection is urged the more strongly as it is claimed that some of the churches, and especially those who are poor financially, would be forced to employ and pay men, whom they did not want, and men who could do them but little good. We do not think that this objection is quite correct, but even if it had force, against it is the fact that the ministers would not be likely to remain more than a year or two, and if the rest of the pastorate was benefited by his labours then surely these churches should be content, even if but little good came to them. And perhaps, after all, the reason of their receiving but little benefit from the pastor's labours, would lay in themselves and not in the system. I cannot see how such a system could effect the independence of the churches, properly considered. I believe in the independence of the churches in a certain way, and in another way I cannot believe in it at all. Absolute independence in any department of our being there is none, but a relative independence there is. If this is true of man in his relation to the things of this life, then it is true of the churches as organized bodies of Christian people. There is no absolute independence in this world, neither in men nor in churches organized for Christian work. Men nor churches cannot be independent of God who is their Creator; nor can they be independent of Christ who is King in Zion, their Master and their

Head; nor are they independent of the Scriptures, which is the statute book of the kingdom and the guide to eternal life; nor can churches be independent of other churches. Personally, as in a corporate capacity, we are all in a relative condition, and to some extent, are dependent on each other for mutual support, advancement and comfort. There is, indeed, a church independence, as there is an independence of manhood, but it is always relative, and never of an absolute kind.

It can never be too late, for it is always in some degree subordinate to surrounding conditions and circumstances. For its very organization a church is dependent. Its very organization shows its relative and dependent character. But in some respects, in relation to its own internal affairs and in relation to society church independence does exist, and it would save much friction among us if this subject was better understood, and more correctly acted upon in our church life. Misunderstood as this subject is, it has proved a great hindrance to the establishment of a proper pastorate system. True, it is beginning to be seen that a system of some kind we must have if our churches would do the best work. I trust we may soon have one.

With other objections the next paper will deal.

A. TAYLOR.

## Denominational News.

## NEW BRUNSWICK.

**SOUTHAMPTON, YORK CO.**—We hear that some of the young Christians of Southampton, led by the young son, William, of Rev. Wm. Downey, have been holding meetings in that place which have been blessed. There have been several conversions.

**NORTH HEAD.**—We are pleased to have a visit from Bro. F. Babcock and wife who have been in this place for five weeks. They had both been in ill health, but are recovering. They intend (D. V.) to labor with the churches at the lower end of the Island as soon as circumstances will permit. We trust and believe good will result from their labors.

We also had a visit from Bro. T. W. Carpenter who paid the churches on the lower end of the Island a visit. Bro. C. intends (D. V.) to return home next week.

Nothing special to write; our church is in a prospering condition; the meetings are well attended; there is good interest; we are hopeful.

H. H. C.

**FROM REV. F. BABCOCK.**—I take this method of letting my friends know where I am and how I am getting along. More than four weeks ago myself and family arrived here (Grand Manan) from Taylor Village, Westmorland Co. My health was not good when I came, and I grew worse. Much of the time since, I have been under the skillful treatment of Dr. Noyes, a highly esteemed friend of mine. The Lord has blessed his efforts, and I am now considerably better, though not able for public work yet. When we landed we were on our way to the southern part of the Island, but my illness has prevented our going all these weeks. We hope now to go soon, and do some work for the Lord there. We have had the kindest treatment from the friends here and have received the best care—with other substantial evidences of interest in our welfare. For two weeks we were made comfortable at Bro. James McFarlane's. He and his wife did much to make life endurable, but they could not take away pain. Since then we have been at Rev. H. H. Cosman's, whose kind hospitality we are still enjoying. The religious interest here at North Head is good. Bro. Cosman is doing good work and the Lord is blessing his labors. The congregations are large and the interest good and increasing. His preaching is scriptural, spiritual and able. I think the right man is in the right place. Yesterday (Sunday evening), at the request of the Woman's Mission Society, he preached an able missionary sermon; it was stirring and full of instruction. The attendance was large although it was stormy outside. A collection of \$19.00 was taken, which shows the people's interest in missions. I hope soon to be able to report better health and success in the Master's work.

F. BABCOCK.

North Head, Dec. 6th.

**NARROWS, Q. CO.**—Some may be glad to hear from this section of the Lord's vineyard. We have preaching one quarter of the time by Brother Henry Perry. He is well liked, and we pray he may turn many to the Lord. At present the religious interest is quite low, but we are hoping and praying for better days. We have a thriving Sabbath school. There are eighty scholars, and generally a good attendance of the parents. Backer