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ITEMS of religious news from every quarter are always welcome. Denominational News, as all other matter for publication should be sent promptly.

COMMUNICATIONS for publication should be written on only one side of the paper, and business matters and those for insertion should be written separately. Observance of this rule will prevent much copying and sometimes confusion and mistakes.

ALL COMMUNICATIONS, etc., should be addressed RELIGIOUS INTELLIGENCER, Box 375, Fredericton N. B.

## Religious Intelligencer.

REV. JOSEPH McLEOD, D. D., EDITOR

WEDNESDAY, JULY 6th, 1892.

—THE PRESBYTERIAN WITNESS calls attention to the fact that there are in three streets in Halifax 87 places where liquor is sold illegally. Halifax has a "good license law." License laws according to the rum men are never violated. Their great argument against local option and prohibitory laws is that they will be broken. The statement of the Witness shows again, as has been shown unnumbered times before, the shallowness of the whole thing. It is only an evasion. If Halifax had the Scott Act and had one third of 83 illegal rum shops, the rum party would be found holding up their hands in holy horror and exclaiming—"O! prohibition is a good thing but don't you see, you can't enforce it."

—"FRENCH ROYALISTS while respecting the decision of the Pope in spiritual matters, claim for Frenchmen the right of preserving their political preferences. The form of government is a question that should be decided by Frenchmen alone. The Papacy has recognized all previous forms of government in France, but it has never called upon the adherents of preceding regimes to forget their fidelity or renounce their hopes."

This is the purport of a manifesto signed by sixty loyalist members of the French Chamber of deputies in reply to the Pope's demand that they become Republicans. Very often in these days we read of such incidents. They are the straws which show the way the wind blows regarding the Pope as a political power. This reply is a calm refusal to permit that man, the head of their church to influence at all their political opinions. The only wonder is that Catholics had not taken this stand years ago.

—THIS AGE is everything but conservative. New beliefs, new ideas, especially if they be sensational and startling, catch the public eye and gain a thoughtless following. The cherished idols of the past are thrown aside as antiquated and not in line with the advance of the times. It is well to be advancing but very often now-a-days some of the steps that seem to be forward are in reality leading men back to a state that would have called forth the contemptuous smiles from our forefathers. Men in all classes of life are controlled by foolish notions that have claimed public interest. A politician was asked recently why he took a certain absurd position. He replied, "O! I must keep up with the procession." This keeping up with the procession involves a judgment. If the procession has for its aim the accomplishment of some good end, and if the spirit that moves it is a spirit of equity and fair play then by all means keep up with the procession; but although it be popular and a man's prosperity seems bound up in it, if it be foolish and not in keeping with the fundamental laws of the universe then the sooner he gets out of that procession the better. I will be better for myself in the long run too, for justice must in the end prevail. "Man is unjust, but God is just and finally justice triumphs." The Christian pulpit is not free from these attempts to "keep up with the procession." One would think, in this age, when there are so many professional skeptics and their foolish followers, that the pulpit would be united against the growth of what is so absurdly called "free thought."

But this is not the case. In more than a few pulpits those principles are advanced and advocated which are far from being in line with Bible teaching. Why is this so? The ministers are pandering to the loose and superficial crowd who only go to church to hear such teaching.

What we want is men of mind and will, who will stand if they stand alone for truth and right and if they cannot go right with the crowd, will walk the path of wisdom and virtue alone.

—DR. PENTECOST, who did such excellent work in India, is at present in London, where he will remain for some time. He is preaching and seeking to move the churches to double their missionary force in India. Success to him is so worthy a work. Great as are the undertakings of the church of Christ in late years, much greater things need to be ventured in the name of the Lord.

—"A WRITER in an India paper directs attention to what he regards a defect in some of the preaching he has heard in that country. It is said that no matter what the preacher's text he always concluded with "Come unto me, \* \* and I will give you rest." He thinks that, instead, there should be more of the apostolic method. They went about "commanding men everywhere to repent."

There is the same defect in much of the preaching in Christian lands. It is well enough to invite people to rest if they feel their burden; there is rest for such. But there is need of preaching that makes men feel that they are really sinners, and must repent before they can find rest.

—AT THE ANNUAL MEETING of the International Missionary Union, held about the middle of June, a paper by Rev. J. L. Phillips on "Open Doors of Access to Children in India," was read. Dr. Phillips, it will be remembered is engaged especially in Sunday School work in his "dear India," as he is wont to call it. His paper was, of course, one of interest, and spoke hopefully of Sunday Schools there.

—THE MINISTER who makes himself a specialist as a temperance reformer, or an anti-Romanist, or a champion of the laboring classes, or a crusader against tobacco, or a defender of the Sabbath, practically ceases to be a minister of the gospel of Christ. He may be all these and so subordinate them to His message, which proclaims the redemption of men and of society through Christ, as not to narrow his calling. He cannot be any one of these exclusively and remain in truth a Christian minister.—*Congregationalist*.

We cannot agree with the above. This is an age of specialists. So broad are the fields today that one man cannot make himself and his influence for good felt in every direction. Therefore it is necessary that each man doing his special part should carry on the work. If this be true in all other professions, why is it not true of preaching the Gospel. One man can do better work in the missions, he is called to that work; another in quiet walk among his people; another on the temperance platform urging forward the greatest and grandest reform of the age. He serves the master best who serves him faithfully and well in one of these ways. Let each man go where his capabilities and his better feelings lead him, for a man can best do that work which he loves best; and they all, each the supplement of the others will accomplish more than if each superficially touched the whole field of God's vineyard.

## Prayer Meetings.

There are prayer meetings and prayer meetings. Some are prayer-meetings in name only. The leader prays at the opening and, possibly, at the close; one or two others pray, and that is all the praying there is. The rest of the time is taken up with speeches and exhortations, with two or three hymns interspersed. Such a meeting is not, properly speaking, a prayer meeting, and should not be called one. We would not be understood as saying that there should not be meetings for Christian testimony, addresses on religious topics, and exhortations. There should be. But it is a mistake to make all the week evening meetings of a church of that character, and yet call them prayer-meetings. We do not mean, either, that testimony and exhortation should be rigidly excluded from the prayer meeting. They cannot be. But the service which is designated a prayer-meeting, established and regularly announced as such, should be what it is called, not only for consistency sake, but because the church needs it so. The church needs to be on its knees more. The praying church is the really strong, aggressive and successful church. And the habit of prayer,

as everything else pertaining to the Christian life, requires to be cultivated. It is not surprising that Christians hesitate to offer prayer in the public assembly. The character of the meeting is often responsible, if not for the timidity, at least for the failure to overcome it. Prayer is not encouraged. The officers and some of the older members pray, sometimes because they desire to, and sometimes because they are expected to. And when they have done, there is a feeling that no more are expected to pray; and others may speak. And they are encouraged and urged to speak, are taught in effect, in some cases at least, that to fail to speak is a serious matter, likely to bring spiritual darkness and weakness. It is well to encourage Christian testimony; and they who are faithful in it, being faithful also in other Christian duties and privileges, are blessed in it, and do good. But there should be equal encouragement to prayer in the assembly for supplication. And under good leadership, with judicious encouragement, Christians, the young as well as the old, will learn to be ready and fervent in prayer as well as in the service of song and testimony. The prayer meetings will then not be desecrated by non-speaking meetings so almost exclusively. We feel sure, also, that much greater interest would attach to the meetings; they would be more attractive because of the genuine spiritual glow that comes of waiting before God in supplication; and a more potent influence would mould the church life, and make effective its endeavours to reach and bless the unbelieving.

The conduct of the prayer meeting requires no less careful, earnest thought than the leadership of any other service of the church. The Superintendent of a Sabbath School, or the teacher of a class, is inexcusable who goes unprepared to his work. So the leader of the prayer meeting who goes unprepared. A pastor, on the way to his regular mid-week prayer meeting, was asked by a brother minister who chanced to be with him, what was the thought you intend to present tonight. He answered that he had not thought about it yet, and that he would see what turned up when he got there. In the conversation that followed, as they went their way to the meeting, the pastor said he "would not give much for a minister who could not 'size up' the congregation when he saw it, and adapt his conduct of the meeting to it." There is something of truth in his view. But it is only the leader who is in the habit of giving careful and prayerful attention to his prayer meeting work who can adapt himself, his teaching and the general conduct of the service to any special need which may present itself to him during the meeting. The hap-hazard plan of conducting meetings is largely responsible for the lack of interest in them which is all too prevalent.

A prayer-meeting, amongst strangers, which we happened to attend recently impressed us a good deal. The Scripture lesson was read by the people as well as the leader, and they read verse about. The reading was not by a few, but by all, and they read as people who were in the habit of doing it, and who understood and enjoyed what they read. The prayer of the leader, a young man, was brief and to the point. The subject suggested for thought and prayer was "A Missionary Church." The praying was by both old and young. The prayers were not formal; they did not abound in stereotypes; they were simple and fervent. Not one forgot the subject of the meeting. They also included petitions for certain members of the church, who were evidently in circumstances requiring special grace—some sick ones, some old people, some who were absent from the city, some who were about going away for a time, &c., &c. The unity of the spirit was manifest; they were concerned for each other, and sought blessing for each other. It was a very quiet, undemonstrative meeting, but one could not be in it without feeling that there is a blessed reality in Christian love and life.

## Two Hours in Prison.

A great white stone building looms up before me. Approaching it I see that there is an enclosure surrounded by a white stone wall ten or twelve feet high. A gateway in this wall, and great stone pillars a foot or fourteen inches apart admit me. Looking about, I see on either side a soft velvety lawn, and here and there, beds of tulips, carnations, roses, and other evidences of the loving kindness of the hand that hath made all these things.

A clean hard walk leads me on for several rods, till I have reached a great black door standing out in strange contrast to the whiteness of the walls. Above it in large gilt letters are these two words, "Prison Entrance." Step-

ping inside and ascending a flight of great stone steps, the light becomes dim, then dimmer, and when the top-most one is reached, I can, with difficulty, discern the second iron door, and the great ball swinging from the wall above. A little overcome by a sense of my surroundings, I take time, in this dim corridor to think. Reaching forth my hand, I place it upon the ball which swings heavily and a sound answers from a gong within—a heavy, solemn, deep sound, the same that always responds from the touch without, whether it be the gloved hand of a lady or the red hand of a murderer stained with his brother's blood.

I am admitted, pleasantly received and very carefully shown round the "Maine State Prison," an immense building, arranged in the interior somewhat differently from our Penitentiary (it is not so fine a building) in that the cells are in the centre while the halls and walks are nearest the walls. The cells are about 7x7 ft. sq. As I passed on, from cell to cell, it was interesting and touching to see the little indications of home tenderness and love that often reach these weary ward ones. Here, a picture of home scenery, there, a photograph, of mother, wife or child. Can home love be quite dead in such hearts? There are larger cells used in case of sickness and the invalids are most tenderly cared for.

I was much interested in the library. All the standard works are upon the shelves and, from the marks of much use, it was evident what class of literature is preferred. The magazines of the day too, are all placed within their reach. On Sunday, each one has his choice of two books apiece.

From here, I go to the industrial rooms. Blacksmith's shop, carriage shop, broom factory, harness shop, wash house, knitting factory, shoe shop, tailor shop etc., are all around me and seem like marvels of industry. A hundred men are at work in the harness shop.

From here I am taken to the bakery and one of the prisoner's hands down a loaf of fine white bread. Did I eat of it? Yes, indeed I did, and it was good bread.

At five they all come in and are given, one by one, their supper of bread, meat, and water, which is taken to their cells and eaten there. Here is a prisoner who has just served his sentence and is going out into the freedom and gladness of the beautiful world about him. Here, too, is another about to be released—released from earth. A poor wayward brother who was committed, at the age of twenty-one, to a life sentence for murder. Eight years of his time have expired and death asks for him. Here he lies, friendless and alone. No, not one friend in the wide world. Never since he came to the prison, has his life been brightened by the sight of a familiar face, or the touch of a friendly hand; never one letter from home. How my soul longed to tell him of the pity of a Heavenly Father and the love of a sympathizing Saviour. But death was here, and the soul went out—out into the darkness alone. A few hours more and earth had covered the form of one, whom perchance some mother had once loved and prayed for.

On Sunday morning, I went into their Chapel service. They come forth at nine o'clock, a long procession, winding their way up from the outer halls and I have an opportunity to scan their faces. All ages, sizes, and colors are before me, from the old man of seventy seven years down to the youth of nineteen. (Children are not sent to such places here.) The crippled, deformed and blind are here. Half a dozen enter the choir's reserve and one takes his seat at the organ. Our Free Baptist hymn book, and "Gospel Hymns No 5," are the ones used in the service, but oh, how little they seem to realize the sacredness and purity of the words they sing. Are these 150 men before me so hardened, that they care for none of these things? Are they so bitter of spirit that a gentle message given from hearts of true pity and tenderness may not reach them? Most of them look so sullen, obdurate or defiant that it makes me think of what it must be to be forever shut "into the outer darkness where there shall be weeping and gnashing of teeth." To one who has tasted the joys of the better way, what could be greater punishment than to endure such society. Heaven mercifully save the youth of our land from such an end. O how carefully they need to be directed into the right path. We need to "take up the foxes, the little foxes that spoil the vines, for our vines have tender branches." How often the first glass becomes the "little fox"; soon he has grown to immense proportions, and, in a state of intoxication his victim has done some desperate deed and his climax of crime brings an end to his career.

Temperance men and women—Christian men and women it was time long ago to be in a hurry.

R. AMELIA PORTER.

## General Religious Notes.

The Episcopal Convention of Massachusetts has voted to memorialize the General Convention to make the use of the Revised Version permissible in church services.

The report of Dr. John Hall's church, New York city, for the year 1891 says that \$132,950 were raised for expenses and benevolences.

Out of a population of 4,774,409 in Sweden only 810 are Roman Catholic.

According to the statistics given at the Presbyterian General Assembly recently held at Portland, Ore., their communicants exceed 800,000.

The General Assembly of the United Presbyterian church, in session at Pittsburg, adopted a report declaring that the denomination will not have an exhibit at the world's fair unless the gates are closed on Sunday and liquor forbidden to be sold on the grounds.

The Jewish Publication Society of America held its second biennial convention last Sunday in Mercantile Hall, Philadelphia. The present membership of the society is 2912, an increase of 449 in two years. The Executive Committee was requested to consider the advisability of issuing an English edition of the Hebrew Bible.

The four hundred Finns in Chicago are about establishing a church there. They are adherents of the Lutheran communion. No greater insult can be offered than to take a Finn for a Laplander, a slight often put upon the former.

The Spurgeon Memorial Fund has now reached nearly \$20,000, for the orphanage and other institutions founded by him.

The number of Baptist Sunday schools in North Carolina is in excess of any other state, aggregating 1,469.

The Spurgeon Memorial Fund is not to rear a costly memorial (extravagant and needless), but to aid worthy institutions founded by him, and the work of which is his most suitable monument.

## Seminary Notes.

The teaching staff for next year has been engaged, and it gives me great pleasure to make the following announcements.

Prof. Trefry will have charge of the Mathematics, Miss Hughes of the Science and History, Miss Vaughan of the Piano and Organ instruction, and Miss Williams of the Violin and Piano. All these teachers were with us last year, and did grand work. Mrs. Scribner will continue her valuable services as Matron and "Mother of the school." Mr. Williams will take the classes in Bible study and Ethics, as he did during the term just ended.

Miss Marion Vaughan will teach drawing and painting. She studied at Acadia Seminary and elsewhere, and has recently taken a special course of training in Ottawa.

Mr. G. E. Chipman, B. A., of Acadia University, will teach Latin and Greek. Mr. Chipman took honors in these branches during three years of his college course, and is known as a fine student and a Christian gentleman.

Our preceptor, Miss Lifford, being compelled to rest from all work during the coming year, Miss Mary E. Tucker, B. A., of Beverly, Mass., has been engaged for the position thus left vacant. Miss Tucker is a graduate of Wellesley, and has had a wide experience in teaching. In the position she now occupies she has had charge of 150 young men and young ladies, and her services were so highly appreciated that she recently received a donation of \$100 from the Trustees of the Institution where she teaches, in addition to her regular salary. She comes of a teaching family, her mother having been lady-principal for many years of the famous "Oread" in Worcester, Mass.

The departments of Elocution and Vocal Music will be under the direction of Prof. Grosvenor M. Robinson, of Boston. Prof. Robinson has taught in the Boston School of Expression, in the Harvard Summer school, and elsewhere. Dr. Curry, in the course of a private conversation, said to me "there is no better teacher of elocution in Boston. He understands the art perfectly, and has had great success both as student and teacher." This success is seen in the fact that he secured the highest diploma of the school where he graduated, a diploma that has only been given to two other students in the entire history of the Institution, and further in the fact that he was immediately appointed as one of the instructors in the school where he had studied. In training choirs and choruses Prof. Robinson has also had large experience, and he is eminently fitted for his work with us.

Some may ask how it was possible for our school to secure such teachers

as these. We certainly could not make them any tempting offer, from a financial point of view. In my early conversations with them they would hardly entertain for a moment the thought of leaving the important positions they now occupy. It was only when I showed them how a number of us had resolved with each other and with the help of God, to make our school a power in the land, and besought their help in this grand endeavour, that they consented to come to us. So they come with a noble purpose in their hearts, and will join with us earnestly and zealously in our efforts to build a Christian school that shall be a centre of force and influence.

AUSTEN K. DEBLOIS,

Principal.

St. Martins, July 1st.

## The Union Baptist Seminary.

A meeting of the Associated Alumni of the St. Martins Seminary was held in the Foreign Mission Rooms, St. John, on Thursday evening, June 30th. The meeting opened with prayer by G. J. C. White.

In the absence of Rev. David Long, President of the Society, Rev. F. C. Hartley, B. A., of Fredericton was called to the chair. The following were admitted to membership on payment of the regular fee:—Rev. G. O. Gates, Rev. F. D. Crawley, Rev. A. J. Kempson, J. R. Calhoun, W. G. Clark, T. L. Hay, R. C. Elkin, S. J. Jenkins, J. S. Bostwick, Dr. MacFarlane, Donaldson Hunt, G. A. Wilson, J. McKinnon, S. W. Leonard. After the reading of the minutes of last meeting, the question of providing a Gymnasium for the Institution was discussed, and it was resolved to carry forward the work as speedily as the funds will allow. Rev. G. O. Gates, J. R. Calhoun and W. G. Clark were added to the Gymnasium Committee.

In order that the influence of the society may be increased a Membership Committee was appointed for the purpose of enlarging the list of active members, and so bringing into touch with the work of the school all true friends of the Seminary. This committee consists of Dr. McFarlane and J. J. Bostwick of St. John, Rev. A. McNinch of Sussex, Rev. A. J. Kempson of Carleton Place, Rev. F. C. Hartley of Fredericton, S. J. Jenkins of Havlock. The meeting was characterized by harmony of view and earnestness of purpose. Our school has many loyal friends.

W. R. REUD,  
Sec. Associated Alumni.

## Denominational News.

FROM REV. J. N. BARNES.—It has been some time since I wrote a word for the paper so I thought I would prove a little time in writing to you. In making my engagement with the churches on my circuit this year I was to have one month in the summer off. The brethren at Campo Bello wrote me they had no Pastor and they would be pleased to have me spend the month with them, so on the 26th ult. I left St. John by steamer State of Maine for Eastport. On my arrival I found Deacon Charles Savage waiting for me to convey me to his kind, hospitable home at Wilson Beach. In a short time we were landed on the Island of Campo Bello, again I received a very hearty welcome from my many friends with whom I formed an acquaintance years ago. Many changes have taken place here in three years and nine months (the time since I left the Island), thirty-one grown men and women besides a large number of children as well have passed away by death in that time. Others are sick and not expected to live long. The appearance of the place has changed. A number of new dwellings have gone up and others rebuilt. The church is working on. The meetings have not gone down and the church is not dead as reported by a certain man from Campo Bello to another man on Grand Manan a few days ago as was told me on that Island. Such men are worth watching who would make a division. The temperance sentiment on this part of Campo Bello is gaining ground and rum men have a poor prospect, as the church backed up by a strong and healthy lodge of Templars of Temperance are doing a grand good work. May the good Lord bless them more and more until that miserable rum curse shall be forever driven from the Island is our prayer. I spent four Sabbaths with the people, attended nineteen meetings, visited about 75 families and prayed with them. I found them the same kind and hospitable people I did years ago. May the blessed Lord direct some brother minister that I saw who may be blest to see many of those dear young men and women brought to God before the end of another year. On the 21st inst. I left the Island, with Mrs. Barnes for Grand Manan. On landing I met Bro. T. O. DeWitt and spent an hour or two with him. I then left again in the morning for St. John via Eastport and