TER S AND NOTICES

The RELIGIOUS INTELLIGENCER is issued n Wednesday from the office of publication York St., Fredericton, N. B.

Terms $1.50 a year, in advance.

If not paid in advance the price is $2.00 year.

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PAYMENT of subscriptions may be made t any Free Baptist minister in New Brunswick and Nova Scotia, and to any authorized agents as well as to the proprietor at Fredericton.

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The Free Baptist Paper.

The INTELLIGENCER makes its appeal especially to Free Baptists.

Born in the heart of a Free Baptist, conducted always by a Free Baptist, the advocate of Free Baptist doctrines and interests, the only Free Baptist paper published in Canada, recognized as the official organ of the Free Baptist Conferences of New Brunswick and Nova Scotia, its life and success are identified with the life of the Free Baptist denomination.

Every year the Conferences commend it to the people. And the testimony of pastors is that the churches which most read the INTELLIGENCER have most sympathy with the general work of the denomination and give the work the readiest and best support.

It desires to be a regular visitor to every Free Baptist home in Canada.

No other paper can make up in a Free Baptist home for the absence of the INTELLIGENCER.

There never was a time when our people needed their paper more than now.

Most earnestly we desire the co-operation of all our people in this branch of the work, to extend it and make it increasingly useful.

The ministers especially have opportunities to extend the circulation of the INTELLIGENCER. They can, also, do much in securing prompt renewals from present subscribers. We earnestly seek their help in both these ways.

The active help of everybody who is interested in the denomination and the interests for which the INTELLIGENCER stands will be highly esteemed.

PRACTICAL INTEREST SHOWN JUST NOW WILL BE ESPECIALLY VALUABLE.

Religious Intelligencer.

REV. JOSEPH MCLEOD, D. D., ... EDITOR.

WEDNESDAY, DEC. 22ND, 1897.

The "Intelligencer" wishes everybody a good Christmas.

"Character is what a man is in the dark," is Mr. Moody's way of saying it. Nor could it be better said.

Much will be lost if, in the midst of the festivities of the Christmas holidays, the spiritual significance of Christmas is overlooked.

You will more enjoy your good Christmas dinner if you have done something to help some less fortunate person to a good meal.

Do not spoil the good word Christmas by writing it "Xmas." It is scarcely less excusable than the execrable habit of writing "Xt" as an abbreviation of Christ.

The archbishop of Canterbury will scarcely be called a temperance fanatic. He says, however, quite as strong things on the temperance question as they do who are called fanatics. For instance he declares that 'until the work of temperance reform is done no other church work can be effectually carried on."

Dr. Cuyler, though not now a pastor, preaches quite as often as at any time in his ministry. His pen, too, is as busy as ever, setting forth to a circle of readers in every part of the world the great truths of the gospel. His preaching, from the pulpit and through the press, is just as full of power as ever. May he live yet many years to do such blessed service for his Lord.

Some one has proposed holding another Parliament of Religions in connection with the Paris Exposition in 1900. A Chicago paper has gathered the opinions of leading men in the various branches of the Church as to the expediency of such a meeting. Opinion is divided, with the weight of opinion against the proposal, which is a good indication. The results of the one Parliament of Religions, held at the time of the Chicago World's Fair, were not such as should encourage another such meeting.

We had a note two weeks ago on the importance of teaching the children to minister to the needy, in which we suggested that the Sunday schools, instead of providing something for every member, might ask their members to celebrate Christmas by giving something to some benevolent or other christian purpose. We find in the Sunday School Times a statement of the experience of a Sunday School—the First Baptist, of Aurora, Ill.—which has been doing this for several years, and has learned the blessing of it: Several years ago, at Christmas time, small envelopes were distributed to the scholars, having the printed words, "My Christmas Offering,' and a statement at the bottom that the money placed inside by the giver would be used to purchase flour, "to be given to the needy, regardless of creed or color." These offerings were brought on the Sunday before Christmas, the total amount being displayed in large figures upon a wall-bulletin on the evening of the Christmas entertainment. Every year since the school has gladly voted to repeat this method. In this way it has been possible to supply about fifteen families with flour from January till May. The superintendent writes enthusiastically regarding the results: "Our school finds greater enjoyment than it ever did in receiving gifts, and the spirit of kindness and benevolence has been wonderfully developed."

Christmas.

Again the world celebrates the birth of Christ. The seasons come and go, the years pass away and others take their place, one generation succeeds another; but all through the centuries one event continues to be as a fixed star in human observation, an object of interest in all human sympathies. The advent of the Saviour of the world, the appearance of the babe at Bethlehem, is an event so unlike all others, so fraught with important and eternal consequences that it stands out, and through all time will stand out, as the one thing worthy of the world's rapt attention.

The recurrence of the anniversary is looked forward to by old and young as is no other in the list of holiday observances. It rightly claims from all the honour and reverence it so generally receives, and even a more holy and devout reverence than is given it by most people. The gift-making which characterizes the observance of Christmas, if there be real heart in the act, tends to promote the spirit of Christianity. If the heart goes with the giving; if real brotherly love and kindness are in the words which flow so freely from our lips, then both giver and receiver are blessed indeed. If Christ's birthday brings Christ s spirit to us in what we do to celebrate it; if we look back to the manger and to Calvary and take in their significance, then its coming will be to us as a visit from an angel. But if we go into the celebration without thought of its gracious significance, thinking only of the gratification we shall get from it, it will be like the passing by the fruit and the gathering of the husks and the leaves.

The Christmas anniversary serves to bring to our minds afresh "the old, old story" of man's redemption, secured by the birth, the ministry and the crucifixion of the Son of God, the Saviour of the world. True, this story should be new every morning and fresh every evening in the soul of the Christian. But the birthday of the Saviour may emphasize to us all what we owe to Him. The Christmas observance should help us not only to behold in Him the "glory of the most High," but to realize that He is our "elder brother, born of the flesh,' yet God with us, exercising for us all His attributes as the Saviour; and should lift us into companionship with Him.

Christianity is a religion of cheerfulness. Christ came into the world to bring about a reign of peace and good will. It is well, therefore, that good cheer should prevail in the celebration of Christmas Surely there is every reason to rejoice in the event celebrated. Let the gladness have expression.

"In lowly hut and palace hall
Peasant and king keep festival;
And childhood wears a fairer guise;
And tenderer shine all mothers' eyes;
The aged man forgets his years,
The mirthful heart is doubly gay,
The sad are cheated of their tears,
For Christ the Lord was born today."

M.

Against Prohibition.

Dr. G. M. Grant, Principal of Queen's College, Kingston, Ont., in a series of letters in the 'Toronto Globe,' has declared against prohibition of the liquor traffic. He thinks such prohibition "would be hurtful to general public and private morality." He says he has reached this conclusion "after long and earnest consideration."

In his second letter he gives the reasons that have led him to the strange conclusion. They are, briefly stated, the following,— (1) Canada is a temperate country, (2) prohibition in Maine is a failure, (3) in the event of prohibition there would be evasions of the law, (4) the "concomitant evils" as disregard of law, perjury, bribery &c, are very serious.

We have no thought of questioning Dr. Grant's sincerity. It is not at all strange to have him declare himself against laws restrictive of the liquor traffic. For a good many years he has been one of a small minority in the General Assembly of the Presbyterian church which has opposed the Assembly s declarations condemning the liquor traffic and commending legal prohibition of the traffic. But while we are not disposed to question Dr. Grant's sincerity, we cannot resist the feeling that if "long consideration," of which he writes, had been as earnest, and his examination of the question as thorough and pains-taking, as he could have made it, his conclusions would have been different.

The reasons he gives, except the first, for his belief that prohibition "would be hurtful to public and private morality", are simply the old-timers which have done service in defence of the drink traffic for many years. We had thought when he promised the reasons which moved him to become a champion of the legalized liquor traffic, that he would give us something new, at least in form if not in substance. The fact that he has produced nothidg new is proof that there is nothing new to be said in behalf of the traffic, for if there had been anything discoverable a man of Dr. Grant's known ability would have discovered it and set it forth in most effective form.

As the campaign goes on the "reasons" given by Dr. Grant for his opposition to prohibition will be dealt with in the INTELLIGENCER, as in other papers, as fully as they demand.

Notes on Current Events.

The Local Government has arranged to have meetings in the interest of agriculture, in every county, early in the new year. The meetings will be under the auspices of the Provincial and Dairymen's Association. Able speakers on farm and dairy topics will address the meetings. The list of speakers will include Professors Fletcher Gilbert and Shutt, of the Dominion Experimental farm, Ottawa; McCrea, of Guelph, and Robert Robertson, Saxby Blair, and Mr. Hopkins, of the Maritime Experimental farm

* *

Sir William Van Horne has again denied that the C. P. R. is negotiating for the purchase of the Canada Eastern Railway. He says they have not made, nor do they intend to make any offer for the line. He also, expresses the opinion that very soon the C. E. will pass into the hands of the I. C. R.

* *

The McAll mission in France, by which so great things have been accomplished, but which for a few late years has not been so prosperous, finds its chief foe in the Jesuits. They had much rather the people would be atheists than Protestant christians; and in ways peculiar to themselves they have been opposing the Mission, and with considerable effect.

* *

The Liquor Sellers' Association of Montreal are seeking to have the license law amended. The number of amendments they ask for is thirty-five. Their petition sets forth that they have suffered a good deal from extremists temperance people who are not in sympathy with the majority of the people of the Province, and who have influenced the Legislature to enact laws based on unjust principles; and they claim the protection of the government, because, as they say, they are the largest contributors to the Provincial revenues. Among the amendments they propose is the increase of the license fee for a temperance hotel, the reduction of the liquor saloon license, the reduction of the penalty for violation of the law by licensees, that prosecutions against licensees be instituted within fifteen days of the offence, that complaints must be sworn to, that the complainant deposit money enough to cover the costs of both prosecutions and defence, that in case of conviction the complainant receive no part of the fine, that liquor sellers be allowed to dispense liquor gratutiously in their dwelling apartments on Sunday, that the Provincial treasurer may remit fines imposed on licensees, &c. &c. If they succeed in getting the amendments they ask for they will be able to do about as they like.

* *

Hon. James Mitchell, solicitor General, and until a few weeks ago leader of the New Brunswick Government, died at his home, St. Stephen, on Thursday morning last. For two years he had been suffering from cancer in the throat. Mr. Mitchell was fifty-five years of age. He was born in York Co., but all his professional ife was passed in Charlotte Co., which County he represented in the Legislature for about sixteen years. For fifteen years he was a member of the Government, succeeding to the office of Attorney General and Premier on the retirement of Mr. Blair. He was a man of good ability, and discharged well the duties of whatever position he held. He had many friends who sincerely mourn his death.

* *

The government of Newfoundland is understood to be intending to make a claim on a considerable portion of Labrador. The coast of Labrador, with its few poor fishing colonies, which are often on the verge of starvation, is, for judicial purposes, attached to Newfoundland. It is thought that the use of spruce for pulp wood is likely to make the forest-covered portion of Labrador valuable, and consequently the Newfoundland Government is about to claim not only the coast but the interior of Labrador included within a line drawn from Cape Chudleigh to the coast at a point about twenty-five miles east of the mouth of the Eskimo river. This would give Newfoundland a large slice of Labrador.

* *

Strange as it may seem, the Mormon church is successfully pushing its work of winning people to accept its peculiar doctrines. In many states of the American Union, as well as in Europe it boasts of considerable accessions. There are said to be fourteen hundred Mormon missionaries engaged in the work. Their zeal for their church must be very great, as they get no payment except their bare travelling expenses.

* *

The barbers of Quebec Province are about applying to the Legislature for the incorporation of a Barbers' Association. It is intended to provide for the registration of those who have passed an examination as to competency and good character.

* *

Gen. Booth has written his son, Ballington, asking for an interview when the General comes to America, which he expects to do next month. This is the first correspondence father and son have had since the separation. Ballington Booth has replied to his father, expressing his willingness and pleasure to meet his father. He adds, however, that he does not wish in their interview any allusion to the questions which led to the establishment of the Volunteers, and says he regards the union of the Army and the Volunteers as not within the range of possibility.

* *

The Post Master General has made regulations by which it is permissible to print advertisements on the address side of Post Cards. The following are the regulations:

1. A clear space of at least a quarter of an inch shall be left along each of the four edges of the postage stamp.

2. There shall be reserved for the address a clear space at the lower right-hand corner on the "address' side of the card, immediately below the words, "The space below is reserved for address only, such space so reserved for the address being at least 3¼ inches long by 1½ inches wide.

It is in the interest of both the department and those availing themselves of the privilege hereby granted that the spaces in question should be unconditionally reserved for the purpose intended. If any printing, engraving or other matter appears on the spaces thus reserved the post cards cannot be permitted to pass through the mails

* *

The Paris, Ont, Presbytery, in session last week, condemmed the position taken by Dr. Grant The resolution passed by the Presbytery was as follows:

Whereas the Presbyterian Church has repeatedly in her courts taken strong ground against the licensed liquor traffic of this land, declaring it to be "contrary to the word of God and to the spirit of the Christian religion," and calling upon people by voice, vote and example to do all in their power to seek its removal and, whereas, the prohibition of that traffic has been lately assailed in one of the most largely circulated papers in the Dominion, by one whose position and influence identify him very closely with the Presbyterian Church;

'Therefore, the Presbytery of Paris deems it an imperative duty to give at this time on this matter no uncertain sound in relation to its entire adherence to the position taken by our General Assembly and our opposition to and repudiation of the ground taken by the Principal of Queen's College.'

If I Were Santa Claus.

I have little patience with the man who tells his children "there is no 'Santa Claus' (St. Nicholas).'

I have a mathematical friend who has no more originality or imagination than a tomb-stone. He has trained his children on mathematical principles, and they resemble conic sections and cube roots and such things more than they do live children

My mathematical friend, in spite of his reverence, has little respect for the songs of David. "Little hills" cannot "leap and skip," he says, and trees have no "hands" with which to "clap" Of Kipling's "Recessional" (I know it is a long distance from David to Kipling), he says, it is tautology to repeat the refrain, "Lest we forget," "Lest we forget."

If I were Santa Claus I would make my mathematical friend a present of some imagination, and I would put some poetry into his soul.

I have another friend who is almost the antipodes of the one just described. He has plenty of imagination, and some originality, but no mathematical ability whatever, and, consequently, no method or order. He might have done something in the world if he had been orderly and systematic But he has done but little besides worrying his friends by his careless habits.

If I were Santa Claus I would see that my careless friend received an orderly mind, or I would send him soldiering with Tommy Atkins, and let the sergeant drill him and torment him until he could pack his "Kit" and keep it in order.

If I were Santa Claus I would take to another man I know, a bigger, more generous heart. This man is so selfish and inconsiderate that he helps none to bear their burdens, and who often adds, and never subtracts, from the sum of human misery.

If I were Santa Claus I could do better work than taking toys to boys. The good boys should have their toys. I would not change that. But there are so many men, and even women too, who need sweeter serener tempers, and more generous dispositions, that I should carry gifts not quite as cumbersome as toys, but much more valuable.

Oh, if I were Santa Claus there would be peace in every home on earth, and good will to all men, for more than one brief Christmas day.

THADDEUS.

Cobb Divinity School.

III.

A description of Roger Williams Hall, the home of Cobb Divinity School, will interest all Free Baptists

When the Divinity School was brought to Lewiston, in 1870, it was assigned quarters in a building, on the far side of the campus, in joint occupation will the Latin School, the preparatory department of the College. This partnership, endured for twenty-five years, became a breeder of many annoyances and discomforts. While the Latin School students came only to recitations in the building, and the theological students were for the most part thoughtful in their intercourse with the younger body of students, yet the constant contact of men, differing in age and attainments and ambitions, and the difficulty both Schools experienced in developing an individual, distinctive spirit and life, caused each to ardently desire an opportunity to move into a home of its own.

This opportunity came to the Divinity School in 1895 when on September 10th, Roger Williams Hall, the gift of Deacon L. W. Anthony of Providence, R. I., was dedicated. The building, erected as a memorial of Deacon Anthony's deceased wife, a descendant of Roger Williams and for thirty-four years a member of the Roger Williams Free Baptist church of Providence, R. I., has clustering about it, in the thought of the donor, in its memorial character, and in the suggestiveness of its name, peculiar and appropriate associations for theological students. But it was erected particularly for their use and has been adapted distinctively to their needs.

It stands nearly in the center of all the College property, and in a line with the other College buildings, separated from the chemical laboratory and the site of the College Library by a street which intersects the Campus. On this street are the public water-mains, sewers, and side walks leading to the electric cars passing the front of the Campus.

The building, constructed of brick with granite trimmings and terra-cotta ornaments, presents a handsome and substantial appearance. It is rectangular in form and covers an area of 86 by 51 feet. The roof is slated and broken by large dormer windows. The porch, broad and spacious, has a comfortable air of hospitality about it.

The first floor is used for the general purposes of the school. It contains an office, a reading room, the library large enough for 10 000 volumes and ample space for study tables, three lecture rooms capable of seating about twenty-five each, and a chapel with a seating capacity of 225. The lecture rooms are surrounded with blackboards of slate. The reading room is furnished with cases for magazines, newspaper holders and tables and desks for readers. All the rooms are well lighted. The floors are hard pine and the wood finish native ash.

The upper floors, of which there are three, are arranged for the accommodation of forty students. There are two suites of three rooms each, twelve suites of two rooms each, and six single rooms. All the rooms are well furnished. Rugs cover hard-wood floors. A cosey, home like air, and even a tone of refinement pervade all parts of the building, for it is held that a man's constant environment has as much to do with making his manner and character, as has instruction.

The building is heated throughout by steam. Bath rooms and toilet facilities are on each dormitory flour and also in the basement. The basement contains, in addition to boiler and storage rooms, a room for gymnasium, 75 by 30 feet in size, in which simple winter exercises can be had.

No boarding accommodations are maintained in the building; but the students have their own club in a private residence, a short distance across the Campus. The club, in two divisions, is presided over by two most excellent matrons. Mrs. Sturgis of Nova Scotia and Mrs. Babcock of New Brunswick.

Of Roger Williams Hall so eminent an authority as Professor C. A. Briggs of New York, who visited it a year ago, has said that he knew of no theological hall in the country surpassing this in tastefulness and usefulness.

While all Free Baptists may take pride in the home of their theological school, yet, after all, bricks and mortar do not make a school so much as the men who lay out its curriculum, shape its policy, maintain its discipline, and impart, by instruction and contact, their own personality, their ideals and their life. Of these Free Baptists have a right to ask an account.

Lewiston, Me. A. W. A.

Letter From Rev. J. Noble.

November the 17th I left New York, and turned my face toward home. My son and Mr. Shea from Woodstock, accompanied me to the boat. Being a little early I got my ticket and stateroom; as it was the boat I had gone on two weeks before I told the purser the number of the stateroom I had before, and he gave me the same key. Mr. Shea had a Woodstock paper, and I read the home news a while, and then going into my room committed myself to my Heavenly Father's care and went to sleep. About 7. a. m. we left the boat and took the train, and in about an hour I was met at the station in Boston, by my niece Mrs. Hall, and I soon got to her home, 84 Charles Street, where her mother was awaiting us. Since I was there, two years ago, she had a paralytic shock, which destroyed the use of her right side She has not been able to leave her room since. I was soon introduced to the table, where breakfast was waiting. After breakfast I went in to my sister's room; after we had acknowledged our Heavenly Father's care, she began to enquire about the friends at home, and we spent the morning in talking about matters at home. She was much cheered, and for the time, forgot about her loneliness. We the members of the family, know that she was once a very active, cheerful woman, but years and affliction have broken her down. She has the comfort of a kind daughter to care for her, and she has a good hope of Heaven.....A gentleman boarding in the house said to me. "We are glad to see you here, Mr. Noble; when you were here two years ago I did not have the pleasure of seeing you, but I don't forget the fervent prayer you offered for me.' He was very sick at the time, and in praying with the family before leaving them I felt like praying for him, and told them I thought he would get better..... In the afternoon with my niece I started to find some of my grandchildren, of whom there are several in and around Boston. We visited one whom I had not seen since she was a little girl, now she is the mother of four children; her husband was not at home when I called, but the next evening he came to see me. I had never seen him before, but was very favorably impressed with him; he was a Fredericton man. Our route that day led through the under-ground road, a fine piece of work to be accomplished in so short a time. The next afternoon we went to see a niece, who since I had last seen her had been to Africa; the climate not agreeing