

TERMS, NOTICES, ETC.

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

Terms: \$1.50 a year, in advance.

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

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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 must be written on the other. This rule will prevent much copying and 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, NOV. 2, 1887.

—THE PREMIUM. The orders for the INTELLIGENCER's fine Premium are beginning to come in, and the books are being forwarded promptly. We feel confident that "OUR FAMILY PHYSICIAN" will give satisfaction. If those who receive it will be kind enough to show it to their non-subscribing neighbours and explain the terms on which they can get it, they will be conferring a favour.

—ACADIA. The attendance at Acadia College is larger than ever before. The Freshman class numbers 45, and is likely to be larger soon.

—DONE. Mr. Moody has left Montreal after a series of largely attended and deeply interesting meetings. The churches have taken up and are carrying on the work begun in the union meetings.

—WOMEN VOTING. In recent municipal elections in Kansas 25,348 women voted, or more than one fourth of all the votes cast. Kansas women evidently appreciate their new privilege.

—DR. LINCOLN. The death, after a brief illness, of Rev. Dr. Heman Lincoln, Professor of Church History in the Newton Theological Seminary, is announced. Dr. Lincoln has for many years been prominent in the Baptist denomination. He will be greatly missed, it will not be easy to fill his place.

—ALL WOMEN. To Illinois belongs the distinction of having a church all of whose members are women. It is a Presbyterian church. They have built a good meeting house and dedicated it free from debt.

—LADY DELEGATES. Two ladies have been elected as delegates to the next General Conference of the Methodist Episcopal Church. One of them is Miss Francis Willard, the leader of the great W. C. T. U. movement. There seems to have been strong opposition to their election. They are the first ladies that have been given right to sit in the Conference.

—DR. PENNEY'S LETTER. We are very glad to have a letter from Rev. Dr. Penney. It will interest our readers. It gives us joy to know that he finds his health improved, and will hope and pray that the genial climate of California may, by the blessing of God, contribute to his full and speedy recovery. The little church in Oakland is fortunate in securing such a pastor, and we shall expect to hear of its steady growth under his ministry.

—DANCING REFORM. The "Professors of Dancing" have been holding a convention. They have undertaken to introduce a reform in the waltz, and perhaps think they can succeed in making it less objectionable than it now is to people who have the old-fashioned ideas of modesty. The attempted reform is an acknowledgment of the truth and force of the charges made against the dance. The reform needed is to reform it out of use entirely.

—HEGOT BAPTIZED. A Presbyterian elder in San Francisco has caused his brethren much trouble. They scarcely know what to do with him. The case, as told by the "Journal & Messenger," is this: He became dissatisfied with the sprinkling which he had received, and obtained a true baptism. Then the Presbytery of San Francisco, at its next meeting, appointed a committee to attend to the case of the elder who was so unwise as to have a conscience and follow it, and the report of the committee censuring the elder was adopted by the Presbytery. A member of the Presbytery gives notice that he will appeal to the Synod, at its next meeting, and thus the trouble begins. What will be the outcome?

—WITHDRAWN. It is announced that Mr. Spurgeon has withdrawn from the Baptist Union. He says: "To pursue union at the expense of the truth is treason to Jesus. To tamper with his doctrine is to become traitors to him. We have before us the wretched spectacle of professedly orthodox Christians publicly avowing union with those who deny the faith, call the fall of man a fable, and deny the personality of the Holy Ghost." Replying to the question why he does not start a new denomination, he says that is a question for which he has no liking; that there are enough denominations already, and that if another were formed the thieves and robbers who have entered the other gardens walked around would enter it also; so nothing would be gained. Baptists generally regret Mr. Spurgeon's decision, and are urging him to reconsider it.

—SPURGEON SPEAKS. In an address recently delivered to "open-air preachers" in London, Mr. Spurgeon spoke with all the heartiness that has for so many years characterized him. His subject was "Winning Souls." Referring to the need of conversion, he said,—"Things are shaken now-a-days. It would seem as though we are to evolve out of man the good that is in him, and nothing more. But," said he, "what will you evolve but devils? Man needs to be born again." Proceeding to address the preachers as Witnesses, Pleaders, Examples, he urged the need of earnest preaching: "If a man is not in earnest, let him go to bed; it is far better than sending a whole congregation to sleep." "A preacher must be convinced of the truth of that he preached." He himself believed in dogmatism. Referring to the distribution of tracts, he supposed they were well supplied with those useful articles, but certainly hoped they always read them before giving them away, for there were some tracts that would not convert a fly. All appeared to appreciate the speaker's racy words. It did one good to hear occasional "hallelujahs." One old man, at a certain part of the address shouted "Glory." "Yes," said Mr. Spurgeon, "it is glory when God converts a man."

—FELLOWSHIP WITHDRAWN.—The Western Baptist Association in the session held at Centreville, C. Co. last summer had before it the case of the Main Street Woodstock Church charged with having adopted erroneous views in the doctrine of entire sanctification. A committee of investigation reported that "the church control is in the hands of those who made no secret of holding" the doctrines specified, and that, amongst other things, "they have been parties to an invitation to a minister of another denomination, holding this view, to become their pastor, and have in various other ways, committed themselves, in the most open manner, to this doctrine." The Report goes on to say:

"While our denomination acknowledges the right of each individual and each church to form and hold what views they please, we reserve to ourselves, the right to recognize or dis-fellowship them as members of our body. Did we not do this, we would be in constant danger of being made responsible for beliefs we esteem erroneous and mischievous."

We believe our Association has reason for grief over the access of this error of instantaneous and entire sanctification into the Main Street Church, Woodstock; but there is reason for still deeper sorrow that brethren who have departed from the faith of the body should still seek to remain in the body, thus consenting to occupy a false position, which fits them to spread disruptive doctrines more effectually."

After counselling the members of the church to return to the faith of the denomination with which they are connected, the report says,—

If, however, they do not see their way clear to do this, we recommend that those who still hold to the belief of our body, withdraw themselves, and that the fellowship of the Association be withdrawn from those who remain."

The action of the Association was ordered to be communicated to the church, and it was resolved that if no

favourable responses were received from the church within three months, it was to be no longer recognized as a member of the Association.

No response having been received, the report of the Committee with the other action is now published, and fellowship is withdrawn from the church. The editor of the *Messenger & Visitor* makes the following remarks concerning the case:

"We cannot but express our deep regret that this action has been found necessary. If the members of this church, however, hold their views conscientiously, we cannot find fault with them for remaining loyal to them, and should part from them, as they take their place outside our body, with kindly feelings. On the other hand, believing as we do, in all good conscience, that their views are erroneous and tend to disrupt our churches, we hope they may not entertain unkindly feelings toward us for the action the association felt itself compelled reluctantly to take. If the day should come, as we hope it may, when these brethren and sisters can accept our view as correct, we are sure the association will receive them back with as much joy as they part with them with regret."

Irreverence in the Pulpit.

It cannot be denied that in this day a degree of what may properly be called irreverence is found in some pulpits. The desire to create a sensation is strong in some minds, and resort is had to questionable utterances and actions to accomplish it. We do not think this kind of irreverence is at all general in this country, but that it exists in any degree, even the smallest, is regrettable. Thoughtful seriousness of manner and utterance, not clownish action and levity provoking sayings, become the house of God, and should characterize every servant of the Most High. Barnum says the day of the clown in the circus even is past. The pulpit should not adopt, even in a modified and semi-religious form, what the circus is abandoning. In a recent address on scriptural preaching, Principal Cavan, made some very suitable remarks on this subject. Referring to the charge of defective reverence against many occupants of the pulpit he said, "It is a serious evil; it is very sad. Many who stand to speak in God's name and to continue the work in which prophets and apostles were engaged, deliberately count upon their irreverent eccentricities, whether in their selection of subjects, or in their manner of speech, as an element of popularity. There are, it must be confessed, instances of really good and useful preachers forgetting themselves and dropping expressions which were better wanting; these are dead flies in the apothecary's ointment; but what shall be said of those who, of set purpose and continually, use the language of low comedy—of broad and vulgar farce—language which any respectable speaker would refuse to employ in secular address? That any Christian people should be heard vindicating such language or apologizing for it is a thing to be deplored, and shows the extent to which their own sentiments have been depraved. 'Will a man plead for Baal?' Shall we 'do evil that good may come?' Had any specimens of language such as may be abundantly gathered from some sermons been found in any book professing to be Scripture, the whole Christian world would have immediately pronounced it spurious; and yet some would have us believe that the public ear is to be gained and the masses won for Christ by the free use of such extraordinary speech."

While disallowing all that is irreverent and low, there is no wish to encourage a dull and heavy pulpit diction or any kind of mock solemnity. In commendable directness and earnestness of speech we have already pronounced against such a manner. The true remedy for dullness is not flippancy and jocularity, not in slang and the phrases of the reprobate, but in clearer and more vital thought, in a more earnest purpose, in a stronger sense of the divine presence, in greater zeal for the spiritual well-being of men. Let everything be real, and false solemnity, whether in words or in voice, will be hardly possible. A dead, formal, artificial manner is indeed a dead evil, but there is no gain in exchanging it for vulgarity and levity or any of the arts of the pulpit mountebank. It is an ungrateful task to discuss this matter, but in addressing the future teachers of the Church one may be allowed to speak with the utmost frankness, and before the evil referred to has made its appearance to any extent in our own Church, to lift up my humble but most earnest testimony against it. There is really no power in this irreverence—there is no wisdom in it. It does gross violence to the feelings of all well-regulated minds; it associates what is highest, purest, and noblest with the debased and impure, and it is in open revolt against the manner and spirit of Holy Scripture.

A Change.

Even the Quakers are coming to regard with favour a regular ministry. Says the *Journal and Messenger*: "If there was any one thing which more than another, was obnoxious to the Quaker of the seventeenth century, and which remained with his descendants down to the middle of the nineteenth, it was the idea of 'a hiring ministry,' that is, a class of men who 'live off the gospel,' giving all their time to ministerial work, receiving for their services a stipulated salary. It was the custom of the early, and even of the quite recent Quakers, to claim that they took nothing to the meeting-house and brought nothing away with them. That is they made no preparation for public speech, and if an idea occurred to them while they sat in the place of worship, they felt bound to express it before going out. It cost them no time nor labor, and they gave it forth freely, without hope of return. But even Quakers, though they could stand against the influence of the court of King Charles, can not resist or withstand the influences of this on-sweeping age; and consequently in their recent meeting at Richmond, Ind., they discussed the question of employing regular pastors, and some of the delegates from Iowa told that they in that State had been, for years past, doing this very thing, and it was proving advantageous to their cause; and one sister from New York urged the propriety of educating young women for preachers. A delegate from London, and another from Canada, had no fear of what was called a 'hiring ministry,' and still others thought that the church had lost much by its antagonism to a regular salaried ministry. Thus it appears that the Friends are coming to see the errors into which they have fallen, and it is easy to foresee that in a few years more, their peculiarities will have, for the most part, vanished."

California Letter.

OAKLAND, CALIF., Oct. 18th 1887. Dear Bro. McLeod.—Just four weeks ago I reached this City of Oaks, very weary and uncomfortable with my long journey eight days and nights. Kind friends gave me a most kindly and royal welcome. A few days of restful quiet rallied me, and the last three weeks have been better in the items of strength and freedom from bodily discomforts and ability to work, than the same number of successive weeks since my illness nearly four years ago. To this time I have found the climate delightful; the air has been soft, mild and refreshing like a mid-summer day by the sea shore. Oakland is far away enough from the ocean to be outside the heavy fogs which are so common in San Francisco, and so situated that it is sheltered from the wind and sand storms which prevail in the latter city during the summer months. It is rare, so I am told, that the thermometer exceeds seventy-five degrees in the middle of the summer, and then it does not remain there longer than a couple of days, and in the winter the freezing point is as rarely obtained. As showing the mildness of the winter, the gardens are in perpetual bloom in which semi tropical plants flourish in the open air the year around. Oakland is the second city in population in California, and its population is now estimated at about 50,000. It is emphatically a city of homes, the Brooklyn of San Francisco. Hundreds of people have their homes in Oakland whose business takes them daily across the Bay—some five miles—to San Francisco. The streets are broad and well improved and take a gradual rise from the Bay toward the foothills which shield the city on the North and East. Upon these streets are hundreds of beautiful residences with gardens filled with a wealth of flowers, and such flowers! To eastern eyes the plant development here is simply wonderful. Sometime I want to tell you about it.

In the East the lemon verberna is a flower-pot plant; here it is a bush nine feet high. Fuchsias of many varieties, of wonderful size both of flower and plant, are seen abundantly. Many of these fuchsia trees grow twenty feet high climbing up the side of a house and loaded to breaking with their masses of color. I am told there are sixty varieties of Geraniums. The bushes grow to a great height, and so fast do they spread and so luxuriantly flower that fences are made of them, and I have seen numerous hedges overflowing with their beautiful scarlet glow. But the roses, even now, are beautiful beyond description. Eighty varieties are claimed; and now while the early frost has stripped the eastern gardens of brightness and bloom, the rarest roses, the Marechal Niel with its deep yellow, the brilliant red General Jacqueminot, the creamy white Devoniensis and many others fill the gardens here with their beauty and fragrance.

I find here a small but hopeful and devoted band of brethren and sisters organized as the first Free Baptist Church of Oakland. The Mission Chapel is located favorably on 21st near San Pablo Avenue. It was organized as a mission in March 1884, in a store on San Pablo Avenue not far from the site of the present church building. It was then under the care of the Free Baptist Church of San Francisco. At first only a Sunday School and Wednesday evening prayer meeting were sustained. In 1886 the attendance having materially increased the Trustees resolved to lease a lot of land and build. This was promptly done and a comfortable little chapel 34 x 45 feet was the result. The land, on which the chapel stands, at first leased, has, with the lot enlarged, been purchased. All this was done without a pastor, except an occasional sermon by Rev. Dr. Rowell pastor of the church in San Francisco. Last February a church was organized consisting of some fifteen members. This is our small beginning here; but so far as I can judge it is an interest that has great promise in it and with wise administration, patience, hard work and God's blessing will in time become strong and a power for good. I am penning you a long letter and will close here. I scan eagerly the columns of the INTELLIGENCER which now reaches me weekly, about eight days from the time of mailing in Fredericton.

God bless you dear Bro. McLeod in all the good work you have set your hand to do, and give you a constantly increasing list of readers to your paper which is doing and has done so much for our cause, and the cause of Temperance and moral reform.

I will be glad to let you know from time to time of many things that interest an eastern visitor in these Pacific cities.

Yours etc.
C. F. PENNEY.

North-West Correspondence.

MOOSE JAW, Oct. 8th 1887.

The horses shown in the Fairs in the North West can scarcely be looked upon as the production of the country. Most of the team and nice driving horses have been brought from Ontario, and as they have been wanted for working purposes, breeding could not be carried on so successfully by the majority of farmers as it will be in the near future. Many of the colts, one and two years, as well as the fillies, were extra in size and appearance. You would be surprised to see some of the native ponies that had been crossed with large imported horses, their fillies, five and six months old, nearly as large as their dams. Horse raising, speaking from what the country can do, is only in its infancy yet. I was told that not only the native horses, but the crosses as well, winter on the prairie with little hay, and in some cases with none at all. From what information I could get, there is no business in the North-West that would pay better for the capital invested than growing horses, providing the prices keep up. The sheep shown at these exhibitions were not so numerous as other stock, but in their class were good. Judging from appearance this country is well adapted for the growth of sheep; the wool is long and they are large and fat, and will do in every respect as well as cattle or horses on prairie grass. The exhibit of vegetables and roots was very good, and in many cases extra. No fertilizer or manure of any kind is used, and yet the cabbage, cauliflower, turnip, marigold, potato or any other roots grown are not only large but clean and free from the scab, rot or insect, so prevalent in the East. Butter was shown in large quantities and was fairly good. Cheese was also shown, but in small quantities, as factories are not in operation here yet. The ladies fancy work was fine at all the exhibitions and worthy of much praise. One feature of the Moosemin show was the Educational display, consisting of book-keeping, writing, drawing and oil paintings, all showing the progress of the schools in short a time, and speaks well for the teacher, who is, I understand, an Eastern man. We had fine opportunities to view the country as no pains were spared by the people, at all the Fairs, not only to give information but to drive us through their country that we might get an idea of its vastness. One advantage in prairie driving, is that one can go where he pleases, the only thing to impede being an occasional rock or a hole dug by a gopher, a small but destructive animal that inhabits the prairie. The old trails are the finest for carriages I ever drove upon; a horse will make two miles an hour move with the same ease than on an eastern road. The worst feature is that when the wind blows, a fine black dust rises that sticks to one's face and hands and clothing, causing a good deal of washing to keep one clean.

H. B.

The Woman's Mission Society.

[The following Report of the Corresponding Secretary of the Free Baptist W. F. M. Society was read at the annual meeting, Oct. 3rd.]

Mrs. President and Sisters:—Swiftly have we passed another mile stone on life's journey, and we are reminded that all the golden opportunities of the past, whether improved or misimproved, are gone never to be recalled—the future is with God—the present only is ours. During our last annual session we were deeply impressed with the words of the Psalmist, "Commit thy way unto the Lord; trust also in Him; and he shall bring it to pass." To day as we review the past year, and think of all His loving kindnesses and gracious forbearance towards us; and that the lives of our dear missionaries and our lives have been precious in His sight, we feel like uniting with you in saying, "Bless the Lord, O my soul, and forget not all his benefits."

Last year we had our missionaries present with us, and while we rejoiced that the Lord had answered our prayers, in restoring our Sister Hooper and giving us those who gladly went to tell the "story" to India's benighted ones, yet we sorrowed most of all that we should see their faces no more. Today we feel that they are present with us in thought and that their prayers are going up for us.

Four missionaries, on the 12th of last October left Boston and after a rough passage of twelve days arrived at Liverpool. As it was the season of the year when vessels to India were crowded they were detained in Liverpool some time. The passage from Liverpool to Calcutta was more pleasant. They arrived at Calcutta, Sunday morning, Jan. 2nd where they were met and welcomed by Rev. Mr. George. On the 4th they started for Midnapore, where they were warmly welcomed by the missionaries and native Christians. Miss Hooper's welcome was indeed warm, the native women crying for joy. Among others who crowded around Miss Hooper was Purna's widow who was deeply affected at the sight of her husband's old friend.

From the 9th to the 18th of January the yearly meeting was in session at Midnapore. The presence of the largest missionary force ever in the field made it a memorable gathering. There were present 23 adult missionaries and ten children. Immediately after the yearly meeting, our missionaries, in company with Mrs. Smith, started for Balasore, 76 miles distant, where they, after three days journey, arrived about 9 o'clock P. M. Miss Hooper says: their first act was to unbolt the organ and sing a doxology in which all united. Thus, after a pilgrimage of almost three months, they are at last domiciliated in the large house, purchased last year, by Mrs. Smith for the Mission. Miss Hooper says: "she is comfortably and pleasantly situated." She writes:—"It seemed a little discouraging at first to have to commence at the A. B. C. of another language; but as this is the way the Lord has led us it must be right. 'There is no limit to the christian work to be done here. Miss Hooper began visiting with the Bible women and enjoys it very much. As you know, the Bible women go out by twos to read the Scriptures, talk and pray with the women and children in their homes. This is one of the most interesting branches of the work. Mrs. Coldron says:—"I am believing more and more, that the Bible reading, in the homes of the people is the most potent agency used to bring these heathen to Christ." Another has said, "It is the most effective way of preaching the gospel in India." True, they have the eternal promise, "my word shall not return unto me void." Our Bible woman, Rutini, as you know, is a matron in the Orphanage since the death of good old Rathia Ma. In her stead Mrs. Smith gave Miss Hooper an earnest, faithful, christian woman, named Oma. Miss Hooper has employed two Bible women, Oma and Kokoi, who visit nine villages. Their reports of the work are most interesting. In May, Miss Ida O. Phillips left Balasore, to return to America, on two years furlough. The ladies' Indian Committee unanimously requested Miss Hooper to take charge of Miss Ida's work. Miss Phillips' work was the Balasore girls' schools, seven in all. In connection with these seven schools are four Sabbath schools, Miss Hooper finds her time fully occupied but she enjoys the work and has good health for which we are very thankful. It is a responsible position and a great care, yet it is very helpful to her in becoming acquainted with the people and their language.

Mrs. Smith has still the care of the Orphanage at Balasore, as also the women's work at Jellapore to look after. She writes:—"I have very much enjoyed the work done for you and the sympathy and help received from you and it greatly rejoices me that you now have your own representatives in the field. I hope you approve of the temporary work taken up by Miss Hooper. I have no doubt she will be very useful in it. I have had a very happy home these six months with your missionaries in my family and a dear little baby girl has come to it. "God bless her says every mother's heart here this afternoon. Rutini is doing good work in the Orphanage and earns enough to support her family Armiti is doing well. Basadeb, our little adopted boy, is still being cared for by Mrs. Smith. She speaks well of him and says he is making good progress at school. Mrs. Smith writes Mrs. Boyer is getting along nicely with the language and has been very helpful in the Orphanage teaching the children to sew &c."

Would the limits of this report permit we would gladly tell you how successfully all the different branches of the women's work were being carried