

TERMS, NOTES, ETC.

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

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 miscommunication and mistakes.

All communications, etc., should be addressed RELIGIOUS INTELLIGENCER, Box 375, Fredericton, N. B.

THE FALL ANNOUNCEMENT.

A Chance for New Subscribers

The "Intelligencer" will be sent free to the end of the present year to new subscribers who pay one year's subscription.

\$1.50 WILL PAY FROM NOW TILL DEC. 31ST, 1888.

The ministers are respectfully requested to kindly announce this to their congregations. And we hope all our readers will tell their friends about it.

We are desirous of getting a large number of new subscribers this fall. Hence the foregoing liberal offer.

Whatever service the friends of the paper can do in making the offer known and inducing new subscribers, will be highly appreciated.

Religious Intelligencer.

REV. JOSEPH McLEOD, D. D., EDITOR.

WEDNESDAY, OCTOBER 10, 1888.

—A WOMAN DEACON. A Presbyterian (Covenanter) Church in Pennsylvania having elected a woman to the office of deacon, the matter was taken to the Synod by those who objected. The Synod by a vote of 93 to 24 declared that "the ordination of a woman as a deacon is in harmony with the New Testament and the constitution of the apostolic church."

—THE SECRET. A successful pastor, being asked, "How is it that your church has prospered so greatly and wielded so wide an influence through all these years?" answered, "Well, it is this way. I preach for the people on Sunday, and 500 Christian people preach for me all through the week. The church is a living gospel sermon—that is the secret of it."

Would that every pastor had such a church! But hasn't the pastor a good deal to do with making his church such a living epistle?

—WOMAN AND GOVERNMENT. In the October number of the "Popular Science Monthly," Professor Cope discusses "The Relation of the Sexes to Government." He undertakes to show from psychological and social facts that women are not adapted, either mentally or physically, for the functions of government. He claims that if they were to take an active part in government it would react unfavourably on the vastly more important interests of the home.

—ALL SHOULD GIVE. In an address at the World's Missionary Conference, Dr. Pierson, urging reforms in church life and methods, said we must cease to depend upon the donations of the rich. It is alike harmful to them and to the church. God never meant that with such wealth of divine promises we should appeal to the rich, and especially

ally the worldly wealthy for money for the kingdom. Such appeals discount our faith, dishonor our Lord and humiliate the church, while they inflate the rich with self-righteous conceit and complacence as patrons of the cause of God. Let there be a Bible type of systematic and proportionate giving by every disciple, and the treasures of the church would overflow with voluntary gifts of disciples.

—A PASTOR'S MISTAKE. The National Baptist tells this story:

A pastor, in a State lying east of the Mississippi, once brought to one of the district secretaries \$30, the collection of his people, saying, "There, that is just so much out of my pocket." In time the good man was gathered to his fathers. The church now raises, for the same cause, \$500 to \$600, and has increased the pastor's salary, besides building a meeting house.

There are pastors in every denomination who are making the same mistake. The number of such is much smaller than it used to be; we hope soon there will be none. When such lessons of selfishness are taught a people, they invariably practice the lesson on the teacher. One reason why some churches are so indisposed to support pastors and the local work, is because they have never been broadened by being taught to do their part towards the Lord's work at large.

—LOSING CASTE. The time was when Ingersoll was a good deal in demand at political conventions and the like. His speaking ability and dashing style made him popular with the crowd. But there are indications that he has had his little day politically and otherwise. In the National Republican Convention he could not get a hearing, and recently, when it was understood that he intended to stump Minnesota for the Republican nominees, prominent members of the party in St. Paul sent this protest to the National Committee: "As Christian citizens of a Christian commonwealth, pledged to the support of religious principles and institutions, and also as loyal Republicans, earnestly desirous of the success of our party, we wish to protest most vigorously against the appearance here of Mr. Ingersoll as a representative of Republican ideas."

It means something, when a man's infidelity makes him a weight and weakness to a political party. It is at least suggestive of regard for the religious conscience of the people who do the voting.

—GOING WEST. We are very sorry to hear that Rev. T. H. Siddall is going West. We had heard of a call, but did not think he would accept it till we saw the notice which we print in another place. Why did you do so, Bro. S.? We feel like entering a strong protest. The Free Baptist churches in N. S. and N. B. have no ministers to spare. We need all our men, and more. And then, to think of such an Englishman as Bro. S. in Yankeeedom. We do not quite understand how he is going to be happy there. But if he is determined to go, we bid him God-speed and the largest success.

Pray.

"Pray for us," is an oft-made request. Sometimes, perhaps, it is made without a deep feeling of need. That is not so in this case however. It is no merely formal request.

From a sense of need and a persuasion that the fervent effectual prayers of the righteous avail much, we are moved to ask the churches, as such, and all the members of the denomination to pray especially for the Conference which convenes this week.

It would, we think, be well, and a very fitting thing, for the churches to devote at least one of the services of next Sabbath to special prayer for the Conference? If all the churches, with one accord, are found before God in supplication, it cannot be in vain. At every home altar, and in the place of secret prayer of every Christian, blessings should be sought on the meeting of the representatives of the denomination.

Ask for the Conference the Divine presence, the spirit of love, true humility, wisdom, godly courage, a clear view of the needs of the cause, a purpose to undertake greater things for God, and that all the discussions and conclusions of the session may be pleasing to God, and blessed by Him to the strength and increase of the whole body.

That "Appeal."

We know of no meddler in the affairs of other people more impudently meddlesome than the paper misnamed "The Christian Witness and Advocate of Bible Holiness." Its mission evidently is to create as much trouble as possible in existing Christian denominations, and so secure to itself a following. Reputable religious papers in the United States, those having the

recognition and approval of the religious bodies with which they are connected, and whose doctrines and methods they advocate, regard it as a journalistic anarchist. It aims to disturb and destroy all existing church relations and methods of Christian propagation, and to create and perpetuate dissensions amongst Christian brethren. This unholy work is carried on under the sacred name of holiness; and in its prosecution there is a lamentable disregard of those scruples which influence the utterances and actions of even fairly honorable people who do not claim to be Christians. We have learned not to be surprised at anything, however unwarranted and unchristian, it may say in its crusade against those who are not of its kind. We have been surprised that more who read it have not discerned its true character and aim. Some have. Others will, we are sure.

As we have had occasion to point out before, it has been particularly meddlesome in the affairs of Free Baptists; it has done its worst to make trouble amongst them, and we are sorry to have to say, has had a degree of success in its bad work.

In a recent issue it has again addressed itself to its self-imposed task of intensifying existing trouble and enlarging it, if possible. It contains an article addressed to those whom it calls "The Holiness people of the Free Baptist church, New Brunswick." It purports to be written by a layman of our denomination. The writer's name is not appended to it, and we seriously question whether its authorship is as is pretended. We respectfully invite him to announce his name. Being an anonymous article, we would not refer to it but the *Witness* gives it special editorial mention and endorsement.

The appeal proceeds on the assumption—a most unwarranted one—that there are in the Free Baptist denomination certain ministers and others who are pre-eminently the possessors and advocates of holiness; that all the others are opposed to holiness; and that the latter, in their rage against holiness, are determined to persecute and destroy the former. An incident in the fifth chapter of Acts is cited as applying to the situation, the Conference being the persecuting council which, the writer alleges, is about to try all who believe in holiness. The members of Conference, except the few who it says, are being persecuted, are alluded to in one form or another, either directly or by implication, as everything but Christian in spirit and course. For instance, it is alleged that their "attitude against God's work among us has brought upon many of our churches the withering blight of spiritual poverty and death"; that they are the friends of "every form of falseness and deception that carnality presents"; that they are "carnal professors"; that they "are ever catering to the carnal and unsanctified opinions of the world"; that they are "men who sit in councils and legislate against the work of the Holy Ghost in human hearts."

Holding these opinions of the members of Conference, the writer urges those whom he essays to lead, to stand firm against the unrighteousness which he believes is dominant in the denomination and its Conference. He assures them that their salvation depends on it; but, lest this may not be a strong enough motive, he also applies the lash a little in advance, saying that to do other than he suggests is to be of the "limp and lavender" kind, to be guilty of parasitism, to be "weaklings and such as cry for the spoon."

The foregoing quotations show two or three things quite clearly.—(1) the opinion the *Witness* entertains of those who do not endorse its theories, (2) the readiness with which it can attribute the worst motives to those of whom it knows nothing except that they are not of its particular class, and (3) the whip-them-into-line attitude which it assumes towards those whom it desires to control. There is evidently a fear in the *Witness* circle that those whom it seeks to control may, in faithfulness to God and their Christian vows and for the sake of His cause, find themselves more in accord with the truth as held by their denomination than with the mischief-working notions and methods of the ill balanced and self-seeking men who find utterance in the *Witness*. Hence the attempt to awaken suspicion and prejudice, and so prevent the better understanding and co-operation of brethren.

As if the alleged "Layman" had not said enough, the editor of the *Witness* feels called upon not only to commend Layman's appeals and threats, but to add his own opinions—opinions which he could not entertain did he make a careful examination into the matters of which he writes. He says:

There will be found on another page of this issue, an address from a Layman, to the members of the Free Will Baptist Churches, especially of New Brunswick. It is a ringing appeal to the people to stand true to holiness. This is done in view of their approaching General Conference, at which time some of their ministers expect to be tried for heresy, because they firmly maintain the doctrine of their accepted standards, and the faith of their fathers, from which the majority of the church and ministry have departed. The *Witness* is selected, through which this appeal is made, because of its wide circulation among the people in New Brunswick, and because their church organ, the *Intelligencer*, is in full sympathy with the opponents of holiness. We urge upon our Free Will Baptist brethren the greatest possible prudence, coupled with unflinching firmness for the truth. God must not be dishonored.

Of the foregoing things have to be said: (1) It is not true that anybody ever has been or will be "tried for heresy, because they firmly maintain the doctrine of their (the denomination's), accepted standards and the faith of their fathers;" (2) It is not true that "the majority of the church and ministry have departed" from the faith of their fathers; (3) It is not true that the *Intelligencer* is in full sympathy with the opponents of holiness.

It is not often one finds so much that is untrue in so short an article. How thorough knowledge the writer of it has of the people against whom he makes such serious charges is shown in that he does not even know their name. Perhaps if he had been less ignorant of them he might have written more carefully. We hope so.

We regret more than we can express this meddling with the life and work of a Christian denomination which God has instituted and blessed; the regret is mingled with deep indignation when we think of the wickedness of this bad work being sought to be done under the guise of the sacred name of holiness.

The men and women in our churches who are expected to submit to this foreign dictation are too good and sincere to be the victims of men who are either supremely selfish and greedy of leadership, or weak and misguided. Among their own people, who know them well, they are barely tolerated. And this is why they seek a constituency where they are not yet known. That they will be known and repudiated some day we fully believe.

We cannot do less than earnestly protest against the impertinence and wantonness of their persistent interference with God's people and work, and warn Christians against them. We do so because we love the brethren whom they seek to influence and injure; and because we would save the cause of God from the dissensions and weakness which they seek to create.

Some Boston Matters.

In no period during sixteen years of residence in New England has the question of Romanism stirred the Protestant as now. The fact that Catholics are but a fraction of the whole,—numbering less than one-seventh of the population—is not sufficient to quiet the patriotic American who keeps an eye open to the signs of the times. The very genius of Catholicism is diametrically opposed to the American Government, and to any other government, for that matter, which encourages intelligence and recognizes conscience and the Word of God as the highest tribunal. This fact alone is a great menace to the country and is the more dangerous because of its stealthy movement in the dark. The assertion of Lafayette is believed to be not a meaningless prophecy: "If ever the liberty of the American Republic is destroyed it will be the work of Roman Catholic priests."

It was my privilege to spend the second Sabbath of Sept. in Boston. In Music Hall there was a full house to listen to Rev. Mr. Davis, who was put in prison about a year ago for preaching on Boston Common. His term of imprisonment expired on Friday, and he was announced to speak on Sabbath p. m. That of itself drew a full house. When Mr. Davis entered the Hall three thousand people rose and cheered as I never remember hearing before. In some things it would not surprise many if Mr. Davis had failed in judgment, yet he seems to be a conscientious man who desires to preach the gospel to the masses. It can scarcely be said of him that his motive is selfish, or that he uses his voice for a mercenary purpose. A short time before he left the prison a wealthy old gentleman from New Hampshire, whose sympathies had been awakened in behalf of the prisoner, called to see him and was admitted into his cell. The stranger expressed his sympathy for Mr. Davis and offered pecuniary aid. "Art thou a

Christian?" said the prisoner, and the wealthy man said, no. "Dost thou believe in God Almighty?" The answer not being satisfactory, the stranger was bidden to depart, and, without further ceremony, left. Also, when it was announced that Mr. Davis would speak in Music Hall, his friends decided to charge an admission for his benefit; but that was abandoned, for Mr. Davis refused to speak when he learned of the matter. As to his method of speaking, it seemed too much at random and too sensational to produce the best results. The most impressive discourse of the day to which we listened was given by Dr. Fulton in the evening in one of the Methodist churches. It was his famous lecture on the Hugenots. The Doctor prefaced his lecture by telling of his pleasant pastorate in Brooklyn. He spoke of his struggles of mind for two years before entering upon his present work; of his anxiety and effort to get some other to do it; how he tried to get Joseph Cooke to take the field; and of his final decision, and of his financial condition then and now; of his placing \$3,000 in the bank for the benefit of his wife, with the parting request that if he fell he wanted his body brought to Greenwood for burial. "But," said he, "the \$3,000 have been put into this work and are gone, and if I fall you must send my body to Greenwood." A special request was made by the pastor and also by Dr. Fulton that there should be no cheering during the lecture, but the request was of no avail. It was as futile to attempt to hush the roar of the incoming tide from the harbour. His lucid style, fearlessness, logic, pathos, rhetorical embellishment of which he seems wholly unconscious—and his intensity of feeling carry conviction. His style may not be of the highest finish, but so forceful is it that few who hear him at his best will be dissatisfied. In the morning I went to hear Phillips Brooks whose popularity is so wide; yet to hear him is to be disappointed. Not so with Doctor Fulton, Joseph Cook and many others.

B. A. SHERWOOD.

Grafton, Mass.

India Letter From Miss Hooper.

BALASORE, August 16th, 1888.

Dear Bro McLeod:—The mail leaves for home today, and I have just time to send a message and a request through you to the sisters at the Annual Conference.

The "Reaper death," has come to the home of their Bible woman Oma. Her husband, Monia Miora, died of cholera three days ago after a few hours illness. He was a quiet everyday Christian, and "It is well with him." But our hearts are heavy and sad today for the poor widow and her little boy. She clings to me in her sorrow saying, "O missee baba, pray for me, I am a widow." I send the request on, for the voices we have heard in prayer we still seem to hear. Although some are now in the assembly of the church triumphant. I remember how they used to talk with God. Pray that this sorrow may be so blessed to Oma that she may yet more and more be a blessing in the homes of her Hindoo sisters; and for me, that I may have all needed grace to help her rise above this sorrow. Could I write you many letters today, the burden of them all would be "pray for us."

I have much to be thankful for. Am now quite well again after the rather severe illness of a few weeks ago. Am enjoying my work notwithstanding the weather is very trying. Baby Boyer has not been well, but she is improving every day.

Praying that our Father may bless you and all the dear home workers, and grant us all a fresh baptism of His Holy Spirit.

Yours in the work,

JESSIE B. HOOPER.

DENOMINATIONAL NEWS.

CARLETON.—The F. C. Baptist church of Carleton held its annual business meeting on Tuesday evening. The attendance was good and the financial condition of the church healthy. More money has been raised during the past year than in any year of the church's history, outside of building purposes. After paying all the expenses of the church, and depositing nearly \$200 as a nucleus for a sinking fund, only \$16.79 remained to be made up in the meeting on the pastor's salary—a less deficit than for several years. This church has a number of practical business men, who take a lively interest in everything that pertains to the efficiency of church affairs. The several boards and committees were appointed to attend to the different departments of the work for the ensuing year.

The officers and boards of the church are: Pastor—Rev. G. A. Hartley. Deacons—D. W. Clark and A. C. Smith.

Clerk—T. W. Musgrove, M. D. Treasurer—D. W. Clark. Helps—Wm. Howard, J. A. Stackhouse, C. B. Lockhart, A. C. Gregory, J. M. Treacart, Edmund Craig, W. J. Tower and Thos. Smith.

Trustees—D. W. Smith, A. C. Smith, F. R. Conner, R. J. Freeze, and D. C. Clark.

Finance—D. W. Clark, T. W. Musgrove, J. A. Stackhouse, A. C. Smith, W. O. Slipp and Jas. S. Clark. Pew Committee—W. O. Slipp, D. W. Clark, H. Colby Smith, R. H. Simpson, C. B. Lockhart, Riel W. Webb, Ezekiel Newcomb, F. R. Conner.

Audit Committee—T. W. Musgrove, W. O. Slipp, J. S. Clark. The Sunday school has expended over \$100 during the year, being well supplied with books, etc., and has given \$50 to furnish a suite of rooms in the new Union Baptist Seminary at St. Martins. Both church and Sunday school make a better financial showing than for many years, if, indeed, not better than ever since its organization. The pastor and officers are encouraged, and determined to push their work more than ever.—*Daily Sun*.

EAGLE SETTLEMENT, SALISBURY.—Sunday, 30th ult., was a good day here. I had much liberty in preaching Jesus to well filled house. After the meeting we repaired to the water side when six converts followed their Lord in the ordinance of baptism. In the evening they, with two others, united with the church. The interest continues good. I find it necessary to rest a few days. I expect to resume the special service on Thursday and continue them until it is time to leave for Conference. Pray for us. W. H. PERRY.

W. M. SOCIETY MEETING.—The Fourth District Woman's Mission Society convened at Rustiaghornish during the late session of 4th District Meeting. The regular business meeting was held in the school house Saturday, at 2 p. m. After the usual devotional exercises, the minutes of last annual meeting were read and approved. The election of officers resulted in the choice of those last year, Mrs. Thos. McMullin, President and Mrs. Thos. Alexander, Sec. Treas. By some neglect no Vice Presidents for Lincoln and Greenfield churches were ever appointed until this year, when Mrs. Geo. Hayward was appointed in Lincoln Church, and Mrs. John Smith in Greenfield church. Our public meeting was held in the church on Saturday evening. Although the weather was unfavourable there was a full house. Meeting opened by singing "From Greenland's icy Mountains," etc., Scripture lesson 2nd Psalm by the President, and prayer by Rev. J. G. McKenzie. The Sec. then read her report, the substance of which was as follows: We have eight local societies, six of these were reported, namely, Blissville, \$37.27; Fion Junction, \$26.20; Upper Gagetown, \$23.12; Rustiaghornish, \$1.00; Geary, 25 cents; Waasis, \$4.30. I also received, from Mrs. James Gardner, Vice Pres. of Mill Settlement church, \$2.10 collected by her; \$1.00 from Bro. M. Emmerson for his wife and daughters. All the ministers present took part and gave words of encouragement. The adoption of the report was moved by Mrs. B. Currier and seconded by Miss Perley.

I wish to acknowledge the receipt, since the District Meeting, of \$22.00 from Patterson Settlement Society. The collection at the public meeting was \$8.38. The amount raised during the year is \$126.48. The meeting was closed by the benediction. MRS. THOS. ALEXANDER, Sec.

DONATION.—A sociable held at the house of Rev. Wm. Downey one evening last week, was a very pleasant affair. The cash result was \$32.00 which was presented to Bro. Downey.

SEVENTH TIER, C. Co.—We have been holding special services at Seventh Tier. The church has been revived, backsliders reclaimed, and sinners converted. Seven have been baptized, and the same number added to the church. God's presence and saving power have been manifest in all the services, and they have been precious seasons of refreshing. The meetings continue, and there is prospect of further good. We shall soon have to close to get ready for General Conference, which we hope and pray may be a blessing to us all.

Oct. 3: 88.

GEO. W. FOSTER.

REMOVAL.—We regret to learn that Rev. T. H. Siddall, of the Temple church, having accepted a call to the pastorate of Mount Pleasant church, Racine, Wis., expects to leave us on the last week of this month. For several years past Bro. Siddall, has ministered to the churches of Barrington and Port LaTour, and his labors have not been in vain. As long as the Temple stands, there will be a material monument of his industry and skill, to say nothing of the spiritual results that have accrued from his labors. He was largely instrumental in pushing to a successful issue the work of building that spacious and comfortable church edifice, which is one of the chief public ornaments of this locality. As secretary of the Barrington S. S. Convention he has done good service. As an advocate of temperance, in the pulpit, on the platform, in the League meetings and in the Division room he has ever been ready to contend for the principles of total abstinence and prohibition. He also occupies a prominent place in the confidence of his brethren and in the Councils of the denomination with which he is identified. We trust that the church he is about to leave will succeed in obtaining an efficient pastor to fill the vacancy and that Brother Siddall and his esteemed partner will find congenial surroundings and be eminently useful in their new home in the West.—*Cape Sable Advertiser*.